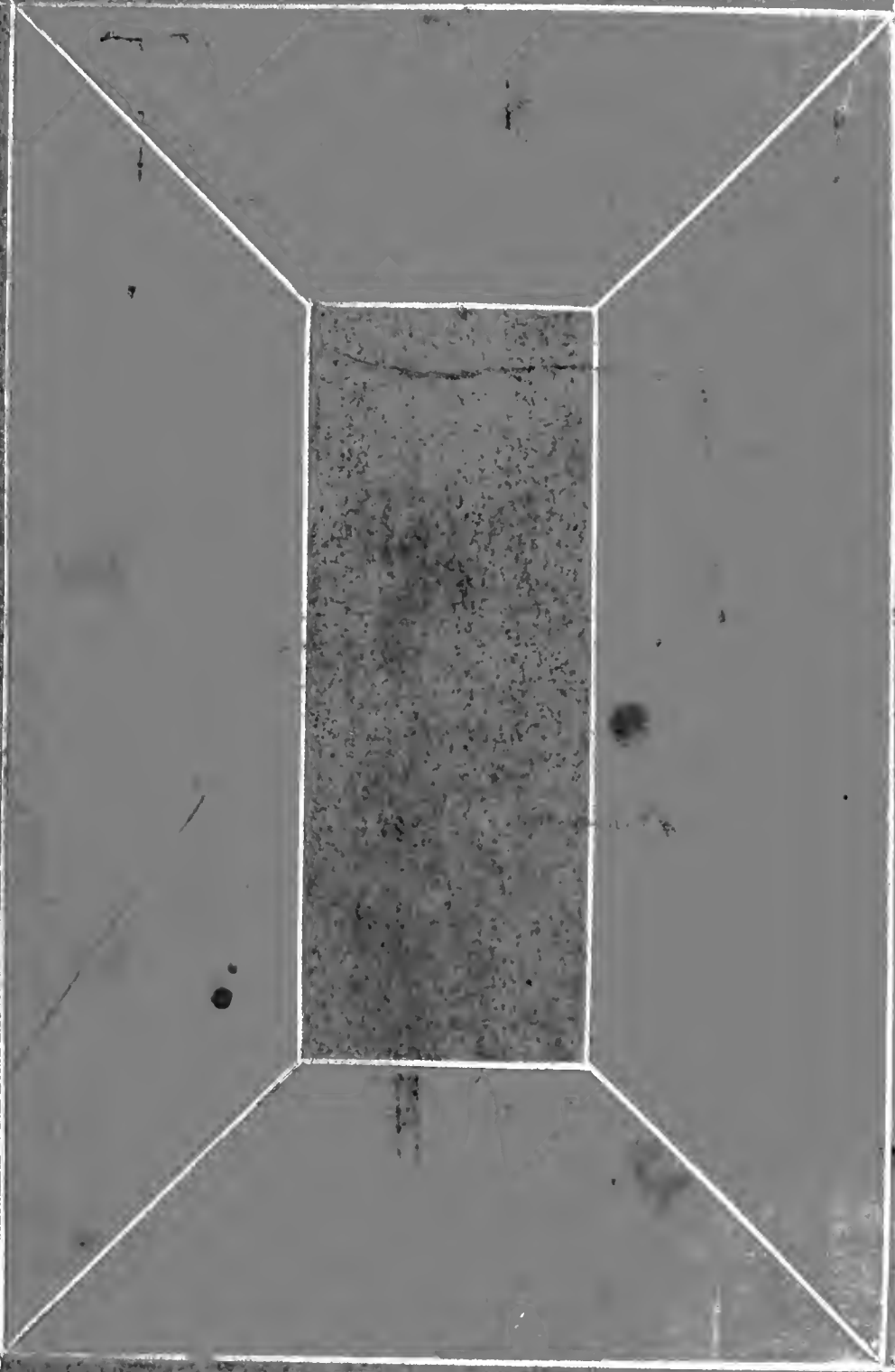
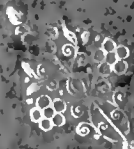
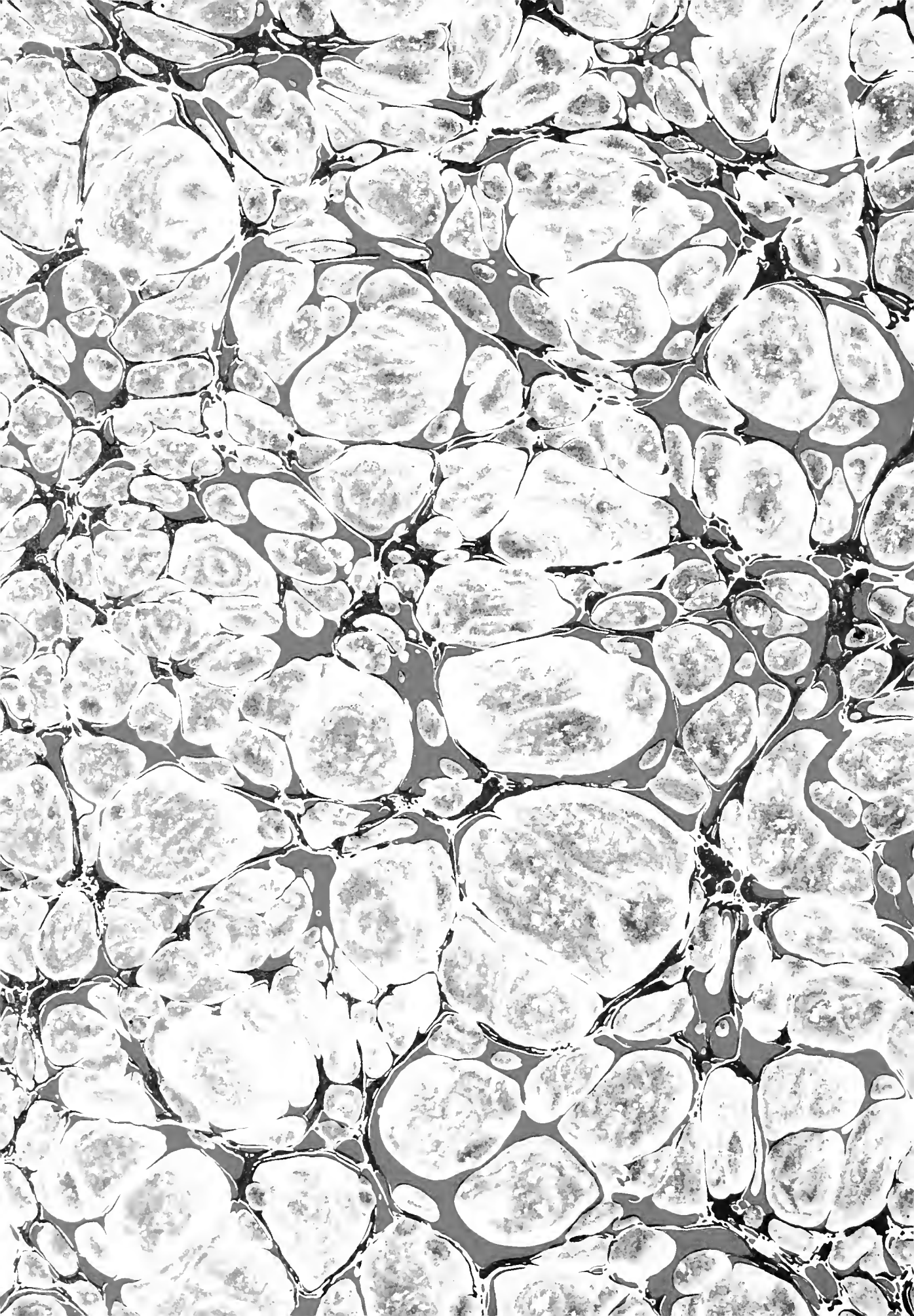
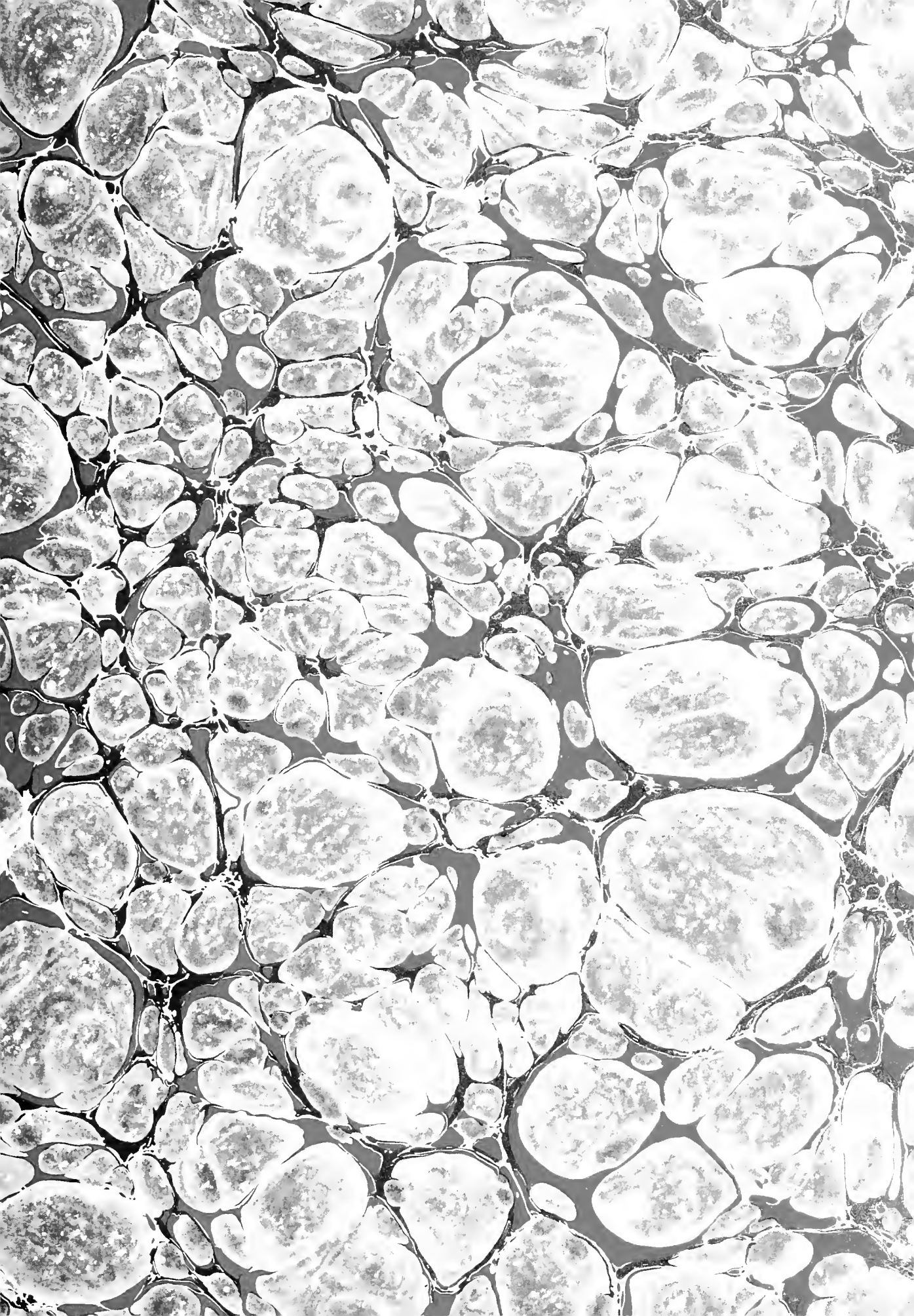
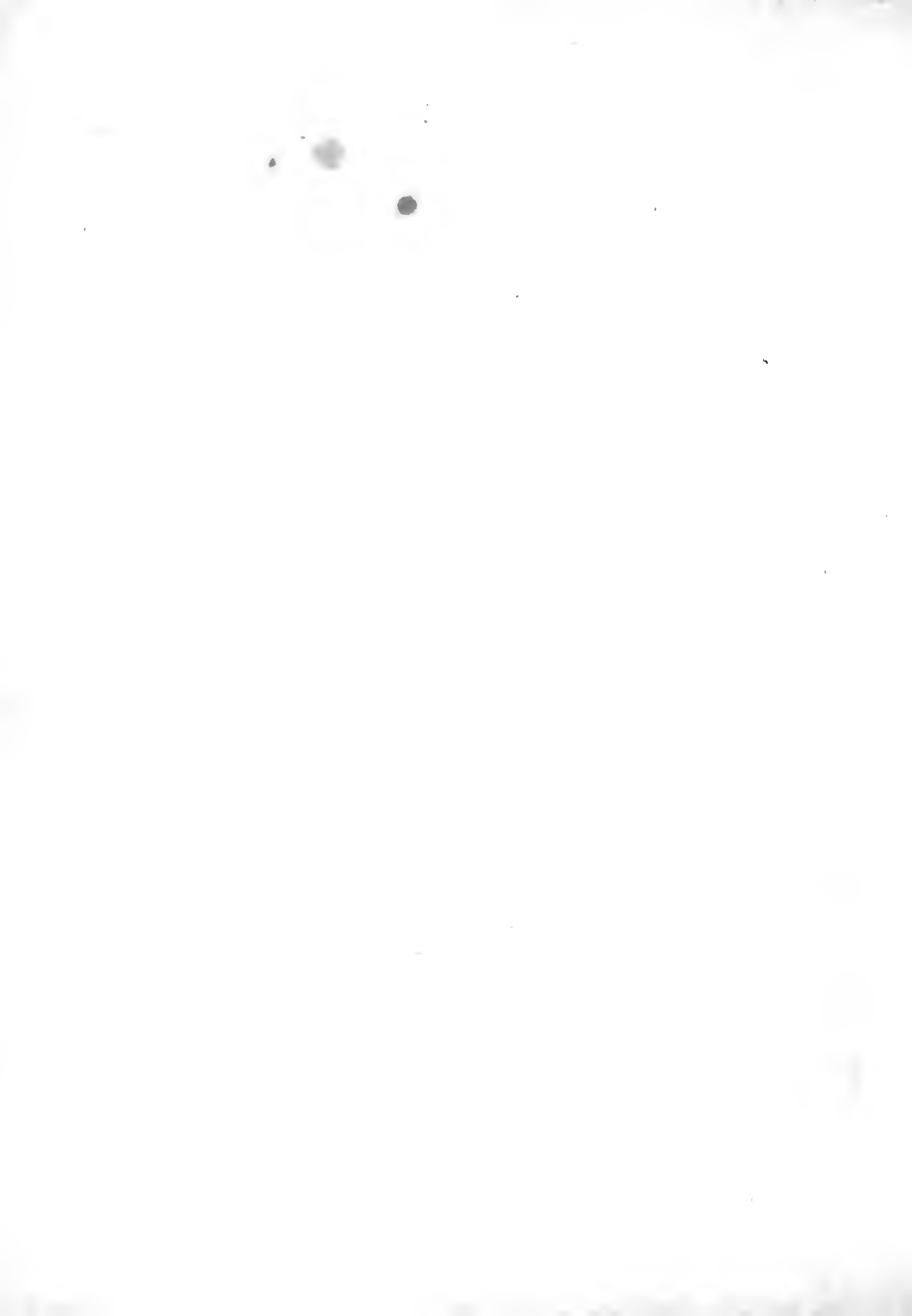


B









T H E
W O R K S
O F
J A C O B B E H M E N,

The Teutonic Theosopher.

V O L U M E I I I.

C O N T A I N I N G

I. THE MYSTERIUM MAGNUM:

Or an Explanation of the first Book of *Moses*, called GENESIS:
In Three Parts.

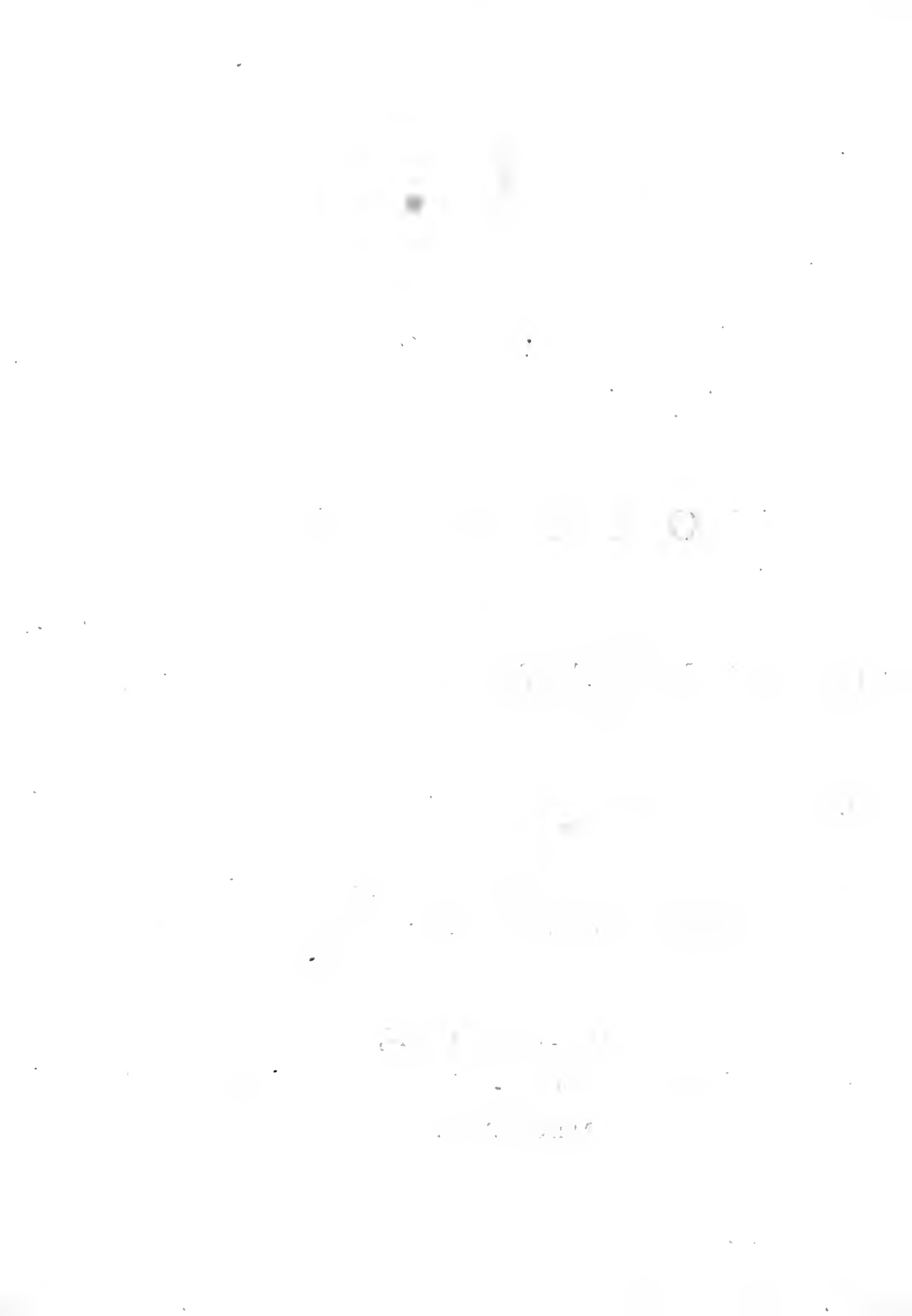
II. FOUR TABLES OF DIVINE REVELATION.

With FIGURES, illustrating his PRINCIPLES, left by the
Reverend WILLIAM LAW, M. A.

L O N D O N,

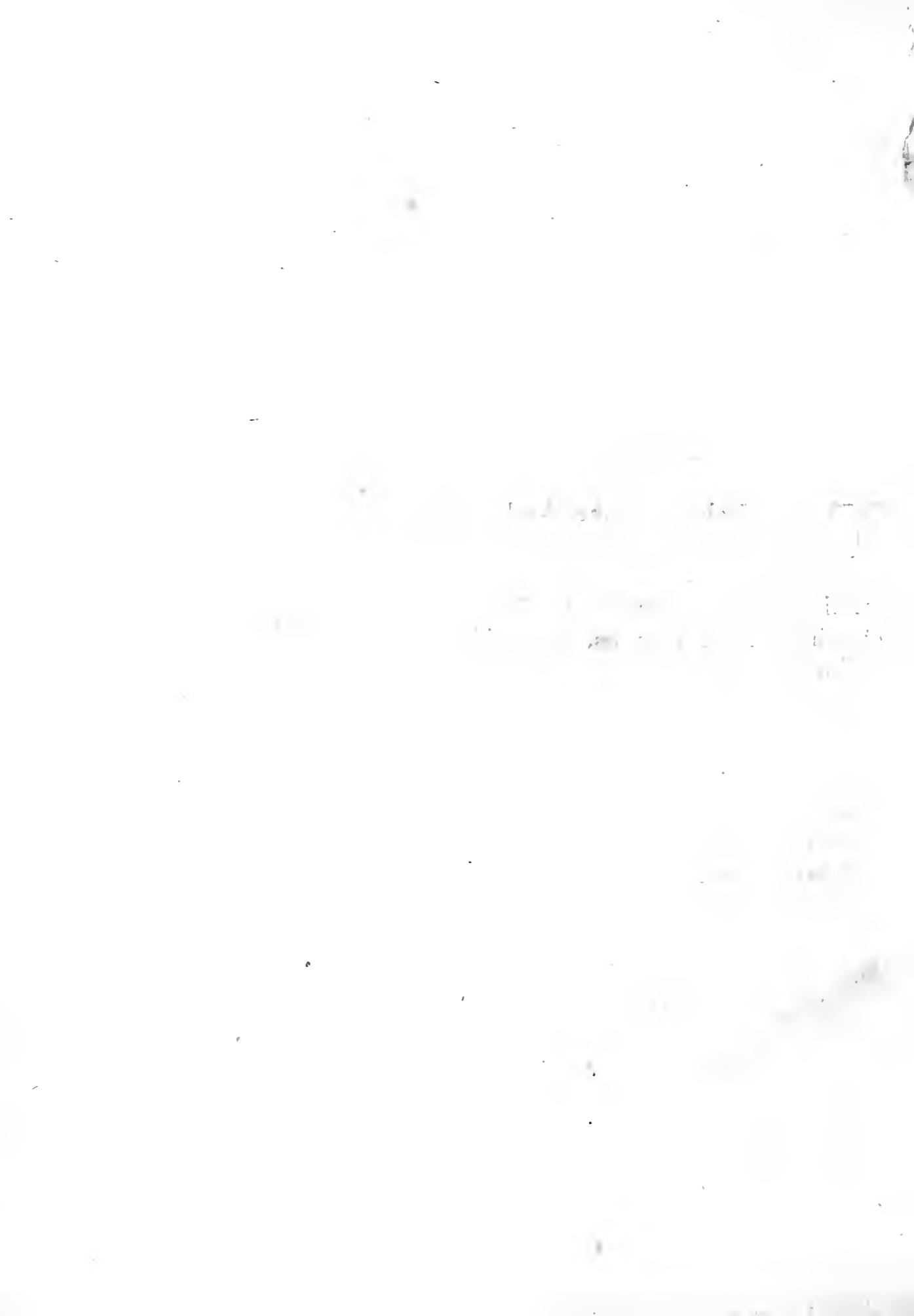
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M D C C L X X I I.



A D V E R T I S E M E N T.

THIS Volume of the Works of *Jacob Behmen* is illustrated with Figures, as the two preceding Volumes are. The Publication of it has been retarded by several Occurrences. But the remaining Parts of his Writings are proposed to be comprised in two Volumes, and published as soon as they shall be fitted for it.



MYSTERIUM MAGNUM:

Or, An EXPLANATION of the

First Book of Moses called GENESIS.

In THREE PARTS.

Which treat concerning the Manifestation, or *Revelation* of the Divine *Word*, through the three Principles of the Divine *Essence*, and of the Original of the World and the Creation. Wherein the Kingdom of *Nature* and the Kingdom of *Grace* are explained.

For the better understanding of the *Old* and *New Testament*, and what *Adam* and *Christ* are, and how Man should consider, and may know himself in the Light of Nature, what he is, and wherein his *temporal* and *eternal Life* consist, and his *eternal Blessing* and *Condemnation*.

It is an Explanation of the *Essence* of all *Essences*, for the further Consideration of the Lovers in the Divine Gift.

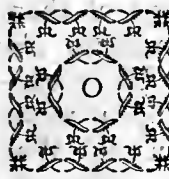
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P R E F A C E

TO THE

R E A D E R.

UR Saviour taught his Disciples the *Mysteries* of the Kingdom of Heaven; and the Apostle *Paul* taught the *Mysteries* of the Gospel, of Godliness, of Christ, of Faith, and of the Resurrection. To them that were without all Things were ^a done in Parables, ^a Mark. 4. 11. but Christ explained the *Meaning* of them to his Disciples. The Scriptures instruct us so, as that the Man of God may be made *perfect* and ready to every good Work. This Man of God is the inward Man, the Child of God, the hidden Man of the Heart, *Christ in us*, whose Flesh and Blood except we eat and drink, we have no Part in him. These Words of Spirit and Life he spoke when he was yet alive *upon the Earth* before his Suffering, which made his Disciples cry out, This is a hard Saying, who can bear it? Not considering, that his heavenly *divine* Flesh and Blood was within, and that they did there eat and drink thereof, but the *mortal* Flesh and Blood shall not inherit the Kingdom of Heaven, being the Old Man of Corruption, which is Earth; and to Earth it shall return. These are great *Mysteries*, for they are the hidden secret Operations of spiritual Things, and the Spirit of Man only, of all earthly Creatures, is capable of *understanding* them. There are indeed lying Wonders, spiritual Wickednesses in high Places, that make up *the Mystery of Iniquity*; these only deceive the Soul of Man by their *working* in the Heart, to the bringing forth their evil Fruits, and not the knowing of them in the *Mystery*: For therein they were well known to the Apostles. If Men make Pretensions to the Knowledge of *Mysteries*, and are not able to teach them, they are to blame, but not those that seek after them, and speak what they find, and *stir up* others not to rest satisfied with that which they have, when they may get more rich Treasure by searching after it.

The History of *Christ*, and of all other Things mentioned in the Scriptures, are infallibly true, that he was *born* of the *Virgin Mary*, that he is the *Saviour* of the World, was *crucified* at *Jerusalem*, *rose* again from the Dead, *ascended* into Heaven; but the bare Relation of this does not fully satisfy a Soul; for the *Devils believe and tremble*; so that we must learn the *Mystery*, signified in and by the History, and *feel* that Christ is born *in us*, in a pure, clean, chaste Heart, and understand the Knowledge of Christ and him *crucified*, than which the Apostle *Paul* desired not to know any Thing else among the *Corinthians*. This

P R E F A C E to the R E A D E R.

was not the bare Knowledge of the *History*, for he says, Though we once knew Christ according to the *Flesh*, as they did that conversed with him upon Earth, yet now know we him *so* no more. Then how did he know him, but in the *Spirit*, in the Mystical Knowledge?

Infinite are the *Mysteries* mentioned in the Scriptures concerning God, Angels, Men, the World, Eternity, Time, the Creation, Fall, Sin, Corruption, the Curse, Misery, Death, Judgement, Hell, Devils, Damnation: Christ, Redemption, Salvation, Free Grace, Free Will, Resurrection; Paradise: The Holy Ghost, Sanctification, Restitution, Blessedness, Eternal Life and Glory. The certain Meaning of the Words of Scripture is the *Jewel* locked up in them, not now attainable from the Apostles by Conversation with them. Therefore now we should apply ourselves to the *Things* they spoke of, which are to be inquired after in the *Mind*, and the Knowledge of them to be received from *God* by Prayer, who will open the Understanding, *For there is a Spirit in Man, and the^b Inspiration of the Almighty gives Understanding*, as it did to this Author, who by the Command of the Holy Spirit wrote his deep Knowledge *given* to him of God, and has therein pointed out the Way to us wherein we may understand *what in us* is Divine, and what Natural; the New Man, and the Old; which is the Aim and Scope of the whole Bible: These New Things and Old are those that the *Scribe learned* in the Kingdom of Heaven brings out of his Treasury; neither can any Knowledge be wanting to him who has Christ in him. For *in Christ are hid* all the Treasures of Wisdom and Knowledge.

Job 32. 8.
^b Or *breathing in*, as
Gen. 2. 7.

St. *Paul* has pronounced a Curse upon those that teach any *other* Gospel than the *Galatians* had received, saying, ^c *Though we*, [himself or another Apostle] *or an Angel from Heaven, preach any other Gospel besides that which we have preached unto you*, and reiterates the same, if any preach any *other* Gospel than what *you have received*, let him be accursed. Now what is this Gospel? It is the Gospel of *Christ* which they had received. If we knew Christ, we should soon understand his Gospel, and *how* they had received it, and know how justly they are accursed that preach any other. The Apostle *John* says, The *Word* was God, and all Things were made by it, and in it was *Life*, and the Life was the *Light* of Men, and that was the true Light which enlightens *every Man* that comes into the World. This *Word* *Moses* calls the *Commandment*, which is in our Hearts that we may do it. *Paul* calls it *Christ*, the Word of Faith which they preach near us in our *Hearts* and Mouths. *James* calls it the *ingrafted Word* which is able to save our Souls, and advises to lay apart all Filthiness and Superfluity of Naughtiness, and to receive it with *Meekness*. This ^d *is the Word by which hearing, obeying, or receiving, comes*, and by that Hearing comes *Faith*, that is, Christ comes to be born in us. Thus we see where Christ is, what he is, and the powerful Efficacy of him; and to know this feelingly, and so *receive* this Word, is receiving the Gospel, the Glad Tidings of *Salvation* which shall be to all Men that embrace him, and the preaching and declaring this is that Gospel; ^e *that Sound which is gone into all the Earth*; it is the *Eternal Gospel*: Whosoever preaches any other besides it is accursed.

^d Rom. 10. 17.

^e Psa. 19. 4.
Ro. 11. 10. 8.

Now what this Word has done and does effect, and in what Manner, in the whole *Creation*, and in every Creature, in all Men, and *in ourselves*, is the *Mysterium Magnum*, which this Author declares exactly upon *Genesis*, wherein all Mysteries are couched, which will serve as an Introduction to the understanding the whole Book of God, in Nature and Scripture.

The Author seriously admonishes us to walk in the Ways of *Holiness*, Self-Denial, Resignation, the New-Birth, and killing of our outward Will and Desires which rebel against God. For these deep Mysteries are given to none to understand but to *Disciples* of Christ; for so great a Revelation as this Author has expressed cannot enter into any Heart that is *not* given up to follow Christ, and to forsake his own Will, living in continual Repentance, and taking up his Cross daily, which he has earnestly called upon all to do: And his Writings are strewed with such Counsel, as with sweet smelling Flowers, curious both for Shape and Colours. Why then should his Writings be aspersed? If they were duly considered, there would be no Occasion that this *Testimony* should be given of him.

But some are so full of Reproaches and bitter Expressions against those whose Words or Writings do not please them, that whereas *Michael* the Archangel, when he strove with the Devil about the Body of *Moses*, *durst not* use a railing Accusation, but said, The Lord rebuke thee; yet these speak Evil of the Things they *know not*. To be reproached, is that which every one who would be the Disciple of Christ must look for in this World, and not expect to be *above* his Master: ^{Mat. 10. 25.} *For if they have called the Master of the House Beelzebub, how much more will they call them of his Household?* But such Reflections cast upon any should not deter them from *examining* the Sayings or Writings of any Man, that they may be discerned whether they be good or evil.

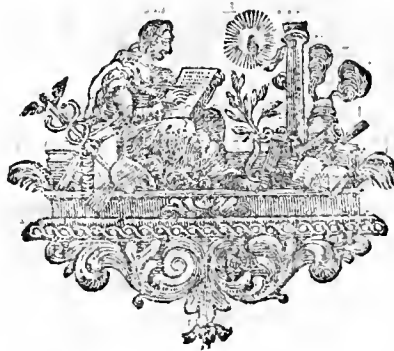
We should not judge, that we be not judged, for the same measure we meet shall be measured to us again. Let us judge *righteous* Judgment, and lay open that which is evil as before the Sun at Noon-day, that *all* may take Notice, and beware they fall not into it.

We should strive to be released from the *Virulence* of the Spirit of the Outward Man, most earnestly desiring to obtain an humble and contrite *Heart*, and a broken Spirit, repenting from the Bottom of our Hearts, amending our Lives *continually*, purifying, and communing with our Hearts, and not suffering any Iniquity to lodge in the Desires of our most inward *Thoughts*. Thus we shall be able to discern what Enemies we have to deal with in our fighting the *good Fight of Faith*. For the World, with the Delights thereof, is a great Enemy, which we must overcome, or we cannot attain to the Denial of ourselves, and taking up the Cross of Christ, without which we *cannot* be his Disciples. But we are apt to think, that Crosses, Adversities, and Afflictions, are our worst Enemies, because we live *not* by Faith, but by the outward Spirit, which all Crosses *kill* in us, and by them we die daily to that which is the Instrument of Sin, whereby its Desires are brought to effect. And therefore we account *that* our greatest Friend which is our greatest Enemy; it brings Death, our *last* Enemy, and is the Sting of it. But by killing the Desires of

the Flesh we shall live, and thereby daily overcome the last Enemy which we must certainly have a *Combat* with; seeing it is appointed for all Men once to die, and after Death comes Judgment. If we are earnest and watchful in our Fight, we shall be victorious over the *first* Death, and on such the *second* Death can have no Power. But having overcome that, then when Christ, who is our Life, shall appear, we shall also appear with him in *Glory*.

How excellent a Thing is it now to understand the Things expressed in the *Holy Scriptures*, that they may not be a dead Letter, having no Comfort in them? for no one can *rejoice* to die, except he feels the Virtue of the Life of Christ killing Sin in him. How does it *comfort* an afflicted Soul to consider, that Afflictions, though they be *grievous* for a Time, are *not* to be compared with the eternal Joys that are laid up for us? But if the *transcendent* Sayings of the Holy Apostles and Prophets be not understood, they are but dead to us; and so are we to them.

Let those who read this Book consider, with just Attention, the Advice in the last Paragraph of the last Chapter of it, where the Author says, *We admonish the Reader, that when he finds something in any Place of our deep Sense to be obscure, that he do not contemn it according to the Manner of the evil World; but diligently read, and pray to God, who will surely open the Door of his Heart, so that he will apprehend it, and be able to make use of it to the Profit and Salvation of his Soul.*



T H E

A U T H O R'S

P R E F A C E.

W H E N we consider the visible World, with its Essence, and the Life of the Creatures, then we find therein the Likeness of the invisible spiritual World, which is hidden in the visible World, as the Soul in the Body, and see thereby that the hidden God is nigh unto all, and through all, and yet wholly hidden to the visible Essence.

2. We have an Example hereof in the Mind of Man, which is an invisible Fire, that is inclined to Light and Darkness, viz. to Joy and Sorrow, and yet in itself is none of these, but only a Cause thereto, an invisible, incomprehensible Fire-source, and yet as to its own Essence is included in nothing, but only in the Will of Life.

3. The Body cannot comprehend the Mind; but the Mind comprehends the Body, and brings it to Love, or a Dislike. This likewise is to be understood of the Word, and Power of God, which is hidden to the visible sensible Elements, and yet dwells through and in the Elements, and works through the sensible Life and Essence, as the Mind in the Body. ^a Or Suffering and Sorrow.

4. For the visible sensible Things are an Essence of the invisible: From the invisible and incomprehensible the visible and comprehensible has proceeded. The visible Essence is come to be from the Expression or Spiration of the invisible Power. The invisible spiritual Word of divine Power works with and through the visible Essence, as the Soul ^b with and through the Body. ^b In.

5. The inward spiritual Soul of Man was breathed into the visible Image by the In-Speaking, or Inspiration of the invisible Word of the divine Power (for an Understanding to the created Image) wherein Man's Science or Knowledge of the invisible and visible Essence consists.

6. Thus Man has now received Ability from the invisible Word of God to the Re-expression, that he again expresses the hidden Word of the divine Science into Formation and Separation, in Manner and Form of the temporal Creatures, and forms this spiritual Word according to Animals, and Vegetables; whereby the invisible Wisdom of God is portrayed and modeled into several distinct Forms. As we plainly see, that the Understanding of Man expresses all Powers in their Property, and gives Names unto all Things, according to each Thing's Property; by which the hidden Wisdom is known, and understood in its Power, and the hidden God is made manifest ^c with the visible Things, for the Delight and Play of the divine Power; ^c In. so that the invisible might play with the visible, and therein introduce itself into the Sight and Sense of itself.

7. *As the Mind introduces itself with the Body, and by the Body into Senses and Thoughts, whereby it works, and acts sensibly to itself; so also the invisible World (works) through the visible, and with the visible World. We are not in any wise to conceit that a Man cannot search out what the hidden divine World is, and what its Operation and Essence, for on the visible Essence of the Creation we see a Figure of the internal spiritual Operation of the powerful World.*

8. *And we ought not to think otherwise of God, but that he is the most internal Ground of all Essences; and yet so, as that he cannot be comprehended of any thing by the own peculiar Power of the Thing. But as the Sun introduces itself with its Light and Power into the sensible living Things, and works with (or in) all Things, and introduces itself also into an Essence; the same likewise is to be understood concerning the divine Word with the Life of the Creatures.*

9. *Seeing then this visible World is the expressed formed Word, according to God's Love and Anger; viz. according to the grand Mystery of the eternal spiritual Nature, which spiritual World is hidden in the visible; and yet the Human Soul is a Spark out of the eternal speaking Word of the divine Science and Power; and the Body an Ens of the Stars and Elements; and also as to the internal Ground an Ens of Heaven, viz. of the hidden World; therefore he has Might and Ability to speak of the grand Mystery, whence all Essences originally arise.*

10. *Since then the great Mysteries, the Beginning of and Original of all Things, befall us by divine Grace; that we are able (as through the Ground of the Soul) to understand the same in real Knowledge with the inspired Word of the Divine Science; we will write down its Ground (so far as it is permitted to us) in this Book, for a Memorial to ourself, and for the Exercise of divine Knowledge to the Reader.*

11. *And I. We will signify and declare what the Center and Ground of all Essences is.*

II. *What the divine Manifestation, through the speaking of the Word of God is.*

III. *How Evil and Good have their Original from one only Ground, viz. Light, and Darknes; Life, and Death; Joy, and Sorrow; and how it is in its Ground; also whereunto every Essence and Scurce is profitable and necessary.*

IV. *How all Things have their Ground from the grand Mystery, viz. from the Spiration of the Eternal One.*

V. *How the Eternal One introduces itself into Sensation, Perception, and Separation, to the Science of itself and the Play of the Divine Power.*

VI. *How Man may attain to the true Knowledge of God, and to the Knowledge of the eternal and temporal Nature.*

VII. *Also how Man may come to the real Contemplation of the Being of all Beings.*

VIII. *Also of the Creation of the World, and of all Creatures.*

IX. *And then of the Original, Fall, and Restoration of Man; what he is according to the first Adamical Man in the Kingdom of Nature; and what he is in the new Regeneration in the Kingdom of Grace, and how the new Birth comes to pass.*

X. *Also what the Old and New Testament are each in its Understanding.*

12. *And we will enlarge this Explanation through all the Chapters of the first Book of Moses; and point out how the Old Testament is a Figure of the New; what is to be understood by the Deeds of the holy Patriarchs; wherefore the Spirit of God gave them to be set down in Moses; and at what the Figures of these written Histories look and intend, and how the Spirit of God in his Children before the Times of Christ alluded with them in the Figure concerning the Kingdom of Christ; whereby then God has always represented this Mercy-Seat (or Throne of Grace) Christ, by whom he would blot out his Anger and manifest his Grace.*

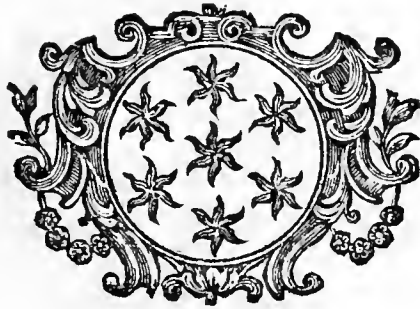
13. *And*

13. And we shall shew how the whole Time of this World is pourtrayed and modelized, as in a Watch-Work; how afterwards it should go in Time; and what the inward spiritual World, and also the outward material World, is; also what the inward spiritual Man, and then the external Man of the Essence of this World, is; how Time and Eternity are in one another, and how a Man may understand all this.

14. Now if it should so happen, that when these our Writings are read, the Reader should not presently apprehend and understand the same (seeing this Ground, which yet has its full Foundation and perfect Agreement, as well with the Scripture, as through the Light of Nature, has for a long Time been very dark, and yet by divine Grace is given to plain Simplicity) let him not despise and reject the same, according to the Course and Custom of the wicked World; but look upon the Ground of Practice, which is therein intimated, and give himself up thereunto, and pray to God for Light and Understanding; and at last he will rightly understand our Ground, and it will find very great Love and Acceptance with him.

15. But we have wrote nothing for the proud and haughty Wiselings, who know enough already, and yet indeed know nothing at all; whose Belly is their God, who only adhere to the Beast of the Babylonical Whore, and drink of her Poison, and wilfully will be in Blindness, and the Devil's Snare. But we have laid (with the Spirit of our Knowledge) a strong Bolt before the Understanding of Folly, not to apprehend our Meaning, seeing they wilfully and willingly serve Satan, and are not the Children of God.

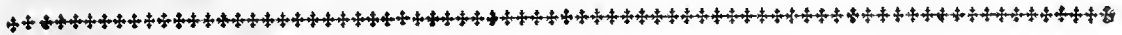
16. But we desire to be clearly and fundamentally understood by the Children of God, and heartily and readily communicate our Knowledge given to us of God; seeing the Time of such Revelation is born. Therefore let every one see, and take heed, what Sentence and Censure he passes: Every one shall accordingly receive his Reward; and we commend him into the Grace of the meek and tender Love of Jesus Christ. Amen.





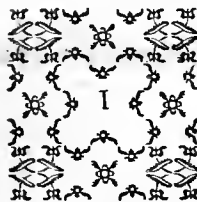
Myfterium Magnum.

PART I. Of the Grand Myftery; that is, of the Manifestation of the Divine Word, through the Three Principles of the Divine Effence.



The First Chapter.

What God Manifested is : And of the Trinity.

1.  F we would understand what the new Birth is, and how it is ^a brought ^a Wrought to pass, then we must first know what Man is, and how he is the or effected: ^b Image of God; and what the divine ^b Inhabitation is; also what the ^b Or how Revealed God is, of whom Man is an *Image*. God dwells in Man, and fills all Things with his Presence.
2. When I consider what God is, then, I say, he is the *One*; in reference to the *Creature* as an Eternal Nothing. He has neither Foundation, Beginning, or Abode; he possesses nothing but only himself. ^c Or no separate Habitation above the Stars in an Emperean Heaven, as Reason fancies.
- He is the Will of the *Abyss*; he is in himself only one; he needs neither *Space*, or *Place*. He begets himself in himself, from Eternity to Eternity: He is neither like, or resembles *any thing*; and has no peculiar Place where he ^c dwells. The Eternal Wisdom or Understanding is his Delight: He is the Will of the Wisdom; the Wisdom is his Manifestation. ^d *Efflux*, Effluence, the Proceeding forth. ^e The Comprehension, or Receptacle.
3. In this Eternal Generation we are to understand three Things, *viz.* 1. An *Eternal Will*. 2. An *Eternal Mind* of the Will. 3. The ^d *Egress* from the Will and Mind, which is a *Spirit* of the Will and Mind. ^f Or Tri-Unity. ^g Or mystical Mytery.
4. The Will is the *Father*: The Mind is what is ^e *conceived* of the Will, *viz.* the *Seat* or Habitation of the Will, or the *Center* to something; and it is the *Will's Heart*: And the *Egress* of the Will and Mind is the *Power* and *Spirit*. ^h That which is flown forth from the *One Eternal Will*.
5. This ^f threefold *Spirit* is one only *Effence*; and yet it is no *Effence*, but the Eternal Understanding, an *Original* of the Something; and yet it is the Eternal ^g *Hiddenness*, as the Understanding of Man is not confined in Time and Place, but it is its own Comprehension and *Seat*; and the *Egress* of the *Spirit* is the Eternal Original *Contemplation*, *viz.* a *Lubet* of the *Spirit*.
6. That which is ^h *egressed* is called the *Lubet* of the *Deity*, or the Eternal Wisdom, which is the Eternal Original of all Powers, Colours, and Virtues; by which the

threefold Spirit in this *Lubet* comes to a *Desiring*, namely, of the Powers, Colours, and Virtue ; and its *Desiring* is an *Impressing*, a conceiving itself. The Will conceives the Wisdom in the Mind ; and what is conceived in the Understanding is the *Eternal Word* of all Colours, Powers, and Virtue, which the *Eternal Will* expresses by the Spirit from the Understanding of the Mind.

ⁱ Or speaks forth.

^k Text Pro-
verb.

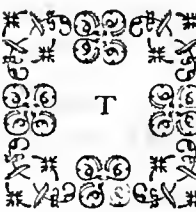
7. And this *Speaking* is the *Motion*, or Life of the *Deity* ; an *Eye* of the *Eternal Seeing*, where one Power, Colour, and Virtue, distinctly knows another ; and yet they all stand in equal ^k Proportion or *Analogy*, void of Weight, Limit, or Measure, also undivided one from another. All the Powers, Colours, and Virtues lie in one ; and it is a distinct, mutual, well-tuned Pregnant *Harmony* ; or, as I might say, a *Speaking Word*. In which *Word* or *Speaking* all Speeches, Powers, Colours and Virtues are contained, and with the Pronouncing or Speaking they unfold themselves, and bring themselves into Sight and Observation.

8. This is now the *Eye* of the *Abyfs*, the *Eternal Chaos*, wherein all, whatsoever Eternity and Time have, are contained ; and it is called *Counsel*, *Power*, *Wonder*, and *Virtue*. Its peculiar and proper Name is called *GOD*, or *JEOVA*, or *JEHOVAH*, who is without all *Nature*, without all Beginnings of any *Essence*, a Working in himself ; generating, finding, or perceiving himself, without any kind of *Source* from any thing, or by any thing : He has neither Beginning, nor End : He is immense ; no Number can express his Largeness, and Greatness : He is deeper than any Thought can reach : He is no where far from any thing, or nigh unto any thing : He is through all, and in all : His Birth is every where ; and without and besides him there is nothing else : He is Time and Eternity, *Byfs* and *Abyfs*, and yet nothing comprehends him but the true Understanding, which is God himself.



The Second Chapter.

Of the Word, or Heart of God.

I.  HIS is now what Saint *John* says, Ch. 1. *In the Beginning was the Word, and the Word was with God, and God was the Word : The same was in the Beginning with God.* The Word ¹ (*In*) is the Will of the *Abyfs* : The (^m *Beginning*) is the Conception [or Apprehension] of the Will ; where it conceives, and brings itself into an *Eternal Beginning* ; the ⁿ (*Word*) is now the Conceived, which in the Will is a *Nothing*, and with the Conception there is a *Generation* : This was in the Beginning with the Will, and in the Will ; but with the *Lubet* of the Will it receives its Beginning in the Conception of the Will : Therefore it is called [*a*] *Heart*, viz. a *Center*, or *Life-Circle*, wherein the Original of the *Eternal Life* is.

¹ *Im* signifies In the.
^m *Anfang*, Beginning.
ⁿ *Wort* signifies the Word.
Which Words in the *High-Dutch* explains according to the Language of Nature.

2. And *John* says further : *By the same were all Things made, and without it was not any thing made that was made : In it was the Life, and the Life was the Light of Men.* Here, O Man, take now this Light of Life, which was in the Word, and is *Eternal*, and behold the *Being* of all *Beings*, and especially thy *Self*, seeing thou art an *Image*, *Life*, and *Being* of the *unsearchable* God, and a *Likeness* as to him : Here consider *Time* and *Eternity*, *Heaven*, *Hell*, the *World*, *Light* and *Darkness*, *Pain* and *Source*, *Life* and

Death, Something and Nothing. Here examine thyself, whether thou hast the Light and Life of the Word in thee, so that thou art able to see, and understand all Things. For thy Life was in the Word, and was made manifest in the *Image* which God created; it was breathed into it from the Spirit of the Word. Now lift up thy Understanding in the Light of thy Life, and behold the *Formed Word*: Consider its inward Generation, for all is manifest in the Light of Life.

3. Dost thou say I cannot; I am corrupt, and depraved? Hear me! Thou art not as yet born of God, otherwise, if thou hadst again that same Light, then thou couldst. Go to then! We all indeed come far short of the Glory which we ought to have in God: But I will shew thee somewhat. Have a Care, and conceive it aright; be not a Mocker, as the confused *Babel* is. Lo! when we would speak of the Being of all Beings, then we say, that from God, and through God, are all Things: For St. *John* says also, that *without him was not any Thing made that was made*.

4. Now says Reason, whence or how has God made Good and Evil, Pain and Joy, Life and Death? Is there any such Will in God which makes the Evil? Here Reason begins to speculate, and will apprehend it; but it goes only about the Outside of the *Circle*, and cannot enter in; for it is without, and not in the Word of the *Life-Circle*.

5. Now then behold thyself, and consider what thou art; view what the outward World is with its Dominion, and thou shalt find, that thou with thy outward *Spirit* and *Being* art the outward World; thou art a little World out of the great World; thy outward Light is a *Chaos* of the Sun and Stars, else thou couldst not see ^o by the Light of the Sun; the Stars give the *Effence* of Distinction in the intellectual Sight. Thy Body is Fire, Air, Water, Earth; therein also lies the metalline Property; for of what-
o Or receive Light from the Sun.
 soever the Sun with the Stars is a Spirit, of that the Earth with the other Elements is a ^p Being, a coagulated Power. What the superior [Being] is, that is also the inferior;
p Effence, Substance, or Body.
 and all the Creatures of this World are the same.

6. When I take up a Stone, or Clod of Earth, and look upon it, then I see that which is above, and that which is below, yea, the whole World therein; only that in each Thing one Property happeneth to be the chiefest and manifest, according to which it is named. All the other Properties are jointly therein, only in distinct Degrees and Centers, and yet all the Degrees and Centers are but one only Center. There is but one only Root whence all Things proceed; it only separates itself in the Compaction, where it is coagulated: Its Original is as a Smoke or vaporous Breath from the great Mystery of the expressed Word, which stands in all Places in the re-expressing, that is, in the re-breathing (or echoing forth) a Likeness according to itself; an Effence according to the Spirit.

7. But now we cannot say that the outward World is God, or the Speaking Word, which in itself is devoid of such Effence; or likewise that the outward Man is God: But it is all only the expressed Word, which has so coagulated itself in its Re-conception to its own Expression, and does still continually coagulate itself with the four Elements, through the Spirit of the Desire, *viz.* of the Stars, and brings itself into such a Motion and Life, in the Mode and Manner as the Eternal Speaking Word makes a *Mystery*, which is *spiritual* in itself. Which *Mystery* I call the *Center* of the Eternal Nature; where the *Eternal Speaking Word* brings itself into a Generation, and also makes such a spiritual World in itself, as we have materially in the expressed Word.

8. For I say, The inward World is the Heaven wherein God dwells; and the outward World is expressed out of the inward, and has only another Beginning than the inward, but yet out of the inward; it is expressed from the inward (through the Motion of the *Eternal Speaking Word*) and closed into a Beginning and End.

9. And the inward World stands in the *Eternal Speaking Word*, the Eternal Word has spoken it (through the Wisdom) out of its own Powers, Colours, and *Virtus*, into an *Essence*, as a *great Mystery*, from Eternity; which *Essence* also is only as a Spiration from the *Word* in the Wisdom, which has its *Re-conception* to Generation in itself, and with the *Conception* does likewise *coagulate* itself, and introduces itself into Forms, after the Manner of the Generation of the Eternal Word; as the Powers, Colours, and *Virtus* generate themselves in the Word through the Wisdom, or, as I might say, out of the Wisdom in the Word.

10. Therefore there is nothing nigh unto, or far off from God; one World is in the other, and all are only one: but one is Spiritual, the other Corporeal; as Soul and Body are in each other, and also Time and Eternity are but one Thing, yet in distinct Beginnings. The spiritual World in the internal [*Principle*] has an eternal Beginning, and the outward a temporal; each has its Birth in itself. But the *Eternal Speaking Word* rules through and over all, yet it can neither be apprehended or conceived, either by the spiritual or external World, that it should stand still; but it works from Eternity to Eternity, and its Work is conceived; for it is the *formed Word*; and the *working Word* is its Life, and incomprehensible, for it is without all *Essence*, as a bare Understanding only, or a Power that brings itself into *Essence*.

6 Or: worketh
itself out in
the *Essence*.


11. In the inward *spiritual World* the Word conceives itself into a *spiritual Essence* as one only *Element*, wherein the four lie hid. But when God, viz. the Word, moved this one *Element*, then the hidden Properties manifested themselves, as there are four Elements.



The Third Chapter.

How out of the Eternal Good an Evil is come to be; which in the Good had no Beginning to the Evil: And of the Original of the Dark World, or Hell, wherein the Devils dwell.

7 Or: has.

1.  OW then, seeing Light and Darkness, moreover Pain and *Source*, are seen in the outward World, and yet all originally proceed from the *Eternal Mystery*, viz. from the inward spiritual World, and the inward spiritual World proceeds out of the *Eternal Generating and Speaking Word*, thereupon we are to consider, how out of the *Eternal Good* an *Evil* is come to be, which in the *Good* has no Beginning to the *Evil*; whence Darkness, Pain, and *Source* arise; and then from whence a Luitre or Light arises in the Darkness.

2. For we cannot say that the Eternal Light, or the Eternal Darkness, is created; otherwise they should be in a Time and a comprehensive Beginning; and of this they are void; for they are concomitant in the *Generation*; yet not in the *Wisdom*, or *Generator* of the Word of the *Deity*; but they take their *Original* in the *Desire* of the *Speaking Word*.

8 Note.

9 Beyond or
without.
10 For the
11 Perception.

3. For in the *Eternal Speaking Word* (which is void of all *Nature*, or *Beginning*) is only the *Divine Understanding* or *Sound*; there is neither Darkness nor Light; neither thick nor thin; neither Joy nor Sorrow; moreover, no Sensibility, or *Perception*;

but it is barely a Power of the Understanding in one *Source, Will, and Dominion*; there is neither Friend nor Foe to it, for it is the only *Good*, and nothing else.

4. Seeing then this Eternal Good cannot be an Insensible Effence, (for so it were not manifest to itself) it introduces itself in itself into a *Lubet*, to behold and see what itself is; in which *Lubet* is the Wisdom. And then the *Lubet* thus seeing what itself is, it brings itself into a Desire to find out and feel what itself is; viz. to a *sensible Perception* of the *Smell and Taste* of the Colours, Powers, and Virtue. And yet no Perception could arise in the free spiritual *Lubet*, if it brought not itself into a Desire, like a *Hunger*.

5. For the *Nothing* hungers after the *Something*, and the Hunger is a Desire, viz. the first *Verbum Fiat*, or creating Power. For the Desire has nothing that it is able to make or conceive; it conceives itself, and impresses itself; it *coagulates* itself; it draws itself into itself, and comprehends itself, and brings itself from *Abyss* into *Byss*, and overshadows itself with its *Magnetical Attraction*; so that the *Nothing* is filled, and yet remains as a *Nothing*: It is only as a *Property*, viz. a *Darkness*. This is the eternal Original of the *Darkness*; for where there is a *Property*, there is already *Something*; and the *Something* is not as the *Nothing*; it yields Obscurity, unless something else, ^w Or causeth *Darkness*. viz. a *Lustre*, fills it; and then it is Light, and yet it remains a *Darkness* in the *Property*.

6. In this *Coagulation, or Impression, or Desire, or Hunger*, by any of which I might express it to the Understanding, I say, in this Compaction or comprehensive Compaction, we are to understand two Things: 1. The free *Lubet*, which is the Wisdom, Power, and Virtue of the Colours; and 2. The *Desire* of the free *Lubet* in itself: For the free *Lubet*, viz. the Wisdom, is no *Property*; but it is free from all Inclination, and is one with God. But the *Desire* is a *Property*: Now the *Desire* arises from the *Lubet*; therefore the *Desire* conceives and comprehends the free *Lubet* all along in the Compaction, in the Impression, and brings it also in feeling and finding.

7. And understand us right, and punctually here: The *Desire* arises out of the Will to the free *Lubet*, and makes itself out of the free *Lubet*, and brings itself into a *Desire*; for the *Desire* is the *Father's Property*; and the free *Lubet*, viz. the Wisdom, is the *Son's Property*; although God, seeing he is ^x a Spirit, is not called Father or Son ^x Or one. in this Place, till the Manifestation through the *Fire* in the Light; and there he is called Father and Son; but I set it down, by reason of the Birth of Nature, for a better Understanding of the true Ground, that Man might understand to what Person in the Deity *Nature*, and to what the Power in Nature is to be ascribed.

The Center of the Eternal Nature; how the Will of the Abyss brings itself into Nature and Form.

8. The *Desire* proceeding from the Will of the *Abyss* is the first Form; and it is the *Fiat*, or, as it is expressed, Let there be; and the Power of the free *Lubet* is God; who governs the *Fiat*; and both together are named *Verbum Fiat*, that is, the Eternal Word, which creates where *Nothing* is, and [is] the Original of Nature and all Beings.

9. † The first *Property* of the *Desire* is astringent, harsh, eagerly-impressing, conceiving itself, overshadowing itself; and it makes, first, the *great Darkness* of the *Abyss*: [†] *Saturnus*. Secondly, it makes itself substantial in a spiritual Manner, wholly rough, harsh, hard, and thick, and it is a Cause of Coldness, and all Keeness and Sharpness; also of all whatsoever is called *Effence*; and it is the Beginning of Perception, wherein the free

Lubet finds and perceives itself, and introduces the Contemplation of itself; but the Desire in itself brings itself thereby into Pain and *Source*: Yet the free *Lubet* does only so receive finding [or Perception.]

♄ *Mercurius.* 10. ♀ The second Form or Property is the *Constringency* of the Desire; that is, a *Compunction*, *Stirring*, or *Motion*; for each Desire is attractive and constringent; and it is the Beginning of Motion, Stirring, and Life, and the true Original of the *Mercurial* Life of the painful [or tormenting] *Source*. For here arises the first Enmity between the Astringency or Hardness, and the *Compunction* or *Sting* of *Stirring*; for the Desire makes hard, thick, and congeals, as the Cold stiffens and freezes the Water: Thus the Astringency is a mere raw Coldness; and the *Compunction*, *viz.* the Attraction, is yet brought forth with the Impression [or close constringent Desire.]

♂ 11. It is even here as *Father* and *Son*: The *Father* would be still, and hard; and the *Compunction*, *viz.* his Son, stirs in the *Father*, and causes Unquietness; and this the *Father*, *viz.* the Astringency, cannot endure; and therefore he attracts the more eagerly and earnestly, in the Desire, to hold, refrain, and keep under the disobedient Son; whereby the Son grows only more strong in the *Compunction*. And this is the true Ground and Cause of *Sense*; which in the free *Lubet* is the Eternal Beginning of the ^a Motion of the Powers, Colours, and Virtue, of the Divine Kingdom of Joy: And in the dark Desire it is the Original of Enmity, Pain, and Torment; and the Eternal Original of God's Anger, and all Unquietness and Contrariety, [or *Antipathy*.]

♂ *Mars.* 12. ♂ The third Property is the ^b *Anguish*, or *Source*, or rising *Spring*, which the two first Principles make. When the *Compunction*, *viz.* the *Stirring*, strives and moves with Rage in the Hardness, or Impression, and bruises the Hardness, then in the ^c *Contribution* of the Hardness the first Sense of Feeling arises, and is the Beginning of the *Essences*; for first it is the Severation, whereby each Power becomes ^d sensible and separable in itself in the free *Lubet*, in the Word of the Powers; it is the Original of *Distinction*, [or different Variety] whereby the Powers are mutually manifest, each in itself; also the Original of the Thoughts and Mind.

13. For the *Eternal Mind* is the *All-Essential* Power of the *Deity*: But the *Senses* arise through Nature with the Motion in the Division of the Powers, where each Power perceives, and feels itself in itself; it is also the *Original* of *Taste* and *Smell*: When the Perception of the Powers in the Distinction has mutual Intercourse, and Entrance into each other, then they feel, taste, smell, hear, and see one another; and herein arises the *Source* of Life, which could not be in the Liberty in the Stillness of the Power of God: Therefore the Divine Understanding brings itself into spiritual Properties, that it might be manifest to itself, and be a *Working* Life.

14. Now we are to consider of the *Anguish* in its own Generation and *peculiar Property*. For like as there is a Mind, *viz.* an Understanding in the Liberty, in the Word of the Power of God, so likewise the first Will to the Desire brings itself in the Desire of the *Darkness* into a Mind, which Mind is the *Anguish Source*, *viz.* a *Sulphureous Source*; and yet here [the] *Spirit* is only to be understood.

♂ *Contractus.* 15. The *Anguish-Source* is thus to be understood. The *Astringent Desire* conceives itself, and ^e draws itself into itself, and makes itself full, hard, and rough; now the Attraction is an Enemy of the Hardness; the Hardness is retentive; the *Attraction* is fugitive; the one will have it into itself, and the other will out of itself. But seeing they cannot separate, and part asunder one from the other, they remain in each other as a *rolling Wheel*; the one will ascend, the other descend.

♂ *Text flying.* 16. For the *Hardness* causes Substance and Weight; and the *Compunction* gives *Spirit* and the ^e *Active Life*: These both mutually circulate in themselves and out of themselves, and yet cannot go any where [parted.] What the Desire, *viz.* the *Magnet*, makes

makes hard, that the Attraction again breaks in Pieces; and it is the greatest Unquietness in itself; like a raging Madness; and it is in itself an horrible *Anguish*; and yet no right feeling is ^o perceived till the *Fire* [kindling of the *Fire* in Nature, which is the fourth *Form*, wherein the Manifestation of each Life appears.] And I leave it to the *Consideration* of the true *understanding Searcher* of Nature, what this is, or means; let him search and bethink himself; he shall find it in his own natural, and *paternal* Knowledge.

^o Or to be understood.

17. The *Anguish* makes the *Sulphureous Spirit*; and the *Compunction* makes the *Mercury*, viz. the *Work-Master* of Nature, he is the Life of Nature; and the *astringent* Desire makes the *keen Salt-Spirit*; and yet all three are only one. But they divide themselves into three *Forms*, which are called *Sulphur*, *Mercurius*, and *Sal*: These three Properties impress the Free *Lubet* into them, that it also gives a material Essentiality, which is the Oil of these three *Forms* (viz. their Life and Joy) which mollifies, *meekens*, and allays their *Wrathfulness*; and this no rational Man can deny. There is a *Salt*, *Brimstone* and *Oil* in all Things; and *Mercurius*, viz. the ^h vital Venom, makes the *Essence* ^h Or poison Life.

18. © The fourth *Form* of Nature is the Enkindling of the *Fire*; where the ⁱ sensitive and *intellective* Life first arise, and the hidden God manifests himself. For without Nature he is hid to all Creatures; but in the *Eternal* and *Temporal Nature* he is perceived and manifest.

©

Sol.

ⁱ Feeling and Understanding.

19. And this *Manifestation* is first ^k effected by the *Awakening* of the *Powers*, viz. by the three above-mentioned Properties, *Sulphur*, *Mercurius*, and *Sal*, and therein the *Oil*, in which the Life has its vital Being and Beauty, ^l Life and Lustre: The true Life is first manifest in the fourth *Form*, viz. in the *Fire* and *Light*; in the *Fire* the *Natural*, and in the *Light* the *Oily Spiritual*; and in the Power of the *Light* the divine *intellectual* [or *understanding* Life is manifest.]

^k Or brought to pass.

^l Text, burns and shines.

20. Reader, attend, and mark right: I understand here, with the Description of Nature, the *Eternal* not the *Temporal Nature*: I only shew thee the *temporal Nature* thereby, for it is expressed, or spoken forth out of the *Eternal*, and therefore do not foist in or alledge *Calves*, *Cowes*, or *Oxen*, as it is the Course of irrational Reason in *Babel* to do.

21. First know this; that the *Divine Understanding* does therefore introduce itself into *Fire*, that its *Eternal Lubet* might be majestic and ^m lustrous; for the *Divine Understanding* receives no *Source* into itself: It also needs none to its *own Being*; for the *All* needs not the *Something*; the *Something* is only the *Play* of the *All*, wherewith the *All* does melodize and play; and that the *TOTAL* or *All* might be manifest to itself, it introduceth its *Will* into *Properties*: Thus we as a *Creature* will write of the *Properties*, viz. of the manifested God; how the *All*, viz. the *Immense*, *Abyssal*, *Eternal Understanding* manifests itself.

^m Or a Light. Note.

22. Secondly, the *Abyssal* and *Divine Understanding* does therefore introduce itself into an *anxious Fire-will*, and *Life*, that its great *Love* and *Joy*, which is called *God*, might be manifest; for if all were only *One*, then the *One* would not be manifest to itself; but by the *Manifestation* the *Eternal Good* is known, and makes a *Kingdom of Joy*: Else, if there were no *Anguish*, then *Joy* would not be manifest to itself; and there would be but one only *Will*, which would do continually one and the same Thing. But if it introduces itself into *Contrariety*, then in the *Contest*, the *Lubet* of *Joy* becomes a *Desire*, and a *Love-play* to itself; in that it has to work and act, to speak according to our human Capacity.

23. The *Original* of the *Eternal Spiritual* and *Natural Fire* is effected by an *Eternal Conjunction* or *Copulation*, not each seperately, but both jointly; viz. the *Divine Fire*, which is a *Love-flame*; and *Natural Fire*, which is a *Torment*, and *Consuming Source*: Understand it thus, as it is.

24. One Part, *viz.* the Will of the Father, or of the *Abyss*, introduces itself into the greatest Sharpness of the *Astringency*, where it is a cold Fire, a cold painful *Source*, and it is sharpened by the *Astringent Compunctive Anguish*; and in this *Anguish* it comes to desire the Liberty, *viz.* the free *Lubet*, or Meekness; and the other Part is the *Free Lubet*, which desires to be manifest; it longs after the Will of the Father, which has generated it without Nature, and uses it for its Play; this here does again desire the Will, and the Will has here re-conceived itself to go again out of the *Anguish* into the Liberty; *viz.* the *Lubet*.


25. Understand; that it is the re-conceived Will which desires the *Free Lubet* of God: But now it has taken into itself the horrible, *astringent*, hard, *compunctive Sharpness*; and the *Free Lubet* is a great Meekness, in reference to the wrathful Nature, as a *Nothing*, and yet it is: Now both these dash together in one another; the *sharp* Will eagerly and mightily desires the *Fire-Lubet*, and the *Lubet* desires the *Austere* Will, and in that they enter into and feel each other, a *great Flagrat* is made, like a Flash of Lightning; in manner as the *Fire*, or *celestial Lightning*, or *etherial Blaze*, is enkindled in the Firmament.




26. And in this *Flagrat* the *Fire* is enkindled: For the *Astringent* harsh Darkness, which is cold, is dismayed at the Light and great Meekness of the *Free Lubet*, and becomes in itself a *Flagrat* of *Death*, where the Wrathfulness and cold Property retires back into itself, and closes up itself as a Death; for in the *Flagrat* the *dark* Mind becomes *essential*; it sadly betakes itself into itself; as a great *Fear* before the Light; or as an *Enmity* of the Light; and this is the true Original of the *dark* World, *viz.* of the *Abyss*, into which the Devils are thrust, which we call Hell.


* As being afraid, or dismayed at the Light.

The Fourth Chapter.



Of the Two Principles, viz. God's Love, and Anger; of Darkness, and Light; very necessary for the Reader to consider of.

1.  N this *Flagrat*, or Enkindling of the *Fire*, two Kingdoms sever themselves, and yet are only one; but they divide in the *Essence*, *Source* and Will, and are invisible to one another; the one comprehends not the other in its own *Source*, and yet they proceed from one *Original*, and are dependant on one another; and the one without the other were a *Nothing*, and yet both receive their *Source* from *One Original*. Understand it thus:

2. When the *Blaze* or *Flagrat* arises, then it is in the *Punctum*, and makes immediately a *Triangle* , or a  *Cross*: And this is the true Meaning of the Character . First, it is the *Keeness* of all Things; and God manifested in *Trinity*: The *Triangle* betokens the hidden God; *viz.* the Word or Divine Understanding; which is threefold in its eternal *unbeginning Birth*, and yet only one in its *Manifestation*: In the *Fire* and *Light* World this *Trinity* manifests itself in the *Birth*; not as if there were any Place where such a Figure did stand; no; but the whole *Birth* is so; wherever the *Divine Fire* manifests

itself in any Thing, it makes in its *Inflammation* a *Triangle*,  which the Children of Men ought seriously to observe, and how likewise the Life enkindles itself in a *Triangle*, which betokens the *Holy Trinity*. And seeing the Light of Life was in the *Word* of the *Deity*, which [*Word*] was breathed into Man, (as *John* says in his first Chapter) and yet *disappeared* in *Paradise*, in relation to God, therefore it must be born again on the **T**.

The Explanation of the foregoing Characters.

3. The upper *Cross* betokens the *unformed Word* in *Trinity* wholly without *Nature*, and the *Character* is thus set ; and this *Character* betokeneth the *formed Word* , *viz.* the *Angelical World*.

4. But that the *Triangle* with the three straight *Cusps* has changed itself into such a **T**. on which *Death* was slain, points out and betokens unto us the great *Love* of God which has freely given itself again into our *Humanity* out of the *Triangle*, when we were departed from the *Triangle* in the *Light* of *Life*.

5. Therefore the *great Angle* waves downwards, betokening the great *Humility*, and also that we have lost the *fiery Angle* which ascends on High; in which we were the *Image* and *Likeness* of God: Therefore the *Angle* in the *Regeneration* in the **T**. has turned itself downward, and ascends not upward any more with its *Cusp*; betokening now unto us the true *Resignation* under the **T**. where we in the *Spirit* of *Christ* shall be born again through the great *Humility* of God in the *Light*.

6. Now the *Will* separates itself in the *Fire's Flagrat* into two *Kingdoms*, where each dwells in itself, *viz.* the *Flagrat* in the *Darkness* is God's *Anger*, and the *Flagrat* in the *Re-conception* to the *Free Lubet* becomes the *Highly Triumphant Divine Kingdom* of *Joy* in the *Free Lubet*: For thus the *free Lubet* is elevated and brought into a *wrestling Love-play*, and so it becomes springing and working.

7. Not that we mean that God thus receives a *Beginning*; but it is the eternal *Beginning* of God manifested; *viz.* how the *Divine Understanding* manifests itself with *Power* in distinct *Variety*, and works itself forth into a *Kingdom*; which is an eternal *Generation*. We only speak here how the *invisible unperceivable God* introduces himself into *Perception* for his own *Manifestation*.

8. Now we are to understand by the *Inflammation* of the *Fire* a twofold *Fire*, a twofold *Spirit*, and a twofold *Essence*; *viz.* a *Love-fire* in the *Free Lubet*, which is made essential with *Impression* or *Desire*; and in the *Fire* the *Spirit* and *Essence* severize, and yet are mutually in one another, as *Soul* and *Body* are one. And now as the *Spirit* is, so is the *Essence*; and as there is an holy sweet *Essence*, and an holy sweet *Spirit*, in the *Impression* of the *Free Lubet*, so likewise in the *dark Impression* there is an *astringent* harsh, raw and bitter *Essence* and *Spirit*; as the *Essence* is, so is also the *Mind* of the *Understanding* and *Will* in the *Essence*.

9. Although the *Eternal [Essence]* in reference to the *Temporal* is *Spiritual*, yet the true *Spirit* is much more *subtile* than that which it makes to a *Substance* in the *Conception*. For out of the *Substance* the true *intellective Spirit* primely proceeds, which before the *Substance* is only a *Will*, and not manifest to itself: For the *Will* introduces itself into *Substance* and *Essence*, that it might be manifest to itself.

10. Now we are to consider of the Severation in the Fire : When the Fire is enkindled, then is the *Fire-blaze*, or *Flagrat Salnitral*, where the Powers mutually unfold, and display themselves, and come into Division, where the Eternal only Power of God manifests itself, and in the Distinction doth separate itself into Properties, both spiritually and substantially ; as is to be seen in this World ; whence also the manifold *Salts* arise ; which with the *Creation* came to be such *Matter*, which in the Eternity was only a Spiritual *Effence*, but in the Beginning of Time became gross and hard.

11. Also the manifold Spirits both good and evil originally spring from this Eternal Root ; and likewise the manifold *Stars*, with the four *Elements*, and all whatsoever lives and moves. But the Separation in itself is thus to be understood ; when the *Blaze* arises, then out of the Fire proceeds the *Separation* ; the *Fire-flagrat* is consuming, it apprehends the conceived *Effence*, both in the *Free Lubet*, and in the *Austere Impression*, and consumes it in the Twinkling of an Eye, for here the Eternal Will, which is an *Abyss*, becomes manifest in the Fire : No *Effence* can subsist before it ; it devours all into its *Nothing*.

12. And here is the Original of the Eternal Death, or Devouring ; and in this Devouring is the highest *Arcanum* or *Secret* : For the true essential lively Spirit and Understanding proceeds out of this Devouring, and makes another Beginning ; for the first Beginning is God's, who introduces himself from the *Abyss* into *Byss* to his own Contemplation : But this Beginning, which proceeds again out of the Devouring, is a Spiritual Beginning, and makes three Worlds ; namely, 1. The *dark Fire-world* in Heat, and Cold ; a *Raviness* wholly *austere*, void of *Effence*. 2. The other World is the *Spiritual Light*, or *Angelical World*. 3. And the third began with the Beginning of Time ; when God moved both the *inward* Worlds, he thence brought forth and created this outward visible World into a *Form* of Time.

13. Now the *Separation* in the Fire of Devouring is thus to be understood : The Powers, which the first *Impression* made *essential*, are in the Fire reduced into a *Spirituality*, viz. 1. From the *Free Lubet* proceeds forth a *Spiritual Mystery* ; which is, as to the Deity, (viz. the Eternal Understanding,) *Spiritual* ; and it is the *angelical Light* and *Life* ; and also the real humane [*Life* ;] and so of all whatsoever is like unto them ; for they are Powers of God : Therefore the Angels bear in them the *great Name* of God ; and likewise all true Men who have the divine Power.

14. From the *Effence* of the *Free Lubet* there proceeds forth in the Fire an oily Power, which is the Body or *Effence* of the Understanding ; therein the Fire burns ; and thence the shining Lustre or Glance arises. Thirdly, from the Understanding and Spiritual Oil there proceeds forth a *moving Lubet* like an *Element* ; and it is also the Divine *Element*.

15. Fourthly, out of the *Element* there proceeds forth a watry Property ; and yet it is only to be understood spiritually : This is the *Water* of which Christ said he would give us to drink : *And whosoever should drink thereof it should spring up in him to a Fountain of Eternal Life* : It is the *Water* above the *Firmament* of which *Moses* speaks, *that God has seperated from the external Waters under the Firmament* : This watry and elemental Property proceeds from the *Effence* of the *Free Lubet*, which is consumed in the *Fire* ; and the Word of the Understanding (which has now manifested itself in the *Fire*) does express these Powers from itself, as a living and moving *Effence* ; and herein the *Angelical World* is understood.

16. In the Separation which is from the *dark* Property, there proceeds forth, through the *Speaking Word* in the Separation out of the *Fire*, viz. out of the astringent harsh *Impression*, 1. An hellish thirsty *wrathful Source*, being as another Principle, or Beginning of another Property ; which *Source* is wholly rough like the cold or hard *Stones* ; a Mind which is horrible like to the *Fire-blaze*. 2. There proceeds forth from this fiery Spirit, from the *Darkness*, an *Oil* which is of a poisonous Property : For it is the Evil *Mercurius* arising from the *Compulsion* in the anxious Astringency.

17. 3. The Anguish likewise makes a moving Mind like the *Element*; but altogether in an exceeding *wrathful* very piercing Property; in which the great Fire's Might and Will in the Anger of God, or the Wrath of God, arises, which *Lucifer* desired to be, and to rule therein; and therefore he is a *Devil*, that is, one spewed out of the *Love-fire* into the *Dark Fire*. 4. There proceeds forth also from the *wrathful* Property, through the *Devouring* in the Fire, viz. from the first dark *Impression*, a *watry* Property: But it is much rather a poisonous *Source*, in which the ° Life of Darkness consists.

18. But my writing here of the *Oil* and *Water* is thus to be understood: In the Enkindling of the Fire in the *Flagrat* (both in the *Flagrat* of Joy in the *Ens* of the *Free Lubet*, and in the *Flagrat* of the Wrathfulness in the *Impression* of the *dark Spiritual Ens*) the *Essence*, which the first Desire has *coagulated* or amassed, is consumed in the *Fire Flagrat*; that is, it does as it were die to its self-good, and is taken into the *Only Spirit*; which here has manifested itself in the Fire of the Wrathfulness, and in the *Light-fire* of the Kingdom of Joy; which [Spirit] does now re-express it, or breathe it forth again out of itself as two spiritual Worlds.

° Text, the dark Life burns.

19. Understand it right. There proceeds forth out of the fiery Property in the Spiritation the vital *Source*, which according to the *Free Lubet* is *holy* and joyful, and according to the Darkness *painful* and *wrathful*. The Wrathfulness and painful *Source* is the Root of Joy, and the Joy is the Root of the Enmity of the dark Wrathfulness; so that there is a *Contrarium*, whereby the good is made manifest. and known that it is good.

20. And the *mortified Essence* in the Fire (which the first Desire in the *Free Lubet* has *coagulated* and made *dark*) proceeds forth through the *Fire's Mortification* as a spiritual *Oil*, which is the Property of the Fire and Light; and from the *Mortification* proceeds a *Water*, viz. a mortified senseless *Essence*, being a *House* of the *Oil*; wherein the *Fire-source* or Spirit has its vital Region; which *Oil* is the *Food* of the *Fire-source*, which it draws again into itself and devours, and thereby allays the *Fire-source*, and introduces it into the greatest *Meekness*, in which the Life of the great Love arises, viz. the good Taste. So that the *Fire-source* becomes an *Humility* or *Meekness* in the *Oil* through the *Mortification* in the *Water-source*.

21. For no *Fire-spirit* can be meek without the *Mortification* of its own natural Propriety or peculiar *Essence*: But the *Water*, which before was an *Essence*, amassed out of the *Free Lubet*, and yet mortified in the Fire, that can change the *Essence* of the Fire into a meek *Desire*.

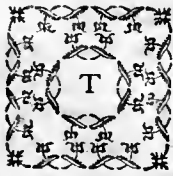


The Fifth Chapter.

Of the Five Senses.

Love-fire ♀ Venus.

3

1.  HE *fifth* Form or Property is the *Love-desire*, viz. the *holy Life*, or the displayed *Light-fire*; which is awakened or raised up in the *wrathful* consuming Fire; that is, it receives its Lustre and Shine from the Fire; a Similitude whereof we have in all outward Fires: Where we see that the *Light* ariseth in the *Fire*, but yet hath far another *Source* than the Fire. For the Fire is painful, but the Light is meek, pleasant, lovely, and yields *Essence*.

2. The *Fire* causes *Light*, and *Air*; and out of the *Air* comes the *Water* by reason of the Meekness of the *Light*; for the *Lubet* to the *Fire* is mortified in the *Fire-blaze*; and so that which is mortified in the *Fire* is a meek *Essence*, yet it is only a *Spirit*: But when it proceeds from the *Fire* in the *Light*, it *coagulates*, and is the *Death* of the *Fire*; whereby the *Fire* goes out: But if it be of a spiritual Nature, it is the *Food* and *Refreshment* of the *Fire*: And we see plainly that every burning *Fire* puts forth an *Air*, and out of the *Air* a *Water*; which *Air* and watry *Spirit* the *Fire* draws again into itself, for its own *Life* and *Lustre*. Else, if it cannot have it, it is soon *extinct*, and goes out; that is, it smothers; for the *Air* is its *Life*, and yet it begets the *Air*.

3. Thus likewise we are to consider of the *divine* Being; how the eternal *Understanding* of the *Abyss* introduces itself into the *Byss* and *Essence*; viz. into an eternal *Generation* and *Devouring*, wherein the *Manifestation* of the *Abyss* consists, and is an eternal *Love-play*; that the *Abyss* so wrestles, sports, and plays with itself in its own conceived [or amassed] *Byss*; it gives itself into the *Something*, and again takes the *Something* into itself, and thence brings or gives forth another *Thing*. It introduces itself into a *Lubet* and *Desire*; moreover into *Power*, *Strength*, and *Virtue*, and mutually produces one *Degree* from the other, and through the other, that so it might be an eternal *Play* and *Melody* in itself.

4. And this we are to consider of in the *fifth* Form of Nature: When the *Powers* of the eternal *Word* or *Understanding* are made manifest through the eternal *Spiritual* *Fire*, in the eternal *Light* of the *Majesty* (that each *Power* or *Property* is manifest in itself, and enters into a *Feeling*, *Tasting*, *Smelling*, *Hearing*, *Seeing* *Essence*; which is effected through the *Fire*, where all *Things* become *spiritful*, *quick* and *full of Life*) even then one *Property* enters mutually into another, for they are all proceeded out of one, viz. out of the *Free Lubet*. Therefore also this *Free Lubet* is yet in all, and they all jointly desire to enter again into this *Free Lubet*, viz. into the *One*; and there, when one tastes, smells, feels, hears, and sees the other in the *Essence*, they embrace each other in their *holy* *Conjunction*; wherein then the real *Divine Kingdom* of *Joy* consists; so likewise the growing and flourishing *Life* of this *World*, as may be understood by way of *Similitude* in the *Seven Properties*, and the *Light* and *Power* of the *Sun*.

5. The *divine Kingdom* of *Joy* in the *Heaven* of *God* (viz. in *God* manifested in his *Expressed* or *Spirated* *Essence*, as I might speak it to the *Understanding*) consists in the *Love-desire*, viz. in the *Power* which has manifested itself through the *Fire* in the *Light*: For the *Fire* gives to the Meek *Free Lubet*, *Essence* and *Source*, that it is severed, and moved, and becomes a *Kingdom* of *Joy*.

6. And thus we are to consider of the *Darkness*; whatsoever is a desiring *Love* in the *Light*, wherein all *Things* rejoice and melodize in *Love*, that in the *Darkness* is an *Enmity*; for the *Fire* is cold, and burning hot in the *Darkness*; moreover, bitter, astringent, compunctive; the *Properties* are wholly *rigorous* and full of *Enmity* and *Opposition*. They seek not the *One*, but only the *Advancement* of their own *Might*; and the greater their *Elevation* and *Inflammation*, the greater is the *Joy* in the *Light*.

¶ The Kingdom of Joy.
 § Or Light of Power.

7. That which is good and *holy* in the *powerful* *Light*, that in the *Darkness* is anxious and *adverse*; the *Darkness* is the greatest *Enmity* of the *Light*, and yet it is the *Cause* that the *Light* is manifest: For if there was no *Black*, then *White* could not be manifest to itself; and if there was no *Sorrow*, then *Joy* also would not be manifest to itself.

8. Thus the *Joy* triumphs in itself, that it is not as the *Sorrow*; and the *Sorrow* triumphs in itself, that it is a *Might* and *Strength* of the *Fire*, and *Light*. Hence arise *Pride*, and *Self-will*; because the *Dark* *Fire's* *Might* gives the *Essence* and motive *Source* to the *Light*; which did so affect and move *King Lucifer*, that he exalted himself in the *Root* of the *Fire* to rule and domineer over the *Fire* and *Light*, and therefore was cast out of the *Light* into *Darkness*, and the *Light* withdrew from him.

9. Therefore understand us well here what Hell and the dark World, or the Anger of God is; of which the holy Scripture speaks plainly, that there is an Hell; that is, a *Gulf* of Desperation, or *Pit* void of the Hope of God and all Good. Now we are not to understand it to be any local Place apart, but it is the first Ground to the Eternal Nature; the *Place* is between the Kingdom of God and this World, and makes a peculiar *Principle*, dwelling in itself, and has neither *Place*, nor local Abode; and it is every where, but inhabiting itself only, and yet it gives *Essence* to the Light and Outward-world; that is, it is the Cause to the *Source*, viz. the *Fire*, and is the whole *Being* of all God's *Beings*.

10. In the *Darkness* he is an angry zealous God; and in the *Fire Spirit* a consuming Fire; and in the *Light* he is a merciful *Loving God*; and in the Power of the Light he is especially, above all other Properties, called God. And yet it is all but God manifested; who manifests himself through the *Eternal Nature* in ingredient Properties. Else, if I would say what God is in his *Depth*, then I must say that he is wholly without Nature and Properties; being an Understanding, and Original, of all *Beings*; the *Beings* are his Manifestation; and thereof we have only *Ability* to write, and not of the unmanifested God, who also were not known to himself without his Manifestation.

The Original of Life.

4 Jupiter.

24

11. The *sixth* Property of Nature, and of all Beings, arises also out of all the rest, and is manifest in the Fire through the Light in the *Love-desire*; it is Nature's Understanding, Voice, Sound, Speech, and all whatsoever soundeth, both in Things with Life and without Life; its true Original is from the astringent Desire or *Impression* of the first, second, and third Form, whence the *Motion* and *Hardness* arise: The *Essence* of the Coagulation is consumed in the Fire, and from the Devouring proceeds such a Spirit, both according to the Property of the *Light*, in the *Love*, and according to the annoying hateful *Source*, and anxious Property, in the *Darkness*; and this we are thus to understand.

12. Each Spirit desires *Essence* after its *Likeness*. Now there proceeds forth no more but one Spirit from the Fire (which is a *spiritual* Understanding, that is, the Manifestation of the *Understanding* of the *Abyss* or God) which does re-conceive itself in the *Love-desire*, and forms itself in the *Properties* of the Powers. And this mutual Intercourse, Consent, and intimate intire Assimilation one with another, is the *pleasant Taste* of Love.

13. But that which is conceived in the *Love-desire*, where the Desire does again coagulate the Powers, and introduce them into Forms, viz. into a *substantial* Spirit, where the Powers are able manifestly to move and act, that (I say) is now the natural and creatural Understanding which was in the Word, as it is said, 'In him was the Life,' John 1. and that Life was the Light of Men.

14. This Harmony of Hearing, Seeing, Feeling, Tasting, and Smelling, is the true *intellective* Life; for when one Power enters into another, then they embrace each other in the Sound, and when they penetrate each other, they mutually awaken and know each other; and in this Knowledge consists the true *Understanding*, which is innumerable, immense, and *abyssal*, according to the Nature of the *Eternal Wisdom*, viz. of the *ONE*, which is *ALL*.

15. Therefore one only Will, if it has divine Light in it, may draw out of this Fountain, and behold the Infinity, from which Contemplation this *Pen* has wrote.

16. Now there belong to the manifest Life or Sound of the Powers, Hardness and Softness, Thickness and Thinness, and a *Motion*; for without Motion all is *still*. And yet there can be no clear Sound without the Fire's *Essence*, for the Fire first makes the *Sound* in the Hardness and Softness.

17. Also there could be no Sound without a Conception, and therefore all *Forms* belong to the Sound: 1. The Desire makes Hardness. 2. The Compunction moves. 3. The Anguish does amass it into an Essence, for Distinction. 4. The Fire changes in its devouring the Grossness of the first amassed Essence into a *Spirit* or Sound. 5. Which the Desire does again receive in its Softness and Meekness, and forms it to a Voice, Tone, or Expression, according to the Powers. 6. And what is conceived or formed is the vital Sound, or distinct Understanding [or the *articulate* Knowledge of all Sounds, Voices, Powers, Colours, and Virtues in Nature and Creature.]

18. This is now the manifested *Word*, which in itself is only *One* Power, wherein *all* Powers are contained. But thus it manifests itself through the Eternal and Temporal Nature, and puts forth itself in *Forms*, for its Expression; for the formed Word has the like Might in it as to re-produce its Likeness, *viz.* such a Being as the *Birth* of the Spirit is.

19. In the Light of God, which is called *the Kingdom of Heaven*, the Sound is wholly soft, pleasant, lovely, pure, and thin; yea as a Stillness in reference to our outward gross Shrillness in our pronouncing, speaking, sounding, singing, and chanting; as if the Mind did *play and melodize* in a Kingdom of Joy within itself, and did hear in a most intire inward Manner such a sweet, pleasing Melody and Tune, and yet outwardly did neither hear or understand it: For in the Essence of the Light all is *subtile*, in Manner as the *Thoughts* play and make mutual Melody in one another. And yet there is a real, intelligible, distinct Sound and *Speech* used and heard by the *Angels* in the Kingdom of *Glory*; but according to their World's Property. For where the Sound is gross, harsh, and *shrill*, there it is strong in the dark Impression; and there the Fire is vehement and *burning*; as we Men after the Fall of *Adam* have so awakened and enkindled the Fire of the dark World in our *Vital Essence*, that our vital Sound is gross, and *Beast-like*, resembling the *Abyss*. And the like is to be understood of the Sound in the Darknes; for as the Generation of the Word is, in its Manifestation in the Light, in the *holy Power*, so also in the Darknes, but altogether rigorous, harsh, hard, and gross. That which gives a pleasing Sound, and lovely Tune in the Light, that makes in the Darknes a dull, harsh, *hideous* Noise, void of any true Sound: And this proceeds from the Essence of the astrigent, hard, compunctive, anxious Generation, *viz.* from the Original of the Coldness, or cold Fire's Source.

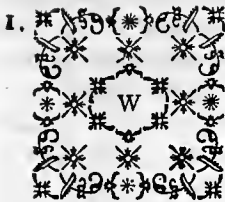
The Sixth Chapter.

Of the *Essence of Corporality.*

The Seventh Form of Nature.

▷ Luna and ♄ Saturnus.

Beginning———End.

1.  E acknowledge that God in his own *Essence*, is *no Essence*, but only the alone *Power* or the *Understanding* to the *Essence*, viz. an unsearchable *Eternal Will*, wherein all Things are couched; and the same is *ALL*, and yet is only *ONE*, but yet desires to manifest itself, and introduce itself into a spiritual *Essence*, which is effected in the *Power* of the *Light*, through the *Fire* in the *Love-desire*. Or Original.

2. But yet the true divine *Essence* (understand *Essence*, and not the *Spirit* of God) is nothing else but the *Understanding* manifested, or the *Formation* of the *Powers*; and it consists in the *Desire*, that is, in the *Love-desire*, where one *Power* does *experimentally* and knowingly taste, smell, feel, see, and hear another, in the *Essence and Source* of the *Property*; whence the great ardent longing *Desire* arises. In these *Properties* the manifested God is understood, as in a fiery *Flame* of *Love-desire*, wherein there is a mere pleasing Taste, sweet-breathing Smell, ravishing Melody, lovely and delightful Seeing, smiling and friendly Aspect, a gracious Delight, Pleasure, or Feeling: And yet it is only a *spiritual Essence*, where the *Powers* only (which have introduced themselves through the *Impression* into *Property*, and manifested themselves through the *Fire* in the *Light*) do mutually, as in a *Love-play*, wrestle with, and in one another, like a pleasant Song, or pregnant Harmony, or Kingdom of Joy. This is now the *Spiritual Essence* of God manifested; [and] how the powerful *All-essential Word* does manifest itself in its own peculiar Generation, wherein the melodious Play of the divine *Wisdom* is understood.

3. But if we would speak of the heavenly or divine *Essentiality*, wherein the divine *Powers* introduce themselves again into *Formations* more externally, then we must say, that the *Powers* of the formed and manifested *Word* do again, in their *Love-desire*, introduce themselves into an *external Essence*, according to the *Property* of all the *Powers*; wherein they, as in a *Mansion*, may act their *Love-play*, and so have somewhat wherewith and wherein mutually to play and melodize one with another, in their wrestling Sport of *Love*; and this is thus to be understood.

4. As a *Mineral Power* lies in the *Earth*, and is enkindled by the *Sun*, whereby it begins to stir and spring, and becomes desirous of the *Powers* of the *Sun*, and attracts them into it; but in this longing *Desire* it amasses itself and forms itself to a *Body*, viz. a *Root*, or the like; from which *Root*, there grows forth in this hungry *Desire* such a *Body*, or *Herb*, as the first *Power* was; thus likewise the manifested *Powers* of God form themselves into an *external Degree*; viz. into an *Essence*, or *Corporality*; to speak in reference to the *Spirit*; whereas we must only understand a *Spiritual Essence*, but yet *Corporeal* or *Essential*, in reference to the *Spirit* of the *Powers*; as the *Water* is a *thicker Substance*

than the Air; for the Air penetrates the Water. The like is to be understood concerning the divine Powers and Essence.

5. The Powers stand manifest in an *oily* Property; but the oily is manifest in a *watery* Property; therefore the Essence of the divine Powers consists in a Spiritual Water, *viz.* in the *holy Element*, whence this World with the four Elements (as a Degree more external) was brought forth and created into a *Substantial* Form.

6. And in this holy Element, or Spiritual Water, we understand *holy Paradise*, in which the manifested Powers of God work; which holy Element in the Beginning of this outward World did penetrate, and *pullulate* through the four Elements; in which Power there grew such Fruit, wherein the Vanity of the Wrath was not manifest; which Man negligently *lost*; so that the lively *Buildings* of the holy Element through the four Elements and the Earth ceased: For the *Curse* of Vanity was manifest, and did effectually work and spring forth out of the Earth.

7. Thus by the *seventh* Form of the Eternal Nature we understand the Eternal Kingdom of *Heaven*, wherein the Power of God is essential; which Essence is tinged by the Lustre and Power of the Fire and Light; for the Lustre of the Spiritual Fire and Light, is the Working-Life in the Spiritual Water, *viz.* in the *holy Element*; for this Water (being the amassed or congealed Essence of the divine Powers) is moving. But yet it is as an Essence void of Understanding in reference to the divine Powers; for it is a Degree more *external*, as every Substance or Body is inferior to the Spirit. The *oily Essence* is the Spirit of the Water, *viz.* of the watery Spirit, and the manifested Powers of God are the Spirit of the Oil or oily Spirit; and the Eternal *Understanding* of the *Word* is the Beginning of the manifested Powers; and one Degree goes forth mutually from another; and *all* ^s *Essence* is nothing else but the manifested God.

^s Or Beings; or all the universal created Substance is only God revealed, God manifested, God expressed.

8. When we consider what Kind of *Life*, Motion, and Dominion was *before* the Times of this outward World, in the *Place* of this World, and what *Eternity* is, then we find that it was and is to Eternity, such a Life, Motion and Dominion, as is above-mentioned.

9. The outward World with the four Elements and Stars is a *Figure* of the internal Powers of the Spiritual World, and was expressed or breathed forth by the Motion of God (when he moved the internal Spiritual World) and amassed by the *divine Desire* of the inward Powers, and introduced into a creatural Being, both out of the internal spiritual *dark* World, and also out of the *holy Light* World.

10. This outward World is as a Smoak, or vaporous Steam of the Fire Spirit and Water Spirit, breathed forth, both out of the *holy*, and then also out of the *dark* World; and therefore it is evil and good, and consists in Love and Anger, and is only as a Smoke or misty Exhalation, in *reference* and respect to the spiritual World; and has again introduced itself, with its Properties, into Forms of the Powers, to be a *Pregnatrix*; as is to be seen in the Stars, Elements and Creatures, and likewise in the growing Trees and Herbs. It makes in itself, with its Birth, another Principle or Beginning; for the *Pregnatrix* of Time is a *Model* or Plat-form of the Eternal *Pregnatrix*; and Time couches in Eternity; and it is nothing else, but that the Eternity, in its wonderful Birth and Manifestation in its Powers and Strength, does thus behold itself in a *Form* or *Time*.

11. And now as we acknowledge that in the spiritual holy World there is an *Essence*, *viz.* a comprehensive Essence, which consists in the Spiritual *Sulphur*, *Mercurius*, and *Sal* in an oily and watery *Byss*, wherein the divine *Powers* play, and work; so likewise in the dark World there is such a Property, but altogether adverse, odious, opposite, spiteful, envious, bitter, and compunctive: It has also Essence ^t according to its *Desire*, but altogether of a fell, raw, indigested, watery Nature, wholly sharp and harsh, like to the Property of the rough hard Stones or wild Earth; of a cold and scorching, dark and *fiery* Property; all which is a *Contrariety* to Love; that so it might be known what *Love* or *Sorrow* is.

^t Or of.

12. That the Fulness of Joy might know itself in itself, the *keen Tartness* of the Source must be a Cause of the Joy, and the Darknes a Manifestation of the Light; that so the Light might be manifestly known, which could not be in the ONE.

13. But to answer the Reader's Desire briefly and fully concerning the *seven Properties* of the Eternal Nature, which make *three Principles*, or Worlds, I will (out of Love for the Sake of the Simple) once more set down the Forms in brief, as an " A, B, C, for his " An Introduction. further Consideration and Meditation.

I. *Form. Astringent; Desire.*

14. Lo! the *Desire* of the Eternal *Word*, which is good, is the Beginning of the Eternal Nature, and is the *Congearing* of the Eternal Nothing into Something; it is the Cause of *Essences*; also of Cold and Heat; so likewise of the Water and Air; and the *Formation* of the Powers; and a Cause of the Taste, a Mother of all *Salts*.

II. *Form. Bitter; Compunctive.*

15. The *Motion* of the Desire, *viz.* the *Attraction*, is the other Form of Nature, a Cause of all Life and Stirring; so also of the *Senses*, and Distinction.

III. *Form. Anguish; Perception.*

16. The *Anguish*, *viz.* the *Sensibility*, is the third Form, a Cause of the Mind, wherein the *Senses* are moved and acted.

IV. *Fire; Spirit; Reason; Desire.*

17. The *Fire* is a Cause of the true Spiritual Life, wherein the holy Powers of the *Free Lubet* are delivered from the astringent, undigested Roughness; for the Fire in its Effence devours the dark Substance of the Impression, and works it forth out of itself, out of the Light, into Spiritual *Powers*.

V. *Form. Light; Love.*

18. The *Holy Spiritual Love-desire*, where the holy Will of God has exacuated itself in the harsh *Impression*, and manifested itself through the Fire with the Power of the *Omnipotence*, that now brings itself forth through the Fire in the *Light*; and so in the Powers it is introduced into Life and Motion, in the Desire; and herein the *Holy Generation*, and the Triumphant Kingdom of the great Love of God consist, and are manifest.

VI. *Form. Sound; Voice; Word.*

19. The Sixth is the *Sound of the divine Word* proceeding from the divine Powers, which is formed in the Love-desire, and introduced into a *manifest Word* of all Powers; wherein the Manifestation of the divine Kingdom of Joy, in the *Free Lubet* of God's *Wisdom*, consists.

VII. Form. Essence; Being; Action.

20. The Seventh is the *formed Essence* of the Powers, viz. a Manifestation of the Powers: What the first six are in the Spirit, that the Seventh is in a *comprehensible Essence*, as a Mansion and House of all the rest, or as a *Body* of the Spirit, wherein the Spirit works, and plays with itself; also it is a Food of the Fire, whence the Fire draws Essence for its Sustenance, wherein it burns; and the Seventh is the Kingdom of the divine *Glory*; and the Seven are thus named or expressed.

21. The Out-Birth or Manifestation is this:

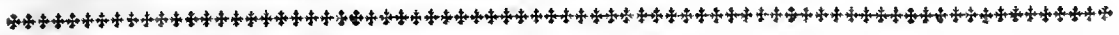
The Seven Spirits of God, or Powers of Nature; as they shew and manifest themselves in Love and Anger, both in the Heavenly and Hellish Kingdom, and also in the Kingdom of this World.						
Anger.	1.	Astringent, Desire.	Hellish.	Hardness, Cold, Covetousness.	World.	1. Cold, Hardness, Bone, Salt.
	2.	Attraction or Compunction of Sense.		Compunction, Envy.		2. Poison, Life, Growth, Senses.
	3.	Anguish or Mind.		Enmity.		3. Sulphur, Perception, Pain.
	4.	Fire or Spirit.	{ Pride, Anger. Love Fire. }	4. Spirit, Reason, Desire.		
Love.	5.	Light or Love-Desire.	Heavenly.	Meekness.	Earthly Kingdom.	5. Venus-Sport, Life's-Light.
	6.	Sound or Understanding.		Divine Joy.		6. Speaking, Crying, Distinguishing.
	7.	Body or Essence.		Heaven.		7. Body, Wood, Stone, Earth, Metal, Herb.
This was received from the Author in such a Form by <i>Abraham von Somerweldt</i> .						

22. Courteous Reader, understand the Sense right and well; the Meaning is not to be understood so, as if the *seven Properties* were *divided*, and one were near by another, or sooner manifest than another; all seven are but *as one*; and none is the first, second, or last; for the last is again the first; as the first introduces itself into a *Spiritual* Essence, so the last into a *Corporeal* Essence; the last is the Body of the first: We must speak thus apart, to write it down and describe it to the Consideration of the Reader: They are altogether only the Manifestation of God, according to Love and Anger, *Eternity* and *Time*.

23. But this we are to observe, that each Property is also essential; and this Essence is jointly as one Essence *in the Kingdom of Heaven*, and it is a *Mysterium*, whence heavenly Plants spring forth out of each Power's Property; as the Earth is a *Mysterium* of all Trees and Herbs, so also of the Grass and Worms; and the four Elements are a *Mysterium* of all Animals; and the *Astrum* a *Mysterium* of all Operations in Animals and Vegetables.

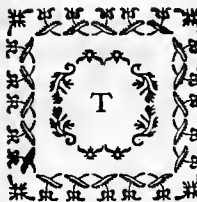
24. Each Property is to itself essential, and has also in its Essence the Essence of all the other six Forms, and makes the Essence of the other six Forms also essential in its Essence; as we see in the *Earth* and *Stones*, especially in *Metals*, where oftentimes in one Compaction all seven Metals are couched together, and only one Property is principal, which coagulates and captivates all the rest in itself; and always one is more manifest than the rest, according as each Property has its powerful Predominance in a Thing: The like

is also to be understood in *Vegetables*; where often in an Herb or Piece of Wood there is an astringent, sour, harsh, bitter, anxious or sulphureous Property; also a fiery, sweet or luscious, fleshy or watery Quality.



The Seventh Chapter.

Of the Holy Trinity, and Divine Essence.

1.  HE Eternal and Temporal Nature are especially understood in the dark and Fire-World, viz. in the *four first Forms*; as, 1. In the astringent Desire. 2. In the bitter Compunction. 3. In the Anguish, or Sensation. 4. In the Fire; where the Severation proceeds forth in the enkindling [of the Fire] in the *Flagrat*. But the Powers both in the internal and external World are all understood in the *Light*, or Love-fire, viz. in the Love-desire.

2. For their first Ground is the *Eternal Word*, viz. the *One*, wherein all Things are couched. The second Ground is the *Free Lubet* of the Word, viz. the *Wisdom*, wherein all the Colours of the only Power are manifest in the Will of the Deity. The third Ground is the *Love-desire*, wherein the *Free Lubet*, with its Colours and Virtues of the Powers, has * *exacuated* itself through Nature, and introduced itself through the Fire's Inflammation into a spiritual *Dominion*; which [*Lubet*] displays itself with the Powers in the Light in an *Eternal Kingdom of Joy*. * Sharpened.

3. The fourth Ground is the *oily Spirit*; in that the *Free Lubet* amasses itself in the fiery Love-desire in the *Meekness*, as in its own peculiar Form, and with it amasses the Lustre and Essence of the Fire and Light, and introduces it into the first Essence; which Power of the Fire and Light in the Meekness of the *Free Lubet*, in the oily Property, is the true and *holy Tincture*.

4. The fifth Ground is the *watery Spirit*, arising from the Mortification in the Fire, where the first Spiritual Essence in the astringent, harsh, dark Desire was consumed in the Fire. Now out of the Devouring of the Fire proceeds forth a *Spiritual Essence*, which is the oily Ground, and a *watery Essence* from the Mortification, which deprives the Fire Spirit of its Wrath, so that it is not able to set its wrathful Properties on Fire in the oily Ground; so that the Fire must burn through Death, and be only a Light: Else the oily Ground would be *enflamed*. Thus the Fire in its Devouring must beget the Water, viz. its Death, and yet must again have it for its Life; else neither the Fire nor the Light could *subsist*. And thus there is an *Eternal Generation*, devouring, receiving, and again consuming; and yet also it is thus an *Eternal Giving*, and has no Beginning nor End.

5. Thus we now understand what God and his Essence is; We Christians say, that God is threefold, but only one in *Essence*: But that we generally say and hold that *God is threefold in Person*, the same is very wrongly apprehended and understood by the Ignorant, yea by a *great Part* of the Learned: For God is no Person but only in *Christ*; but he is the eternal begetting Power, and the Kingdom with all Beings; all Things receive their Original *from* him.

6. But that we say of God, he is *Father, Son, and holy Spirit*, that is very rightly said; only we must explain it, else the un-illuminated Mind apprehends it not. The

Father is first the Will of the *Abyfs*; he is without all Nature or Beginnings; the Will to something, which conceives itself into a *Lubet* to its own Manifestation.

7. And the *Lubet* is the conceived Power of the Will, or of the Father; and it is his Son, Heart, and Seat; the first Eternal Beginning in the Will: And he is therefore called a Son, because he receives an Eternal Beginning in the Will, with the Will's own *Conception*.

8. Now the Will speaks forth itself by the Conception out of itself, as a Spiration, or Manifestation; and this *Egrefs* from the Will in the *Speaking* or Spiration is the Spirit of the Deity, or the third Person, as the Ancients have called it.

9. And that which is spirated, or spoken forth, is the Wisdom, *viz.* the Power of the Colours, and the *Virtue* of the Will, which it eternally conceives to a Life's-center, or Heart for its Habitation, and doth again eternally speak it forth out of the Conception, as from its own eternal Form, and yet eternally conceives [or comprehends] it for his Heart's *Center*.

10. Thus the *Conception* of the Will, *viz.* of the Father, is from Eternity to Eternity, which conceives his *Speaking* Word from Eternity, and speaks it forth from Eternity to Eternity: The *Speaking* is the Mouth of the Will's Manifestation: And the *Egrefs* from the Speaking or Generation is the Spirit of the formed Word: And that which is spoken forth is the Power, Colours, and Virtue of the Deity, *viz.* the *Wisdom*.

11. Here we cannot say with any Ground, that God is three Persons; but he is *threefold* in his Eternal Generation; he begetteth himself in *Trinity*; and yet there is but only one *Essence* and Generation to be understood in this Eternal Generation, neither Father, Son, nor Spirit, but the only Eternal Life, or Good.

12. The *Trinity* is first rightly understood in his Eternal Manifestation; where he manifests himself through the Eternal Nature, through the Fire in the Light.

13. Where we understand *three* Properties in *one* only Essence, *viz.* the Father with the *Fire-world*; and the Son with the Love-desire in the Light, *viz.* with the *Light-world*, or with the great Meekness in the Fire; and the holy Spirit with the moving Life in the *Tincture*, in the oily and watery Life and Dominion; who is manifest in the Fire and Light, *viz.* according to the Property of the *Free Lubet*, that is, the *Divine* Property, he is manifest in a great fiery Flame of Light, and Love; and then, according to the Property of the dark Fire-world, in a *wrathful*, painful, sourcive Property. And yet he is the only *one*; in the Light he is the Love-fire Flame; and in the enkindled Fire in Nature he is a consuming Fire, according to which God is called *a Consuming Fire*; and in the dark wrathful Source he is an *angry zealous Avenger*, in which Property the Spirits of the dark World consist.

14. The Father is only called an holy God in the Son, that is, in the Power of the Light, in the divine Kingdom of Joy, *viz.* in the great *Meekness* and Love; for that is his proper Manifestation, wherein he is called God. In the Fire he is called an angry God; but in the Light, or Love-fire, he is called the holy God; and in the dark Nature he is *not* called God.

15. We must make Distinction; each World has its Principle and Dominion. Indeed *All* is from one Eternal Original, but it severizes itself into a *twofold* Source; a Similitude whereof we have in the Fire, and Light; where the Fire is painful and *consuming*, and the Light meek and giving; and yet the one were a Nothing without the other.

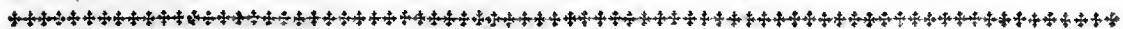
16. The Fire receives its Original in *Nature*, but the Light has its Original from the *Free Lubet*, *viz.* from the *Powers of the Deity*. The Will of God does therefore introduce itself into a *Fire*, that he might manifest the Light and the Powers, and introduce them into *Essence*.

17. Although I have wrote here of the Forms of Nature (understand the Eternal

Nature) yet it must not be understood as if the Deity were circumscribed, or limited. His *Wisdom* and *Power* in divine Property are without Limit or Measure, innumerable, infinite, and unspeakable. I write only of the *Properties*, how God has manifested himself through the *internal* and *external* Nature, which are the *chiefest* Forms of his Manifestation.

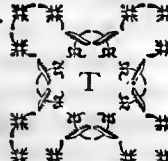
18. These seven Properties are to be found in *all Things*; and he is void of Understanding that denies it. These seven Properties make, in the internal World, the *holy Element*, viz. the holy natural Life and Motion. But this only Element separates itself in this external World, into four manifest Properties, viz. into four Elements; and yet it is but one only, but divides itself into *four Head-springs*, viz. into Fire, Air, Water, and Earth.

19. From the Fire arises the Air; and from the Air the Water; and from the Water the Earth, or a Substance which is earthy. And they are only the *Manifestation* of the one eternal Element, and are, in ^y respect to the internal, as an *enkindled Smoke*, or va^y Or before. porous Steam. So also the whole ^z *Astrum* is nothing else but Powers breathed forth from ^z Or Constel- the inward, fiery, dark, and light World, from the *Great Mind of Divine Manifestation*, and is only a formed Model or Platform, wherein the Great Mind of Divine Manifestation beholds itself in a Time, and plays with itself.



The Eighth Chapter.

Of the Creation of Angels, and their Dominion.

1.  THE Creation of Angels had a Beginning, but the *Powers* out of which they are created never had any Beginning, but were concomitant in the Birth of the *Eternal Beginning*; not that ^a they are the holy Trinity, or ^a Viz. the Powers. in the same, but they were conceived of the Desire of divine Manifestation out of the eternal, dark, fiery and light Nature; out of the *manifested Word*, and introduced into creaturely Forms and Shapes.

2. God who is a Spirit has, by and through his Manifestation, introduced himself into *distinct Spirits*, which are the Voices of his eternal pregnant Harmony in the manifested Word of his great Kingdom of Joy; they are God's Instrument, in which the Spirit of God *melodizes* in his Kingdom of Joy; they are the *Flames* of Fire and Light, but in a living, understanding Dominion.

3. For the *Powers* of the Deity are in them, in like manner as they are in Men, as St. John says, ^b *The Life of Men was in the Word*; so also the Life of the Angels was in ^b Ch. 1. the Word from Eternity: For it is written, ^c *In the Resurrection they (Men) are as the* ^c Matth. 22. *Angels of God in Heaven.* 30.

4. And as we understand principal Forms in the divine Manifestation through the Eternal Nature, so likewise we are to understand *Archangels*, or Angelical *Principalities*, with many *Legions*; but especially in *three Hierarchies*, according to the Property of the holy *Trinity*, and also the *three Principles*, as cannot be denied.

5. As, 1. One *Hierarchy* is to be understood according to the dark World with the Kingdom of *Lucifer*, who has plunged himself thereinto; and the *other* is understood with the light, fiery, and dark World; and the third is understood with the *Mystery of the outward World*, wherewith the internal has made itself manifest.

6. Each *Hierarchy* has its princely Dominion and Order, *viz.* they in the *dark* World, in God's Wrath; and those in the *holy* World in God's Love; and they which are in the *outward* World, in God's great Wonders, both according to Love and Anger.

7. They which are in the dark World bear the Name (or the Names) of the great *Anger* of God, according to the Properties of the Eternal Nature in the Wrath; and they which are in the Light bear the Names of the *holy* God, *viz.* of the divine *Powers*; and they which are in the Creation of the Wonders of the outward World, bear the Names of the *manifested Powers* of the outward World, *viz.* of the Planets, Stars, and four Elements.

8. They which are in the dark World, domineer in the *Nature* of the manifested Wrath, *viz.* in the Properties of God's Anger, and have their princely Dominions therein; and they which are in the holy World rule in the Powers of the *triumphant* World, *viz.* in the great holy Kingdom of Joy, in the *Wonders* of the holy Wisdom; and they which are in the outward World reign over the Powers of the *Stars*, and *four Elements*, and have also their princely Dominion over the World, and their Kingdoms and Principalities, for Defence against the Destroyer in the Wrath.

9. Each Country has its princely *Angel-Protector*, with its *Legions*; also there are Angels over the four Elements, over the Fire, and over the Air, over the Water, and over the Earth; and they are altogether only *ministering Spirits* of the Great God, *sent forth for the Service of those which shall obtain Salvation*; as it is written, *The Angel of the Lord encamps about them that fear him.* They are the Officers and Servants of God in his Dominion, who are active and full of Motion.

10. For God never moves himself but only in himself. But seeing his Manifestation of the eternal and external Nature is in *Combat*; thereupon the Spirits of the dark World are against the Spirits of the holy World, but especially against *Man*, who is manifest both in Good and Evil. God has set the one against the other, that his *Glory* might be manifest both in his Love and in his Anger.

11. For as we *Men* have Dominions upon the *Earth*; so likewise the superior Hosts under the *Astrum* have their Dominions; so also the oily Spirits in the Element Air; the whole *Deep* between the Stars and the Earth is inhabited, and not void and empty. Each Dominion has its own Principle: Which *seems* somewhat ridiculous to us Men, because we see them not with our *Eyes*; not considering that our Eyes are not of their Essence and Property, so that we are neither able to see nor perceive them; for we live not in their Principle, therefore we cannot see them.

12. As in the *Divine* Manifestation of the Divine Powers one Degree proceeds in order forth from another, even to the most external Manifestation, the like also is to be understood of the Angels or Spirits: They are *not all* holy which dwell in the *Elements*; for as the Wrath of the Eternal Nature is manifest in the dark World, so likewise in the outward World, in its Property.

13. Also the Spirits of the external World are *not all* eternal, but some are only *inchoative*, which take their Original naturally in the Spirit of the external World, and pass away through Nature, and only their *Shadow* remains, as of all other *Beasts* upon the Earth.

14. Whatsoever reaches not the holy Element and the eternal Fire-world, that is void of an eternal Life; for it arises out of Time: And that which proceeds out of Time, is consumed and eaten up of *Time*; except it has an *Eternal* in its Temporal; that the Eternal upholds the Temporal.

15. For the Eternal dwells not in Time; and although it be *cloathed* with the Essence of Time, yet the Eternal dwells in the Eternal in itself, and the Temporal in the Temporal; as it is to be understood with the *Soul* and *Body* of Man; where the Soul is from
the

* Or Starry Sky.

* Having a Beginning and an End, temporal.

* Eternal Being, Essence, Property, Life and Principle.

the Eternal, and the external Body from Time; and yet there is an Eternal in the Temporal Body, which verily disappeared in *Adam* as to the *Eternal Light*, which must be born again through Christ.

16. And we are not to understand, that the holy Angels dwell only above the *Stars* without the Place of this World, as Reason, which understands nothing of God, fancies; indeed they dwell without the Dominion and Source of this World, but in the *Place of this World*, although there is no Place in the Eternity; the Place of this World, and also the Place without this World, is *all one* to them.

17. For the Beginning of the Source, *viz.* of the *four Elements*, together with the *Astrum*, make only *one Place*; there is no Place in the Internal, but *All* wholly *entire*; ² Or *Plane-tary Orb.* whatsoever is above the *Stars* without this World, that is likewise internally without the *four Elements* in the Place of this World; else God were divided.

18. The *Angelical World* is in the Place of this World *internally*; and this same World's *Abyss* is the great Darknes, where the *Devils* have their Dominion; which also is not confined or shut up in any Place; for the Eternity is also their *Place*, where there is no *Byss*; only the Essence and Property of their World is the *Byss* of their Habitation; as the four Elements are the Habitation of our *external Humanity*. They have also in the Darknes an Element, according to the dark World's Property, else God were divided in his Wrath; for wherever I can say, here is God in his Love, even there I can also say, that God is in his Anger, only a *Principle* severs it.

19. Like as we *Men* see not the Angels and Devils with our Eyes; and yet they are about us, and among us. The Reason is, because they dwell not in the Source and Dominion of our World; neither have they the *Property* of the external World on them; but each Spirit is cloathed with his own World's Property wherein it dwells.

20. The Beginning of each World's Source is that Limit which divides one World from the View and Observation of the other; for the *Devils* are a Nothing in the heavenly Source, for they have not its Source in them; and although they have it, yet it is to them as if it were shut up in Death; like as an Iron that is red hot; so long as the Fire pierces it, it is *Fire*; and when the Fire goes out, it is a *dark Iron*: The like is to be understood concerning the *Spirits*.

21. So likewise the Angels are a Nothing in the Darknes; they are verily in it, but they neither see nor feel it; that which is a *Pain* to the Devils, that same is a *Joy* to the Angels in their Source; and so, what is *pleasing* and delightful to the Devils, that the Angels *cannot endure*; *there is a great Gulf between them*, that is, a whole Birth.

22. For what else is able to sever the Light from the Darknes, but only a Birth of Sight, or Light: ^h *The Light dwells in the Darknes, and the Darknes comprehends it not.* ^h John 1. As the external Sun-shine dwells and shines in the Darknes of this World, and the Darknes comprehends it not; but when the *Light* of the *Sun* withdraws, then the Darknes is manifest: Here is no other Gulf between them, but only a Birth.

23. Thus we are likewise to conceive of the Eternal Light of God, and the Eternal Darknes of God's Anger. There is but one only Ground of *All*; and that is the Manifested God: But it is severed into divers Principles and Properties; for the Scripture says, that *the Holy is unto God a good Savour to Life*; understand to the holy divine Life, *viz.* in the Power of the Light; and *the Wicked is unto God a good Savour to Death*, that is, in his Wrath, *viz.* in the Essence, Source, and Dominion of the dark World.

24. For the God of the holy World, and the God of the dark World, are *not two* Gods; there is but *one* only God. He himself is the whole Being; he is ⁱ Evil and Hell-Torment. ⁱ In his Wrath, Plagues, and Hell-Torment. Good; Heaven and Hell; Light and Darknes; Eternity and Time; Beginning and End: Where his Love is *bid* in any ^k Thing, there his Anger is *manifest*. In many a ^k Thing Love and Anger are in equal Measure and Weight; as is to be understood in this ^k Being, Essence, or Substance. outward World's Essence.

25. But now he is *only* called a God, according to his Light in his Love, and *not* according to the Darknes, also not according to this outward World: Although he himself be *ALL*, yet we must consider the Degrees, how one Thing mutually proceeds from another: For I can neither say of Heaven, nor of Darknes, or of this outward World, that they are God; *none of them* are God; but the expressed and formed Word of God; a *Mirror* of the Spirit which is called God; wherewith the Spirit manifests itself, and plays in its *Lubet* to itself with this Manifestation as with its own Essence, which it has made; and yet the Essence is not set asunder from the Spirit of God; and yet also the *Essence* comprehends not the *Deity*.

26. As Body and Soul are one, and yet the one is not the other; or as the Fire and the Water, or the Air and the Earth, are from one Original, and yet they are particularly *distinct*, but yet they are mutually bound to each other; and the one were a Nothing without the *other*; thus we are to conceive and consider likewise of the Divine Essence, and also of the Divine Power.

27. The Power in the Light is God's Love-fire, and the Power in the Darknes is the Fire of God's Anger, and yet it is but *one* only *Fire*, but divided into *two* Principles, that the one might be manifest in the other; for the Flame of Anger is the Manifestation of the great Love, and in the Darknes the Light is made known, else it were not manifest to itself.

28. Thus we are to understand that the *Evil* and *Good* Angels dwell near one another; and yet there is the greatest immense Distance [between them:] For the *Heaven is in Hell*, and the *Hell is in Heaven*, and yet the one is not manifest to the other; and although the Devil should go many Millions of Miles, desiring to enter into Heaven, and to see it, yet he would be still in Hell, and not see it; also the Angels see not the Darknes, for their *Sight* is mere Light of divine Power; and the Devil's *Sight* is mere Darknes of God's Anger. The like is also to be understood of the *Saints*, and again of the *Wicked*: Therefore in that we in *Adam* have lost the *Divine Sight*, in which *Adam* saw by the Divine Power, *Christ* says, *You must be born again, else you cannot see the Kingdom of God*.

29. In the Fire-spirit we are to understand the *angelical Creation*; where the Will of the *Abyss* introduces itself into *Byss*, and manifests the *Eternal Speaking Word* or Life with the fiery Birth, *viz.* with the *first Principle*, where the spiritual Dominion is manifest by the Fire-birth. In this spiritual Fire, all Angels take their Original, *viz.* out of the Forms to the Fire-source; for no *Creature* can be created out of the Fire, for it is *no Essence*: But out of the Properties to the Fire a Creature may be apprehended in the Desire, *viz.* in the *Verbum Fiat*, and introduced into a creaturely Form and Property.

30. And therefore there are many, and divers *sorts* of Angels; also in many distinct *Offices*: And as there are three Forms to the Fire-source, so there are also *three Hierarchies*, and therein their Princely Dominions; and likewise *three Worlds* in one another as one, which make *three Principles* or Beginnings. For each Property of the Eternal Nature has its Degrees; for they explicate and mutually unfold themselves in the Fire-blaze, and out of those Degrees the different *Distinction* of Spirits is created.

31. And we are to understand nothing else by the Creation of the Angels, and of all other Spirits, but that the *Abyssal* God has introduced himself into his manifested Properties, and out of these Properties into living *Creatures*; by which he possesses the Degrees, and therewith plays in the Properties. They are his Strings in the *All-Essential Speaking*, and are all of them tuned for the great *Harmony* of his *Eternal Speaking Word*; so that in all Degrees and Properties the Voice of the unsearchable God is manifest and made known; *they are all created for the Praise of God*.

32. For all whatsoever has Life, liveth in the *Speaking Word*; the Angels in the *Eternal Speaking*; and the Temporal Spirits in the *Re-expression* or *Echoing* forth of

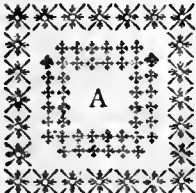
the Formings of Time, out of the Sound, or *Breath of Time*, and the Angels out of the *Sound of Eternity*, viz. out of the Voice of the manifested Word of God.

33. And therefore they bear the Names of the several *Degrees* in the manifested Voice of God; and one Degree is more holy in the Power than another. Therefore the Angels also in their *Choirs* are differenced in the Power of the Divine Might; and one has a more holy *Function* to discharge than another; an Example whereof we have by the *Priests* in the *Old Testament* in their Ordinances, which were instituted after an angelical Manner.

34. Although it was earthly, yet there was even such an angelical Understanding and Meaning couched therein; which God did represent upon *Jesus* which was to come into the humane Property, and so alluded with *Israel* in the Type at the Eternal which was to come, which *Jesus* out of *Jehova* restored, and introduced into the humane Property; which the *earthly Reason* has neither apprehended, or understood. But seeing the Time is 'born, and the Beginning has again found the End, it shall be manifest, for a Witness unto *all Nations*, to shew the Spirit of *Wonders*.

The Ninth Chapter.

Of the Fall of Lucifer, with his Legions.

1.  **ALTHOUGH** *Self-reason* might here cavil at us, and say we were not by when this was done, yet we say that we in a *magical Manner*, according to the Right of Eternity, were really there, and saw this; but not I, who am I, have seen it; for I was not *as yet* a Creature; but we have seen it in the *Essence* of the Soul which God breathed into *Adam*.

2. Now then, if God dwells in this same *Essence*, and has from all Eternity *dwelt* therein, and manifests himself in his own Mirror, and looks back through the *Essence* of the Soul into the *Beginning* of all Beings, what then has *Reason* to do, to taunt and cavil at me about that wherein itself is blind? I must warn Reason, that it would once behold itself in the ⁿ Looking-glass of the Understanding, and consider what ⁿ Mirror *itself* is, and leave off from the Building of mad *Babel*; it will be time.

3. The Fall of *Lucifer* came not to pass from God's Purpose or Appointment; indeed it was known in the Wrath of God, according to the Property of the dark World, how it could or would come to pass; but in God's Holiness, viz. in the Light, there was no such *Desire* manifest in any such Property; otherwise the holy God must have a devilish or hellish wrathful *Desire in his Love*; which is nothing so, but in the Center of the Eternal Nature, viz. in the Forms to Fire, there is verily such a Property in the dark Impression.

4. Every good Angel has the *Center* in him, and is manifest in a creaturely Property in one *Degree* or other in the Center; what Property is ⁿ greatest in the Creature, according to that it has its Office and Dominion.

5. Yet the Angels, which were created out of the Degrees of the Center, were

ⁿ Chiefest, most predominant, or manifest.

created *for* and to the Light; the Light was manifest in *All*; and they had Free Will from the manifested Will of God's Will.

6. *Lucifer* had still been an Angel, if his *own Will* had not introduced him into the Fire's Might, desiring to domineer in the strong Fiery-might, above and in all Things, as an absolute sole God in Darkness and Light; had he but continued in the *Harmony* wherein God had created him; [for what would have cast him out of the Light?]

° In his own Will, which was from the Eternal Will, was both the Possibility and Ability.

7. Now Reason says, He could not. Then tell me, Who compelled him? Was he not the most *glorious Prince* in Heaven? Had he introduced his Will into the Divine *Meekness*, then he could [have been able to stand;] but if he ° would not, then he could not: For his own Desire went into the *Center*; he would himself be God; he entered with his Will into *Self*; and in *Self* is the *Center* of Nature, *viz.* those Properties wherein his Will would be Lord and Master in the House.

8. But God created him for his Harmony, to play with his *Love-spirit* in him, as upon the musical Instrument of his manifested and formed Word; and this the *Self-will* would not.

¶ Or notional Theory in the Mystery of his Mind. § Outwardly.

9. Now says Reason, How came it, that he would not? Did not he know the Judgment of God and the Fall? yes, he knew it well enough; but he had no *sensible Perception* of the Fall, but only as a bare ¶ Knowledge; the fiery *Lubet* which was potent in him urged him on; for it would fain be manifest in the Essence of the *Wrath*, *viz.* in the Root of Fire; the Darkness also eagerly desired to be *creaturely*; which drew *Lucifer*, its Craft's-master, in the great Potency of Fire; indeed it drew him not § from without, but in the Property and *Will* of his own fiery and dark Essence: The Original of the Fall was within the Creature, and not *without* the Creature; and so it was in *Adam* also: *Self-will* was the Beginning of Pride.

10. Thou askest, What was that which did cause it in himself? Answer: His great Beauty and Glory; because the Will beheld what itself was in the *fiery Mirror*; this lustrous Glance moved and affected him, so that he eagerly reached after the Properties of the *Center*, which immediately began effectually to work. For the astringent, austere Desire, *viz.* the first Form or Property, impressed itself, and awakened the Compunction, and the *anxious* Desire: Thus this beautiful Star overshadowed its Light, and made its Essence wholly astringent, rigorous and harsh, and its Meekness and true angelical Property was turned into an Essence *wholly* austere, harsh, rigorous and dark; and then this bright *Morning Star* was undone; and as he did, so did his Legions: And this was his Fall.

11. He should have been wholly resigned in the holy Power of God, and have heard what the Lord would speak and play by his own Spirit in him; this *Self-will* would not do; and therefore he must now play in the Dark; yea his Will is yet opposite, although now after the Fall he *cannot will* [*viz.* to resign to the divine Will of the Light.] For his Meekness, whence the Love-will arises, is shut up and entered again into a *Nothing*; *viz.* it is retired into its own Original.

12. Now the Creature still remains, but wholly out of the *Center*, *viz.* out of the *Eternal Nature*: The *Free Lubet* of God's Wisdom is departed from him, that is, it has hid itself in itself, and lets the wrathful Fire-will stand; as happened to *Adam* also, when he imagined after Evil and Good, then the *Free Lubet* of the *holy World's Essence* disappeared in his Essence.

13. This was the very Death, of which God told him, *that if he did eat of the Tree of the Knowledge of Good and Evil, he should die the very same Day*: Thus it was in *Lucifer*, he died to the holy divine World, and arose to the wrathful World of God's Anger.

14. Thou sayest, Why did not God uphold him, and draw him from the evil Inclination? I pray tell me *wherewith*. Should he have poured in more Love and Meekness

into this Fire-source? Then had his stately Light been more manifest in him, and the Looking-glass of his own Knowledge had been the *greater*, and his own fiery Self-will the *stronger*: I pray, was not his high Light and his own Self-knowledge the Cause of his Fall? Mirror.

15. Should he then have drawn him with *Rebuke*? Was it not his Purpose beforehand to *rule* the magical Ground as an Artift? His Aim and Endeavour was for the *Art*, that he would play with the Center of the *Transmutation* of the Properties, and would be and do all whatsoever he alone pleased. Had he not known this, he had still remained an Angel in *Humility*.

16. Therefore the Children of Darknes, and the *Children of this World* also, are *wiser* than the *Children of the Light*, as the Scripture says. Thou askest, why? They have the magical *Root* of the Original of Essences manifest in them; and this was even the Desire of *Adam*. However, the Devil persuaded them that *they should be wiser, their Eyes should be opened, and they should be as God himself*.

17. This Folly caused King *Lucifer* to aspire, desiring to be an Artift, and absolute Lord, like the Creator. The *Water* of Meekness had been good for his Fire-will; but he would have none of that: Hence it is, that the Children of God must be the *most plain, sincere, and simple*; as *Esaias* prophesied of Christ, *who is so simple as my Servant, the righteous one, who turneth many unto Righteousness? viz.* upon the Way of Humility. Or to.

18. All Angels live in Humility, and are resigned to the Spirit of God, and are in the *Eternal Speaking Word* of God, as a well-tuned, pure-sounding Instrument, in the Harmony of the Kingdom of Heaven; of which the *Holy Spirit* is chief Master and Ruler.

19. But the *Devil* has forged to himself a strange Fool's-play, where he can act his Deceptions with his several Interludes, and Disguises, and demean himself like an *apish Fool*, and transform himself into monstrous, strange, and hideous Shapes and Figures, and mock at the Image of angelical *Simplicity* and *Obedience*. And this was his Aim and Intent, for which he departed from the Harmony of the angelical Choirs: For the Scripture says, *that he was a Murderer and Lyar from the Beginning*; his juggling Feats and Fictions are mere strange Figures and Lies, which God never formed in him, but he brings them to Forms and Shapes in himself; and seeing that they are contrary to his *Creation*, they are Lies and Abominations.

20. He was an Angel, and has belied his angelical Form, and Obedience, and is entered into the Abomination of Fictions, Lies, and Mockeries; he has awakened the envious, *hateful* Forms, and Properties of the dark World in his Center, whence Wrath and Iniquity spring: He sate in heavenly Pomp and Glory, and introduced his hateful Desire, and malicious Will, into the Essence, *viz.* into the Water-source, and cast forth his Streams of Enmity and Malignity.

21. His Properties were as the venomous Stings of Serpents, which he put forth out of himself: When the Love of God was *withdrawn* from him, he figured his Image according to the Property of the wrathful Forms, (wherein there are also evil Beasts, and Worms in the serpentine Shape) and infected, or awakened the *Sal-niter* of the Center of Nature in the expressed Essence, in the Generation of the *Eternal Nature*; whence the Combat arose, that the great Prince *Michael* fought with him, and would no longer endure him in Heaven among the Fellowship of the holy Angels.

22. For which Cause the *Will* of the *Abyss*, *viz.* of the *Eternal Father*, moved itself, and swallowed him down, as a treacherous perjured Wretch, into the *Gulf* and *Sink* of eternal Darknes, *viz.* into another Principle: The Heaven spewed him out of itself; *he fell* into the Darknes as *Lightning*, and he lost the Mansion of God in the Kingdom of Heaven, in the holy Power, and all his Servants with him: There he has the Mother for his enchanting Delusions; there he may play them juggling Feats, and *antick Tricks*.

23. Moreover, we are to know, that he had his royal Seat in the Place of this World: Therefore *Christ* calls him a *Prince of this World*, viz. in the Kingdom of Darknefs, in the Wrath, in the Place of this World.

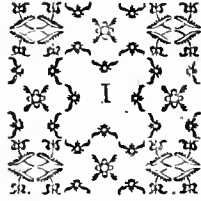
24. His kingly Throne is taken from him, and another has Possession of it in the heavenly World's Property, in the Place of this World: He shall not obtain it again.

25. Also (at the Instant of the Creation of the Stars and four Elements) *another King* was established over him, in this *Place* in the Elements; which although we could mention, yet at present it remains in *Silence*, by Reason of the false Magick; also by Reason of other Superstitions and Idolatries we will not speak any Thing of it here, and yet hint *enough* to our School-fellows.

*****E*****

The Tenth Chapter.

Of the Creation of Heaven, and the Outward World.

I.  T seems strange and wonderful to *Reason*, to consider how God has created the Stars, and four Elements; especially when it contemplates, and considers of the Earth with its hard Stones, and very rough, indigested, harsh Substance, and sees that there are great Stones, Rocks and Cliffs created, which are in Part *useless*, and very often hindering to the Employment of the Creatures in this World. Then it thinks, Whence may this *Compassion* arise in so many Forms and Properties? for there are divers Sorts of Stones, divers Metals, and divers Kinds of Earth, whence manifold Herbs and Trees grow.

2. Now when it thus muses and contemplates, it finds nothing, but only that it acknowledges, that there must be an hidden Power and Might, which is abyssal and *unsearchable*, which has created all Things so; and there it sticks; and runs to and fro in the Creation, as a Bird that flies up and down in the Air, and looks upon all Things, as an Ox upon a new Door of his Stall, and never so much as considers what itself is, and seldom reaches so far as to know, that Man is an Image extracted out of this *whole Being*. It runs up and down as a Beast void of Understanding, which desires only to eat and procreate; and when it comes to its highest Degree, as to search out and learn something, then it searches in the outward *Fiction*, and Artifice of the *Stars*, or else in some carved Work of outward Nature. It will by no means simply and sincerely learn to know its Creator; and when it comes to pass that one attains so far, as to teach the Knowledge of him, yet then it calls him a *Fool*, and fantastick, and *forbids* him the precious Understanding of God, and imputes it to him for Sin, and reviles him therein.

3. Such mere Animals we are, since the Fall of *Adam*, that we do not so much as once consider that we were created in the Image of God, and endued with the right natural and genuine *Understanding*, both of the Eternal and Temporal Nature, so as to mind and bethink ourselves, by great Earnestness, to re-obtain that which we have lost. Whereas we have yet that very *first Soul*, wherein the true Understanding lies, if we did but seriously labour to have that Light, which we have lost, to shine again in us; which yet is offered to us out of *Grace*.

4. Therefore *there will be no Excuse at the great Day of the Lord, when God shall judge the secret and hidden Things of Mankind*, because we would not learn to know him, and

obey his Voice, which daily has knocked amongst us, and in us, and resign up ourselves unto him, that so our Understanding might be *opened*. And a very severe Sentence shall he receive, who will undertake to be called Master, and Rabbi, and yet neither knows the Way of God, or walks therein, and that which is yet more heinous, 'forbids those' Or hinders. *that Desire to know, and walk therein.*

5. The Creation of the outward World is a Manifestation of the inward spiritual *Mystery*, viz. of the *Center* of the Eternal Nature, with the *holy Element*, and was brought forth by the Eternal *Speaking Word*, through the Motion of the inward World, as a Spiration; which Eternal Speaking Word has expressed the Essence out of the inward Spiritual World; and yet there was no such Essence in the *Speaking*, but was only as a Breath or vaporous Exhalation in respect to the Internal, breathed forth, both from the Property of the dark World, and also of the light World; and therefore the outward Essence of this World is Good and Evil.

6. And we are with full and punctual Exactness to consider of this *Motion* of the Eternal Mystery of the Spiritual World. 1. How it came to pass that such a wrathful, rough, gross, and very compunctive Essence and Dominion was brought forth and made *manifest*, as we see in the outward Forms of Nature, as well in the moving Things, as in the Stones and Earth. 2. Whence such a Wrath did arise, which has compacted and introduced the *Powers* of the Properties into such a harsh Nature [or rude Quality,] as we see in the Earth and Stones.

7. For we are not to think that there is the like in *Heaven*, viz. in the Spiritual World; in the Spiritual World there are only the Properties of *Possibility*, but not at all manifest in such a harsh Property, but they are as it were swallowed up, as the Light swallows up the Darknes, and yet the Darknes really dwells in the Light, but not apprehended.

8. Now we are yet to search out, how the Desire of the *Darknes* became manifest in the Power of the Light, that they both came mutually into the Compaction, or *Coagulation*; and yet it affords us a far greater and more profound Consideration, that when Man could not stand in the Spiritual Mystery of the *Paradise* Property [and Estate,] that God *curst* this Compaction, viz. the Earth, and appointed an earnest Judgement to separate the Good in this Compaction again from the Evil; so that the Good must thus stand in the Curse, that is, in *Death*. He that here sees nothing, is indeed blind. Why would God curse his good Essence, if something was not come into it which was opposite to the *Good*? Or is God at Odds with himself, as Reason would be ready to fancy? For it is written in *Moses*, that *God looked upon all that he had made, and behold it was very good.*

9. Now *Man*, for whose Sake the Earth was curst, had not introduced any thing into the Earth, whereby it was now made so evil, as to cause God to curse it, but only the false and faithless *Imagination* of his Desire to eat of the Evil and Good, so as to awaken the *Vanity*, viz. the *Center* of Nature, in him, and to know Evil and Good; from which Desire the Hunger entered into the Earth, whence the outward Body was extracted as a *Mass*, which set the Hunger of its Desire again upon its Mother, and raised the Root of *Vanity* out of the dark Impression of the *Center* of Nature; whence the *Tree* of Temptation, viz. of Evil and Good, grew manifest to him; and when he did eat thereof, the Earth was curst for his Sake.

10. Now if *Man*, by his powerful Desire, did awaken the Wrath in the Earth, what might then *Lucifer* be able to do, who was likewise an enthroned Prince, and moreover had many *Legions*? *Lucifer* had the Will of the strong Might and Power of the *Center* of all Beings in himself, as well as *Adam*; *Adam* was only one Creature; but *Lucifer* was a King, and had a Kingdom in Possession, viz. an *Hierarchy*, in the Spiritual

World, *viz.* in the heavenly *Sal-niter* in the Generation of the Manifested Word; he was an enthroned Prince in the manifested Power of God: Therefore Christ calls him *a Prince of this World*; therefore he fate in the Essence, understand in the Spiritual Essence, whence this World was breathed forth as a Spiration.

11. He it is that, by his false Desire, which he introduced into the Essence, did awaken the *Wrath* in the Internal; as *Adam* raised the *Curse*; he raised the Center of Nature with his dark wrathful Property in the like wrathful Properties. For he had *first* awakened the Wrath of God in himself, and then this awakened Wrath entered into its *Mother*, *viz.* into the *magical* Generation, out of which *Lucifer* was created to a Creature; whereupon the Generation was made proud and aspiring, contrary to the *Right* [or Law] of Eternity.

12. Also he fate in his angelical Form in the good holy Essence, as to the Generation of the *Divine Meekness*, and therein exalted himself to domineer in the Will of his Wrath above the Meekness, as an *absolute* peculiar God, contrary to the Right of Eternity.

13. But when the *Speaking* Eternal Word in Love and Anger, on account of his malicious Iniquity, did move itself in the Properties, *viz.* in the *Essence* wherein *Lucifer* fate, to cast this wicked Guest out of his Habitation into eternal Darkness, then the Essence was compacted. For God would not allow that he should any longer have these manifested Powers, wherein he was a Prince, but created them into a *Coagulation*, and *spewed him out* of them.

14. And in this Impression, or Conjunction, the Powers, *viz.* the watery and oily Properties, were compacted; not that *Lucifer* did compact or create them, but the Speaking Word of God, which dwelt in the manifested Powers and Properties, the same took away the disobedient Child's *Patrimony*, and cast him, as a perjured Wretch, out of his Inheritance into an eternal *Prison*, into the House of Darkness and Anger, wherein he desired to be Master over the Essence of God's *Love*, and rule therein as a Jugler and *Inchanter*, and mix the holy with unholy, to act his juggling feats and proud pranks thereby.

15. And we see very clearly with quick-sighted Eyes that it is thus: For there is nothing in this World so evil, but it has a Good in it. The *Good* has its Rise originally out of the good or heavenly Property, and the *Evil* has its Descent from the Property of the dark World; for both Worlds, *viz.* Light and Darkness, are in each other as one.

16. And therefore they also went along *together* into the Compaction or Coagulation, and that from the *Degrees* of the Eternal Nature, *viz.* from the Properties to the Fire-Life, and also from the Properties in the oily and spiritual watery Light's Essence.

17. For the *Metals* are in themselves nothing else but a Water and Oil, which are held by the wrathful Properties, *viz.* by the astringent, austere Desire, that is, by a saturnine, martial, fiery Property, in the Compaction of *Sulphur* and *Mercury*, to be one Body. But if I wholly destroy this Body, and separate each into its own Property, then I clearly find therein the first Creation.

I. *Saturnus*; *Sal.*

18. As first, according to the Property of the dark World, according to the *astringent* Desire of the *Fiat*, *viz.* of the first Form to Nature, I find a Hardness and Coldness; and further, according to this astringent Property, a deadly baneful *stinking* Water, from the astringent Impression; and thirdly, in this stinking Water, a *dead Earth*; and

fourthly, a *Sharpness* like to Salt, from the native Right and Quality of the Astringency. This is now the coagulated Effence of the first Form of Nature, according to the dark World; and it is the *stony* Substance, understand the Grofness of the Stones, and of all Metals, so likewise of the Earth, wherein the mortal Part (or the close-binding *Death*) is understood.

II. *Mercurius.*

19. Secondly, I find, according to the second Form and Property of the dark Nature and World's Effence, in the Compaction of the Metals and Stones, a *bitter*, compunctive, raging Effence, *viz.* a Poison; which makes a strong, harsh, noisome Taste in the Earth and stinking Water: And it is the Cause of *Growth*, *viz.* the stirring Life; its Property is called *Mercurius*; and in the first Form, according to the Astringency, it is called *Sal*.

III. *Sulphur.*

20. Thirdly, I find the third Property, *viz.* the *Anguish*; which is the sulphureous *Source*, in which consists the various Dividing of the Properties; *viz.* of the Effence.

IV. *Sal-niter.*

21. Fourthly, I find the Fire, or *Heat*, which awakens the *Sal-niter* in the sulphureous *Source*, which feverizes the Compaction, and that is the *Flagrat*. This is the original *Raiser* of the *Sal-niter* out of the brimstony, watery, and earthly Property; for it is the Awakener of *Death*, *viz.* in the mortal Property, and the first Original of the Life in the Fire; and even to the Fire the Property of the dark World reaches, and no further.

V. *Oil.*

22. Fifthly, we find, in the Compaction of the Metals and Stones, an *Oil*, which is *sweeter* than any *Sugar* can be, so far as it may be seperated from the other Properties. It is the first *heavenly* holy Effence, which has taken its Original from the *Free Lubet*: It is pure, and transparent. But, if the Fire-source be severed from it, (although it is impossible *wholly* to seperate it, for the Band of the great triumphant Joy consists therein) then it is *whiter* than any Thing can be in Nature: But by reason of the Fire it continues of a *rosy-red*; which the Light changes into *yellow*, according to the Mixture of ^u Or crimson, purple red.

23. But if the Artist can unloose it, and free it from the Fire of the Wrath and other Properties, then he has the *Pearl* of the whole World, understand the *Tincture*. For Virgin *Venus* has her Cabinet of Treasure lying there; it is the Virgin with her fair Attire, [or Crown of Pearl.]

24. O thou earthly Man, that thou hadst it yet! Here *Lucifer* and *Adam* have negligently lost it! O Man! didst but thou know what lay here, how wouldst thou seek after it? But it belongs only to those, whom God has chosen thereto: O precious *Pearl*! How sweet art thou in the new Birth! How fair, and surpassing excellent is thy Luster!

VI. *The Living Mercury; Sound.*

25. Sixthly, we find in this oily Property a sovereign *Power* from the Original of the manifested powerful Divine Word, which dwells in the heavenly Property, in which *Power* the *Sound* or *Tone* of Metals is distinguished, and therein their Growth consists. For here it is the holy *Mercurius*; that which in the second Form of Nature in the Dark-ness is *compunctive*, harsh, rigid, and a Poison, that is here in the *Free Lubet's* Property (when the Fire in the *Salnitral Flagrat* has divided Love and Anger) a *pleasant*, merry *Mercury*, wherein the Joyfulness of the Creature consists.

26. And here, you Philosophers, lies the effectual Virtue and powerful Operation of your *noble Stone*; here it is called *Tincture*. This Operation can tincture the disappeared Water in *Luna*; for here your *Jupiter* is a Prince; and *Sol* a King; and Virgin *Venus*, the King's sweetest Spouse; but *Mars* must first lay down his Scepter; also the Devil must first go into *Hell*. For Christ must bind him, and tincture simple *Luna*, which he has defiled, with the Oil of his heavenly Blood, that the *Anger* may be changed into Joy: Thus the Artist's Art is born; understood here by the Children of the *Mystery*.

[VII. *Essence; Body.*]

27. Seventhly, we find in the Separation of the Compaction of the Metals a white crystalline Water, that is, the heavenly Water, *viz. the Water above the Firmament* of Heaven, which is severed from the Oil, as a Body of the oily Property. It gives a white crystalline Lustre in the Metals; and *Venus*, with her Property, makes it wholly white, and that is *Silver*: and *Venus* in *Sol*, *Gold*; and *Mars* in *Venus*, *Copper*; and again, *Venus* in *Mars*, *Iron*; *Jupiter* in *Venus*, *Tin*; *Saturn* in *Venus*, *Lead*; *Mercurius* in *Venus*, *Quicksilver*; and without *Venus* there is no Metal, neither fined, nor mineral.

28. Thus understand by *Venus* heavenly Essentiality, which consists in an Oil and crystalline Water, which gives Body to all Metals, the spiritual Body. Its own peculiar *Essence*, without the Influences of the other Properties, is the great *Meekness* and *Sweetness*: Its real peculiar Essence is a sweet pure Water; but the Power of the manifested Word separates the *holiest* through the Fire into an Oil; for in the Oil the Fire gives a Shine and Lustre: When the Fire tastes the Water in itself, then out of the Taste it gives an *Oil*; thus the *Oil* is spiritual, and the *Water* corporeal; the Oil is a ^x Body of the Power; and the Water a Body of the Properties, which are living in the Oil, and make or use the Water for a *Mansson*. In the Water the elemental Life consists; and in the Oil the ^y spiritual Life; and in the *Power* of Oil the *divine* Life, *viz. the Life* of the expressed Word, as a Manifestation of the *Deity*.

^x Text, *Cerpus.*

^y Or Life of the Spirit.

29. Now we see here, how in the Compaction of the *Verbum Fiat* the Holy entered along with the Unholy into a Coagulation; for in all Things there is a *deadly*, and also a *living* Water; a mortal poisonous Virtue, and a good vital Virtue; a gross, and a subtle Power; an evil, and a good Quality; all which is according to the Nature of God's Love and Anger.

30. The *Grossness* of the Stones, Metals, and Earth, proceeds from the Property of the dark World, all which is in a mortal [Property,] understand the *Substance* and not the Spirit. The Spirit of the Grossness is in the poisonous Life, in which *Lucifer* is a Prince of this World.

31. But the *heavenly* Part holds the *Grofsness* and *poisonful Source* captive, so that the Devil is the poorest Creature in the *Essence* of this World, and has nothing in this World for his own Possession, but what he can *cheat* from the living Creatures which have an *Eternal Being*; that they enter with the *Desire* into the *Wrath* of the *Eternal*, viz. consent to his juggling *Incantations*.

32. If we would rightly consider the *Creation*, then we need no more than a *divine Light* and *Contemplation*. It is very easy to the illuminated Mind, and may very well be searched out. Let a Man but consider the *Degrees* of Nature, and he sees it very clearly in the *Sun*, *Stars*, and *Elements*: The *Stars* are nothing else but a *crystalline Water-spirit*, yet not a *material Water*, but *Powers* of the *Salnitral Flagrat* in the *Fire*.

33. For their *Orb*, wherein they stand, is *fiery*, that is, a *Salnitral Fire*, a *Property* of the *Matter* of the *Earth*, *Metals*, *Trees*, *Herbs*, and the *three Elements*, *Fire*, *Air*, and *Water*. What the *Superior* is, that is also the *Inferior*; and that which I find in the *Compaction* of the *Earth*, [that is likewise in the ^a *Astrum*, and they belong both together, as *Body* and *Soul*. ^a Or Constellation.

34. The ^b *Astrum* betokens the *Spirit*, and the *Earth* the *Body*. Before the *Creation*, all was mutually in each other in the *Eternal Generation*; but in no *Coagulation*, or *Creature*, but as a *powerful wrestling Love-play*, without any such *material Substance*. ^b Or Constellation.

35. But it was enkindled in the *Motion* of the *Word*, viz. the *Verbum Fiat*, and therewith the *Inflammation* in the *Sal-nitral Flagrat*; each *Property* divided itself in itself, and was amassed by the awakened *astringent Impression* (viz. the first *Form* of Nature, which is called the *Fiat*;) and so each became *coagulated* in its *Property*; the *Subtle* in its *Property*, and the *Gross* in its *Property*; all according to the *Degrees*; as the *eternal Generation* of Nature derives itself from the *Unity* into an *infinite Multiplicity*.

36. *Good* and *Evil* are manifest in the ^c *Astrum*. For the *wrathful fiery Power* of the *Eternal Nature*, so also the *Power* of the *holy spiritual World*, is manifest in the *Stars*, as an *essential Spiritation*; and therefore there are many *obscure Stars*, all which we see not, and many *light Stars* which we see. ^c Or Constellation.

37. We have a *Likeness* of this in the *Matter* of the *Earth*, which is so manifold, whence divers *Sorts* of *Fruit* grow, viz. according to the *Properties* of the *superior Spheres*: For so is the *Earth* likewise (being the *grossest Substance*) where the *mortal Water* is *coagulated*.

38. The *Earth* was *coagulated* in the *seventh Form* of Nature, viz. in the *Essence*; for it is that same *Essence* which the other six *Properties* make in their *Desire*. It chiefly consists in seven *Properties*, as is above mentioned. But the *unfolding* or various *Explication* of the *Properties*, is effected in the *Sal-nitral Fire*, where each *Property* again explicates itself into seven; where the *Infinity* and great ^d *Possibility* arises, that of one Thing another can be made, which it was not in the *Beginning*. ^d Or Potency.

39. The *Being* of all *Beings* is only a *magical Birth* [deriving itself] out of one only into an *Infinity*; the *One* is *God*, the *Infinite* is *Time* and *Eternity*, and a *Manifestation* of the *One*; where each *Thing* may be reduced out of one into many, and again out of many into one.

40. The *Fire* is the *chief Workmaster* thereto, which puts forth from a *small Power* a *little Sprout* out of the *Earth*, and displays it into a *great Tree* with many *Boughs*, *Branches*, and *Fruits*, and again consumes it, and reduces it again to one *Thing*, viz. to *Ashes* and *Earth*, whence it first proceeded. And so also all *Things* of this *World* enter again into the *One* from whence they came.

41. The *Essence* of this *World* may easily be searched out, but the *Center* or *Point* of *Motion* will remain dark to *Reason*, unless there be another *Light* in it. It supposes that it has it in the ^e *Circle*, and can measure it; but it has it not in the *Understanding*. ^e Or can mathematically describe, and demonstrate it.

42. When we consider the Hierarchy, and the Kingly Dominion, in all the three Principles in the Place of this World, so far as the *Verbum Fiat* reached forth itself to the Creation of the outward World, with the Stars and Elements, then we have the *Ground*

^f Central Fire, or radical Heat; the Point of Motion, the Virtue of the Light.

of the ¹ *Punctum*, and the royal Throne, of which the whole Creation is but a Member.

^g Or eternal Silence.

43. For the Stars and four Elements, and all whatever is bred and engendered out of them, and live therein, hang [or belong] to one *Punctum*, where the divine Power has manifested itself from itself in a *Form*; and this *Punctum* stands in three Principles, *viz.* in three Worlds. Nothing can live in this World without this *Punctum*; it is the only Cause of the Life and Motion of all the Powers; and without it, all would be in the

^e *Stillness*, without Motion.

44. For if there were no Light, then the Elements would be *unmoveable*; all would be an astringent, harsh, Property, wholly raw and cold; the Fire would remain couched in the Cold; and the Water would be only a keen Spirit, like to the Property of the Stars; and the Air would be hid in the Water-source, in the *Sulphur*, and be a still, unmoving Essence.

45. We see, in very Deed, that the *Light* is the only Cause of all Stirring, Motion, and Life: For every Life desires the Power of the Light, *viz.* the disclosed *Punctum*; and yet the Life is not the *Punctum*, but the Form of Nature; and if this *Punctum* did not stand *open*, then the Kingdom of Darkness would be manifest in the Place of this World; in which [Place of Wrath] *Lucifer* is a Prince, and possesses the princely Throne in the Wrath of the Eternal Nature, in the *Place* of this World.

^h *Viz.* as to thy Body and outward Carcase of Clay, thou art a Guest for a while in this outward World, travelling in the Vanity of Time.

46. Therefore, Oh Man! consider with thyself, where thou art at home, *viz.* on one Part, in the *Stars* and *four Elements*; and on the other ¹ Part, in the dark World, among the *Devils*; and, as to the third ² Part, in the Divine Power in *Heaven*. That Property which is Master in thee, its *Servant* thou art. Adorn and vapour as stately and gloriously in the Sun's Light as thou wilt, hast thou not the eternal [Light,] yet thy Fountain shall be made manifest to thee.

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ⁱ *Viz.* as to the Soul in its own self and creaturely Being, without the divine Light or Regeneration, in the *Abys* of Hell.
^k As to thy divine Image, and Spirit of Love, in the eternal Light.
^l Erden.

47. By the two Words (*Heaven* and *Earth*) we understand the whole Ground of the Creation; for the Understanding is couched in the Language of Nature, in those two

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Words. For by the Word (*Heaven*) is understood the Spiration of the *Verbum Fiat*, which created that Essence (wherein *Lucifer* was enthroned) with the creative Word out of itself, that is, out of the spiritual, holy World, into a Time or Beginning. And by

Erden

the Word (*Earth*) is understood the Wrath in the Essence, that the Essence was amassed in the Wrath, and reduced out of the Properties of the dark *Sulphur*, *Mercury*, and *Salt*, *viz.* out of the Powers of the Original of Nature, and introduced into a *Compaction* or Coagulation.

48. This Coagulation is the *Syllable* (¹ *Er*) the other *Syllable* (*de* or *den*) is the Element: For the Earth is not the Element, but the [Element is] the Moving, *viz.* the Power, whence it was coagulated; this is that *Element* which is spiritual, and takes its true Original in the Fire, where the Nature, which is a senseless Life, dies in the Fire; from which *Dying* or Mortification there proceeds forth a *living* Motion; and from that, which is mortified [in the Fire,] a dead Matter, *viz.* Earth; and a dead Water; and also a deadly Fire; and a venomous Air; which makes a dying *Source* in the earthly Bodies.

49. When Nature was enkindled, the Element unfolded, [and displayed] itself into *four Properties*, which yet in itself is only *one*. The real *Element* dwells in the Essence which is mortified in the Fire, otherwise the Earth could bring forth no Fruit: Those which now are called the four Elements, are *not* Elements, but only *Properties* of the true Element: The Element is neither hot nor cold, neither dry nor moist; it is the

Motion or *Life* of the *inward* Heaven, *viz.* the true angelical *Life*, as to the *Creature*; it is the first divine *Manifestation* out of the *Fire*, through *Nature*. When the *Properties* of the eternal *Nature* work therein, it is called *Paradise*.

50. By the Word (*Heaven*) is understood how the *Water*, *viz.* the *Grossness* in the mortal *Part*, was *coagulated*, and *seperated* from the holy *crystalline* *Water*, which is *spiritual*; wherewith the *material* *Time* began, as an *Essence* expressed [or spirated] out of the *spiritual* *Water*.

^m Himmell.

51. The *spiritual* *Water* is *living*, and the *spirated* is *lifeless*, *senseless*, *void* of *understanding*, and is *dead*, in *reference* to the *living* *Water*, of which *Moses* says, *God* has *seperated* it from the *Water* above the *Firmament*.

52. The *Firmament* is another *Principle*, *viz.* another *Beginning* of *Motion*. The *Water* above the *Firmament* is the *spiritual* *Water*, in which the *Spirit* of *God* *rules* and *works*: For *Moses* says also, the *Spirit* of *God* *moves* upon the *Water*; for the *spiritual* *Element* *moves* in the *four* *Elements*; and in the *spiritual* *Element* the *Spirit* of *God* *moves* on the *spiritual* *Water*; they are *mutually* in each other.

53. The *Heaven* wherein *God* *dwells* is the *holy* *Element*; and the *Firmament*, or *Gulf* between *God* and the *four* *Elements*, is the *Death*; for the *inward* *Heaven* has another *Birth*, (that is, another *Life*) than the *external* *elementary* *Life* has. *Indeed*, they are in one another, but the one does not *apprehend* the other; as *Tin* and *Silver* never *mix* rightly together: For each is from another [or several] *Principle*, although they *resemble* each other, and have very *near* *Affinity* with each other; yet they are as the *inward* and *outward* *Water* to one another, wherein also they are to be *understood*; for the *inward* and *outward* *Venus* are ⁿ *Step-sisters*; they come *indeed* from one *Father*, but ⁿ *Half-sisters*. they have *two* *Mothers*; the one whereof is a *Virgin*, the other *defloured*; and therefore they are *seperated* till the *Judgment* of *God*, who will *purge* away her *Reproach* and *Shame* through the *Fire*.

54. *Moses* writes, that *God* *created* the *Heaven* out of the *Miast* of the *Waters*. It is very *right*; the ^o *Astrum* is an *external* *Water-spirit*, *viz.* *Powers* of the *outward* *Water*; and the *material* *Water* is the *Body* wherein the *Powers* *work*; now the *fiery*, *airy*, and also *earthly* *Source*, is in the *Astrum*: The like is also in the *material* *Water*. The *superior* [*Astrum*] is the *Life* and *Dominion* of the *Inferior*, it *enkindles* the *Inferior*, whereby the *Inferior* does *act*, *move*, and *work*; the *Inferior* is the *Body* or *Wife* of the *Superior*; *indeed* the *Superior* is *couched* in the *Inferior*, but as *weak* and *impotent*.

^o Understand by the Word-*Astrum*, the whole *Starry* *Heaven*, with all its *Powers*, *Properties*, *Influences*, and *Constellations*, *internal* and *external*.

55. And the *Superior* would be *likewise* as *weak* and *impotent* as the *Inferior*, if it was not *enkindled* by the *Light* of the *Sun*; the same is the *Heart* of all *external* *Powers*; and it is the open *Punctum* even to the *tenth* *Numb.r.* If we were not so *blind* as to *contemn* all that we see not with our *Calves-eyes*, it were *right* and *requisite* to *reveal* it; but seeing *God* has hid the *Pearl*, and also himself, from the *Sight* of the *Wicked*, therefore we let it alone, yet *hint* enough to our *School-fellows*; we will not give our *Pearl* to *Beasts*.

56. Thus we *understand* what the *outward* *Heaven* is, namely, the *Powers* or *Conception* of the *Water*: The *Word*, or *Power* *Fiat*, which began with the *Beginning* of the *World*, is yet still ^p *creating*; it yet *continually* *creates* the *Heaven* out of the *Water*; and the *Spirit* of *God* still *moves* upon the *Water*; and the *holy* *Water* is yet *continually* *seperated* from the *Water* under the *Firmament*.

^p Or in the *creating*.

57. This *holy* *Water* is that, which *Christ* told us, that he would give us to *drink*, that should *spring* up in us to a *Fountain* of *eternal* *Life*. The *holy*, *heavenly* *Corporality* consists therein; it is the *Body* of *Christ* which he brought from *Heaven*, and by the same *introduced* *heavenly* *Paradisical* *Essentiality* into our *dead* or *decayed* *Body*, and quick-

¹ Mark or Limit.

^r Baptism and the Supper.

^o Suppressed.

¹ Ad Centrum Solis, to the Center of the Sun.

^u Or Creation.

^w Or draws or concretes.

^x Or only.

^y Introduction and Understanding.

ened ours in his; understand in the ¹ Aim of the Covenant in the Effence of *Mary*, as shall be mentioned hereafter.

58. In this heavenly Effence the ^r Testaments of Christ consist: And this holy Effence of the heavenly, holy Virginity, with the holy *Tincture*, has destroyed *Death*, and bruised the Head of the Serpent's *Might*, in the Wrath of God; for the divine Power is the highest *Life* therein.

59. Thus we understand how the holy Heaven, wherein God dwells, moves in the *Fiat* or the created [*Heaven*,] and that God is really present in all Places, and inhabits all Things; but he is comprehended of *Nothing*. He is manifest in Power in the inward Heaven of the holy Essentiality, viz. in the Element. This holy Element (in the Beginning or Inchoation of the four Elements) penetrated through the Earth, and sprang [or budded] forth in the holy Power's Property, and bore Fruits, of which Man should have eat in a heavenly Manner: But when it disappeared in Man, the *Curse* entered into the Earth, and so Paradise was ^o *quashed* in the four Elements, and continued retired in itself in the inward Element. There it stands yet open to Man, if any will depart from this World's Effence, and enter into it upon the *Path* which Christ has opened.


60. The *Punctum* of the whole created Earth belonged ¹ to the Center of *Sol*, but not any more at present: He is fallen who was a King; the Earth is in the *Curse*, and become a peculiar Center; whereunto all whatsoever is engendered in the *Vanity*, in the four Elements, does tend and fall; all Things fall to the Earth; for the ^u *Fiat* is yet in the Deep, and ^w creates all earthly Effence together to the Judgement of God for *Seperation*.

61. We mean not, that the Earth came ^x wholly from the Place of the *Sun*, but from the whole *Sphere*, out of both the internal spiritual Worlds; but it has another ^y A, B, C, in that the *Earth* belongs to the Judgement of God for *Seperation*; then it shall be manifest why it is said, It belongs to the *Punctum* of *Sol*.

62. For the Worst must be a Cause of the Best: The eternal Joy consists in this, that we are delivered from Pain: God has not eternally rejected his holy Effence, but only the Iniquity, which mixed itself therein: But when the *crystalline* Earth shall appear, then will be fulfilled this Saying, It belongs to the *Punctum* of *Sol*. Here we have hinted enough to the Understanding of our School-fellows; but further we must here be *silent*.

The Eleventh Chapter.

Of the Mystery of the Creation.

1.  HE *Reason* of the outward Man says, Whence is it, that God has not revealed the Creation of the World to Man; that *Moses*, and the Children of God, have wrote so little thereof, seeing it is the greatest and most principal Work, whereon the main depends?

2. Yes! dear *Reason*, smell into thy own Bosom. Of what does it favour? Contemplate thy own Mind. After what does it long? It is likely, after the cunning *Delusions* of the Devil: Had not he known this Ground, very like he had been yet an *Angel*; had he not seen the *magical* Birth in his high Light, then he had not desired to be a selfish Lord, and Maker in the Effence.

3. Why does God hide his Children, which now receive the Spirit of Knowledge with the *Cross*, and cast them into Tribulation, and Mire of *Vanity*? For certain, for this

Reason, that they might play the Tune of Miserere, and continue in *Humility*, and not sport in this ^z Life with the Light of Nature: Else if they should espy, and apprehend what the *divine Magick* is, then they might also Desire to imitate the Devil, and do as *Lucifer* did, for which Cause it is hid from them: And neither *Moses*, or any other, dares write clearer thereof, till the Beginning of the Creation beholds the End of the World in itself; and *then* it must stand open.

4. And therefore let none blame us; for the time is come about, that *Moses* puts away his *Vail* from his *Eyes*, which he hung before his Face when he spoke with *Israel*, after the Lord had spoken with him: *Moses* desired to see it, in that he said, *Lord, if I have found Grace in thy Sight, let me see thy Face*; but the Lord would not, and said, *Thou shalt see my back Part; for none can see my Face*.

5. Now the Eye of God was in *Moses*, and in the *Saints*; they have seen and spoken in the Spirit of God, and yet had not the *entire Vision* of the spiritual Birth in them, but at times only, when God would work Wonders; as by *Moses*, when he performed the Wonders in *Egypt*; *then* the *divine Magick* was open to him, in like manner, as in the Creation.

6. And this was even the *Fall of Lucifer*; that he would be a God of Nature, and live in the *Transmutation*: And this was even the Idolatry of the *Heathens*; in that they understood the magical Birth, they fell from the only God to the *magical Birth* of Nature, and chose to themselves *Idols* out of the Powers of Nature.

7. For which Cause the Creation has remained so obscure; and God has covered his Children, in whom the true Light shone, with *Tribulation*, that they have not been manifest to themselves; seeing *Adam* also, according to the same Lust, did imagine to know and prove the *Magick*, and *would be as God*; so that God permitted him, that he defiled the heavenly Image with the Vanity of Nature, and made it wholly dark and earthly; as *Lucifer* also did with the Center of Nature, when he, of an Angel, became a Devil.

8. Therefore I will seriously warn the Reader, that he use the *Magick right*, viz. in true Faith and Humility towards God; and not meddle with *Turba Magna* in a *magical* Manner, unless it conduces to the Honour of God, and Salvation of Mankind.

9. For we can say with Truth, that the *Verbum Fiat* is yet creating: Although it does not create Stones and Earth, yet it coagulates, forms and works still in the same Property. All Things are possible to Nature; as it was possible for it in the Beginning to generate Stones and Earth; also the Stars and four Elements; and *it did produce* them, or work them forth out of one only Ground; so it is still to this Day: By the strong Desire (which is the *magical* Ground) all Things may be effected, if Man uses Nature right, in its Order to the Work.

10. All Essences consist in the *Seven Properties*. Now he that knows the Essence, he is able, by the same Spirit of that *Essence*, whence it comes to be an Essence, to change it into another Form, and likewise to introduce it into another Essence; and so make of a good Thing an Evil, and of an evil Thing a good.

11. The *Transmutation* of all Things must be effected by a *Similarity*, viz. by its own ^a Assimulative Propriety; for the *Alienate* is its Enemy: Like as Man must be regenerated again ^a Assimulation or Like-ness by the divine Essentiality in the Similarity, by the Similarity in his *Holiness* of the divine ^a Essentiality, which he lost.

12. And as the false ^b Magist wounds Man through Inchantment with the Assimulate, ^b Magus or Magician, and through the Desire introduces Evil into his Evil, viz. into the Assimulate; and as the upright, holy Faith, or *divine Desire*, also enters into the Assimulate, and defends Man, so that the false Desire takes no Place; thus all Things consist in the *Assimulate*.

13. Every thing may be introduced into its Assimulate; and if it comes into its Assi-

mutate, it rejoices in its Property, be it Good or Evil, and begins *effectually* to work ; as is to be seen both in Good and Evil.

14. As for Example: Let a Man take down a little *Poison* ; it will presently receive, with great Desire, the Poison in the Body, which before *rested*, and therein strengthen itself, and begin to work powerfully, and corrupt and destroy the *Contrary*, viz. the Good : And that now which the Evil is able to do in its Property, that likewise the Good can do in its Property ; when it is *freed* from the Wrath, it may also introduce its Assimulate into the *real* true Joy.

15. The Effence of this World consists in Evil and Good ; and the one cannot be without the other : But this is the greatest *Iniquity* of this World, that the Evil overpowers the Good, that the Anger is *stronger* therein than the Love ; and this by reason of the *Sin* of the Devil and Men, who have disturbed Nature by the false Desire, that it mightily and effectually works in the *Wrath*, as a Poison in the Body.

16. Otherwise, if Nature, in its Forms, did stand in the Property in equal Weight, and in equal *Concord* and Harmony, then one Property would not be manifest above the other ; Heat and Cold would be equally poized in the Operation, and Qualification ; and then *Paradise* would be still upon the Earth : And though it was not without Man, yet it would be in Man, if his Properties were in equal Weight [Number and Measure, if they did yet stand in the Temperature] then would he be incorruptible and immortal.

17. This is the *Death* and Misery of Man, and all Creatures, that the Properties are divided, and each aspiring in itself, and powerfully working, and acting in its *own* Will ; whence *Sickness* and Pain arise : And all this is risen hence ; when the one Element did manifest and put forth itself into four Properties, then each Property desired the *Assimulate*, viz. an Effence out of and according to itself, which the astringent *Fiat* impressed, and coagulated, so that Earth and Stones were produced in the Properties.

18. But now we are to consider of the greatest Mystery of the outward World between the *Elements* and the *Astrum* : The Elemental Spirit is severed from the Astral Spirit, and yet not parted asunder, they dwell in each other as *Body* and *Soul* ; but the one is not the other : The astral Spirit makes its Bodies as well as the elemental, and that in all Creatures, in Animals and Vegetables.

19. All Things of this World have a *twofold* Body, viz. an Elemental from the Fire, Air, Water, and Earth, and a spiritual Body from the *Astrum* ; and likewise a *twofold* Spirit, viz. one Astral, and the other Elemental.

20. *Man* only (among all the earthly Creatures) has a *threefold* Body and Spirit, for he has also the internal, spiritual World in him ; which is likewise twofold, viz. Light, and Darkness ; and also corporeally, and spiritually : This Spirit is the *Soul* ; but this Body is from the *Water of the holy Element*, which died in *Adam* ; that is, disappeared as to his Life ; when the divine Power departed from him, and would not dwell in the awakened Vanity.

21. Which *holy* Body must be regenerated, if his Spirit will see God ; otherwise he cannot see him. Except he be again born a-new of the *Water* of the holy Element, in the Spirit of God (who has manifested himself in Christ with this same Water-source, that his disappeared Body may be made alive in the *holy* Water and Spirit) he has no Sense nor Sight in the *holy* Life of God.

22. This *twofold* outward Body is now punctually to be pondered, and considered of, if we would understand Nature : And without this Understanding, let none call himself a Master, [or learned,] for in these (Bodies) the Dominion of all external Creatures and Effences is couched : They oftentimes are *contrary* one to another ; whence Sickness, Corruption, and Death arises in the Body, that one *seperates* from the other.

23. The *sydereal* Body is the highest, excepting the *divine* in Man ; the *elemental* Body

is only its Servant or Dwelling-house, as the four Elements are only a Body or Habitation of the Dominion of the Stars.

24. The elemental Spirit and Body is *inanimate* and void of Understanding; it has only Lust and Desire in it; *Vegetation* is its right Life: For the Air has no Understanding without the *Astrum*; the *Astrum* gives the distinct Understanding of the Knowledge of all Essences in the Elements.

25. But the inward Light, and Power of the Light, gives in Man the right *divine Understanding*. But there is no right divine Apprehension in the sydereal Spirit; for the *Astrum* has another Principle; the sydereal Body dwells in the elemental, as the Light-world in the Darkness; it is the true *rational Life* of all Creatures.

26. The whole *Astrum* is nothing else but the external expressed Word in the Sound; it is the Instrument whereby the holy, eternal Speaking Word speaks and forms externally: It is as a *great Harmony* of unsearchable manifold Voices and Tunes of all Manner of Instruments, which play and melodize before the holy God.

27. For they are mere Powers, which enter into and mutually embrace each other; whence arises the Sound in the Essence, and the Desire, *viz.* the *Fiat* receives this Sound, and makes it *substantial*: This Substance is a *Spirit* of the Stars, which the Elements receive into them, and coagulate it in them, and hatch it, as an Hen her *Eggs*; whence the true rational Life is in the Elements; and thus also the sydereal Spirit is hatched, and coagulated in all Creatures.

28. For the Male and Female mutually cast a *Seed* into one another; which is only a Sulphur of the *Astrum* and four Elements, afterward it is hatched in the Matrix, and coagulated to a *living Spirit*.

29. And when the Fire is enkindled in the Seed which is sown in the Matrix, the Spirit severs itself again from the Body, as an Appropriate, as the Light from the Fire, according to the Right of the eternal Nature, and two become manifest in *one*, *viz.* a spiritual Body from the *Astrum*, and a fleshly Body from the four Elements.

30. And this sydereal Spirit is the *Soul of the great World*, which depends on *Punctum Solis*, and receives its Light and Life from it; as all the Stars take Light and Power from the *Sun*, so likewise their Spirit.

31. The *Sun* is the Center of the *Astrum*, and the *Earth* the Center of the four Elements; they are to one another as Spirit and Body, or as Man and Wife: Although the *Astrum* has another Wife, where it hatches its Essence, *viz.* the *Moon*, which is the Wife of all the Stars, but especially of the *Sun*; I mean it in the Essence of Operation.

32. Not that we mean, that the *Astrum* is wholly risen from the *Punctum of Sol*, in that I call it the Center of the Stars; it is the Center of the Powers; the Cause that the Powers of the Stars act in the *Essence*; it opens their Powers, and gives its Power into them, as a *Heart* of the Powers; and they mutually rejoice in its *Essence*, that they are moved to act or desire in its *Essence*.

33. And even here lies the great Mystery of the *Creation*, *viz.* that the Internal (*viz.* God) has thus manifested himself with his eternal Speaking Word, which he is himself. The External is a *Type* of the Internal: God is not alienate: *In him all Things live and move*, each in its Principle and Degree.

34. The outward Properties dwell in themselves in the External, *viz.* in the *expressed Word*, and are wholly External; they cannot in their own Strength *reach* the Powers of the holy World; only the holy World penetrates them; it dwells also in itself. But in the *Punctum of Sol* the *eighth Number* is open, *viz.* the Eternal Nature, the eternal magical Fire; and in the Fire the eternal *Tincture*, which is the *ninth Number*; and in the *Tincture* the Cross, where the Deity manifests itself, which is the *tenth Number*; and

Or from. beyond this Manifestation is the eternal Understanding, viz. the ONE (that is God, JEHOVAH) viz. the ABYSSE.


35. Not that God is divided [or far off,] only we speak of his Manifestation; from what Ability and Power the Sun has its shining Luster; that the same is immutable, so long as Time endures; namely, from the Luster of the fiery Tincture of the eternal, spiritual, magical Fire.

36. For its Luster or shining Light has a Degree of a more deep Original than the external World has manifest in itself; this the wise Heathens have observed, and adored it for God, seeing the true God, who dwells without all Nature in himself, was not known to them.



The Twelfth Chapter.

Of the six Days Works of the Creation.

I.  THAT God has created Heaven and Earth, and all Things in six Days, as Moses says, is the greatest Mystery, wholly hidden to the external Reason: There is neither Night, Morning or Evening, in the Deep above the Moon, but a continual Day from the Beginning out of the outward World, even to the End of the same.

2. And although the Creation was finished in such a Time as in the Length of six Days, yet the Days-works have a far more subtle [or abstruse Meaning,] for the Seven Properties are also understood therewith; six whereof belong to the active Dominion to Good and Evil; and the Seventh (viz. the Essence) is the Rest: Wherein the other Properties rest, which God has expressed, and made visible.

3. We have in the Dominion of the Planetary Orb the Figure, how the six Properties of the Active Life (which rest in the Seventh) have in six Days introduced and manifested themselves out of the inward spiritual World in an external visible World of four Elements. For the Planetary Orb has its Rise from the Punctum of Sol; for there was the royal Place of the Hierarchies; of which the whole Circle (between the Stars in the internal and external) is a Member or ^d Corpus.

^d Body.

4. But seeing the Prince of the Hierarchies (when he sat in the heavenly Essence in the Rest) did fall, and aspired after the Center of the Eternal Nature, he was cast into the Darkness; and God, by his Motion, created him another Prince out of this Place (but without divine Understanding) for a Ruler of the Essence, and that is the Sun.

5. From this Place proceeded, in the Divine Motion, the Seven Properties of Nature (understand the Planets) which govern the essential Being in Good and Evil (in which [Essence] Lucifer sat, and from whence he was cast) and lost his Dominion in the Essence; and as the Seven Properties have their Dominion in the Beginning of each Day in the Week, even so were the six Days-works of the Creation.

6. For Lucifer forsook the rest of his Hierarchies, and entered into the eternal Disquietude: Now God has created all Things of this World in six Days, and rested on the ^c Dies Saturni seventh Day from the Creation, which is ^c Saturday, according to the Scripture; that is, ^c ut Sabbathi. from the Day of Rest, understand from the eternal Day of Rest, he has moved himself to

the Creation; and in the first Form of Nature he began the *first* Day; that is, he has brought it forth out of the *Impression*, and moved himself with his Word: This was the most inward Motion, according to the Speaking Word of Power.

7. Then began in the expressed Word *Sunday*, that is, the *Paradisical Day*, where the Powers mutually worked in each other in great Holiness and Glory; for on *Sunday* the enkindled *Sulphur* and *Sal-niter* of the earthly Property was created out of the great Deep of the whole Hierarchy, out of the spiritual Worlds into a ^f *Mafs*, which is the *Terrestrial* ^f Or Lump. *Globe*, and put forth out of the austere Property of the first Form of Nature.

8. Even then began the *first Hour of the first Day*; and the Power of Nature mutually ruled in great Joy in the expressed Word; out of which Power of Joy the *Sun* was created on the *fourth Day* in the princely Place; so that this Power, out of which the Sun was created, ruled the *first Hour* of the Beginning of the World; and so it began its Dominion, which continues even to the *End* of the World; and therefore the Sun rules the first Hour on *Sunday*; and the Day is *rightly* so called.

9. The Words of *Moses*, concerning the Creation, are exceeding clear, yet unapprehensive to Reason, for he writes thus: ^a *In the Beginning God created Heaven and Earth,* ^a *Gen. i. ver.* *and the Earth was desolate and void; and it was Dark upon the Deep; and the Spirit of God* ^{1, 2, 3 +} *moved upon the Water, and God said, Let there be Light, and there was Light; and God saw that the Light was good; and God severed the Light from the Darkness, and called the Light Day, and the Darkness Night; and* ^b *out of the Evening and Morning was the first Day.* ^b The Evening and Morning were the first Day.

10. The whole Understanding is couched in these Words; for the Beginning is the first Motion, which came to pass when Prince *Michael* fought with the *Dragon*, when he was spewed out with the Creation of the Earth: For even then the enkindled Essence (which with the Enkindling coagulated itself into Earth and Stones) was *cast out* of the Internal into the External.

11. And he, *viz.* the *Dragon*, fell from Heaven (*viz.* out of the holy World) upon the Wrath of the Earth as *Lightning*; as it is written, *I saw Satan fall from Heaven as Lightning*, says Christ: Moreover, it was *wholly dark* in the Deep above the Earth, and the austere, enkindled Wrath was manifest; for Hell was prepared for him, whereinto he fell, *viz.* into the great Darkness of the first Principle, wherein he lives.

12. Here now lies the *Vail* before Reason, that it cannot look into the Eyes of *Moses*; for he says, *And the Earth was desolate and void*; yea desolate indeed: Had not the Spirit of God moved upon the internal *Water*, which was amassed with the *Fiat* in the Heaven, and had not God said, *Let there be light*, the Earth would have been yet desolate and void.

The first Day.

13. With the Word, when God said, *Let it be light*, the Essence of the *Ens* powerfully moved itself in the Light's Property, not only in the Earth, but also in the whole *Deep*, ⁱ whence, on the fourth Day, the Sun was created, that is, enkindled in its Place; and in this Word ^k *Fiat* the Earth's *Mafs*, and also the very Power which is called Heaven, amassed itself into the Essence; all which before was only a *Spirit*, a spiritual Essence. ⁱ Out of which Power or Virtue in the Light's Property. ^k *Germ. Schuff.*

14. And with the Speaking, as God spoke, *Let it be light*, the holy Power, which was amassed in the Wrath, moved itself, and became Light in the same Essence, in the Power: And with this coming to be Light, the *Devil's* Might and Strength was wholly withdrawn from him in the Essence; for here the Light shone in the now a-new awakened Power, in the Darkness, ^l which the Prince of Wrath could not ^m comprehend; it was also of ^m *Light*. ^m Receive, or perceive.

15. And *Moses* said, *God severed the Light from the Darkneſs*; which is thus to be understood: The Darkneſs remained in the wrathful Property, not only in the Earth, but alſo in the whole *Deep*; but in the Light's Eſſence, the Light of Nature aroſe [or ſprang forth] from Heaven, *viz.* from the *Quinteſſence*, whence the *Aſtrum* was created; which Eſſence is every where *in* the Earth, *and above* the Earth.

* Sprang.

16. Thus the Darkneſs remained in the Wrath's Property in the Eſſence of the Earth, and alſo in the whole *Deep* of this World, and the natural [Light] remained in the Light's Eſſence, as a working Life, through which the *holy* Element operated and worked: In which Operation *Paradiſe* ⁿ budded through the Earth, and bore Fruit till the *Curſe* of God, and then the holy Bloomings or Growth ceaſed, and the holy Element remained as an *inward Heaven* ſtedfaſt, retired in itſelf; and yet it doth diſfuſe its Power through the Light of Nature, yet not ſo powerfully as in the Beginning, for the *Curſe* is the Cauſe of its withdrawing; indeed there is no total departing; but yet it is nothing ſo now, as before the Sin of the ſecond created *Prince, Adam*.

17. Thus, in the firſt Motion of the *Verbum Fiat*, the Heaven (that is, the Circle, ſo far as the *Verbum Fiat* reached itſelf forth to the Creation) was amaſſed, or enclosed; and the Earth was amaſſed with the *Verbum Fiat*, and created to the Planetary Orb: Thus by the Separation, *viz.* of the Light and Darkneſs, and by the *expelling* of *Prince Lucifer*, we are to underſtand the Creation of the *firſt Day*.

• Underſtand into the reſt of the Properties or Days.

18. Now the firſt Day, with the manifeſted Word, did *convey* itſelf through the other five Days-works, even into the Day of *Reſt*; where the Beginning enters again into the End; and the End again into the Beginning; for the firſt *Motion* of the Word (where the Light of Nature has enkindled itſelf in the Eſſence) is the Joy of the *Creation*, or *Creature*; which did open itſelf with the other Days through all the Properties of Nature; where *each* Property may be called a Heaven: For it has and brings alſo its peculiar Operation and Efficacy along in itſelf into the ^o reſt, and each Day one Property did move and manifeſt itſelf; wherein a peculiar, ſundry Work was manifeſted, and *revealed*.

Of the Second Day.

† Philoſophers.

19. The *ſecond Day* we call *Monday*, and for this Reaſon, becauſe the Moon *rules the firſt Hour* of the Day. And it is very-likely that the ancient ^p wiſe Men have underſtood ſomething thereof in the Light of Nature, which they have kept *ſecret* and myſtical, rather deciphering it by Figures than clearly explaining it: And it is to be ſeen in the *Names* of the ſeven Planets, that they have certainly underſtood the ſame; in that they have given them Names according to the *ſeven* Properties of Nature; which ſo wholly agree and accord, as well with the Creation as Nature, that methinks they have *in part* underſtood the Ground of the Creation right, ſeeing the Names of the Planets have their Riſe and Derivation ſo fully and punctually out of the *Language of Nature*. But the Reaſon why it has not been made clear, plain and manifeſt, is (as before mentioned) becauſe of the *faulſe* Magick, that it might remain hidden to the Artiſts of *Juggling* and *Colluſion* in Nature, by reaſon of the great Abuse; wherefore we alſo ſhall ſtill let it ſo remain, and yet hint *enough* to the Underſtanding of our School-fellows.

Yer. 6, 7, 8.

20. Now of the ſecond Day *Moses* writes thus: *And God ſaid, Let there be a Firmament between the Waters, and let it divide between the Waters: Then God made the Firmament, and divided the Water under the Firmament from the Water above the Firmament; and it was ſo; and God called the Firmament Heaven, and out of the Evening and Mornning was the ſecond Day.*

21. *Moses* says, that out of the Evening and Morning was the second Day; that is, out of the Manifestation of the first, the second Manifestation proceeded and broke forth; and he says further, that on the second Day God created the Firmament of Heaven, and separated the Waters; the Water under the Firmament from the Water above the Firmament. Here now lies the hidden Vail, under which we have hitherto been pointed and directed to a Heaven situate far off above the Stars, without the Place of this World; so very blind is Reason as to God, that it understands nothing of Him, and does not consider, that the Scripture says of God, *Am not I he, which filleth all Things?* And that Time and Place cannot divide him. Much less is it understood what the Water above the Firmament is, which they will flatly hold to be a Place far distant, viz. above the Stars, whither also we have been shewn into Heaven.

22. But seeing that God, out of Grace, bestows upon us the Understanding, therefore we will set it down for our Fellow-scholars, who are able to apprehend it; and yet herein we shall write nothing for the selfish Wiselings of outward Reason: For they have it already in the Eyes of their Reason, and they cannot miss; they can judge all Things; what the Spirit of God reveals, that must be a Heresy to them, although they do not understand it; so that they remain without, and do not so much as once know God.

23. The Firmament is the Gulf between Time and Eternity: But that God calls it Heaven, and makes a Division of the Waters, gives us to understand, that the Heaven is in the World, and the World is not in Heaven.

24. The Water above the Firmament is in Heaven, and the Water under the Firmament is the external material Water.

25. Here we must understand the Difference between the holy and the outward Water: The Water above the Firmament is *Spiritual* in the Birth of the holy Element; and the Water under the Firmament is *mortal*, for it is apprehended in the dark Impression, the Curse and the awaked Vanity is therein; and yet one Water is not without the other.

26. When I look upon the external Water, then I must also say, here is also the Water above the Firmament in the Water under the Firmament; but the Firmament is the Middle; and the Gulf therein between Time and Eternity; so that they are distinct; and I see with the external Eyes of this World only the Water under the Firmament: But the Water above the Firmament is that which God has appointed in Christ to the Baptism of Regeneration, after that the Word of the divine Power had moved itself therein.

27. Now the outward Water is the Instrument of the inward, and the inward Water is understood [therein;] for the moving Spirit in the Word is he which rules the inward Water in the Baptism: Dear Christians, let this be spoken to you, it is the real Ground.

28. But that *Moses* says, God created the Firmament, and called it Heaven, is the most intimate Secret, of which the earthly Man is not able to understand any Thing. The Understanding is barely in the Power of the Water above the Firmament, viz. in the Heaven, or (as I might set it down) in the Spirit of God; if he be awakened in Man in the Water above the Firmament, which disappeared in Adam, as to his Life, that [Man] sees through all; otherwise there is no Understanding here; but all is dumb and dead.

29. The creating of the Heaven is understood, First, how the Speaking Word has ^a amassed ^a Conceived the manifested Powers of the spiritual World, wherein it is manifest, works, and also or formed. Secondly, it is understood of the manifested Powers of the external World, which the Spirit has amassed into the Essence of four Elements, and closed into the external Firmament, that the Devil, viz. the Prince of Anger, cannot reach them, by which he would work with the internal Water; so that the Powers of Eternity work through the Powers of Time, as the Sun illustrates the Water, and the Water comprehends it not, but feels it only; or as a Fire does entirely heat an Iron, and the Iron remains Iron, so likewise the outward Heaven is passive, and the inward works through it, and draws

forth an external *Fruit* out of the outward ; whereas yet the inward Heaven lies hidden therein in the *Firmament* ; as God is hidden in the Time.

30. And we are to understand, with the second Day's Work, the Manifestation of the internal heavenly, and the external heavenly Essence, *viz.* the Manifestation of the Water-source ; understand the *Essence* of the seven Properties, *viz.* the Corporality, or the ' Laboratory of the other six ; wherein the Soul or Spirit of the outward World works and *rules* in the external : This ' Working is in the most external, or inferior Heaven next the Earth, ascribed to the *Moon*, for it is the Manifestation of the *Lunar* Property, not of the ' *Star*, which was first created into the External on the *fourth* Day, to be a Governor therein ; but this same Property [is] in the inanimate outward Life, *viz.* in the *vegetative* Life ; the vegetative Life was opened on the third Day.

31. And when God had ordained the Water into *sundry* Places upon the Earth, then he moved the external, expressed Word in the vegetative Life : Now *Moses* says, *God spoke, Let the Earth put forth Herbs, and Grass yielding Seed, and fruitful Trees ; each bearing Fruit according to his kind ; and let each have its Seed in itself ; and when it came to pass, out of the Evening and Morning was the third Day.*

Of the third Day of the Creation.

32. In the Original of the Eternal Nature, which is an *Eternal Original*, the Manifestation of the six Days-works is very clearly to be found ; how the Eternal Word has unfolded them out of the *invisible*, spiritual [Property,] and brought them into the *visible* ; also the Form thereof is to be found in the Planetary Orb, if any has skill to apprehend it.

33. For in the eternal Nature's Birth there is an eternal Day ; whatsoever God has manifested, and made visible in *six* ' Diversities, which are called Days-works, that stands, in the eternal Nature, in *six* distinct Degrees in the *Essence*, *viz.* in the *seventh* Property ; in which the *six* Degrees of Nature work, and yet also eternally *rest* from working ; they are themselves the working, which they give in to the Seventh, as into their own peculiar *Rest*, wherein their Perfection and Manifestation consist.

34. And we are to understand nothing else by the Creation, but that the *Verbum Fiat* has amassed the Spiritual Birth, and introduced it into a visible, external Dominion and Essence : For we see it very clearly in the *Writings* of *Moses* ; although *we have* a ' *Glass* besides to see, that when God the first Day had created the gross Part into a ' *Mass*, that he extracted the fine Part out of the same first Day's Work, and severed and amassed the *Waters*, *viz.* the spiritual Essence, and produced it out of the first Day, *viz.* out of the holy Power, into a *Time*, that is, out of the eternal Day, into an ' inchoative Day.

35. Now the third Accomplishment of the third Day's Work is the moving growing Life, in which on the first Day the Light of Nature shone in the Essence of the *Ens* after an external Manner ; it shone likewise now through the Second Day, *viz.* through the *Water* and the *Heaven* ; and in this shining Light the expressed Word moved itself in the Essence, and wrought effectually : And even then the Power of the expressed Word from the Light of the inward Nature did *pullulate*, and spring forth, through the external Nature, out of the Heaven through the *Earth* : [And so] now the Potentate, who was a King and great Prince, has lost his Dominion ; for the Essence of the *Wrath* was captivated in the Light of Nature, and he with it ; and so he lies between Time and Eternity, *imprisoned* in the Darknefs, till the Judgement of God.

36. In the third Day's Work the *sulphureous*, *mercurial*, and *saltish* Life out of the Center was opened out of the Anguish in the outward World's Property ; and yet there is no

Anguish to be understood till the Fire, but only a *senfeless* driving forth of Life, *viz.* a Growth: For the Fire-blaze arises out of the Anguish, *viz.* out of the *third Form* of Nature; and this is the *Sal-nitral Flagrat*, which feverizes the Powers in the Properties, which was moved in the *third Day's Work*, where the Properties opened themselves, and were mutually unfolded in the *Sal-nitral Flagrat*, each out of itself; which the Impression did again receive into itself, and made them *Corporeal* in the Water; and thence arose and proceeded Trees, Herbs, and Grasse; each Property became ² excreffive in the *Sal-niter*, and manifested itself with Fruit; as we see plainly, how the *Property* of the dark World did mightily force itself along in the outward Power; whereupon some Herbs and Plants are so *venomous* and malignant; for the Earth proceeded out of both the inward Worlds into a Compaction.

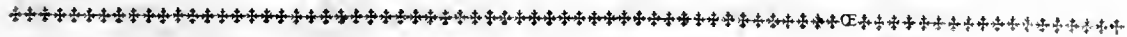
² Or putting, or budding forth.

37. Now *Mars* on *Tuesday* has the *first Hour* of the Day in Dominion; which Day is the third in the Creation; and this *Sal-nitral Fire Flagrat* is even the Property of *Mars*; as he is wrathful and fiery, so is likewise this Property in the *Sulphur*; where we then understand the *Sal-nitral Flagrat* for the poisonous *Mars*, which is the Cause of Motion and Stirring, and the Compunction in the first Impression in the eternal Nature, *viz.* in the dark World.

38. In the third Day's Work God moved the third Property of Nature, *viz.* the sulphureous Source, in which the *Fire* enkindled; and in the *Fire-flagrat* is the Division of the Powers, where each Property became manifest in itself. Now when God said, *Let the Earth bring forth Grasse, Herbs, and Trees,* that is nothing else, but that when he moved the expressed Word of the Powers in the Properties, the Properties found and felt the Light of Nature in them; whereupon they became *hungry*, and were impressed, that is, amassed and compacted, or coagulated: Now when the Light of Nature found itself in a *Perception*, and the Nature felt itself in the sweet Light, thereby arose in the Coagulation the Dominion of *Joy*, *viz.* the Pullulation and Growth; for all Growth consists in the Light and Water; when the Light penetrates the Sulphur and Water-source, then *Mars* springs up for great Joy in the Sulphur.

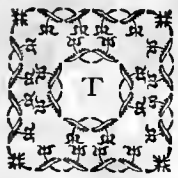
39. This Opening *began* on the third Day, and continues to the *End* of the World: On the first Day the Earth was desolate and void, for the ^a *Possibility* to the Growth was ^a not yet opened: Here the Earth was moved, and the Properties opened, and not only the Earth, but the *whole Deep* in the Center of the outward Nature; the inward Nature made itself external, and yet remained also internal.

^a Or Ability.



The Thirteenth Chapter.

Of the Creation of the fourth Day.

1.  HE *fourth Day Mercurius* has the *first Hour* of the Day, who causes the *sensitive Life*: Here we understand very fully and exactly the Ground of the Manifestation of the inward Nature into the external; for, on the fourth Day, the *Sun and Stars* were created, which are the right Mercurial Life: Here the Fire's Property opened itself in the *sulphureous Source* through the Water, and the first Essence became manifest through the Light of Nature, which is a *Mercurius Sal-nitri*, an incentive *Mercurius*, a quick perceptive *Mercurius*.

2. In the third Form of Nature there is a senseless Life in *Sulphur* and *Mercurius*, but in the *fourth* there is a *feeling* Life; for the Properties are made painful in the Fire; and in the *oleous* [Life] they become meek, pleasant, and full of Joy; therefore now the Motion in the oily is feeling from the Painfulness.

3. Here we now understand very fundamentally how the *Separation* in the Fire of the eternal Nature has manifested itself in the Essence of the outward World, with Form, and *Shape*. For in the Enkindling of the Fire, in the *Sal-nitral Flagrat*, two Essences severize, *viz.* one watery from the Devouring in the Fire, where the Fire devours the rough harsh Source of the Impression in itself; then out of the Consuming proceeds a great *Meekness*, which is mortified to the Fire, and is insensible, and gives the Water-source.

4. *Secondly*, The Fire-source severs itself likewise into its Principle, *viz.* the Properties to the Fire-source, which now with the Enkindling of the Fire are full of Pain and Sense; this *Fire-source* could not subsist, unless it did again devour [or take] the Water into itself, whereby it strengthens itself; whence also the *Sal-nitral Flagrat* arises, where the *Wrath* is dismayed at the Essence of the Water's *Meekness*; whence the Feeling, so also the *Luster* of the Fire, arises.

5. For that Water which is devoured in the Fire is dissolved into a *Spiritual Oil*, in which the Fire shines, and out of the Oil proceeds the *Air*, *viz.* the moving Spirit of the Fire, which is Motive in the Fire.

6. The Air is nothing else but the *moving Life*, where the Speaking Word diffuses itself in the Water-source through Nature, through the Powers of Nature, through the Fire, in the *Oil* of the Nature of the *Light*; it is the Fire's Life: But it is mortified to the Fire, and yet it is made manifest by the Fire; it is the *Life* of Nature according to the Property of Meekness.

^b Or by, or with.

7. Thus ^b in the Enkindling of the Fire in the *Light* of the Fire, which is the Light of Nature, *four* Properties are to be understood, *viz.* a Fiery, an Airy, and an Oily, wherein the Light is manifest, and a Watery; all which originally spring forth out of the *first Desire* to Nature; in that the free *Lubet* introduces itself into a Desire and Nature; and they all *display* themselves through the Fire into a moving Life; and yet there is *no intellectual* Life, but only Properties to the true Life. The *intellectual* Life is the *Spirated Word*, which manifests itself through the Properties. These Properties are impressed in the Creat, that is, in the *Verbum Fiat*, and brought into an Essentiality; from which is come a *Sulphur Sal-nitri*, that is, a magical *Astrum*, in like Manner as the *Mind* of Man is; which also has thence its real Original.

8. This sal-nitral and sulphureous Property was brought forth out of the third Day's Work, *viz.* out of the Fire *Flagrat*; and from thence the *fourth* Motion is risen, *viz.* the Mercurial, which the *Fiat* has amassed, and impressed it into it, and made it visible, which are the *Stars*; which are nothing else but Properties of the Powers of Nature. Whatsoever Nature is in a little Spark in itself, that the whole *Astrum* is in its Circle; and what Nature is in its Hiddenness and Secretness, the same the *Astrum* is in an open working Life. Understand it thus:

9. Each Star has the Property of all Stars in it, but *hidden* in Nature, and it is manifest only in *one sole* Property; else if the whole Nature were manifest in each Thing, then all Things and Essences would be *but one Thing* and Essence: And therefore God has by his Speaking Word moved the *Sulphur Sal-nitri* according to the Properties, that the *distinct* Separation might be manifest; and this Manifestation is a *Mercurius*; for the eternal Speaking Word, which is called God, has manifested his Voice or Will through Nature.

10. Therefore the whole *Astrum* is a pronounced Voice (or breathed Tone) of the Powers, an expressed Word, which again gives forth from itself its Spiration and Speaking out of the Properties; it is an *Echo* out of God's Love and Anger, out of the Dark and Light World.

11. After

11. After the *Astrum* are the *four Elements*, which also have their Original out of this Fountain, and have their mutual *Spiration* [or Out-breathing:] They also speak forth their Properties out of themselves; and they are as a *Body* of the Stars; for they speak, or breathe forth from themselves a *corporeal Essence*; and the Stars breathe forth a *Spiritual Essence*, and this twofold Essence rules mutually in the visible World, as *Body* and *Soul*.

12. And we give you this rightly to understand; in each Element there lies a *whole Astrum*: The Fire has a whole *Astrum* in it, and also the Air, Water, and Earth; but it is not *manifest* in them: Therefore God has enclosed [or encircled] the *Place* of this World with a manifest *Astrum*, that it might enkindle the other *Astrum* in the four Elements, that the manifest *Astrum* might work in the hidden Mystery, *viz.* in the *Astrum* of the four Elements, and procreate *Wonders*; for so a wonderful Figure and Property may be produced out of a Thing, which otherwise is impossible for Nature to do in its own [naked] self.

13. Also we are to know that there is an *Astrum* in the *divine Magick*; which is the Fountain of the eternal Mind of the Abyfs, whence Nature and all Essences are risen: Likewise there is an *Astrum* in the manifest *heavenly World*, and also an *Astrum* in the dark, *bellifb World*. And these *Astrums* are but *one only Astrum*, but they are severized into distinct Degrees and *Principles*; that which is in the outward World open and manifest in the *Figure*, the same is manifest in *Power* in the spiritual World, and *not* in Forms.

14. And we understand, that the *Verbum Fiat* on the fourth Day moved the *fourth* Property of Nature, *viz.* the fifth Essence, and opened it out of the sulphureous Property out of the *Fire-Flagrat*, *viz.* out of the third Property. And thus an *Astrum* became manifest in the Air, which are the *visible Stars*; and an *Astrum* in the Fire, which is the *rational Life* of all Creatures; and an *Astrum* in the Water, which is the *vegetative Life*; and an *Astrum* in the Earth, which is the *wrathful earthy Life*.

15. The fiery [*Astrum*] gives Soul, and the airy Spirit; the watery affords the Mansion of the Soul and the Spirit, *viz.* Blood, wherein the *Tincture* of the Fire and Light dwells; and the earthly gives Flefh: And every one of the four *Astrums* gives a *Spirit* and *Body* according to its Property; only God hath thus associated one to another, that the one might be manifest in the other, and be jointly together one Body; like as all the four Elements are only *one Element*, but they divide themselves into four Properties, according to the *Center* of Nature.

16. These four *Astrums* procreate out of themselves their *Officer*, *viz.* the outward Nature, that is, the Soul of the outward World, as a constantly-enduring Mind; wherein lies the Omnipotence, as a manifest great *Mystery*. In this Officer God has awakened and raised a *King*, or, as I might set it down by Way of Similitude, a Nature God with *six Counsellors*, which are his Assistants, that is, the *Sun* with the other *six Planetary Stars*, which were spoken forth out of the seven Properties out of the *Place* of *Sol*, and in the Speaking were introduced into a rolling *Sphere* according to the Property of the eternal Generation in the Center of Nature: And this was opened in *seven Degrees* out of the Birth; where the first Degree of the Motion in the Light of Nature (from the inward spiritual Fire and Light World) was the *Sun*, which receives its Luster from the Tincture of the inward Fire and Light World; it stands as an opened *Punctum* to the Fire-world.

17. And with the *Spiration* the sixfold Life of the six Degrees of the Days-works and Forms of the Center came forth externally, and severized itself, after the Kind and Nature of the eternal Birth; as first, *Venus*, which is the Water-source out of the Meekness out of the Mortification in the Fire, which is a Desire of *Meekness* from the Fire; for the Fire enkindles the Meekness, whence it is desirous; this is now the Love-desire

according to the Spirit, and according to its Essence it is Water; which Water in the Metals affords the noble *Corpus solis*.

Water.

18. This *Venus*, seeing she (as to her own natural Right) is mortified to the Fire, is *submissive*, and gives the holy Water; understand as to her own peculiar Property, which is holy in the Spirit, and yet in the Essence it is *captivated* in the Wrath, where it gives the material Water according to the deadly Property. It gives Body to all the *seven Metals*, and Essence to all the *six Planets*; which we see in the Metals, for each Planet makes its *Essence* in its Property, according to itself; as the *Sun* in Gold; the *Moon* in Silver; *Jupiter* in Tin; *Saturn* in Lead; *Mercurius* in Quicksilver; *Mars* in Iron; and yet it is the Essence of the only *Venus* Property; but they give their Power and Spirit into it, and hold the Body for their own, seeing they *rule* the same.

19. This *Venus* Property, in the Place of *Sol*, sunk downwards in the first Egress; and the Fire-source above it is *Mars*; and out of *Venus* Property beneath, the heavy Sound, and that is *Mercurius* out of the *Sulphur Sal-nitri* through the Water; and upwards out of *Mars*, the Power of the Fire and Light, that is *Jupiter*; and beneath from *Mercurius*, the Essence of the Desire, where *Venus* comprehends the Essence in the fiery Desire, as a Body of the Powers, that is, *Luna*; and above *Jupiter*, *Saturnus*, viz. the expressed Impression of the first Form of Nature.

20. These Properties were brought into a Sphere in the Spiration, in manner as the Birth of Nature is in the Essence, which the *Verbum Fiat* received and amassed into a Body, and ordained it for Dominion to the *four Astrums*, over which he has appointed angelical Rulers as a *supreme Counsel*; which we give only a Hint of here, seeing we have spoken thereof at large in another Place.

The Fourteenth Chapter.

Of the Creation of the fifth Day.



1. NOW when God had opened the *Astrum* and four Elements as a moving Life, wherein the superior *Astrum* gave the Distinction in the moving Life, and actuated the *four Astrums* in the four Elements, then he deduced out of the Essence of all the *Astrums* and Elements (through the Motion of his Speaking Word in the *Verbum Fiat*) the Impres, or Express; as the Power of that same Life, which was free from the Pain, and amassed it through the *Verbum Fiat*, and spoke forth that same Life (by the holy, eternal Speaking Word through the *Fiat*) into Forms and Shapes, according to the Properties of the *Astrums* in the spiritual ^h*Corpus*, in which the *Fiat* or the Desire attracted the Elements according to the outward Essence to itself as a Body.

Body.

2. And thence were *Creatures* produced in all the four Elements, in each *Astrum* according to its Property; as *Birds* in the *Astrum* of the Air; *Fishes* in the *Astrum* of the Water; Cattle and four-footed *Beasts* out of the *Astrum* of the Earth, and four Elements: So likewise *Spirits* in the Fire-*Astrum*, as it is also in the other Elements. And we see very exactly in the Difference of the *Creatures*, that the Degrees of the *Astrum* [or Constellations] are so distinct and various; for the *Worms* of the Earth live in the

third Degree, *viz.* in the *Fire-flagrat*, in the *Sulphur*, *Mars*, and *Mercury*, in the Life void of Understanding, whereas they have an Understanding [or Instinct] by the Enkindling of the superior *Astrum*, in which third Degree, in the Property, also Grass, Herbs, and Trees stand, and yet they receive assisting Influence from the superior [*Astrum*] in the Enkindling, by which they are otherwise qualified.

3. And we see that each Kind has a Spirit and Body according to the Degree of its *Astrum*; for we understand that out of one Constellation [or *Astrum*] many Kinds of Creatures proceed; the Cause whereof is, that each *Astrum* has again its Degrees in it. For there is in each *Astrum* whatsoever all the *Astrums* have, but yet in several distinct Degrees in the Manifestation; and therefore the Properties in each *Astrum* are manifold. So also divers Sorts of Creatures are proceeded from each *Astrum*, the Spirit of each Kind is from the *Astrum*, but all Kinds must use the four Elements; for they rise out of that Fountain whence all the *Astrums* originally proceed.

4. On the fifth Day *Jupiter* has the Dominion the first Hour of the Day among the Planets, and that because he has his Original in the Creation of the *Astrum* out of the fifth Degree of Nature, *viz.* out of the Power of the sulphureous and sal-nitral Oil; and that on the fifth Day this jovial Property was opened and educed out of the fourth Day's Property, as a pleasant powerful Life, out of all the Constellations; to which Life God created all Creatures (except Man,) each out of the Property of his Constellation, out of his Degree, so that they might all live in the Soul of the outward Nature, and be under the Government of one Officer; which is the outward Constellation wherein the Sun is chief Regent.

5. Each Constellation has its Compaction of *Sulphur* and *Mercury*; the *Sulphur* gives Essence, and *Mercurius* gives Spirit into the Essence; and from both these *Sal* is generated, *viz.* out of the sharp *Fiat*, according to the Property of *Sulphur* and *Mercury*; and out of these three Properties, *viz.* out of *Sulphur*, *Mercurius*, and *Sal*, all Creatures entered into a Life and creatural Being. And now such as the Sulphur was on each Place in every *Punctum* in the Property, as was taken or conceived in the *Fiat*, in the Motion of the fifth Property in all the Elements, even such a Creature was opened or brought forth, as the Compaction was coagulated in each *Punctum*; and so each Kind had its Spirit and Seed in it, to generate and bring forth again.

6. The two Sexes, *viz.* the Male and its Female, rise from the Separation of the watery and fiery Tincture in Sulphur; for the Separation was in the *Verbum Fiat*, where, out of one Sulphur in one only *Punctum*, two Sexes came forth out of one Essence, *viz.* the fiery Property in itself to a Male, and the Light's or Water's Property to a Female, where then both Tinctures severed.

7. And as we see that the Fire cannot burn without the Water, and the Water would be a *nothing* without the Fire, and they mutually beget one another, and also again vehemently desire each other; and their right Life consists in their *Conjunction*, in that they have produced each other, and afterwards enter into and mutually embrace each other as one; where also they are again changed in the Fire into one, and yet again proceed forth from the Fire in one Essence, *viz.* in an oleous Property, in which they stand in the Bond of the highest Love-desire; for their Light shines in the Oil; and as the Fire-world desires the Light-world and the Light-world the Fire-world, as Father and Son; the like also is to be understood of the two Sexes.

8. The Female is from the Male, as the Tincture of the Light and Water is from the Fire; and they jointly belong together in Nature as one: Thus the one may not be without the other, and they have a very ardent Longing after each other; for the Tincture of the Light, *viz.* *Venus's Tincture*, desires the Fire's Tincture, and the Fire the Light's, as its pleasing Delight.

9. For *Venus* gives Effence, and the Fire takes the Effence to its Life, and yields out of the received Effence the *Light*, and in the fiery Light the *Oil*, and out of the Oil again the *Water* and Effence; and hence it is that all Creatures desire Copulation each with its own Kind; and so they generate a third, *viz.* an Assimilate according to two in one; every *Ens* brings forth a Similitude according to itself.

10. And we see very clearly, that each Kind is created out of a several *Ens*, each out of a different Degree, and how each Kind lives in its Mother, whence it has taken its Original, and that it cannot live in another Degree; as the *Beasts* upon the Earth, which are a *Limus* of the Earth and Air; therein they live, and thence they take their Food and Nourishment; for the *Fiat* extracted them out of the Earth's Property, and amassed them in the fifth Manifestation of the Effence, as a Sulphur of the *fifth Ens*, whereon the *four* depend.

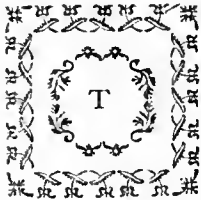
11. The *Birds* were created in the Sulphur of the Air, therefore they fly in their Mother; also the *Fishes* in the Sulphur of the Water; and the *Worms* in the Sulphur of the Earth: Thus each thing lives in its Mother, whence it was taken in the Beginning; and the contrary is its Death.

12. And the Effence and Life of this Time are nothing else but a *Contemplation* of the inward spiritual World. What the Possibility of Eternity has in it, and what kind of spiritual Play is in the *Ens* of the inward spiritual World, so accordingly it came forth into a creatural Being, out of Good and Evil, into a Time, and that through the *Divine Motion*.

13. And hereby the Kingdom and Dominion of the Prince of the *Place* of this World were taken from him, for the *Ens* has introduced itself into another Principle; wherein he *cannot* be; for he was not made a Creature in this Principle; and he has no Life therein, but only in the Property of the awakened Wrath in the *Vanity*.

The Fifteenth Chapter.

Of the sixth Day's Work of the Creation.

1.  HE sixth Day in the Creation is *Friday*, on which *Venus* rules the *first Hour* of the Day; which rightly signifies to us the Order of the Degrees, how the eternal Speaking Word has manifested itself with Nature, through the Time; how the *Spirit* has brought forth the six Properties of Nature into *six Degrees* or Days, into a working Life, and yet has introduced them all again into the *Seventh*, *viz.* into the *Rest*, or into the Mansion, wherein they should work; denoting, that all whatsoever they should work, manifest, and produce out of the Wonders of the eternal Wisdom, should re-enter into the *One*, *viz.* into the *Rest*, which is the seventh Property, *viz.* a *House* of the working Life, wherein it should stand as a *Figure* to the Contemplation of the great Glory of God.

2. Now when God had educed the five Days of Nature through five Properties or Degrees, into five Constellations (all which are *not* indeed *Constellations*, but a Fountain of an astral Property) *viz.* into a separate peculiar Heaven, as it might be given and expressed to the Understanding, then he on the *sixth* Day educed out of the *jovial* Pro-

perty, *viz.* out of the fifth Constellation, the sixth, *viz.* he produced out of the jovial Power the fiery Love-desire, wherewith he rules through *all* the Constellations; whence it is, that each Life longs after its Likeness, that is, it again desires such a Creature as each Life has in it.

3. Each Life desires, in this *Venus* Property, to generate again such a Creature as it is in itself: Hence arises the strong ardent Imagination and fiery *Desire*, that the Properties again desire into *one*, *viz.* into the Fountain whence they proceeded; for in the same they may generate the Assimilate of themselves.

4. Now when God had educed this fiery Love-desire out of the Center through all the Properties, then Nature was now desirous (in this Love-property) of the Likeness of God, *viz.* a Similitude according to and in the *Generation* of the holy Love-desire, that so this holy Constellation of the Love-desire might also be *creaturized*, and figurized.

5. And seeing this Love-desire was educed out of all the Properties of Nature and the Heavens, *viz.* out of the *Verbum Fiat*, wherein all the Creatures lay from *Eternity* in a Mystery, and introduced into a Separation, *viz.* into a sundry distinct Degree, therefore now the Property longed to be an *Image* of all Degrees and Properties, *viz.* a living rational and *understanding* Image, according to the Manifestation of this manifested Property.

6. Now said the Speaking Word in the *Verbum Fiat*, *Let us make Man*; that is, out of the ^k Mass of all Essences, out of the Property of all Powers and Constellations; the ^k Mixture. Love-desire desired a *Limus* out of all Essences for a living Image, *An Image that may be like and resemble us; and let them have Dominion over the Fish of the Sea and over the Fowls of the Air, over the Cattle and over all the Earth, and over every Worm (or creeping thing) that creeps upon the Earth.*

7. Understand this thus: The *sixth* Property of Nature (*viz.* the *Love-desire*) was produced, expressed, or breathed forth out of all the Properties, and was the desirous Life in the Joy, *viz.* in the Light of Nature; this was not in itself a *Limus*, but it was the Desire to the *Limus*; for the Speaking Word which God expressed moved therein, *viz.* the *intellectual* Life; God was therein manifest.

8. This manifested Word of God desired in this Love-desire a *Limus* out of the Earth, and all the created Essences, out of all the Constellations and Degrees, for a ^l Body to itself; therefore God said, *an Image that may rule over Fish, Fowl, Beasts, Worms, and over the Earth*, and all the Essences of the Constellations. Now if it must have Dominion therein, then it must be out from thence, for each Spirit rules in its *Mother* whence it is risen and proceeded, and eats of its Mother. ^l Corpus.

9. But here we must rightly understand this Love-desire in the expressed Word; the expressed Word had in this *Venus-desire* the Desire of all Heavens, that is, of all Entities and Properties in itself, *viz.* the Properties of the inward spiritual *holy Heaven*, which is the Mansion of the Power of God, and of the outward *created Heaven* with the Heavens of all Constellations and Elements; yet not essentially [or in Substance] but as a spiritual Desire: And these Properties desired in the spiritual Desire to be essential.

10. Now the Text in *Moses* speaks very clearly and fully, where it says, *and God created Man in his own Image; in the Image of God created he him.* By the creating is understood the Body, which is twofold, *viz.* a *Spiritual* Body and a *Corporeal*; for the *Venus-desire* is a spiritual Body, and that which it has attracted to itself in the *Fiat* into the Desire of the spiritual Body, that is a *fleshy* Body; the *Verbum Fiat* itself figurized and formed it into a spiritual Man, out of all the *three Principles*, *viz.* according to the inward divine World, both according to the fiery Light-world and the outward World.

11. And the spiritual Body is the Image of God, which the *Fiat* clothed with the Essence out of all the Essences, *viz.* it clothed it with the heavenly holy Essence, the heavenly holy Corporality of the inward holy Love-desire; and from the outward Love-

desire it was cloathed with the *Limus* of the Earth and the other Elements, together with the visible Constellation of the third Principle.

12. The inward holy Man was in the Heaven of God, and the outward Man was in the outward Heaven a *Limus* of the outward Heaven, and the inward Man a *Limus* of ^{IN} the holy spiritual Heaven; therefore says *Moses* very right; *God created Man in his* ^{ZUM} *Image, To the Image of God*; for, *IN* (betokens that) he was known by the Spirit of God in this Effence from Eternity in the Mystery of Wisdom as a Constellation of magical Power: Into this Knowledge God introduced the Effence, and created the Effence ^{ZUM} *to the Image of the magical Image of God.*

13. Thus understand by the inward Creating the true heavenly Image, *viz.* an *holy spiritual* Man out of all the Properties of the angelical divine World; understand the inward Body for the *one* only *Element*, whence the four were expressed; and understand the outward Man for the *outward* World with the *Stars* and *four Elements*, *viz.* Fire, Air, Water, and Earth; and also for the outward Tincture, which is linked with the inward in the holy expressed Word, and is only *severed* by a Principle; where also the inward puts forth an external Life. The inward is holy, and the outward [Life or Principle] in the Tincture would be likewise *holy*, if the Curse was not come into it by Reason of the awaked *Vanity*; yet if the *Vanity* be severed ^m by the Tincture, then it is holy and a *Paradise*, which shall open itself at the End of this World.

^m Or from

14. And *Moses* says further; *God breathed into Man the Breath of Life, and he became a living Soul*: This signifies the living, speaking, understanding Spirit, out of all the three Principles, *viz.* out of the inward Fire-world, which is manifest through the dark World; and out of the holy Light-world; and out of the outward aerial World: This is the *Soul*.

15. The inward Fire-breath is the true eternal creaturely *Soul*; and the Light's Breath is the true understanding *Spirit* of the *Soul*, wherein it is an *Angel*; and the outward Air-breath is the *rational* *Soul* in the vegetative bestial Life; wherewith *Man* rules over all the *Creatures of this World*.

16. As the only Understanding of the abyssal unsearchable Deity has manifested itself with three Principles, so likewise he has breathed in the true Life out of all the three Principles into the *created Image*: The Body is a *Limus* of all Beings, and the *Soul* is the *expressed* Word, *viz.* the Power and Understanding of all Essences, *viz.* the Manifestation of the divine Understanding.

17. The Spirit of God has inspired or given in itself, from the Properties of all the *three* Principles, into the *created Image*, *viz.* the Father of all Essences has breathed or spoken forth the Spirit out of all the *three* Principles through his eternal *Speaking* Word out of the whole Effence of the Powers; or as I might set it down, he has inspoken it, *viz.* the egressed Sound or expressed Voice of the Understanding, which through the Motion of God educed and manifested itself, through the eternal and temporal Nature; the same [Spirit] God did again *in-speak*, or as the Text in *Moses* has it, *Breathe in to this only Image, for a Ruler of the Body and all other Creatures.*

18. And the *Soul*, in its real Life and Understanding, consists in *three* Kingdoms: The *first* is the eternal Nature, *viz.* the potent Might of Eternity, the Dark and Fire-world; according to which God calls himself *a strong zealous angry God and a consuming Fire*, in which the Devil has wholly plunged and diabolized himself.

19. The *Second* is the holy Light-world, where the eternal Understanding has displayed itself through the Fire's Sharpness, in the Light of the great fiery Love-desire, and turned the wrathful dark and fiery Property to a Kingdom of Joy; which is the true Manifestation of the *Deity*; and it is called the *holy Heaven* of the angelical Delight and *Bliss*.

20. The *third* Kingdom or World is the outward astral and elemental Kingdom, *viz.* the Air, with its domineering Constellation, wherein all the five *outward* Constellations rule, *viz.* the Superior and the Inferior of the four Elements; out of which [Constellation] the *five Senses* take their Original; and wherein the vegetable and reasonable Life consists. This is the *animal* [or bestial] Soul, which rules over all the Creatures of this World; so also over all the outward Heavens or Constellations; and over all the *Earth*, or Essences of the outward World.

21. Understand it thus: The *Fire-breath* out of the first Principle rules in its Original, *viz.* in its own Mother, whence the Spirit of God amassed (or moulded) it, *viz.* in the Center of the eternal Nature, in the *Might* of the Dark and Fire-world; and it is the Cause of the Light-Life; and also of the Air-fire: If that were not, none of the other would be neither.

22. And the *Light's Breath* rules in the second Principle, *viz.* in the holy Kingdom of the manifested Power of God, which is the *Mansion* of the holy Spirit of God, the Temple of God, *viz.* in the heavenly holy Essence; understand in the holy spiritual Body of the holy *pure Element*, which with its Properties stands in equal Weight and Measure, as a fit prepared Instrument of the Spirit; wherein he manifests God's Wonders out of the eternal *Wisdom*, and introduces them into the Melody of Joy, *viz.* into the holy Harmony of the eternal Speaking Word of God, into the divine Kingdom of Joy, *viz.* into the Manifestation of the *divine Powers*; in which the holy Spirit is the true *Musician*.

23. And the *Air-Spirit* has Dominion also in its Mother, whence it rules over the outward World, over the *Figure* and Similitude of the inward World, *viz.* over the outward Mystery of Time, and manifests its Mother, which is brought forth out of Eternity into a Time, to the Contemplation of the Wonders of the Wisdom of God.

24. And yet they are not three Souls, but only one; yet it stands in three *Principles*, *viz.* in the Kingdom of God's Anger, and in the Kingdom of God's Love, and in the Kingdom of this World; and if this were not, then it could *not* be said, *The Soul went into Heaven or Hell*, ifⁿ they were not in it. When the *Air*, *viz.* the outward Kingdomⁿ Heaven or of Time, *leaves* it, then is the Soul manifest either in the dark Fire-kingdom of God, or Hell. in the holy Kingdom of Light, in the Love-fire of the Power of God; whereunto it has given up itself in this Life-time, *therein* it stands, when it leaves the outward Life.

25. And we are in *no wise* to think, that the Soul is *God* himself, (who is neither Nature nor Creature, also dwelling in nothing but only in himself, and yet dwells through all Things, and is neither far off or nigh to any Thing :) But^o it is the *expressed*^o The Soul. Word, the *formed Word*; it is the Spirit and the Life of the three Principles of divine Manifestation; but if it were God, then it were immoveable, uncontrollable, and *no Judgement* could pass upon it.

26. But a Judgement may pass upon it, if it departs out of that *Order* wherein God introduced it in the Beginning; if it goes out of the *divine Harmony*, out of the Order of the manifested Word of God's Power; if it manifests or produces another Will in itself, *viz.* other Properties out of the strong Might of the eternal Nature.

27. The whole Man with Body and Soul is threefold, and yet but one only Man: The Body is out of a threefold *Essence*; and the Soul is out of a threefold *Property* of the Spirit; an Example thereof you have in the Fire, Light, and Air. The *Fire* has another Property than the Light and Air have; the fiery Body is the *eternal Constellation*, *viz.* the magical Constellation, the *great Mystery*, out of which the outward Constellation was produced, and brought into a creatural Being.

28. The Fire-spirit, *viz.* the *fiery Soul*, dwells in the fiery spiritual Body: And in the Light's Body (which is from the *holy Element*, *viz.* from the true *heavenly Image*, which consists in a spiritual *Sulphur Mercurius* and *Sal*) dwells the *holy Soul*, *viz.* the true Spirit

of the Soul, which is a Temple of God : And in the outward Body (which is a *Limus* of the Earth and the other Elements) *viz.* in the outward Constellation of the five Senses, the *outward Soul*, *viz.* the real Spirit of the outward World, dwells.

29. Each Property of the Soul has a *corporeal* Property in itself, which may be called an Heaven, *viz.* a several special magical *Astrum*; as the fiery Property of the Soul has a Body from the inward Constellation of the dark and Fire-world, which is a *spiritual Body*.


¶ Or Light.

30. And the *lucid* Property of the Soul has a spiritual, oleous, and watery Body, wherein the two Properties of the highest *Tincture* of the Fire and Light open the Luster and Beauty of the Colours, Wonders, and Virtue of the divine Wisdom : This Water is the *Water above the Firmament*, of which *Moses* speaks ; and this Oil is the *holy Oil* of the divine Powers, and this was an usual *Type* in the Old Testament. In that the real oily Body of the heavenly Property disappeared in *Adam* in the awakened Vanity, God ordained the *Type* of the new Regeneration with an *Unction* of Oil, wherein he powerfully wrought, through the promised *Covenant*, as in a *Type*.

31. The third outward Property of the Soul has likewise every way such a Body of many *Constellations* in it, as the inward Properties ; all which Multiplicity of Properties, may be called *Heavens*. For each Property of the outward Body has a magical Constellation ; as there is a Body of the *sulphurean* Constellation of the Earth ; also a Body or Constellation of the *Mercurial*, poisonous Life ; also a Body of the *Salt* Powers of Bodies ; also a Body of the Soul of the outward World, *viz.* of the *upper* created Constellation ; all according as the outward Powers of the outward Soul are : Thus each Power has a *corporeal* Property in it ; and thus also the inward Powers of the spiritual Property are to be understood with the inward Body.

The Sixteenth Chapter.

Of the Difference of the Heavenly and Earthly Man.

1. HEN we consider the *Image* of God, which God created in Paradise to the eternal incorruptible Life, then we can in *no* wise say of the gross *fleshy* Image, that the gross Property of the Earthliness is the Image of God, which can possess the holy World, for it is not of the same Essence and *Ens* ; of which also Christ speaks, *John* 6. *The Spirit is Life ; the Flesh profits nothing ; also Flesh and Blood shall not inherit the Kingdom of Heaven ;* and yet verily the *true* Body is couched in this bestial gross Property, as the Gold in the Ore.

2. All that is earthly on Man, that is bestial and corruptible, and not Man. Though God created Man an external Body out of the *Limus* of the Earth, yet it is not to be considered of us, as now it is ; for the true humane *Body*, according to the *inward World*, is a spiritual *Sulphur*, a spiritual *Mercurius*, and a spiritual *Sal* ; each Property of the Soul has a corporeal or essential Quality on it.

3. God created such a Body as the Soul was in its Essence, *viz.* in the spirated Word of the Understanding, and breathed the Soul thereinto for the *Understanding* ; also the outward sulphureous Body is in *no* wise the gross Beast, which passes away and returns

not

not again; the true real Body which is *hidden* in the Grossness is a spiritual Body, in comparison of the *Grossness*: It is created indeed in Flesh and Blood, but in a fixed, steadfast [incorruptible Flesh and Blood.]

4. By the Lust and Imagination of *Adam* the Grossness was manifest; the true outward Body is a sulphureous, mercurial, and saltish Property, a pure essential *Power* according to the Nature of the Soul: That which the Soul is in the *Spirit*, the same is the true humane Body in the *Essence*, as a Mansion of the Soul.

5. All the *Properties* of the inward holy Body, together with the outward, were (in the first Man) composed in an equal Harmony; none lived in *Self-desire*, but they all gave up their Desire to the Soul, in which the divine Light was manifest, as in the holy *Heaven*. The Light shone through all the Properties, and made an equal *Temperature* in the Properties; all the Properties gave their Desire into the Light, *viz.* into the manifested Sweetness of God, which penetrated all the Properties; in which Penetration they were all tintured with the *sweet Love*, so that there was nothing but mere pleasing Relish. Love-desire, and Delight betwixt them.

6. The inward holy Corporality^a from the *pure Element* penetrated through the four^a Of Elements, and held the *Limus* of the Earth (*viz.* the outward sulphureous Body) as it were swallowed up in itself; and it was really there, but in Manner as the Darknes dwells in the Light, and yet its Darknes cannot be manifest for the Light; but if the Light extinguishes, then the Darknes is manifest.

7. Thus the inward Man held the outward Captive in itself, and penetrated it, as a Fire heats an Iron throughout, that it seems as if it were *all Fire*; but when the Fire goes out, then the dark swarthy Iron is manifest.

8. Thus likewise was the *first Man* when he stood in Paradise, in his fixed Condition, in like manner as Time is before God, and God in the Time, and they are *distinct*, but not parted asunder; as the Time is a Play before God, so also the outward Life of Man was a Play^r to the *inward* holy Man, which was the real Image of God.

9. The outward Spirit and Body was unto the inward as a *Wonder* of divine Manifestation, according to the Fire-dark and Light World, a Mirror of the great *Omnipotence* and *Omniscience* of God; and the inward was given to it for a Ruler and Guide.

10. As God plays with the Time of this outward World, so likewise the inward *divine* Man should play with the outward in the manifested Wonders of God in this World, and open the divine Wisdom in all Creatures, each according to his Property; so likewise in the Earth, in Stones, and Metals, in which also there is a *twofold* *Essence*, *viz.* one from the Original of the Fire-dark-World, and one of the Original of the Holy-light-World.

11. All this was given him for his Play; he had the Knowledge of *all Tinctures*; all was subject to him, he ruled in Heaven and Earth, and over all the Elements, so also over all the Constellations, and that because the *divine Power* was manifest in him; no Heat nor Cold did annoy him. As a Tincture penetrates a Body, and preserves it from Sickness, and as the Warmth of the *Sun* defends the Body from Cold, so likewise the highest *Tincture* of the Fire and Light, *viz.* the holy Power of the inward spiritual Body, penetrated the outward Body of Flesh and Blood, and took every outward elemental Property, as also the *Limus* of the Earth, into its Preservation or Protection.

12. For as there was a Temperature in the Body of the inward and outward Man, so likewise there was nothing without the Body that could either destroy, or annoy this *Temperature*: As Gold indures in the Fire, and as a Tincture *penetrates* all Things, and yields or gives way to nothing, so likewise Man was not subject to any Thing, but only and alone to the only God, who dwelt through him, and was *manifest* in him with the Power of the holy *Essence*; and this was an Image and Likeness of God, in whom the Spirit of God inhabited.

13. *Reason* will understand us wrong, and say, I speak of a twofold Man : But I say *No!* I speak only of one only Man, which is a *Likeness* according to God, *viz.* according to the manifested God, according to the expressed formed Word of the *divine* Power, of divine Understanding.

^s Text, in Essence.

14. As all Things are in God ^s Essentially, and yet he himself is not that very Essence; and yet that Essence *rules* every Essence according to its Property; so likewise the inward spiritual Man is an Image of the formed Word of divine Power, and the outward an Image of the inward, *viz.* an *Instrument* of the inward. As a Master must have an Instrument wherewith to finish and perform his Work, so likewise the outward Man from the *Limus* of the Earth and four Elements, with its outward Constellation, is only an Instrument of the *inward*, wherewith the inward frames and makes what the inward Spirit of the Soul wills.

15. As we see that the *Will* is the Master in all Purposes and Undertakings; and we see further, that the inward Man has *divine* Will and *Desire*, but the outward a *bestial* Will, which is so by Reason of the Fall: The whole Man is but *one* only Man, but his Property lies in several *Degrees*, according to the inward and outward Heavens, *viz.* according to the divine Manifestation through the *seven* Properties of Nature.

Of the Creation of the Seventh Day.

16. *God* created all Things in six Days out of the seven Properties, and introduced the six Days Works of the Manifestation of his Creature into the *Seventh*, wherein every Life should work as in one Body; for the seventh and first Day belong mutually to one another as one: For the *six* Properties of the eternal Nature are all couched in the Seventh, as in a Structure of the other six; the seventh Property is a Mystery, or *Essence* of all the other; and out of the seventh Day the first Day has taken its Original and Beginning.

^t Place for Operation, or Workhouse.

Seventh Day, Saturnus.

17. For on the seventh Day, *viz.* *Saturday*, *Saturn* has his Dominion *the first Hour* of the Day in the planetary Orb, which is a *Figure* of the Seven-fold Generation of the eternal Nature; for like as the first Form of the eternal Nature is the astringent Desire, *viz.* the *Fiat*, which in the Desire *impresses* the free *Lubet* (which is as a thin Nothing in the eternal Will of God, in the divine *Understanding*) and introduces it into a spiritual Essence, in which Desire's Essence all the Properties arise as is above-mentioned.

18. So likewise *Saturn*, or the seventh Property of the seventh Day, is the *Rest*, or Mansion of the other six Days Works, wherein they work as a Spirit in the Body; the *seventh* Property stands still as a senseless Life.

19. But that now *Moses* says; *God* rested the seventh Day from all his Works, and sanctified the seventh Day for rest; this has a very peculiar emphatical deep Meaning, and yet it would be but plain and Child-like, if we were in Paradise, and dwelt in the *Sabbath*. Understand it thus:

20. Out of the *Verbum Fiat*, *viz.* out of the divine Word, and out of the divine Desire, which is the *Fiat* in the Word, wherewith the Word forms itself, or introduces itself in the Spiritual *Essence* to the dark Fire and Light-world, the six Properties of the eternal and temporal Nature proceeded; and each has introduced itself into a several Degree of a sundry Property, which Degree may be called a Heaven, or a magical Spiritual-constellation.

^u Text, Himmell, explained in the Language of Nature.

21. For each Property is a spirated Essence, *viz.* a Heaven; for ^{Himmell} Heaven does pro-

perly and exactly denote and signify, in the Language of Nature, a Spiration, or Formation; where the *Fiat* forms what the Word speaks, or breathes forth; and thus the Spiration was introduced into six Degrees or Days-works.

22. Each Spiration continued a Time, *viz. the Length of a Day and Night*, in the Formation and Conception, and each Property of a Day was mutually spoken or breathed forth out of the other, even to the *Sixth*, in which the formed Word was manifest, which in the first Form, *viz. in the Love-desire*, did receive its *Aspect* or Illustration through the Fire from the Light, and amassed or formed itself in the sixth Form of Nature; in which Formation, the Image of God (Man) was created, as an Image of the formed Word, which God introduced into the *Sabbath*, *viz. into the seventh Day*, understand into the *Verbum Fiat*, *viz. into the first divine Desire to Nature*, wherein Paradise and the eternal Day was.

23. For in the seventh Property lies the *eternal Day*, whence the Days of Time are proceeded; and the Ancients have called it ^x *Sonabend*; but it is rightly called ^y *Subna-* ^x As to the Word Sun-Evening, or the Evening of the Sun. In our English, Saturday. ^y The Evening of Reconciliation, or Saving-day. ^z Text, in *Verbo Domini.*
bend; wherein God's Love does appease and atone the Anger; as when the six Properties in what is operated enkindle themselves in the Impression in the Wrath's Property, they are atoned and reconciled in the seventh Property, *viz. in the manifested holy Power of God in the Love-desire* (which holy Power manifests itself in the fifth and sixth Property, and encircles the Operation of all the rest as an holy Heaven) and so are introduced into one only Essence, wherein they rest, as in the ^z Word of the Lord; which has introduced itself with the *seven Properties* into Nature and Essence, and thereof *Moses* speaks rightly, *God rested on the seventh Day*, from all his Works, and *hallowed the seventh Day*.

24. Understand it here right; God *rested* with his formed *Word* (which he first introduces into Darkness and Fire) *viz. into the first Principle*, according to which, he is called a consuming Fire; in the *second Principle*, *viz. in the formed holy Word*, where he educes himself through the Fire in the Light in the Love-desire, *viz. in the holy Fiat*, and rests eternally with his manifested Word therein, his Rest therein, is a Dominion of Joy, where the Anguish-source of God's Wrath of the *eternal Nature* is changed into a divine Kingdom of Joy.


25. And this *Rest* is the holy Heaven in the natural Heaven, where Time works in itself, and sets forth what it has operated for the Day of Rest, *viz. the Day of Separation*; where, at the End of the Days of this World, the Evil shall be separated from the Good, and each Thing shall possess its *own Heaven*, *viz. the Property of its Original* [or source] Spirit, whence it was generated.

26. But in this Time God's Love and Anger must *mutually* work in one another, and manifest the Wonders of God both according to the Fire and Light-world, and the *Verbum Domini* rests in the seventh Manifestation of the Properties, and shines with its ^a Power ^a And Virtue. into the *Operation* of the six Days, *viz. into the six Properties*, and affords Aid and Help to every Life.

27. In the seventh Property all Things are brought into their End, *viz. into the first Day of the Beginning of all Essences*; for the *seventh Day*, *viz. the seventh Property of the eternal Nature*, is the transparent *glassy Sea before the Throne of the Ancient* in the Revelation, whence, as out of ^b the grand Mystery, this World was created into several ^b Ex *Mysterio magno.* peculiar Heavens and Forms, and formed in the *Verbum Fiat*.¹ The seventh Day was from Eternity, without and beyond all Time, for it is the formed Word of the *divine Understanding*; in it the eternal Wisdom of God is manifest, *viz. the Powers and Wonders of the divine Understanding*, in which the *Deity* works.

The Seventeenth Chapter.

Of Paradise.

1.  MOSES says, that when God had made Man, that he planted a Garden in Eden, and there he put Man, to till and keep the same; and caused all Manner of Fruits to grow, pleasant for the Sight and good for Food; and planted the Tree of Life also, and the Tree of Knowledge of Good and Evil, in the Midst.

2. Here lies the Vail before the Face of Moses, in that he had a bright shining Countenance, that sinful Israel cannot look him in the Face; for the Man of Vanity is not worthy to know what Paradise is; and although it be given us to know it according to the hidden Man, yet by this Description we shall remain as dumb to the Beast, but yet be sufficiently understood by our Fellow-scholars.

3. The Garden Eden was a Place upon the Earth where Man was tempted; and the Paradise was in Heaven, and yet was in the Garden-Eden. For as Adam before his Eve [was made out of him,] before his Sleep was as to his inward Man in Heaven, and as to the outward upon the Earth; and as the inward holy Man penetrated the outward, as a Fire thoroughly heats an Iron; so also the heavenly Power, out of the pure Element, penetrated the four Elements, and sprang forth through the Earth; and bare Fruits, which were heavenly and earthly, and were qualified [sweetly tempered] of the divine Power; and the Vanity in the Fruit was held as it were swallowed up, as the Day hides the Night, and holds it captive in itself, that it is not known and manifest.

4. Paradise was nothing else but the seventh Day's Property; the heavenly Essentiality of the second Principle is couched or shut up in the Earth; the Curse of God has hidden it; it budded (in the Beginning of the World) through the earthly Essentiality, as the Eternity is in the Time, and the divine Power is through all Things, and yet is neither comprehended or understood of any earthly Thing in Self-hood.

5. But in Paradise the Essence of the divine World penetrated the Essence of Time, as the Sun penetrates the Fruit upon a Tree, and effectually works it into a Pleasantness, that it is lovely to look upon and good to eat; the like also we are to understand of the Garden in Eden.

6. The Word ^c Ede is nothing else, but what Moses says of the Earth, that it was ^d ede, and empty; that is, it should manifest its Might, according to the Wrath of Vanity, it should be still, as a Mother to bring forth; for the internal would rule through the external, as the spiritual World through Time, Heaven through the Earth. The Earth was empty without Fruit, but the Heaven was its Husband, which made it fruitful, and bare Fruit by it till the Curse, where Heaven did hide [disappear or withdraw] itself from the Earth.

7. The whole World would have been a mere Paradise, if Lucifer had not corrupted it, who was in the Beginning of his Creation an Hierarch in the Place of this World; but seeing God knew well that Adam would fall; therefore Paradise sprang forth, and budded only in one certain Place, to introduce and confirm Man therein; whom (although God saw that he would again depart thence) he would again introduce thence by Christ, and establish him anew in Christ to Eternity in Paradise.

8. For Lucifer poisoned the first Paradise with his false and wicked Desire, therefore God promised to regenerate it anew in Christ; for the seventh Day which God appointed

^c Ede explained according to the Language of Nature.
^d Void.

for Rest, is nothing else but *Paradise* regenerate anew in the Spirit of Christ in the humane Property, wherein the poor Soul shall *rest Eternally* from the Source of the six Days-works, *viz.* of the six Properties of the Life.

9. Also it is the seventh Time or Manifestation of *God*, in which *the Mystery of God's Kingdom shall be finished*, when it shall be again *pure* in the Place of this World, when Heaven shall be again manifest in the World, and the Devil driven out with his ^e Wickedness; whereinto no *unclean* Thing shall any more enter. For this World, in which *Adam* ^e *Text, evil* was before his *Eve*, must again return as it was before the Curse, in which *Righteousness* ^{Essence.} shall rule; but the Vanity shall be purged away through the Fire of God's Anger, and given to the dark World.

10. But that *Moses* says, *The Tree of Life stood in the Midst of the Garden*, and presently, the next after sets down, *And the Tree of Knowledge of Good and Evil*: Here lies the Vail before his Eyes, that the earthly sinful Man cannot behold him; for he is not worthy of it; for his Earthliness in the *Curse* of the bestial Vanity shall not inherit Paradise.

11. The precious Pearl lies in [the Knowledge of] the Difference of *the two Trees*; and yet it is but only *one*, but manifest in two Kingdoms; for *the Tree of Life standeth* wholly in the *Midst of the Garden*, for it stands in two Principles, in the *Midst, viz.* in the holy World, between the eternal dark World of God's Anger, where God is an angry zealous God, and a consuming Fire, and the outward visible World.

12. The *holy* Power of God in the Tree was the middlemost Kingdom, and Paradise was the outermost Kingdom; for the Middlemost penetrated the Outermost, and manifested itself with the Outward; this was the *Knowledge of the Good*, which *Adam* should have as little known, in its Original, as the Evil; he was created for an Instrument of God, with whom God would manifest his Wonders in *Figures*; he should only keep a child-like Mind, and be resigned unto God.

13. Now *the Tree of the Knowledge of Evil* was the dark World, which also was manifest on this Tree; likewise the Vanity, as ^f now it is; all earthly Fruit was manifest therein; therefore *Moses* distinguishes the Tree, and says, *the Tree of Life*; thereby he understands the *Property* of the eternal Life in the Tree, *viz.* the second Principle; and by the Words of *the Tree of the Knowledge of Good and Evil* he ^g understands the Wrath of the Anger of God, which was manifest by the *Essence* of the outward World in Earthliness in *this Tree*, of which *Adam* should not eat; for he should ^h have eaten with the inward Mouth, and not with the earthly Desire, but with the heavenly, for he had such Fruit growing for him, which the inward Mouth could enjoy; indeed the outward Mouth did also eat thereof, but not into the Worms *Carcase*. ^{Or means.} ^{Or eat.}

14. For as the Light swallows up the Darkness, so the Celestial swallowed up the Terrestrial, and changed it again into *That* whence it proceeded; or as the Eternity swallows up the Time, and in it is as a Nothing; so likewise there were two *Centers* in *Adam's* Mouth; for the Kingdom of God stands in Power. And *Adam* also before his *Eve* stood in the Kingdom of God, for he was Male and Female, with both divine *heavenly* Tinctures; and neither the Fire's or Light's Tincture or Desire should be manifest in him, for they should stand in *equal* Weight [in the true Temperature] resigned ⁱ in God. ^{Or to.}

15. But in *the Tree of the Knowledge of Good and Evil* the Properties, *viz.* of God's Love, and also the Earthliness, as it is at this Day in the *Curse*, were peculiarly manifest, each in itself, and did eagerly put themselves forth; that is, they were departed out of the *Likeness*, out of the equal harmonious Accord; and all the three Principles were each of them, in an especial Manner, manifest in this *Tree*, and therefore *Moses* calls it, *the Tree of the Knowledge of Good and Evil*.

16. Reason says, *Why* did God suffer this Tree to grow, seeing Man should not eat of it? Did he not bring it forth for the *Fall* of Man? And must it not needs be the *Cause* of

Man's Destruction? This is that about which the high Schools contend, and understand it not, for they go about to seek and apprehend the *Inward* in the *Outward*, and it remains hidden and dead to them; they understand not what Man is.

17. Man was created out of all the *three* Principles, and was placed in the Principle, in the Properties of the inward and outward World, in equal Number, Weight, and Measure; none of the Principles did *exceed* the other; there was an agreeing Harmony; the divine Light tempered all the Properties, so that there was a mutual *Melody* and Play of unanimous Love between them.

18. The fiery dark World rejoiced in the holy Light-world, and the Light-world in the outward [World,] as in its Manifestation; again, the outward World joyed itself in both the inward Worlds, as in its Life; and there was a mere *pleasing* harmonious Will, Pleasure, and sweet Delight, between them; the *Mercury*, *viz.* the founding, hearing, and feeling Life, *viz.* the Manifestation of the divine Word in the *Fiat*, did mutually penetrate all Essences, in a very exceeding joyful Property.

* Or set their
Desire upon
the Light.

19. The Property or *Essence* of all the three Worlds reached ^k with the Desire after the Light; and in the Light the expressed Word was holy; this holy Word gave its Power and Virtue to the *Sound* of the inward dark Fire-world, and also into the *Sound* of the outward *elemental* World, *viz.* it gave itself into the inward *fiery* Word, or *Life*, and also into the outward *earthly* Life.

20. Thus the holy divine World was *predominant* through all the three Principles of the humane Property, and there was an equal Accord; and no Enmity or *opposite* Will was manifest betwixt the Principles, but a mere harmonious Affection and Inclination of Will, pleasing Relish, ravishing Melody, sweet Smell, a friendly, smiling, and most pleasant Aspect, a meek and kind Sense, and mutual Fruition of Delight.

20. For Man was on the sixth Day taken and created to a divine *Likeness and Image*, in the sixth Manifestation of the seven Properties of the divine harmonious Manifestation in the *expressed* Power, which has diffused and manifested itself through the fifth Property, *viz.* through the fiery Love-desire; his true Life's Center was the fifth Property of the eternal Nature, *viz.* the *fiery Love-desire*, which held the Fire and Darkness hidden [or shut up] in itself, and used it to its Joy and Delight.

22. But it is very necessary for us to understand right in this Place, whence the Desire to fall away from the equal Accord did arise both in the Hierarch *Lucifer*, and also in *Adam* the second Hierarch, or royal Prince in the divine Image.

23. When the eternal Only God once moved himself through the eternal Spiritual Nature, *viz.* in the eternal great *Abyssal* Mystery, and comprized [or amassed] this Mystery into a Circumference or Place, to manifest his great Wonders, and introduced the eternal *Wisdom* into a formal visible Contemplation, and manifested all the seven Properties of the inward eternal Spiritual World, and introduced them into a Creation of the *Angels*, then all the Properties were moved and affected, and *each* desired to be in a creatural Form in the Place, so far as the *Verbum Fiat* had ¹ put itself forth to Motion and Manifestation.

¹ Or given
itself in.

24. And the angelical Princes also with their Legions were taken and created out of the Properties in the *Verbum Fiat*; even from the first Center where the eternal *Lubet* betakes itself into a Desire, and introduces itself into Nature, to the most external Manifestation; each Hierarchy in its Heaven or *Property*.

25. But seeing *Lucifer* was in his Creation or Formation of the Properties apprehended in the Principle of the Property, where the enkindling Fire arises, where the Light is manifest; *thereupon* he became so aspiring in himself, as the *most Mighty* Prince; and seeing in the Root of his creatural Original he understood the great magical Constellation, *viz.* the Mystery of the Ground of all Beings, but yet in the *dark* Property, which yet

was now moved and affected, which magical *Constellation* also ^m desired to be manifest and ^m Or would be. Or would be. *Hierarch*.

26. And he, *viz. Lucifer*, turned himself away from the divine Light into the fiery Mystery, towards the Darknes, whence the Fire arises; and so the magical *Astrum* of the grand Mystery of the dark World apprehended him; for his Desire, which the *Verbum Fiat* had brought out through the Fire in the Light, turned itself back again thereinto, and would be *like* the Creator of all Beings, and change himself and the Essence according to his own Pleasure.

27. Thus he contemned the Meekness in the Light, *viz. the second Principle*, which [arises] through the Fire-death (where the Wrath or the *Spiritual Essentiality* of the wrathful dark Property dies in the Fire, and out of which Death of Devouring, the second Principle, *viz. the holy Love-world* of great Meekness and Humility, is generated) and went back into the *first Principle*, *viz. in magiam Nature*, into the Original of the Eternal Nature, and would be an omniscient Artist; he would rule and domineer in and above the whole Creation, and be a Co-former in *all Properties*.

28. Thus the Light was extinct to him, for he made his *angelical Essence*, which stood in great Meekness, and in fiery Love-desire, wholly rough, austere, cold, wrathful and fiery, in the *dark wrathful Property*; and the Properties of Enmity instantly arose in him, for in the Light they could not be manifest. But when the Light *extinguished*, they were manifest, and he became a *Devil*, and was driven out of the angelical World, out of his *own Heaven* of the second Principle.

29. Thus we are to know, that the Fall befel him from his *Creature*, for had he not turned away his creaturely Desire from the divine Meekness and Love, in Pride, and stubborn Will to rule in the *Matrix* of the Pregnantrefs which took him as a Player, he had *remained* an Angel; had he continued under God's Love-spirit and Will, then his Anger-spirit and Will had not captivated him.

30. But seeing he has freely and willingly *broke himself off* from God's Love-will, he has now God's Anger-will in him, wherein he must be a Manifestor and Worker of the dark World's Property, for it would also be creaturely: Here it has a right *Captive*, that can artificially act in apish Sport; and now as the dark World is in its Property in its Desire, such is also its *Hierarch* or creaturely Prince.

31. And here it is very requisite for us to know right, how Man came to fall. Man was created in the *Stead* and Place of extruded *Lucifer*; understand the *inward Spiritual Man*; he was created in the same Heaven according to the inward humane Soul, and should possess the Hierarchy which *Lucifer* had lost; and hence the *Devil's Envy* against Man is risen.

32. But seeing God did well know, that the Devil would tempt him, and not allow him that Honour, the deepest Love of God (*viz. the high Name Jesus* out of *JEHOVAH*) has freely given itself herein, to regenerate this Hierarchy which *Lucifer* had defiled, and to *purge* it through the Fire, and to introduce his highest Love thereinto, and to overcome the Wrath (which *Lucifer* had awakened) with Love, and change it again into divine Joy, *viz. into an holy Heaven*; ⁿ in which Place the *last Judgment* stands: And this is that which Saint Paul says, *Man was chosen* [or elected] *in Christ Jesus before the Foundation of the World was laid*. ⁿ Or to which End the last Judgment is appointed.

33. And for *this End*, God created Man out of three Principles in one, that he did not live wholly in the Place of *Lucifer*, that so he might help him; for God saw very well, according to the Property of his Wrath, that *Man would fall*; but he would bring him again, through and in the *Name Jesus*, through the corruptible Death into the *royal Kingdom* whence *Lucifer* was fallen; in whose stead *the Man Christ*, God and Man in

one Person, should sit as an Hierarch, High Priest, or the great Prince of Men, in the Name and Power of *Jefus* out of *JEHOVA*.

34. Therefore we are here rightly to confider of the Fall of Man; how he stood in Paradise and was tempted; and what the Paradise was. Man stood in three Principles, which indeed stood *in* Man himself, *viz.* in Body and Soul, in equal Accord and Harmony, but *not without* him; for the dark World has another Desire than the *Light-world*; now the Image of God stood *between* three Principles, all which three did set their Desire upon *this Image*; each would be manifest in *Adam*, and have him in their Dominion for a Ruler, and manifest *their Wonders* through him.

35. But he, *viz.* the Man, should have introduced his Desire only into the *sixth* Property of the divine Manifestation, wherein he was created to an Image of God; he should be wholly resigned to God; he should only live in the manifested *divine Word*, in Obedience to God, and not enter into his own Will, but introduce his Desire into God's Will, *viz.* into the *sixth* Property, that so the manifested Word of God might *be his Will*, knowing, and doing; even as the holy Angels so live and rejoice only in the divine Will, and melodize in the *Holy Ghost*, as he does open and manifest himself in them according to the Divine Wisdom; and thus they live, will, and act, with a Child-like Mind and Will.

36. Paradise, or the Garden in *Eden*, did indeed stand with its Properties in equal *Concord* as to Man; but the Properties were in themselves an awakened Hunger, each in itself, which verily the divine Light did again introduce into a *Temperature*: But the Devil opposed Man in his enkindled Envy, and insinuated his venomous *Imagination* into the humane Property, and enkindled the humane Properties in the *Center* in the first Principle of the Soul's Property, wherein the Soul stands in *like* Essence and Existence with the Angels and Devils.

37. Whence *Adam's* Imagination and earnest Hunger arose, that he would *eat of the Evil and Good*, and live in his own Will; that is, his Will departed out of the equal Concord into the *Multiplicity* of the Properties; for he would prove, feel, taste, hear, smell, and see them; as the Devil did persuade them also in the Serpent, *they should be as God, and their Eyes should be open* in the Properties, which also happened to them in the Fall, that they knew, tasted, saw, and felt Evil and Good; whence arose unto them Sickness, Disease, Pains, and Corruption [or the Dissolution of this Carcase.]

Note. 38. And seeing the divine Providence did before know that the *Devil* would tempt Man, and bring him into strange Lust; lest he should long after the *Center* of the dark World, and become a Devil as *Lucifer* did, God represented to him *the Tree of Life, and of the Knowledge of Good and Evil*, wherein the Dissolution of the outward Life was manifest.

39. For it was occasioned by *Adam*, when he was yet in Paradise, when he lusted after Vanity, and brought his Imagination into the Earth, *viz.* into *that Essence* whence the *Limus* of the outward Body was extracted, and desired out of his Mother to assay of the *enkindled Vanity* which the Devil had enflamed, thereupon the *Fiat* drew him forth such a Plant out of the *Matrix* of the Earth, whence also it had extracted *Adam's* Body, so that *Adam's* Hunger had to eat.

40. For the Essence in the Tree of the Knowledge of Good and Evil, and the Hunger of the Desire in *Adam*, were *alike*; what he desired was represented to him by the *Fiat*; *Adam's* Imagination was the Cause of it.

41. Reason says, Why did God suffer it to come to pass? Christ said, *If you had Faith as a Grain of Mustard-seed, and should say to this Mountain, be cast into the Sea, it should be done*: I pray, was not the Soul's Spirit sprung forth out of the great Divine Omnipotence, out of the *Center* of the eternal Spiritual Nature, whence all Beings were created, and should it not then be *potent*?

42. He

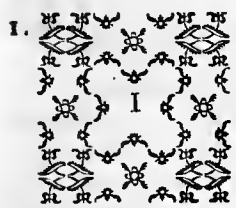
42. He was a Fire-spark of God's *Might*, but when he was formed into a creatural Being of the Creatures, he withdrew into *Self-lust*, and broke himself off from the *Universal* Being, and entered into a *Selfishness*, and so he wrought his own *Destruction*, and this he would have had, if God's Love had not *redeemed* him.

43. The Soul's Power was *so potent* before the *Vanity*, that it was not subject to any thing; and so it is still powerful, if the *Understanding* was not taken away from it: It can, by *Magick*, alter all Things whatsoever are in the outward World's *Essence*, and introduce them into another *Essence*; but the *Vanity* in the outward Air's *Dominion* has brought a *Darkness* thereinto, so that it does not know itself; the *Curse* of God has cast the defiled Child into the *Dirt*, that it must pray for a *Lover*, and must be, in this *Life-time*, its *own Enemy*, that it may learn to be humble, and continue in the divine *Harmony*, and *not* become a *Devil*.



The Eighteenth Chapter.

Of the Paradisical ° State, shewing how it should have been if Adam had not fallen. ° Dominion, Life, or Condition.



1. KNOW the Sophister will here cavil at me, and cry it down as a thing *impossible* for me to know, seeing I was not there and saw it myself: To him I say, that I in the *Essence* of my Soul and Body, when I was not as yet I, but when I was in *Adam's Essence*, was there, and did *myself* fool^p away my *Glory* in *Adam*; but seeing^p *Christ* has restored it again to me, I see in the *Spirit* of *Christ* what I was in *Paradise*, and what I am now in *Sin*, and what I shall be again; and therefore let none decry it as a thing unknowable; for though I *indeed* know it not, yet the *Spirit* of *Christ* knows it *in me*; from which *Knowledge* I shall write.

2. *Adam* was a Man and also a Woman, and yet none of them [*distinct*,] but a *Virgin* full of *Chastity*, *Modesty*, and *Purity*, *viz. the Image* of *God*: He had both the *Tinctures* of the *Fire* and *Light* in him; in the *Conjunction* of which the own *Love*, *viz. the Virgin Center*, stood, being the fair *Paradisical Rose-Garden* of *Delight*, wherein he loved himself; as we also in the *Resurrection* of the *Dead* shall be such, as *Christ* tells us, ⁹ that *we shall neither marry, nor be given in Marriage, but be like the Angels of God.* 9 Matth. 22. 30.

3. Such a Man, as *Adam* was before his *Eve*, shall arise, and again enter into, and eternally possess *Paradise*, not a Man or Woman, but, as the *Scripture* says, *They are Virgins, and follow God, and the Lamb, they are like to the Angels of God*; yet not only pure *Spirit*, as the *Angels*, but in heavenly *Bodies*, in which the *spiritual angelical Body* inhabits.

4. Seeing then *Adam* was created in *Paradise* to the *Life Eternal* in the *Image* of *God*, and *God* himself breathed his *Life* and *Spirit* into him, therefore we can well describe him, how he was in his *Innocence*, and how he fell, and what he is now, and shall again be at last.

5. If *God* had created him to the *earthly*, corruptible, miserable, naked, sick, ¹ Or for.

^s God. bestial, toilsome *Life*, then he had not brought him into Paradise; if ^s he had desired [or willed] the *bestial* Copulation and Propagation, then he would instantly in the Beginning have created Man and Woman, and both Sexes had come forth in the *Verbum Fiat*, into the Division of both Tinctures, as it was in the *other* earthly Creatures.

^t Or Mother's Body. 6. Every Creature brings its Cloathing from its ^t Dam; but *Man* comes miserable, naked and bare, in deepest Poverty, and Inability, and is able to do nothing; and in his Arrival to this World he is the poorest, most miserable, forlorn, and most shiftless Creature amongst all Kinds, which *cannot* at all help himself; which does sufficiently shew to us, that he was not created of God to *this* Misery, but ^u in his Perfection, as all other Creatures were, which [Perfection] the first Man fooled away [or lost] by false Lust; whereupon God afterwards in his *Sleep* did first figurize him in the outward *Fiat* to the natural Life in Man and Woman, according to the Property of all earthly Creatures, and hung upon him the Worm's *Carcase*, with the bestial Members for Propagation, of which the poor Soul is to this Day ashamed, that it must bear a bestial Form on the Body.

^v Or of. 7. Two fixed and stedfast Essences were in *Adam*, *viz.* the spiritual Body ^x from the Love-Essentiality of the inward Heaven, which was God's *Temple*; and the outward Body, *viz.* the *Limus* of the Earth, which was the Mansion and Habitation of the inward spiritual Body, which in no wise was manifest according to the Vanity of the Earth, for it was a *Limus*, an Extract of the good Part of the Earth, which at the last Judgment shall be *severed* in the Earth, from the Vanity of the Curse, and the *Corruption* of the Devil.

^y Text, *Corpus*. 8. These two Beings, *viz.* the inward Heavenly, and the outward Heavenly, were mutually espoused to each other, and formed into one ^y Body, wherein was the most *holy Tincture* of the Fire and Light, *viz.* the great joyful Love-desire, which did inflame the Essence, so that both Essences did very earnestly and ardently desire each other in the Love-desire, and loved one another: The Inward loved the Outward as its Manifestation and *Sensation*, and the Outward loved the Inward as its greatest *Sweetness* and Joyfulness, as its precious Pearl, and most beloved Spouse and Consort; and yet they were not two Bodies, but only one, but of a *twofold* Essence, *viz.* one inward, heavenly, holy, and one from the Essence of Time; which were espoused and betrothed to each other to ^z an eternal [Being.]

^a Conceived. 9. And the *magical* Impregnation [or Conception] and Birth did stand in this fiery Love-desire; for the Tincture penetrated through both Essences, through the inward and outward, and awakened (or stirred up) the Desire; and the Desire was the *Fiat*, which the Love-*lubet* [or Imagination] ^a took, and brought into a Substance; thus the Likeness of the *express Image* was formed in this Substance, being a spiritual Image according to the *first*: As the *Fiat* had conceived, and formed the first Image, *viz.* *Adam*, so also the Likeness was conceived out of the first for Propagation; and in this Conception also the magical Birth was forthwith (effected,) where, in the Birth, the *spiritual Body* became external.

10. Understand, if it had been that *Adam* had stood, then the magical Birth had been thus [effected,] not by a sundry peculiar *Issue* from *Adam's* Body, as now, but as the Sun shines entirely through the Water, and rends (or tears) it not, so the spiritual Body, *viz.* the Birth, had been brought forth, and in its coming forth had become *substantial*, without Pains, Care, and Distress, in a great Joyfulness and Delight; it had been, in a Manner, as both Seeds of Man and Woman receive in their Conjunction a pleasant Aspect, so also the magical Impregnation and Birth had been a Virgin-like Image wholly perfect according to the first.

11. Which afterwards, when *Venus's Matrix* was taken from *Adam*, and formed into a

Woman, must be done through Anguish, Trouble, Smart, Pangs and Distress; as God said to *Eve*, *I will multiply thy Sorrows; when thou conceivest, thou shalt now bring forth Children with Sorrow, and thy Will shall be subject to thy Husband.* Why? Because it was sprung forth from the Man's Will: *Eve* was half the *Adam*, viz. the Part wherein *Adam* should have loved and impregnated himself; the same, when he stood not, was taken from him in his *Sleep*, and formed into a Woman; therefore when *Adam* saw her, he said, She shall be called *Woman*, because she is taken out of Man.

12. Man should have walked naked upon the Earth, for the heavenly (Part) penetrated the outward, and was his *Cloathing*; he stood in great Beauty, Glory, Joy, and Delight, in a Child-like Mind; he should have eaten, and drunk in a *magical* Manner, not into the Body, as now, but in the *Mouth*; there was the *Seperation*; for so likewise was the Fruit of Paradise.

13. All Things were made for his Sport and Delight; no *Sleep* was in him; the Night was in him as the Day; for he saw with ^b pure Eyes in ^c peculiar Light; the inward Man, viz. the inward Eye, saw through the outward; as we in the other World shall need no Sun; for we [shall] see in the divine Sight, in the Light of the peculiar Nature. No Heat nor Cold had touched them; there had also no *Winter* been manifest upon the Earth, for in Paradise there was an equal Temperature.

^b Glorified, illustrious.
^c In his own genuine innate Light.

14. The Tincture of the Earth had been their Delight and Pastime; they would have had all Metals for their Play till the Time that God had changed the outward World; no Fear or Terror had been in them, also no Law from any Thing, or with respect to any Thing; for all had been free to them; *Adam* had been their chief Prince; and they would have lived in the World, and also in Heaven, inhabiting in both Worlds at once; Paradise had been through the whole World.

15. But seeing the divine Providence did well know that *Adam* would not stand, seeing the Earth was corrupted by its former Prince, in that the *Wrath* of God had moved itself and ^a amassed the Essence into an Impression, therefore God created all Manner of Fruits and Beasts; also all Sorts of ^e Medicines for the future Sickness of Man; and likewise all Kinds of *Meat*; that the Man might have Food and Raiment also in this World.

^d Or took.
^e Or sovereign, healing Animals, Vegetables, and Minerals.

16. For he had determined to send another Prince, by whom he would redeem Man from his Sickness and Death, and purify and purge the Earth through the Fire of God, and introduce it into the holy (Being,) as it was when *Lucifer* was an Angel, before it came into such a ^f Creature.

^f Or creaturely Being.
^g Or in.

17. And *Adam* was created only ^g to the divine Image, which should be eternal; and though it was known in the Wrath of God that Man would fall, yet the ^h Regenerator was also known in God's Love; to whom this Hierarchy should be given for a royal Possession in *Lucifer's* stead.

^h Or Restorer.

18. But that the Fall ⁱ might not proceed (or come) from the divine Appointment, God made Man perfect, and created and ordained him to Paradise, and forbid him the false Lust, which the Devil stirred up through the Limus of the Earth in *Adam's* outward Body, with his false Imagination and Hungry-desire.

ⁱ Or might not so much as appear to arise from the divine Decree.

19. And *Adam* was (before his *Eve*) forty Days in Paradise, in the Temptation, before God made the Woman out of him; if he had stood stedfast, then God had so confirmed him to *Eternity*.

20. But that I write of forty Days, contrary to the Custom [and Opinion] of other Writers, is, that we have certain Knowledge and sufficient Ground of the same, not only by Conjecture, but from another Knowledge; of this also we will shew you the Types. As (first) of *Moses* upon Mount *Sinai*, when God gave him the Law, this was done in forty Days, and Israel was tried whether they would continue in divine Obedience; but seeing they made a Calf and an Idol, and fell from God, therefore *Moses* must

break the first Tables of the Law; signifying the *first Adam* in the divine Law, who departed from it: Therefore the same was broken from him, and he fell into the ^k *Breaking* of his Body, as *Moses* broke the Tables in Pieces.

^l Round Ball, ^m Globe. 21. And God gave *Moses* another Scripture or Writing upon ^l a Table of Stone; which signifies the *second Adam* (Christ) who should restore the first, and again introduce *his Law into his Table of the Heart*, viz. into the Life into the Humanity, and write it with the living Spirit in the sweet Name *JESU*; thus the other Law was also written, how God's Love would destroy or break in Pieces the Anger; of which the Covenant in the Law was a Type, as shall be hereafter mentioned in *Moses*.

ⁿ Combat. 22. The second Figure of *Adam* in Paradise are the *forty Years* in the Wilderness; where *Israel* was tried in the Law with the heavenly *Manna*, whether or no they would be obedient to God, that the Anger might not so much devour them. The third Figure is the true real one, viz. *Adam's* hard ^m Encounter with Christ in the Wilderness, where he stood in *Adam's* Stead before the Devil and God's Anger, where he eat *forty Days* magically, viz. of the ⁿ *Word of the Lord*, in which *Adam* also was tempted, whether he would remain wholly resigned to God's Will; Christ was tempted in *Adam's* Stead in *Adam's* Temptation, and with all whatsoever, wherein *Adam* was tempted, as shall be mentioned hereafter.

ⁿ Text, of the *Verbum Domini*. 23. The fourth Figure are the *forty Hours* of Christ in the Grave, where he awaked *Adam* out of his *first Sleep*. The fifth Figure are the *forty Days* of Christ after his Resurrection in the last *Proba*, where the Humanity was last of all tried, whether it would now stand and be wholly resigned in God, seeing that Death was destroyed, and the inward human Life new-born in God.

24. These five Figures belong to the *five Degrees* of Nature; from the first Form of Nature even to the fifth, viz. to the *holy Center* of the Love-birth; if it were not too large, we would set it forth very clearly; it shall be shewn in *its Place*.

^o Or stood in the *Proba*. 25. These *forty Days* *Adam* was ^o tried in his Innocence, whether or no he would or could stand, to possess the Throne of *Lucifer*, as an Hierarch, and Prince of God; but seeing God knew that this would not be, he determined to move himself with his *deepest Love* in this Adamical, angelical Image of the inward holy Man, which ^p disappeared in *Adam*, and to regenerate him anew, viz. in the *Seed of the Woman*; understand in the Love-desire's Seed, wherein *Adam* should have impregnated, generated, or brought forth himself in a magical Manner. In this Seed the *Mark* or Bound of the promised Covenant ^q in Christ was set, who should restore the Angels-Image, viz. the divine Man, as it is effected.

^r Vanished or withdrew. 26. These *forty Days* *Adam*, viz. the Soul of *Adam* in the Flesh, was tempted *betwixt* three Principles; for each Principle drew the Soul in the Flesh, and would have the Upper-hand or Dominion.

^s Or with. 27. This was the right ^r *Proba* of what the *free Will* of the Soul would do; whether it would remain in the divine Harmony, or whether it would enter into the *Selfhood*: Here it was tried in Soul and Body, and drawn by all the three Principles; each would accomplish [or work forth] its Wonders ^s in him.

^t Trial. 28. Not that the three Principles stood in unequal Measure and Weight in *Adam*, they were in equal Weight *in* him, but *not without* him; moreover the Devil was very busy in God's Anger in the first Principle with his false Desire, and introduced continually his *Imagination* into the Soul, and into the outward Flesh, viz. into the *Limus* of the Earth, and insinuated it into the first Principle, viz. into the fiery Property of the Soul, even into the eternal Nature; whereupon the first Principle in the Soul was *moved* to speculate itself in the Devil's Imagination (or Glass of Fancy) viz. to contemplate in the magical Birth, how, and what, Evil and Good were, how it would relish and be in the ^t Unlikeness of the Essence, whence the *Lust* arose in the Soul.

^u With or by him. ^u In the Dissimilitude or various Dissimilitude of the Properties which were without itself.

29. The *earthly* Lust, to eat of the manifold Properties, arose in the outward Part of the Soul; and in the inward fiery Part of the Soul the Lust of *Pride* arose, to know and prove Evil and Good, desiring to be like God, as the Devil also did, when he would be an ^u Artist, in the magical Birth; after which *Adam* here also lusted.

^u Or Crafts-master.

30. Though *Adam* did not desire to prove the *first* Principle, as *Lucifer* has done, for his Lust was only bent to taste and prove Evil and Good, *viz.* the *Vanity* of the Earth; the outward Soul was awakened so, that the Hunger entered into its Mother, from whence it was drawn, and it was introduced into another Source.

31. And when this *Hunger* entered into the Earth to eat of Evil and Good, then the Desire in the *Fiat* drew forth *the Tree* of Temptation, and set it before *Adam*; then came the severe Command from God, and said to *Adam*, *Thou shalt not eat of the Tree of the Knowledge of Good and Evil; in that Day that thou eatest thereof thou shalt die the Death.*

32. And *Adam* also did not eat thereof in the Mouth, only with the Imagination or *Desire* he did eat thereof, whereby the heavenly Tincture disappeared, which stood in a fiery Love; and the earthly one did awake in the outward Soul's Property, whereby the heavenly Image was *obscured*.

33. Thus the magical Birth was spoiled, and it could not then be; though *Adam* ^x stood in Paradise, yet it had not availed ^y him; for in the Imagination or *Hunger* ^x after Evil and Good the outward Man did awake in him, and obtained the Dominion; then *Adam's* fair Image *fell* into a Swound, and drew near to the Cessation of its Operation; for the heavenly Tincture was captivated in the earthly Desire; for the outward Desire impressed into it its Essence out of the *Vanity*, whereby the Man was *darkened*, and lost his clear pure ^z steady Eyes and Sight, which was from the divine Essence, from whence before he had his Sight [or Seeing.]

^x Or had stood.

^y Or them.

^z Constant, permanent.

34. Now *Moses* says, that *the Lord God* said, *It is not good that this Man should be alone, we will make an Help meet for him.* When God had created all Creatures with the whole creatural Host, *Moses* says, *And God beheld all Things which he had made; and lo! it was very good,* and confirmed all to its Propagation; but here he says of Man, *It is not good that he should be alone;* for he saw his miserable Fall, that he could not magically propagate himself, and said, *we will make an Help for him.*

Gen. 2. v. 18.

The Nineteenth Chapter.

Of the ^a building of the Woman; shewing how Man was ordained ^a Or framing. to the outward Natural Life.

1. ***** AND *Moses* says, *God caused a deep Sleep to fall upon the Man, and he slept, and he took one of the Ribs out of his Side, and built a Woman thereof, and closed up the Place with Flesh.* *Moses* says, the Woman was made of a Rib out of *Adam's* Side. Who will understand this without divine Light? But here lies the Vail before the Brightness of *Moses's* Face, by reason of the Unworthiness of the *bestial Man*.

Gen. 1. v. 21.

2. For we find that the Woman was taken and formed in the *Fiat* out of *Adam's* Essence, ^b both in Body and Soul. But the Rib betokens *Adam's* Disso-

^b Or out of his Body and Soul.

^c Or destroy- lution or Breaking, viz. that this Body should and would be ^c dissolved; for in the Place
^{ed.} of this Rib *Longinus's* Spear must afterwards, when Christ was crucified, enter into the
same, and tincture and *heal* the Breach in the Wrath of God with heavenly Blood.

3. Now when *Adam's* Hunger was set after the Earthliness, it did, by its *magnetic* Power, impress into his fair Image the Vanity of Evil and Good; whereupon the *heavenly Image* of the angelical World's Essence disappeared. As if a Man should insinuate some strange Matter into a burning and light-shining Candle, whereby it should become dark, and at last *wholly extinguish*; so it went also with *Adam*, for he brought his Will and Desire from God into Selfhood and Vanity, and broke himself off from God, viz. from the divine Harmony.

^e Faintness, or Impotency. ^e Or with. 4. Even then he forthwith sunk down into a ^e Swound, into *Sleep*, viz. into ^e an Inability, which signifies the Death; for the Image of God, which is immutable, does not sleep: Whatsoever is eternal has no Time in it; but ^e by the Sleep the Time was manifest in Man, for he *sleeps* in the angelical World, and *awakes* to the outward World.

^f Signifies, or was the real Type of. ^f Or: was to. 5. His Sleep ^f is the Rest of Christ in the *Grave*, where the new regenerate Life, in Christ's Humanity, ^f must enter into *Adam's* Sleep, and awaken it again to the eternal Life, and bring it out of Time into the eternal Being.

^h Or making the Sex of Male and Female. 6. But the breaking [or dividing] of *Adam's* Essence, when the Woman was taken out of him, is the breaking or bruising of *Christ's Body* on the Cross, from the sixth Hour to the ninth; for so long was the *Fiat* in *Adam's* Sleep ^h in the separating of the Man and Woman; for in such a *Space* of Time the Woman was compleatly finished [or brought forth] out of *Adam* into a female Person [or Image.]

ⁱ Text, from the Man and Woman. 7. And when Christ on the Cross had again accomplished this Redemption of our Virgin-like Image from the *divided* ⁱ Sex of Male and Female, and tinctured it with his *heavenly Blood* in the divine Love, he said, *It is finished*: For before he stood in *Adam's* Thirst. As *Adam* thirsted after the Vanity; so Christ now filled or *satiated* this Thirst of Vanity with the holy divine Love-thirst, and turned about the Will of the Soul, that it might again introduce its Thirst into God; and when this was brought to pass, he said, now *it is finished* and converted. Christ turned back *Adam* in his Sleep from the Vanity, and from the Man and Woman, again into the angelical Image. Great and wonderful are these *Mysteries*, which the World cannot apprehend; for it is as blind in them, as a Man that is born blind is to behold this World; but he that regards and *finds* them has great Joy therein.

^k Understand, as to the right Life which was then manifest, but afterwards disappeared, for in her lay the Woman's Seed, which was to break the monstrous Serpent of the earthly *Eve*. 8. *Eve* is the right ^k magical Child; for she is the *Matrix* in which the Love-desire stood in *Adam*, viz. the magical ^k Impregnation and Birth; she was *Adam's* paradisaical Rose-garden in peculiar Love, wherein he loved himself: For the Amassing [or Conceiving] of the magical Impregnation, or *Incarnation*, or divine Formation of Propagation, was [or stood] in the Conjunction of both Tinctures.

9. And God said, after the Eating of the Apple, to them, *The Woman's Seed shall bruise the Serpent's Head*; the Ground and *Corner-stone* lie here in this *Matrix*; for the Woman's *Matrix*, wherein the divine Formation stood, was as to the right Life heavenly, being out of the heavenly Essentiality, wherein consisted the right Paradise.

10. But *Adam* with his Imagination brought Earthliness and Vanity thereinto, viz. *Self-will*; and then the holy Part, viz. *Venus's* Desire, which was the divine Center in the Humanity, viz. the manifest Love-word in the Image of God, disappeared in this *Matrix*; therefore *Eve* = from this strange *Will* introduced into the *Matrix* brought forth at first a self-willed proud *Murderer*; for *Adam* with his false Imagination had introduced this Vanity, so also the *Devil's* Desire [thereinto.]

11. But the divine Love-will would not forsake this disappeared angelical *Matrix*, and gave himself by Promise thereinto with the dear and precious *Name of Jesus*, who

should again awaken it in the Property of the Holiness and bruise the Head of the Devil's *insinuated* Desire and false rebellious Will; that is, destroy and take away the Might of its Life, and introduce it again, through divine Love, into the first Life: And even in this holy *Matrix*, which the Word and Power of God again awakened in the sweet *Name Jesus* in the Seed of *Mary* in the ⁿ Bound of the Covenant, the Serpent's Poison in the Soul and ⁿ Aim, Mark, or Limit. Flesh was destroyed.

12. And this is *the Seed of the Woman*: Dear Brethren, observe it, it is highly known: The ^o Aim of the Covenant of Promise was placed [or set] into this *Matrix*: But *Eve* ^o Text, the was not the very Child; for the Part of the heavenly *Matrix* stood *disappeared* in her, but ^o promised (yet it was) in the Covenant of God, as the dry Rod of *Aaron* (which budded forth ^o Mark of the Covenant. afresh) typified to us.

13. She was indeed the whole *Matrix* of *Adam*, but the holy Part was shut up in her; and the outward Part of the outward World with Evil and Good, *viz.* the *Matrix* of the third Principle, which had indeed an half *soul-like* Property, but (captivated) in the Prison of God's Anger, the holy Covenant of Love rested in the disappeared Part, in the Midst of the awakened Anger; from which Covenant the *prophetical Spirit* in the old Testament spoke, and prophesied of the future Opening (or Manifestation) in the Covenant.

14. The greatest Mystery is to be understood in the Formation of *Eve*; for a Man must very entirely and intimately understand and apprehend the *Birth of Nature*, and the Original of Man, if he will see the Ground; for she is the *half-Adam*, not taken only and wholly out of *Adam's* Flesh, but out of his Essence, out of the Female Part; she is *Adam's Matrix*.

15. The Woman received no more from *Adam's* Flesh and Bones, but the Rib in his Side, and the *half Cross* in the ^p Head, which was the Life's Birth-Cross, whereon Christ ^p Or Skull. destroyed Death: The *Matrix* of the heavenly Part was in *Adam*, ^q magical, that is, ^q Or magi- moving in the Essence, but the outward Part of the outward World was made fleshy; cally. and both were mutually bound [or espoused] one to another; as the Time with the Eternity; the *holy* Part was in Heaven, and the Heaven itself; and the outward fleshy Part was in the outward World in ^r *Matrice Mundi*.

16. Thus the female Property was in the *Fiat* extracted out of *Adam's* Essence, as his dearest Rose-garden, and he kept the *Limbus* celestial and terrestrial, according to the ^r In the *Ma-* Eternal Father's manifested Property, *viz.* the Fire-soul's *Matrix's* Property; and the ^r *rix* of the ^r third Princi- ple. Woman (kept) the Part of the Spirit's Soul's-property. The Woman had the *Center* of the angelical World, in her disappeared Part of the Soul-like Property, *viz.* the manifested Love-word, *viz.* the fifth Property of the Eternal Nature; and the Man had in his *Limbus* the divine Fire-world, *viz.* the Center of ^s the Light-World, the *Center* of ^s Or to, all Beings.

17. The Man's *Limbus* which he kept when the Woman was made out of him, was the Father's Property, according to all Beings; and the Woman out of [or proceeded from] the Man, was the Son's Property, according to all Beings; understand the *heavenly* Part both of the *Limbus* and *Matrix*; therefore Christ became Man in the Woman's Part, and brought the Man's Part again into the holy *Matrix*, so that the *Limbus* and female *Matrix* were again one ^t Image, *viz.* a manly *Virgin*, above and in all the three ^t Or Person. Principles, as a creatural formed God, in whom the Eternal unformed God dwelt, with universal Fulness, both *in* the Formed, and *without* the Formed [divine Creature or God-man;] for thus was *Adam* also before his *Eve*, and so must we also be in Christ, if we would be the Image and Temple of God.

18. Now when the pregnant *Matrix* was taken from *Adam*, the Woman was every way formed with such Members for Propagation as she is at this Day; and so *Adam*

also; for before, when *Adam* was *Male and Female*, he needed no such Members; for his Birth was *magical*, his Conception moving in the *Matrix* [was to be] done through *Imagination*; for the *Fiat* was manifest in him.

19. And the bestial Worm's Carcase of the Bowels, with the Formation of other inward *principal* Members belonging to the earthly Life, was hung upon *Adam*, instead of the female *Matrix*; and the like Worm's Carcase was also hung upon the Woman instead of the heavenly *Limbus*, that they might stuff in a Deal of Vanity, and live like the Beasts, seeing they did so eagerly lust after Evil and Good.

20. Reason will object against me, and say, God created *Adam* in the Beginning such a Man, and even with all Members *as he now is*; which, notwithstanding, it cannot make out or demonstrate, seeing the Soul is ashamed of this bestial Property; also I would willingly know of this self-full *Reason*, whether or no such an *Adam* (if he was created so miserable, destitute, naked, and bare, to this bestial Life) was created *to eternal Life* without Defect, and also without Need, Distress, and Death? And whether this Sink [or filthy Carcase of earthly Flesh and Blood] was the *Paradise*, and *Temple of God*, and how could he have been able to defend himself from Hurt and Ruin? for such a *beast-like* Man may be drowned in the Water, and burnt in the Fire, and also crushed to Pieces with Rocks and Stones.

21. But if thou sayest, that God did well know that it *should be so* with *Adam*, therefore he created him so at the very first; against this the Scripture declares, saying, *God created Man in his Image, yea to the Image of God created he him*, not to the bestial Image. What Sin would God have imputed or charged upon Man, if he had created him in a bestial Image? What then would the *new Birth* avail him, [to what End then should he be born again?] The new Birth contains in real Sum this; that the angelical Image *must be born again*, which God created in *Adam*. God formed *Adam* in the Image of God; and though he knew that he would *not stand*, yet he appointed him the Saviour, who should bring him again into the *first Image*, and therein establish him for ever.

22. Now it plainly appears that *Adam* stood in the *divine* Image, and not in the *bestial*, for he knew the Property of all Creatures, *and gave Names to all Creatures* from their Essence, Form, and Property. He understood the Language of Nature, *viz.* the manifested and formed Word in every one's Essence, for thence the *Name of every Creature* is risen.

23. Now seeing he knew how the Word of Power was ^u *formed* in every Creature, thereupon we cannot esteem him ^x *bestial*; he was without doubt *Angelical*; for no other Man shall arise, but such an one as *Adam* was before his *Eve*: God created him perfect, but he stood not in the *Proba*; whereupon it must now follow, that God suffered him to fall into the *outward Magick*, and ordained him to the Image of this World, and set him into the Natural Life, *viz.* into the ^y *Corruption* and new Birth; for in *Heaven* there is neither Male nor Female, but all one Kind, in peculiar Love, without further Propagation, in an eternal *Confirmation*.

24. This therefore sets forth to us, that *Adam* died in Paradise, as God said to him; *If thou eatest of the Tree, thou diest*; he died to the holy [heavenly] Image, and lived to the awakened bestial Image. For now, when *Adam* awaked from Sleep, he was indeed still in Paradise, for the Vanity in the Flesh and Soul did *not* yet actually and effectually work, and was yet dumb, still, and senseless, *till they did eat of the forbidden Fruit*; and then the earthly Dominion began to rise; then the Vanity awaked, *viz.* the Forms of the Life, each in its Selfhood, and *forsook* severally their mutual Harmony, and forthwith Heat and Cold fell upon them; for the outward (Image or Being) did assimilate with the inward, and the heavenly Image at last quite disappeared; which in *Adam's* Sleep, and also in his Awaking, *did yet live* both in *Adam* and *Eve*, but in a very obscure and *impo-*
tent Manner.

25. *Adam* in his *Perfection*, while he was Man and Wife, and had the magical Conception,

^u *Text*, stood in the Form.
^x Or make a mere Animal of him, as the Schools in their brutish Reason do, who understand not what *Adam* was before he lost the Image of God.

^y Degeneration, and Re-generation.

ception in him, did amuse himself on (or imagine after) the *Beasts*, and introduced himself into bestial *Lust*, to eat and generate according as the *Beasts* do: And so likewise the *Fiat* took in the same *Lust*, and formed him in his *Sleep* even as the *Lust* was; and every Member was formed in its Place to the Conjunction of the beast-like Copulation; for each Desire has obtained its Mouth to Manifestation: Thus the Image of God formed itself in the *Verbum Fiat* into such a *Beast* as we are still to this Day; and this same (was done) in itself, viz. *Man's own Fiat*, viz. the first Form of Nature, which is the Desire of God's Manifestation, effected it, and no other Maker from without him.

26. We are not to conceive, that there was any thing else upon *Adam* which made his *Eve* out of him, or that formed them both to the outward natural Life, but only the *Verbum Fiat* in them, their own very Propriety, and not any alienate (or any thing strange) from without them, as the first Creation of *Adam* and all Kinds of Creatures was so brought to pass; the *Verbum Fiat* coagulated each *Ens*, and the manifested Word severed itself in the *Ens* according to its Property, and formed the Creature according to its *Astrum* and Kind; where also in every *Ens* the *Matrix* was separated from the *Limbus*, and formed into a Male, and Female.

27. The picturing of God as a Man in making *Adam*, and afterwards standing over *Adam* as he sleeps, and making a Woman out of him, is more *idolatrous* than real; and God has earnestly forbidden in *Moses* to make the *Likeness* of any God, for he is no Image but only in the Creatures, according to the expressed formed Word, both according to the Creatures of Eternity and of Time: He is no [*such*] Maker, but a Former of the Properties, a Creator, and not *such* a Maker.

28. The Creating is the *Fiat* which amasses [or forms,] and the Word in the Power of the amassed [or conceived Being] gives the Distinction according to the *Ens*: As the *Ens* is in the Generation of the Spirit, so a Thing is formed; for the Body or Substance of all Things is nothing else but a *Signature* or Mansion² according to the Spirit, as the Birth² Or of. is in the *Ens* where the Spirit forms itself, so is likewise the Body of all Kinds of Creatures both in Animals and Vegetables; as we plainly see, that the first Creator, who has moved himself, and brought himself into a creatural Manifestation, has left in all Creatures a Power to their own *Multiplication* or Increasing, Propagation, and² Procreation, and² *Text*, making. incorporated the *Fiat* in them as a Maker, for their own Propriety, [or most innate Instinct.]



The Twentieth Chapter.

Of the lamentable and miserable Fall, and Corruption of Man.

NOW when *Adam* awaked from *Sleep*, he saw his Wife *Eve* standing before him, and took her to him, for he knew that she was his own, that she was his *Matrix*, and cast the Property of his Desire upon her, as he had done before when he loved himself; so now also the fiery Tincture of *Adam's* Soul entered into the Spirit's or Light's Tincture in *Eve*.

2. But they both stood yet in Paradise in the Garden in *Eden*, and knew neither Evil nor Good, for they lived yet in Joy and Delight, in the Kingdom of

Heaven; and it was *Eve's first* longing to eat of Good and Evil: For *Adam's* Desire had introduced and imprinted it into the magical Image while it was yet in *Adam's* Essence, as a Child receives a Mark [or Impression] in the *Womb*, which the Mother imprints on it.

3. Thus also *Adam* impressed the false Desire into his Essence, whence the Woman was made; therefore the Woman so soon lusted after the *Vanity*, as to this Day mere earthly Lust of the Flesh is found in *most* of them. As soon as this Sex comes but to any Years, the selfish Lust [and Will] *predominantly* appear in Pride and glistening Shews of fleshly Desires, and they soon long after the forbidden Tree, contrary to the Virgin-like Modesty, Chastity, and angelical Humility.

^b Or very weak and poor.
^c Solicitor.

4. The Abomination, which *Adam* introduced into his *Matrix*, is so exceeding strong in them, that they are as it were in ^b naked *Shame* before the Image of God, which God himself created in *Adam*; therefore they *must* be subject to the Man, in that they are the Cause that the *Vanity* was enkindled, to which the Devil also was a strong ^c Promoter.

^d Was much taken with.

5. For when he saw *Eve*, he then knew his insinuated Desire in her, which he had introduced into *Adam*; the same shewed forth and discovered itself in *Eve's Lust*; therefore the Devil came now in a strange Form, *viz.* in the Serpent's *Essence*, which was *the most subtle Beast*, and laid himself on the Tree of Temptation towards *Eve*, that the introduced Concupiscence in *Eve*, which the Devil had also infected, ^d amused itself upon the *outward* Serpent, and so one Lust took another; whereupon *Eve* strongly imagined, and longed after the forbidden Fruit, which the Devil persuaded her to eat; *and then her Eyes should be opened, and she be as God, and know Evil and Good.*

6. Which indeed was true; this *Knowledge* stuck in the Fruit; for the Essences were discordant, and unlike therein; but he told her not that the *Enmity* would awaken in the Essences of her Body, and that Heat and Cold, moreover Sickness and Death, would force into her; herein he was *silent*, and fairly coloured it over, and drew her in by Collusion; as if God had with-held some great Thing from them, which she might find as a Treasure; *so craftily* did he *deceive Eve*.

7. And when she yielded to discourse with the Serpent, she was taken in the Voice; for the Devil infected the same with false Delight, till he persuaded her *she should be wise, if she did eat thereof.*

^e Text, His Cause might prove abortive.
^f Or in.

8. For the Devil thought, that if *Eve* should bring forth Children in Paradise, then his ^e Design would *miscarry*; they might then possess his angelical Kingdom.

9. Now the Question is, Why the Devil deceived *Eve* by the Serpent only, and not by some other Means? Could he not do it in his own Form? why did he even speak through ^f the Serpent to *Eve*? and why did the Serpent address itself to the *Tree* to persuade her, against God's Prohibition?

10. Here the Vail lies before *Moses's* clear Eyes, for he sets down the History very right. But how can an un-illuminated Mind understand it, in that he writes of the Serpent, saying, *that the Serpent spoke with Eve, and deceived her*; whereas indeed it *cannot* speak, and also is only a Beast, *without* divine Understanding, and in its *Self* cannot know the Image of God, much less did the Serpent understand the heavenly Powers, or the Prohibition?

11. But hear what *Moses* says, *The Serpent was more subtle than any Beast of the Field which the Lord God had made*: Here the first Question is, Whence came its Subtlety, that even the Devil would *choose* to speak through its Subtlety, and deceive *Eve*? Herein sticks the Mystery.

12. When God moved himself according to his expressed Word, in the *Verbum Fiat*, according to *both* the inward Worlds, *viz.* according to God's Love and Anger, according to the eternal Nature and Power of the Light, then all the Properties in Evil and

Good \& amassed themselves ; for the *Fiat* was the Center in all those Properties, as well ^{Or were} as in those wherein the divine Power was manifest in *Holiness*. Now according as ^{brought into} each [central] Point was opened, understand, according as the *Lubet* to the Manifest- ^{a Compac-} ation of the grand Mystery of all Beings [was in every *Punctum*,] so the *Fiat*, *viz.* the first Form to Nature, apprehended and brought forth an *Ens* or *Limus* out of the Earth, and so also above the Earth in each magical ^{Star} *Astrum*, according to the Degrees of Severation ; and so in the same *Ens* there was a Spirit according to the same Degree or magical *Astrum*, and the *Fiat* figured and shaped even such a Body or *Corpus* as the same Spirit was.

13. Now seeing that Prince *Lucifer* did sit as an Hierarch in divine Pomp, and would domineer in divine Power in the Fire's Might, above and in all, and contemned God's Love and Humility, and entered with his false Desire into the Essence of the expressed Word in the *Fiat*, as a ^{Or false} Juggler or wicked Impostor, that would also form and make ^{Magician} [according to his proud perverse Will ;] thereupon he *infected* that same Essence, according to the dark World's Property, which came forth also in the *Fiat* into a Compaction, *viz.* into an *Ens*, wherein Evil and Good are mutually linked together. For he (*viz.* the Devil) did, as an apostate rebellious Juggler, desire the greatest *Subtlety* proceeding from the Center of Nature, and would domineer in the *revealed* Magick in the *Fiat*.

14. And out of the like *Ens*, proceeding from this infected *Ens* where Evil and Good were manifested in great Power, the Serpent was created in the *Fiat* : Therefore *Moses* says very right, *It was more subtle than all the Beasts of the Field* ; for the Devil's Will, *viz.* his Desire, which he introduced into that *Ens* whence it was created, was in it ; it had the Devil's *Subtlety* and Will ; and as the Devil was an Angel in the Beginning, and was from a good Essence, and yet introduced himself into an evil one, so likewise the Serpent's *Ens* was good before the Devil's Infection, before its Creation, but in the Devil's Desire it was *brought* into a Property of *Subtlety* and Craft.

15. For the Devil's Desire drew forth the compunctive, *stinging*, thorny, sharp *Subtlety* out of the Center of Nature, and introduced it through the Enkindling of the Fire into the *heavenly* Sal-niter, *viz.* into that Property wherein he sate and was an Angel ; and here that very Craft came forth along in the same *Ens* into a Compaction in the *Fiat*.

16. For the Serpent's *Ens* was as to one Part, *viz.* as to the heavenly, a great Power ; as also there was a great heavenly Power in the Devil ; for he was a Prince of God ; and so he brought his extracted *Subtlety* and *Lies* into a powerful *Ens*, desiring to play his *enchanting* Feats thereby as a peculiar uncontrollable God.

17. This the *learned Searchers* of Nature in like Manner understand, *viz.* that there lies excellent Art, and also Virtue, in the *Ens* of the Serpent ; if the Devil's Poison be taken from it, the greatest *Cure* then lies in it for the *Healing* of all fiery venomous Hurts and Distempers ; yea the best *Antidote* against Poison, and all whatsoever has the Semblance of a fiery Poison ; for therein the *divine* Power lies in a fiery *Hunger*, but hidden in the Curse of the Anger of God.

18. As God dwells hiddenly in the cursed Earth, so likewise it is here ; yet it is given to the wise *Godly* Searcher of the Art, and he need not be *astonished* or afraid of the Curse ; for he shall rule in divine Power in *Faith* over all Creatures. If he was not so much captivated in a bestial and proud Manner in the Serpent's Essence, our Sense and Meaning might be opened to him, and he might here well find the *Arcanum* [or Secret] of the World.

19. This crafty Serpent was now, in external Shew and *Semblance*, an exceeding well-favoured, comely, handsome, neat, fine, brave, pretty Beast, accurately dressed and set forth, according to the Pride of the Devil ; *not* that we are to conceive, that the Devil was a Creator of the Serpent ; but the *Fiat* was *manifest* in it according to

God's great good Power, and also very potently *manifest* according to the Power of his wrathful Anger.

20. This Serpent was a *living* Figure of the Tree of Temptation; like as the tempting Tree was a *dumb* Power [or *lifeless* Resemblance,] so the Serpent was a living Power; and *therefore* the Serpent applied itself to this Tree as to its Likeness, even the Likeness of its Essence; which the Devil saw, and possessed the Serpent in the Part of his *infected* and introduced Poison, and armed its Tongue, and spoke out of its great Subtlety to *Eve*, so that she knew not the horrible Enemy, and very hideous, ugly Guest the Devil.

21. And the Devil *therefore* brought the Serpent to the Tree of Temptation, seeing he saw that *Eve* was taken much with *beholding* the Tree, and fain would eat of its Fruit; that so he might make *Eve*^k monstrous by the Serpent: And the true Eye-mark [to reach the real Understanding of the Serpent's deceiving *Eve*] is *this*:

Or form
strange Imaginations of
Pride in seeing the fair
Serpent.

22. *Eve* now longed after the Fruit of the Tree of the Knowledge of Good and Evil; for *Adam* had introduced this Lust into his *Ens* whence *Eve* was created: But now the Command stood against it, and she feared God, and *would not* do contrary to the Prohibition; therefore the Devil *cunningly* insinuated into the Serpent's *Ens*, *viz.* into the greatest *Subtlety*, and yet craftily puts forth the great Power and Wit in the Serpent's Essence, that *Eve* might see and know how prudent, wise, and *subtle* the Serpent was, and hung there upon the forbidden Tree, and it did *it* no hurt; and she looked upon the Serpent, and set her Mind on musing after it; in manner as a Woman *with Child* amuses herself, and strangely or monstrously forms herself [in her Mind] and brings such a *Figure* upon the Child; so did *Eve* amuse herself upon the Wit and Craft of the Serpent, and also upon its nimble Agility and Art, whereupon she longed *to eat of the Tree*; for the Serpent persuaded her, by the Devil's Voice and Speech, and pretended that it had its Craft and Art from the Tree.

23. *Eve's* Essence was heavenly, but already somewhat poisoned and *infected* by *Adam's* Imagination; now *Eve's* good Desire of the good Essence in her entered into the *Serpent's* great Power and inward Virtue, which it had from the heavenly Essence, *viz.* from the good Part of the *Ens* of the Earth; and the infected Property of *Eve*, which *Adam* had insinuated, and let in by Imagination, entered into the Serpent's *Craft*, *viz.* into the Center of the dark World, into God's Anger; and, on the other Side, the Devil's strong Desire and Imagination entered through the Essence of the Serpent into *Eve's* Essence, both by the Sound and Voice in their *Intercourse* of Speech, and also by the Conjunction of both Desires.

24. And here *Eve's* Desire, and the Devil's Desire, were espoused [or united] in this *Conjunction*; for the Devil's Desire made *Eve's* Lust wholly monstrous, and so egged or forced her on in the Lust, till he *overcame* her, and she gave full Consent thereto in her Desire; she would willingly also eat of the Tree of Understanding and wise *Subtlety*, and desired likewise to be, or be made so wise, prudent, and crafty as the Serpent.

25. For the Devil said the Fruit would not hurt, but the *Eyes* of her sharp Understanding *would be opened*, and *they should be as God*; this *Eve* liked very well, that she should be a Goddess, and wholly consented thereto; and in this full Consent she *fell* from the divine Harmony, from the Resignation in *God*, and from the divine Desire, and entered with her own Desire into the Craft, *Distemper*, and Vanity of the Serpent, and the Devil.

26. Here in this Juncture [or Point of Time] the Devil's Desire took full *Possession* of *Eve's* Will, and introduced it into a serpentine Substance; and even here *Eve* became monstrous in her own Essence, according to the Essence of the Serpent; and here the Devil built up his *Fort*, Rampant, and strong Hold, in the human Essence; and here

¹ is the *Death* of the heavenly Effence, viz. of the heavenly Being : Here the *Holy* ¹ Or was. *Spirit* of God departed from *Eve's* Effence ; thus in this Point [of Time] the heavenly Part of Man, viz. the heavenly *Limus* in the Flesh, disappeared ; and this it is which God said, *In that Day that thou eatest thereof, thou shalt die the Death.*

27. When *Eve* had turned her Will from the Obedience of God, and introduced it into the Serpent's Craft, then the Power of the heavenly *Meekness* and *Humility* in the heavenly *Limus* disappeared ; not that she fully received the dark World's Effence into her Effence, but as God said to her, *Thou shalt die*, that is, die or disappear, ^m in the ^m Or as to. Kingdom of Heaven ; for the Kingdom of Heaven receives no true Death ; only when the Light of the divine Principle *extinguishes*, then that Effence wherein it burned, and from whence it shone, is dumb, and as it were dead, without Feeling and Understanding, as a Nothing ; like as a Candle burning in a dark Place makes the whole Room light, but if it goes out, there is *not* the Print or Impression of it to be seen ; its Power enters into the Nothing, in like Manner as God made all Things of Nothing.

28. Not that we are to understand that Man's heavenly *Ens* became a Nothing ; it remained in Man ; but it was as it were a Nothing to Man in *its* Life ; for it stood hidden in God, and was unapprehensible, without Life, *to Man* : Nothing dies in God ; but the holy *Ens* in the human Life disappeared.

29. And as *Eve* did now reach to the Tree, take the Fruit, and pluck it off, the same she had already done by the earthly *Limus*, and by the Will of the Soul, which desired the Subtlety from the Center of Nature ; which Subtlety [or Discretion] she already perceived in her, in the *Center*, and yet was not manifest in the divine Power, and in the resigned Humility : In this Essay the Devil's Desire reaches along, in her monstrous Image, to the *Fruit* ; and when she took the Fruit into the Mouth, and did eat thereof, that her Body's Effence received in this Effence, the human Effence took the Effence in the Tree.

30. And seeing she did not forthwith *fall down* and die, she thought it would *not* hurt her, for the Anger-source yet rested *still* in her, and she persuaded *Adam*, that he also did eat thereof, seeing he *saw* that it hurt not *Eve*.

31. But now when they *had eaten*, the Wrath of God's Anger awaked in the monstrous Image, viz. the Properties of the dark World, viz. the Devil's introduced Desire, which now had its *Seat* in the monstrous Image in the Serpent's Effence : In this Instant all the Forms of Subtlety and Craftiness *awaked* in the human ⁿ Mystery ; for so ⁿ Or Hidden- long as Man stood resigned in God, in the equal Accord, in the divine Harmony, the ^{ness.} heavenly Part, viz. the *Life* of the heavenly *Limus*, penetrated the earthly *Limus*, and the Properties could not be manifest ; for they were all in equal Measure and Weight, as the Time is in God, and God in the Time.

32. But when Man's own Will began effectually and actually to work, then also the Properties of the universal *magical Astrum* began also to work on him, each [*Astrum* or Star] in its Selfhood ; for the universal magical *Astrum* laid in Man, for he was created on the sixth Day in the sixth Manifestation of the divine Mystery, as a *Limus* of all Beings ; a *Limus*, or external [or extracted] Birth, whence all the Creatures were created ; an *Astrum* of the universal *Astrum* ; for he should rule above Creatures of this World, and be Lord over all Creatures, and yet not be ruled or lorded over by any.

33. For he stood in equal Effence ; but now every *Astrum* of every Effence of all the Creatures depart from their mutual Accord, and each steps into its Selfhood ; whence the Strife, Contrariety, and *Enmity* arose in the Effence, that one Property opposes itself against the other : Thus likewise the outward Spirit of the outward *Astrum* and four Elements presently domineered in them, and Heat and Cold were also manifest in their Body ; moreover the Properties of all evil and good *Beasts* : All which Properties before did lie hidden.

34. Here the Craft and Subtlety of the Serpent was manifest, and the precious Image was corrupted, and became according to the *Limus* of the Earth a *Beast* of all Beasts : Whereupon there are now so many and various Properties in Man ; as one a Fox, Wolf, Bear, Lion, Dog, Bull, Cat, Horse, Cock, Toad, Serpent ; and, in brief, as many Kinds of Creatures as are upon the Earth, so many and *various* Properties likewise there are in the earthly Man ; each of one or other ; all according to the predominant Stars which make such a Property in the *Seed*, in the Time of the Seeding, by reason of their Predominance or [potent Influence,] that *Astrum* which is most predominant in the *Constellation*, that has its Desire in the Seed, and if it be sown, such a Property is hatched in the earthly Part of Man.

35. Not that the whole Man is such a [very brute Beast in outward Shape,] but there is such a *Figure* of the Desire in the earthly Essence ; and the Man must bear *such* a Beast in the Body, which stirs him up and drives him to the bestial Property ; *not* that he has this Form according to the outward [Person,] but *really* in the earthly Essence ; according to the outward [personal Shape] he remains in the first *Formation*.


36. Yet this Beast does somewhat put forth its *Signature* externally in every one ; if one does but observe and well mind the same, he may find it : Hence Christ called the Pharisees a *Generation of Vipers, and the Seed of Serpents* ; also others he called *Wolves, ravening Wolves, Foxes, Dogs*, and the like ; for they were such in the earthly Essence : And He taught us, *that we must be born anew*, and forsake this bestial Property, *and become as Children, or we should not possess the Kingdom of God*.

37. For as the Essence is in the Body, so the Spirit figures and *forms* itself internally, and the poor Soul stands in this Prison, bound, and married to such a Beast, unless that a Man be born anew ; for which Ground [and End] God ordained the *Circumcision* in the Old Testament, and in the New the *Baptism* in the Spirit of Christ.

38. Here we are highly to consider, what Horror, Lamentation, and Misery, Anguish, Fear, and Distress, did arise and *awake* in Man ; and were manifest as a false Life and Will in Man ; of which we have a Type in the *Death* of Christ, when *he destroyed the Death* in our human awakened Property *upon the Cross*, and overcame [it] with the great Love of his heavenly Blood, which he introduced thereinto ; that even then the *Earth, viz. the Limus* of the Earth, whence *Adam's* outward Essence was extracted, *did tremble* and shake at it. Now when the great Love forced into the human Earth, wherein the Anger of God was living and effectually working, in the *Curse*, when it now was to die, and to be changed into another Source, it *trembled* before this great Love-fire ; like as the Love-fire in *Adam* and *Eve* trembled in the awakening of the *Anger* in them, whereby they were astonished, and *creeped behind the Trees in the Garden, and were afraid* ; for the Dread and Horror of God's Anger were awakened in their Essence, and they knew their bestial Properties.

The Twenty-first Chapter.

Of the Impression and Original of the Bestial Man; and of the Beginning and Ground of his Sicknes and Mortality.

1. HEN Adam and Eve were become monstrous, the holy Spirit, proceeding from the Part of the heavenly *Limbus*, departed; for the Part of the heavenly Property disappeared in the Soul, in which [Part] the divine Light *shined*, and in which the divine Power of the holy *Tincture* dwelt.

2. Understand, the *Power* of the Light ^o departed from him into ^o Or with- the Center, in like manner as a shining Light which flames forth ^{drew}. from a Candle extinguishes, and the *Fire-source* only of the Light remains; so likewise the magical *Fire-source* only of the *Soul's* Property remained, *viz.* the Center of the eternal Nature, *viz.* the *Fire-world* and the *Darkness*.

3. And on the outward Part of the Soul the Air-spirit with its *Astrum* remained, wherein the Light of the *outward* Nature shined, which now the *Fire-soul* must make use of; for the *Fiat* was enraged in the Wrath of God, *viz.* in the fiery Property of the Soul, and also of the Body, and in a fiery *Hunger*, in the awakened Flagrat of God's Anger, had entered into, and taken Possession of the *Essence* in Soul and Body, and with hard *Attraction* impressed itself in the *Essence* of the ^r Substance, in the ^q *Limbus* of ^p Or Matter; the Body, whereupon the *Flesh* became gross, hard, thick, and corruptible. ^r outward *Es-*
^q *Or Limus.* ^{sence}

4. For in the Flagrat of the Wrath all the Properties of each *Astrum*, according to the Property of all the Creatures, awaked in the *Essence*, whence the Enmity, Antipathy, and *Contrariety*, arose in the *Essence* of the Body and Soul, so that one Property is against another, one Taste ^r against another; for all departed out of the *Temperament*, ^r Or loath- and Pain, tormenting Malady, and Sicknes ^s happened unto them. ^s Or arose in

5. For if an *opposite* *Essence* enters into another, it makes an Enmity, and an hateful overpowering, and destroying each other; one Property annoys, weakens, and destroys another, whence the Death and *Dissolution* of the Body are risen.

6. For whatsoever stands not in the Temperature cannot *subsist eternally*; but whatsoever stands in the Temperature, that has no Destroyer; for all Properties [there] mutually love one another; and in the Love is the Growth, and *Preservation* of the Life.

7. And we are here fundamentally to understand, how the gross Properties, in the Wrath of the *Fiat* in the *Essence* of the Body, have obscured and wholly shut up the heavenly *Essentiality* in the Sulphur, so that the heavenly Man was no longer *known*; as Lead holds the Gold's Spirit blended in itself, that it is not known [or discerned.]

8. For the *Desire*, *viz.* the first Form of Nature, which is the *Fiat*, has swallowed ^r Or with- in the Grossness, the heavenly Part both in Man and Metals; like as all the sovereign ^r Or with- Power of [or from] the *holy World's* *Essence*, which is in all Herbs, and all other Fruits, lies shut up in the Wrath and Curse of God, in the dark World's Property in the Earth, and springs forth by the Strength of the *Sun*; and the Light of the outward Nature, in the *Essence*, through the Curse and Wrath: Which Budding or Pullutation gives a sovereign Power, and *healing* Virtue for the malignant *Essence* in the living Bodies, whence the *Physician* is risen, who seeks and learns to know the Virtue [and Temperature thereof,] that he may resist and remedy the opposite *Essence* in the Body; which notwithstanding is only a lukewarm and faint *Sparkle* thereof, if he be not able and skil-

ful first to separate the gross raw Wildness (which is from the dark World's Property) from his *Cure*.

9. For if the captivated Essence of the heavenly World's Property may be *redeemed* from the Curse and Wrath of Nature, then it stands in the Temperature; and if it then so comes into a living Body, it awakens also the shut-up [or imprisoned] Life of the heavenly World's-*Ess*, if that likewise be in the Body, and expels the Wrath, whereby the *Sickness* is destroyed, and the Essence enters into the Temperature.

10. That this is certainly thus, we may see by *Adam* and *Eve*, when the Wrath awakened in their Essence, and the *Fiat* impressed the bestial Properties, and formed (them) in the Essence; when the Soul, *viz.* the Image of God, *experimentally* knew this, it was ashamed of the bestial Deformity, and of its being in a bestial Vessel, *viz.* in another Principle.

11. For the outward Part of the Soul, *viz.* the Air with its *Astrum*, arose, and obtained the upperhand; as we may plainly see, that amongst the greatest Part of Men, the *outward* Part of the Soul bears the Sway and Dominion over the whole Body, in that the bestial Man only seeks and labours after the Pleasure of this World, *viz.* after external Honours, Authority, and *Beauty*, and also how to pamper, fill, and gluttonize the Beast, and so to *vapour* and proudly prank with the Beast as with a God; and yet it is only a corruptible evil Beast, in which the real true Man lies shut up *without Life*.

12. Also this gross Beast *shall not possess the Kingdom of God*; and it also *profits not at all*, ^u but the *hidden Man*, which lies shut up in this Beast, as the Gold in the gross Ore; which [hidden inward] Man the gross Beast scarce regards or pays any Respect to, except only that it sometimes a little plays the *Hypocrite* with it, and comforts it with *devout* Words, but exalts itself in its Place as a proud Peacock, and bravely trims, adorns, and fattens his *Beast*, that the Devil may have an Horse to ride upon, and thereby mock God: And he rides thereupon in the *Vanity* [of this World] in the Kingdom of God's Anger, as upon a false *Whore*, which desires to live in its own selful Might and *Wit*.

13. For such a [Beast] the Serpent's Craft did awaken and stir up in *Eve*, in her awakened *bestial* monstrous Property, that now every Man almost carries a *Beast* in the Body, which plagues, molests, and burthens the poor captive *Soul*, whereby it makes itself also monstrous, and amuses itself on the Beast, and brings itself into a bestial *Figure*; which, so long as it has this Image and Figure in it, *cannot see, or feel the Kingdom of God*: It must be again transmuted into an Angel's Form, or else there is no Remedy for it; therefore says Christ, *Unless ye be born anew, you shall not see the Kingdom of God*.

14. The inclosed Body of the heavenly Part *must be born anew in the Water of the Heaven*, *viz.* in the pure Elements-water, in the *Matrix* of the Water, and in the *Spirit of Christ*, out of the heavenly Essence, that the Soul's holy Part of the angelical World may be revived and quickened, and live and work in its disappeared, and again new-born Body, in the divine heavenly Essence, and therein receive its Food from the *divine Power* of the second Principle. Otherwise the heavenly Image which God created in *Adam* is *not* capable of the Kingdom of God; and without the same also it *cannot* possess it: No glittering Shews of devout Hypocrisy, Flattery, [seeming Holiness, or soothing the Mind with an *outward* Application of Christ's Merits,] or tickling Consolations, avail any thing; it must be *born* [anew,] or be quite forlorn; for the Pearl-tree is withered in *Adam* and *Eve*, it must re-obtain divine Essence, and *die* to the *Beast*, or else it cannot spring forth, and bear Fruit for the *Soul* to eat.

15. Now when *Adam* and *Eve* were awakened in the bestial Property, the *Beast* stood then *naked* and bare; for before the Heaven's Image did wholly penetrate the outward Man,

man, and *cloathed* it with Divine Power; for the Beast was *not* before manifest: This Property laid hidden in the Temperature, as likewise it is so, *without* the Creature; but now when the Image of the heavenly Essence disappeared, then the Beast, *viz.* the bestial Property, was manifest; so that now the poor Soul, which was from the first Principle, stood forth encompassed with this Beast wholly *naked* and bare.

16. But if the Beast *had been* manifest in the Beginning of Man, then it had also brought its Cloathing along with it from its Essence, as *other* Beasts did; but the Man was not created to the bestial Life; and though *God knew* that it would so come to pass, for which *Reason* he created so many Kinds and Sorts of Beasts for his *Food* and *Raiment*, yet he created Man in and to the true *Image* of God out of the heavenly Essence; so that if this Image *fell*, he *might* again bring it, through a new Motion and *Regeneration*, into its first State, as it *is* brought to pass in Christ.

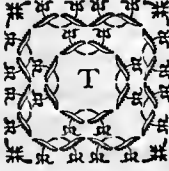
17. The Scope and Eye-Mark of our Writing is, to *search out* the Image of God, how it was created, and how it is corrupted, and how it shall come again into its first Estate; thereby to *understand* aright the New-Birth out of Christ, and to know the Inward and Outward Man, even what the *mortal* and *immortal* [Man] is, and how he is become mortal; and what he is to *do*, that he may come again into his first State.



The Twenty-Second Chapter.

Of the Original of Actual Sin, and of the ^xAwakening of God's Anger in the human Property.

^x Enkindling, stirring up, or Provocation.

1.  THE Scripture says, ^y God has made all Things by his Word, and without the ^y John 1. same, nothing was made which is made. Out of his expressed Word (which was essential in the *Verbum Fiat*) all Things came forth into Formations; first into an *Ens*, or *Desire* of a Property, and out of the same Propriety into a Compaction of Sulphur, Mercury and Salt, as into a formed Nature; and out of the same *Ens* in the formed Nature the Word becomes a creatureal Life; and brings itself forth out of the Compaction of Sulphur, Mercury, and Salt ^z, out of the *Body*; that is, it manifests itself in a plain *visible Being*; to which End ^z Or into a Body. God has created Nature and Creature.

2. Thus each Creature has a Center to its re-expressing, or breathing forth of the formed Words *in itself*, both the eternal and temporal Creatures, the irrational, as well as Man: For the first *Ens* was spoken forth out of *God's Breath* through the Wisdom out of the Center to the Fire and Light, and taken into the *Fiat* and brought into a Compaction.

3. This same *Ens* is out of the ^a *Eternity*; but the Compaction of the four Elements are ^a Or eternal out of *Time*: Thus an eternal [Ens] lies hidden in every Thing in the Time, in all Things with Life or without Life, in Elements and Creatures, in Vegetative and Unvegetative: The first *Ens* is in every Thing, whence the Form of Compaction, (which is risen from the Time) was *spoken forth* out of the spiritual World's Being, as an eternal *Ens* out of the Eternal-Speaking Word, through the Wisdom into a Time, *viz.* into a formed Essence according to the *Spiritual Ens*; which *Ens* cannot be destroyed by any Element or Thing whatsoever.

4. And though the elemental Compaction, *viz.* the Body (which the *Ens* has attracted to itself, that is, breathed it forth from itself, as an external Degree) *vanishes* and comes to nothing, for it has a temporal Beginning, yet the first *Ens* cannot perish: As we also see, that all Things enter again into their Mother from whence they are risen and come forth, *viz.* into the *four Elements*.

5. Now in this Consideration we find the true Ground of *Sin's* Original, seeing that the living, powerful, understanding, *Speaking Word* was breathed forth out of all the three Principles into the *Ens* of Man's Image, for his ^b Understanding, that he should and could rule the Properties of the Compaction of Sulphur, Mercury, and Salt; but he has now introduced this *Understanding*, *viz.* the speaking powerful Word, into the Compaction of Time, *viz.* into the earthly *Limus*; where also the *Fiat* of Time is awakened in the Body, and has taken the Understanding, *viz.* the *inspired*^c Breath captive in itself, and placed itself Master over the Understanding.

^s Intellectual Faculty.

^c Sound or Harmony.

^d With great Lamentation.

6. So that we now see by woful^d *Experience*, how it is now with us; that when we would speak (though the understanding Word does [idea or] conceive itself in the inward *Ens*, and desires to manifest the Truth) yet the awakened Vanity in the earthly *Limus* of the Body does soon forthwith catch it, and [cunningly blends] and works it forth into its own Property [or serpentine Subtlety,] so that the *Word* of human *Understanding* breathes forth *Lies*, Iniquity, Malice, Falsehood, and such cunning *Vanity*, and Foppery, in which Voice the Devil's Desire mixes itself, and makes it to a *Substance* of *Sin*, which the Kingdom of God's *Anger* receives.

7. For in what Property every Word forms and manifests itself in *Man's Speech*, when he speaks it forth, let it be either in God's Love, *viz.* in the holy *Ens*, or in the *Ens* of God's Anger, of the same it is again received when it is *spoken*; the false Word proceeding from the false *Ens* being infected by the Devil, and sealed to Destruction, is also taken into the Mystery of the *Wrath*, *viz.* into the Property of the *dark World*: Every Thing enters with its *Ens* into that from whence it takes its Original.

8. Seeing then the *Speaking Word* is a divine Manifestation, wherewith the Eternal Word of God has manifested itself, and that this same *Speaking Word* is *inspired* into Man, we are therefore here to consider what Man does manifest with this *Speaking Word*. Understand it thus: If the human *Libet* and Desire (which is the *Fiat* or the creating of the human Word) conceives the Form of the Word in the holy *Ens*, *viz.* in the heavenly Part of the Humanity, then the Word ^e sounds from an holy Power, and the Mouth speaks *Truth*.

^e Or speaks.

9. But if it be from the Vanity, from the Serpent's Craft, which *Eve* imprinted into herself, and thereby awakened its *Subtlety*, then the Word sounds from the *Ens* of the dark World; that is, it proceeds from the Center to the Fire-word; and thereinto also it enters (in its ^f *End*) when it goes forth out of the Form, *viz.* out of the Mouth; and wheresoever it goes, it ^g brings forth Fruit.

^f *Ens*.

^g Works.

^h *Text*, into the Mansion House of his Tone, or hearing Faculty.

ⁱ *Text*, Thorns.

10. If it enters into another Man's ^h *Hearing*, in whom the Hunger of Craft and Vanity stands in open Desire, it is soon received as into a fruitful *Soil*, and takes deep spreading Root, and brings forth such evil Fruit; whence also such *sharp Words* and stinging ⁱ *Taunts* of the Devil are hatched in the diabolical Essence.

11. But if it proceeds forth empty and bare only into the false Imagination, then it ascends into the Will of the *Mind*, and conceives itself in the Mind into a Substance, for a *Seat* of the Devil's Desire, even for his murdering Fort which he has in Man.

12. But if the false Word be uttered against a holy Man, in reviling and reproaching him, and the holy Man will not let it *take Place* in him, and not stir or move himself in the evil Part of his Property with the *like* evil Word, then the *Wrath* of God receives it from without the Man, and is thereby mightily enkindled; and not only the inward

Ens of God's Anger, according to the spiritual dark World's Property, is thereby enraged, but also the outward *Ens* of the Wrath in *Turba magna* is inflamed, and hangs over the wicked Man's Head, and does even encompass him, and he is therewith taken, and possess'd as if he sat in the hellish [Flames of] Fire.

13. Of which Christ said, *that when the Wicked did curse us, we should bless him*; that is, echo forth the Word of Love against his fiery Word, and not suffer his malicious Word to enter into us to take Root, and then it goes back again, and apprehends the wicked Reviler himself, for as the Apostle said, *We heap fiery Coals upon his Head*.

14. For every Word of Man proceeds from an eternal *Ens*; either from the *Ens* of God's Love, or from the *Ens* of God's Anger; and if now it be brought forth out of the *Ens*, viz. out of its own Place, or Mother, it will have again a Place of its Rest, wherein it may work.

15. Now if it cannot take rest and work in its Likeness, without the wicked Man, who has awakened and brought it forth out of its *Ens*, and introduced it into a Sound, or ^{*}wordy Substance, then it catches or surrounds its Expresser [or Author] who has ^{* Vocal.} brought it into a Substance, and enters again with its Root into its Mother whence it arose; that is, with the enkindled Spirit, and with the Substance of its contrived Matters it lays hold of and apprehends the ¹Inventor's Body; viz. the outward Essence of the out- ¹Or Express- ward Sulphur. ^{for's, Speak- er's.}

16. For every Word when it is expressed is outwardly made and formed; for in the expressing, or pronouncing thereof, the outward Spirit, viz. the outward Part of the Soul, receives it to its own Substance; and afterwards being enkindled in the Wrath, and infected by the Devil in its coming forth, in its witty glancing Subtlety of the Serpent, it enters again into the Soul and Body of the monstrous Image, and works according to its Property enkindled and infected by the Devil, and continually brings forth such evil Fruits and Words; as we plainly see, that out of many a wicked Mouth nothing but Vanity proceeds.

17. Moreover we have a very great and weighty Point here to consider of, concerning the Serpent's Craft, that if the Devil has infected the Word (when it is born in the Heart and formed in its *Ens*, and has taken Possession of the Will, and made it substantial) this Serpent's Craft then holds and entertains the same in the Devil's murdering Fort, as a fine adorned pleasant ^mBrat, as the Serpent lying on the Tree spoke in a very ^mpleasing and taking Manner with Eve, till it could by its friendly Intercourse catch her ^mText, Kill- in the Desire; so likewise the false, crafty, conceived Serpent's Word, which proceeds ^{ting.} from the false Heart, holds forth itself as a very lovely eloquent persuasive Syren, and calls itself *holly*, till it can discover Man's Desire set open for it; there it lays open its very Heart, and enters into the Desire [of him,] and makes itself a Place to work, and re-procreate [its like.]

18. From hence now come the false close Backbiters, Tale-bearers, Perverters, and wrong Interpreters of other Men's Sayings; secret Liars, who are very fair before, and behind are a Serpent; Revilers and foul-mouthed Slanderers, who take away a Man's good Name from him; and in this false, smooth, and well-coloured, and adorned Serpent's Property, the Devil has his Counsel Chamber, his School, where he learns the Children of Eve his Art, viz. juggling Delusions, Foppery, Pride, Covetousness, Envy, Anger, and all Vices and Abominations proceeding from the Abyss of the dark World's Property.

19. Thus the Devil rules Man in Body and Soul by the crafty Essence of the Serpent, and works Abomination with Abomination, Iniquity with Iniquity, Sin with Sin. And this is even the first Original of Actual Sin, that Eve and Adam introduced the Serpent's crafty Essence, which the Devil had infected, into their [Will and] Desire, and so made

themselves forthwith monstrous in the Serpent, whereupon the *dark World's* Essence awakened in them, that so soon as this was brought to pass, the Will imagined into this monstrous Property, and formed itself into a substantial *Word*.

20. Even thus the Word was now also manifest in Man in the Property of God's Anger, *viz.* in the dark World's *Ens*; and thus Man does *now* speak Lies and Truth; for there is a *twofold Ens* in him, *viz.* one from the dark World awakened and stirred up by the Desire of the Serpent and Devil; and one from the heavenly *Limus* which is *now* stirring in Man, wherein the Free-will takes the Word; that is, whence it generates a Fruit out of the divine expressed and formed Word, which is again received of the *Likeness*, either in Heaven or Hell, that is, in the Darkness or Light.

21. For the two Worlds are in each other as one; the *wicked* forms and makes [for] God a *good* Word in his Wrath unto Death, *viz.* to the Sting of Death and Hell; and the *holy* Man forms and makes [to] God, out of his good *Ens*, a *good* Word unto the holy *Life* and Operation, as the Scripture speaks very clearly: *The Holy is to God a sweet Savour unto Life, and the Wicked a sweet Savour unto Death, viz.* to the dark World.

22. Now every Man is a Creator [or Framer] of his *Words, Powers, and Doings*; that which he makes and frames out of his Free-will, the same is received as a Work of the manifested Word into each Property's Likeness.

23. For *God's Word* is *also manifest* in the dark World; but only according to its Property, as the Scripture says, *Such as the People is, such a God they also have*: God's Word is manifest in all Things, in each Thing according to its *Ens*, whence the Free-will proceeds; the *Free-will* is the Creator or Maker, whereby the Creature makes,

* Or revealed. [forms and works,] in the " manifested Word.

24. There is no Herb, or Thing whatsoever, that can be named, wherein there lies not an *Ens* from the *manifested Word* of God, an *Ens* both according to God's Love and Anger, according to the dark and light World: For this visible World was breathed forth out of this same *Word*; now each *Ens* of the forth-breathed Word has a *free* Will again to breathe forth out of its *Ens* a ° Likeness according to itself.

° Its own Likeness.

25. But this is now the *greatest Evil*, that the *Ens* in its Center is departed out of the Likeness [and Harmony] of the Property into an Elevation, *viz.* out of one only *Ens* into many Properties; of which the Devil, being an *Hierarch* of the Place of this World, and also the Curse of God upon the Earth, is a Cause; which *Curse* Man stirred up and awakened.

° Text, or is borne, carried in, &c.

° Or create.

26. For now an *evil Ens*, which is from the awakened Property, ° infuses itself into a *good Vessel*, and corrupts the Vessel, whence the Free Will *should* ° draw from a good Property: But the Evil mixes itself into the Good; and *both* come forth again in the formed Word into a Substance; as an *evil* Man oftentimes stirs up an evil Word and Work in a good Man, which he never before conceived [or purposed] in his Will.

° Forms, creates, or draws forth.

27. For the Anger is become stirring [or quick] in the human *Ens*, and adheres to the good *Ens*, and the Will of the Fire-Soul is free, it ° conceives as *soon* in the *Ens* of Anger, as in the *Ens* of Love; nay, in many a one the *Love-Ens* is wholly impotent, and as it were dead or extinct: He works only from the Craftiness of the Serpent's Fruit to God's *Anger*, and though his Mouth flatters in the Serpent's Craft, and makes a devout Shew of the *holy Word*, and sets forth itself as an Angel, yet it is only the *Ens* and Form of the crafty Serpent, in the Light of the earthly Nature, and the Man *deceives* himself.

28. Therefore Christ says, *Unless you be converted and become as Children, you cannot see the Kingdom of God*: The Free-will must wholly go out from the *Ens* of the Serpent, and enter again, in the Spirit of Christ, into its heavenly *Ens*, which disappeared in *Adam*, and again awaken and stir up this *Ens* in the Hunger of its Desire, that it also

may be again and born to a living *Ens*, in the new regenerated *Word* in the Humanity of Christ, which did arise, and powerfully quicken itself, in the great Love-property, in the Man's Property, in the *Person* of Christ; where also the Free-will becomes a new innocent Child, and neither wills nor lets in the Serpent's Craft, otherwise the Free-will cannot form and manifest God's holy Word in itself; the Free-will must draw only out of the good *Ens*, if it will work and *live* in the holy Word.

29. Now understand right our Writing concerning the Serpent's Craft, and its adorned Art and false Virtue; (I say) understand our very profound and high Meaning, opened out of the *Council of God*, thus: The Serpent's *Ens* and Original was a Virgin of heavenly Pomp, a Queen of Heaven, and Princess of the Beings of God, apprehended and formed in the *Fiat* of the divine Desire, through the Fire in the Light; in like manner as the Hierarch *Lucifer* was so, and Prince *Lucifer* sate in heavenly Pomp in the Serpent's *Ens*, who had infected the *Ens* out of which the Serpent was created, and therein awakened the dark World's Property, *viz.* the Center of the eternal Nature, whence Evil and Good take their *Original*: But when the Good did in the Fire sever itself into the Light, and the Evil into the Darkness, the Serpent's *Ens*, which was good, was then infected, filled, and possessed with the Darkness; and from hence comes its *Craft*.

30. For even such a Craft the Devil desired, which also took him in the *eternal Speaking Word*, in such a Property, and confirmed him therein to Eternity; for it is also a *Wonder* in God, how an Evil could come to be out of a Good, that the Good might be known and manifest, and the Creature might learn to *fear before God*, and hold ^{Willingly} *still* ^{submit to.} to the Spirit of God; that he only might act and work in the eternal Speaking Word, and make and do what he pleases with and by the Creature.

31. And to *this End* *Lucifer* was swallowed up in the Wrath, seeing his Free-will went forth from the Resignation and departed from God's Spirit into the *Center*, to be its own self-full Maker and Creator; so that the Angels now have an ^{Warning:} *Example* in this revolted ^{Text, Looking-Glass.} fallen Prince and Puiſſant *Hierarch*; for the Kingdom of God, which is [peculiarly and properly] called God's Kingdom, stands in the deepest Humility and Love, and not at all in the Wrathful Fire's-might, but in the Light's Ardent-might, *viz. in Power*.

32. But the Devil's Kingdom, after which he longed and laboured, stood in the *Wrathful Fire's-might*; but the same was ^u *essentially* taken from him in his Place, and he was spewed out into the eternal Hunger of the Darkness. ^{In the Being, Essence, or Substance.}

33. And that he had infected and possessed the *Ens* of the Serpent which was so crafty, may be seen in its Body, which is only a dry hungry Skin, and fills itself with Poison in the *Tail*, in which Property the great Craft arises; and *therefore* the Serpent carries the Poison in the Tail, which may soon be pulled off, in that the same in the Beginning was introduced into its Virgin-like *Ens*.

34. For the Serpent is therefore called a Virgin, according to the Right of Eternity, because it has *both* Tinctures, which is in *no* Kind of earthly Creatures besides; but it is now in the Curse of God; yet if the *Artist* knew what its Pearl was, he would rejoice at it: But by Reason of the World's false Desire, which seeks only the *false Magick*, it remains hidden; also [it is not manifest] that the Wicked may bear his *Rebuke*.

35. For the Pearl of the whole World is *trod*den under Foot; and there is nothing more common than the same, yet it is hidden; so that the holy *Ens* might not be introduced into an *ungodly one*, which is not worthy of it, and so God's Power and Word in the Virgin-like Essence be thereby brought into a Serpentine [*Ens*,] as it is to be understood in the Serpent: *Enough* for our School-fellows.

36. Thus we fundamentally understand the Original of *Sin's* Birth; how Sin was born, and opened in the *human Word*; and how God is provoked to Anger in his expressed

Word by the human Re-expressing: For Man bears the Word which created Heaven and Earth in his *Ens*, for the same Word is brought to Substance.

37. Now God has inspired into Man's *Ens*, viz. into the formed compacted Word, *the living Soul*, viz. the Original out of all the three Principles, as a Spirit of the formed Word; this Understanding has now Power and Might to re-conceive, and to generate again a formal *Voice* in the *Ens*, viz. in the formed compacted Word.

* Or Under-
standing.

38. But seeing the Serpent's Craft, viz. the Devil's introduced Desire, became manifest in the *Ens* of *Adam* and *Eve*, viz. in their compacted and formed Word; thereupon the Free-will does now draw forth from this Serpent's Essence mere *Adder's* Poison and Death, and forms its Word therein, unless the holy *Ens* or *Seed of the Woman* be again awakened in the new-born Love of God in Christ: Then the Free-will may conceive in this same holy *Ens*, and bruise the Head of the Serpent's and Devil's *Ens* in the Anger of God; that is, reject and abhor the evil Will, which desires to *idea* and imprint itself from the Serpent's *Ens* in the Formation of the Words, and bruise it in the Will of the *Thoughts* with the *Ens* of the Woman, viz. of Christ, and esteem it as the Devil's Mire and Dirt, which in the Children of God is a continual Combat and Strife between the *Ens* of the Serpent in the Flesh, and between the regenerate *Ens* of the heavenly Part.

39. Also know this: Every Thought which is formed in the *Will*, so that a Man contents unto Lies, or any Thing else which is false, or if his Will has *conceived* [and contrived] any Thing that is unjust, and he brings that Contrivance into the Desire, that he would very willingly do it, or express it in the *false Evil* formed Word, if he could or knew how, and yet must let it alone either for Fear or Shame, this is all *Sin*; for the Will formed itself in the Serpent's *Ens*.

* Or forms it-
self.

40. But understand it well; if a good Will * conceives in a good *Ens*, and yet the *evil* Desire adheres to it, and wills to poison the Good; if then the Good-conceived Will overcomes the Evil and casts it out, that the Evil cannot also be formed or received into the Compaction or Substance, it is *no Sin*; and though the evil Desire which adheres to the good be *Sin*, yet if the good Will does not close with it, and bring it into *Substance*, but rejects it out of the good Will as an Evil, then the sinful Desire cannot come into *Essence*, and the good Will has not hereby wrought any Evil, if it has not consented to the Craft of the Serpent.

41. Every *Sin* is born of the strange *Ens*; if the Free-will departs from the *Ens* wherein God has created it, then the Sin which is conceived in the Will in false Desire, and brought to Essence in the *Ens* of the Will, so that Man *would* feign do *wickedly* or *unjustly* if he could but bring his Intent to pass, is also great in the Sight of God; but if it proceeds so far, as to hurt and injure any one, by Word or Deed, then the Sin is *double*; for it is formed in its own *Ens*, and forms itself also in that whereinto it introduces the false Word, so far as the false Word in its Speaking finds a *Place* of Rest to Work [and bring forth its evil Fruit.]

* Carved-
work of
Fancy.

42. And therefore the *holy Word* shall judge the false; as also at the End of this Time the holy Word shall cast out from itself all *false* idol *Opinions*, and all whatsoever has been formed in the Serpent's *Ens*, and give them to the dark World.

43. All those that take or conceive the Word in them, in their diabolical and serpentine *Ens*, and use it against God's Children, in whom the holy *Ens* is manifest, and stir up also an *Offence* [or Occasion of stumbling] in the Children of God, that the Free-will in *them* conceives itself also in the Serpent's *Ens*, viz. in Anger and Aversion, where always the holy *Ens* does likewise form itself, and the Spirit of Zeal arises, these false Authors, Beginners, and Causers, do all *sin against the Holy Ghost*.

44. For they do extremely despight and defy him, that *he* must even proceed forth,

through the Anger of the Children of God, whereby he is stirred up, and oftentimes shews himself in the *Turba* of the Children of God, and falls upon the Neck of the Wicked, as may be seen by *Elias* and *Moses*, and also by *Elisha*, who cursed the Boys, *that the Bears came out and tore them to Pieces*; for thus the Sword of God comes forth, through the Mouth of the *Saints*: If the holy Spirit be extremely displeas'd, and set into a fiery Zeal, then he awakens *Turba magna*, which draws the Sword against a wicked People, and devours them.

45. Thus understand in its full Scope and Meaning: Man has God's Word *in him*, which created him; understand, the Word has imprinted and formed itself with the Creating, both in its *Holiness*, and also in the *Anger*; and that also ^z in the outward ^z Or out of World, for the *Limus* of the Earth, or the Earth itself, was amass'd and compacted through the Word; so that the formed *Word*, which took its Beginning in the divine Desire, *viz.* in the *Fiat*, is an Exhalation breathed forth from the Spirit of God out of Love and Anger, therefore it is Evil and Good; but the Evil was *hidden*, and as it were wholly swallowed up in the Light, as the Night in the Day.

46. But the sinful Desire in *Lucifer* and *Adam* has awakened the Anger, so that it is become *essentially* manifest: Now the Gates of the formed Word, both in Love and Anger, *stand open* in the Earth, and also in the *Limus* of the Earth, *viz.* in Man, and also in the Free-will of Man; whatsoever he now forms and amasses in his *Free-will*, that he has made, be it either Evil or Good.

47. But now the Evil shall in the Judgment of God be separated from the Good; and in what Part [either of the Evil or Good] the human *Understanding*, *viz.* the Soul, shall be found, thereinto it must enter, with all whatsoever it has done, as into its own formed Habitation; and therefore Christ says, *Their Works shall follow them, and be purged* (or *Note.* proved) *by the Fire*; also at the End, when the Books of the Essence shall be opened, *they shall be judged according to their Works*; for the Work, be it Evil or Good, embraces the Soul, unless it wholly departs from the [Evil,] and destroys it again, by Reconciliation of his *offended* and wronged Brother, and drown the Substance in the Blood and Death of Christ; else there is no Remedy.

48. Therefore a Man must well consider what he will speak, for he speaks from the formed *Ens* of God's Manifestation, and well *betink* and ponder with himself, before he intends [or conceives in the Will] to do any Thing, and by no means *consent* to any false Backbitings, or approve by a *Yea*, neither privately, nor openly.

49. For all forged Tales and sharp Taunts proceed from the Serpent's *Ens*; all Cursings, and Swearings, and stinging Girds, proceed from the Serpent's *Ens*; yea though they be but in ^a *Jest*, yet the Serpent's *Ens* has stuck itself with them to the ^a Schimpf: Good, and compacted them with the Word: Therefore Christ says, *Swear not at all; let your Speech be yea, yea; nay, nay; for whatsoever is more then these cometh of Evil*; that is, *Note.* it is born of the Serpent's *Ens*.

50. All Cursers and Swearers have introduced their Free-will, *viz.* the poor Soul, into the Vanity of the Serpent's *Ens*, and form their Curses and Oaths, with all their ^b *lewd wanton Talk*, which is wrought in the Serpent's *Ens*, and sow into God's Anger: ^b Uppigen: And on the contrary, all God's Children, who are in right Earnest, form their Words in the Holy *Ens*, especially the *Prayer*, when the Free-will of the Soul amasses, or conceives itself in the holy *Ens* (which is opened by Christ's Humanity) then it *forms* the true essential Word of God in itself, so as it comes to *Substance*.

51. Therefore Saint *Paul* says; *The Spirit of God, does mightily intercede for us in the Sight of God, as it pleases him*; for the Spirit of God is formed in the Desire of the holy Word; he is taken or apprehended, and this taking or receiving is that which Christ said, *He would give us his Fleſh for Food, and his Blood for Drink.*

52. The Soul's Will takes Christ's *Ens*, and in Christ's *Ens* the Word of Christ became Man, which the Soul's Desire or *Fiat* receives or impresses into its holy *Ens* disappeared in *Adam*; and here *Adam* arises in Christ, and becomes Christ [the second *Adam* or the anointed One] according to the heavenly *Ens* and divine Word; and from this *Ens* of Christ proceeds forth divine Knowledge, out of *the Word of God*.

53. Thus the Children of God are *the Temple of the Holy Ghost which dwells in them*, and so they speak God's Word; and without this there is no true knowing or willing, but mere Fable, and Babel, a Confusion of the crafty Serpent.

54. Therefore Christ called the Pharisees *a Seed of Serpents, and a Generation of Vipers*, and though they were the High Priests, yet he knew them to be so in their Essence, for they had formed their Will in the Serpent's *Ens*; they carried the Words of *Moses* in their Mouth, and therein they mixed the Serpent's *Ens*; as many still do to this Day: Where the incarnate Devil carries *God's Word* upon his Tongue, and yet only hides the Serpent's *Ens* thereby, and introduces the diabolical *Ens* into the *literal Word*, whence *Babel* the Mother of all spiritual Whoredom is born, a mere verbal Contention, a Wrangling about Words, where the *Ens* of the Devil and the Serpent opposes the divine *Ens* in the formed Divine Word.

55. But so it must be, that the formed and conceived Word in God's Children may be *stirred up*, whetted and exercised, and the Truth come forth to Light: Dear Brethren, this is the *Inheritance* which we have received from *Adam* and *Eve*; and that is the Cause that the Body must die and wholly putrefy, and enter again into its first *Ens*; for the Serpent's *Ens* must be wholly done away, *it cannot inherit the Kingdom of God*.

56. The first *Ens* in the *Limus* of the Earth, which was coagulated in the *Verbum Fiat*, must be wholly renewed in the Spirit of Christ, if it will possess the Kingdom of God; but if it remains captivated in the Serpent's *Ens*, it shall not be any more manifest, understand the holy *Ens* which disappeared in *Adam*, and was captivated in the Serpent's *Ens*, whereby Death came into the Flesh.

57. Therefore a Man must *consider* what he speaks, thinks, and does, lest he conceive his Thoughts in the Serpent's *Ens*, and form a Will in the Mind, in the *Ens* of the Serpent; for else the Devil sets himself therein, and hatches a Basilisk, *viz.* an hellish Form in the Word.

58. For all Wrath which is conceived in Man for Revenge primarily arises in its *Center* out of the Nature and Property of the dark World, *viz.* in God's Anger, and forms itself further in the Serpent's *Ens* to *Substance*; let it be what Zeal it will, if it brings itself into Wrath to its *own Revenge*, it is formed in the *Ens* of the Serpent, and is diabolical.

59. And though he was a Prophet and an Apostle, and yet would bring himself in the Wrath to his *own Revenge*, then this Substance is formed from the Anger of God in the Serpent's *Ens*, and goes into the Wrath of God; and the *Anger* of God is therein zealous, which does often so stir up and form itself in the *holy Children* of God, that they^c must, against their purposed Will, bring down the *Turba* upon the House of the Wicked, also upon his Body and Soul, as may be seen by *Moses* upon *Koran*, *Dathan*, and *Abiram*, whom the Earth swallowed up; so also by *Elijah* in the Fire concerning the two Captains over fifty, whom the Fire devoured; also by *Elisha*, and many other Prophets.

60. And there are many remarkable Examples to be found relating to this in the holy Histories, how oftentimes the Children of God have been *forced* to carry the Sword of the *Turba* in them: A great Example whereof we see in *Samson*; and also in *Joshua* with his Wars; and likewise in *Abraham*; how the Zeal of God enkindled itself in them, that they, in their Spirit of Zeal, have often awakened the *Turba magna* in the Anger of God,

God, and raised great Rebukes, Judgments, and Plagues, upon all Countries; as *Moses* in *Egypt* did with the Plagues upon the *Egyptians*.

61. But we must here distinguish. If the Zeal of *God* should awaken itself in an holy Man without his purposed Will, and give him the Sword of *God's* Anger, such a one differs much from those who in their *own Thoughts* contrive and plot in the Wrath, and introduce the conceived or purposed Will into the Serpent's *Ens*, and make it a Substance; for that is *Sin*, yea though the ^d most holy Man should do it.

^d The greatest Saint.

62. Therefore *Christ* so emphatically and punctually teaches us, in the New Birth, *Love, Humility, and Meekness*; and he would that a Christian should not at all revenge, also not be angry, for he says, that *whosoever is angry with his Brother, is guilty of the*

Judgment; for the Anger is a Conception in the Serpent's *Ens*, which must be cut off by the Judgment of *God* from the good Being: *And whosoever shall say to his Brother, Racha,*

shall be in danger of the Counsel; for the Desire of *Racha* arises in the Center of the dark ^e fiery Wheel of the eternal Nature; therefore in the Fire-soul there is a Form of the ^e Or Revenge.

Fire-word [in Resemblance] of a Wheel like a Madness; and the Soul's Fiery-form stands in the *Racha* as a mad furious Wheel, which confounds the Essence in the Body, and destroys or shatters in pieces the Understanding; for every *Racha* desires to destroy *God's* Image: Thus the Soul hangs on the Wheel of the eternal Nature, *viz.* on the Center of the horrible anxious Birth; as is before mentioned concerning the Center of the Birth of Nature.

63. Moreover *Christ* says, *Whosoever says to his Brother, Thou Fool, shall be in danger of Hell-fire*: This is thus effected, when the conceived Will has formed itself in the furious Wrath of *God's* Anger, and introduced it into the Serpent's *Ens*, then it stands in the furious Wheel as mad; and if it does now *purposely* go on, and so form the Word, and casts or speaks it forth against its Brother, and enkindles in him also an hateful Enmity in the Serpent's *Ens*, the same *burns* in his expressed Word in the Fire of *God's* Anger, and he is guilty of it, for he has enkindled it in his *Racha*.

64. Therefore said *Christ*; *If thou wilt offer thy Gift, go first, and be reconciled to thy offended Brother or Neighbour*, for otherwise he brings *his Wrath* into thy Offering, and with-holds thee in thy Desire towards *God*, that thou *canst not* reach the holy *Ens*, which else washes away the *Turba* in thy enkindled Vanity.

65. For the Word Fool is in itself, in the Essence, nothing else but an enkindled wrathful fiery Wheel, an outrageous Madness; and he that so calls his Neighbour *without a Cause*, has brought forth a Word in the Fire-wheel in *God's Wrath*, and is guilty of it; for the Word produced is risen out of the *Ens* of the Soul and Body.

66. Every Word, when it is formed, does first awaken its own *Ens*, whence it takes its Original, then it leads itself forth through the Counsel of the five Senses against his Brother: Now whosoever *uses* such a wrathful devouring Fire-word against his Brother, he sows into the Anger of *God*, and is in danger to *reap the Fruit* which he has so sown, when it springs up and grows.

67. Therefore take heed and beware, O Man! what thou thinkest, speakest, or *desirest* to do. Look well always in what Zeal thou standest, whether it be divine, or only of thy own poisonous Nature! Thou Father, thou Mother, thou Brother and Sister, which proceed and come from one *Blood*, from one *Ens*, and mutually assimilate each with other as a Tree in its Branches; think and consider what kind of Sound [or Tune] thou introducest into the vital *Ens* of thy Fellow-twigs and Branches, whether it be *God's* Love-word, or his Word of Anger. If you do not destroy the introduced Evil again with Love, and introduce again the Love-*Ens* into the Anger, [to overcome and reconcile it,] then the *Substance* must come ^f into the *Judgment* of *God*, and be separated ^g Or before.

into the Fire of *God*; as the Devil is severed from the good *Ens*; and so shalt thou, O

wicked Man! with thy wicked formed *Word*, [which thou hast conceived] out of the *Ens* of God's Anger.

68. And therefore God has introduced his *holy Word* out of his deepest Love again into the human *Ens*, seeing the same was introduced into *Adam* and *Eve* in the Anger, that Man *might* conceive [or form his Will and Doings] again in the introduced Love of God in Christ Jesus, and in him destroy the wrathful Anger; and therefore Christ teaches us that *he is the Gate which leads us into God, that he is the Way and the Light*, whereupon we may enter into God, and in him regenerate [or quicken again to Life] the holy *Ens*.

69. And therefore Christ *forbids us to be angry*, and conceive our Will and Word in the *Revenge*; but *if any one did curse us, we ought to bless him; and if any did strike us, him we should not resist*; lest our *Turba* should be stirred up in the new-born holy *Ens* of Christ, and introduce the Serpent's Craft, Iniquity, and *Ens* thereinto.

70. But *we should be as Children in Love*, who understand nothing of the Serpent's Craft; therefore we declare in divine Knowledge, as a dear and precious Truth, that all Contention, Covetousness, Envy, Anger, War, false Desire, or whatsoever may be of the like Name [and *Nature*.] takes its Original out of the *Center* of the ^s *Revenge* of the Wrath of God, out of the dark World, and is brought in the Serpent's *Ens* to a Substance, wherein the false Serpent's *Ens* will behold and contemplate itself in Pride.

z Or devouring Property or wolfish Gulph.

71. Whatsoever *strives* and contends in this World about Selfhood, Self-interest, temporal Honour, its own *Profit*, for its own Advancement, the same is bred and born of the Serpent's *Ens*, be it either Rich or Poor, in Superior or Inferior, no Order, Rank, or *Condition* whatsoever excepted: All Men who would be called Christians, or Children of the Love, must be born again in their first *Ens* (which disappeared, and corrupted in *Adam*) out of the divine Love in the holy and heavenly *Ens*, or else *not one of them* can be a Child of the Love of God: All the Greediness, and Covetousness, of all Places, and politick Powers, under what Name or Title soever, wholly proceed from the Serpent's *Ens*.

72. I speak not of the Offices, but of the Falshood of the *Officers*; the Office in its Place and Station is God's Ordinance, if it be carried on in *holy Desire*, and arises out of a divine Root for good; if not, but that it arises only out of a Root for Selfhood and Pride, then it is from the Serpent's Craft, and goes into *Destruction*.

73. *All War*, however blanced over, and under what Pretence soever, takes its Original out of God's Anger, and he that *begins* it, does it from a self-full Desire to selfish Interest, from the Serpent's *Ens*; unless that War arises from the Command and Injunction of God, that a Nation has brought forth itself in his Wrath, that he would his Anger should devour it, and ordain an *Holyer* in its Room, as was brought to pass by Israel among the Gentiles; otherwise it is wholly born in the self-ful *Turba* in Selfhood. It does not belong to any true Christian born of Christ to raise the Sword of the *Turba*, unless the zealous Spirit of God stirs it up in him, who often will rebuke *Sin*: Whatsoever exalts itself in the Wrath about its own Honour and Pride, and brings itself to *Revenge* [or Bloodshed,] is from the Devil, be it either by Nobles or Ignobles, none excepted; before God they are all alike.

74. Earthly Dominion and Government has its Original from the *Fall*, in the Serpent's Craft, seeing Man departed from the Love-will, from the Obedience of God, therefore he must have a *Judge* to rebuke the false Desire in its Substance, and destroy the false Substance; therefore *Magistracy* and *Superiority* are ordained of God for a Defence of the righteous Substance and Will, and not for their selfish Interest, and their own perverse Will, to break down and destroy Governments at their Pleasure, and to *oppress* the Poor, and Impotent; whatsoever does that is risen from the Serpent's *Ens*,

Note.

let it glister and colour over itself with what Hypocrisy it will; and though it were cloathed with Gold and Pearls, yea even with the Sun, it is bred and born out of the Serpent's *Ens*, and has the Serpent's *Ens* in its *Government*, and tends to Destruction, unless it be born anew [in the *Ens* of Christ.]

75. Whatsoever is not born out of the *Ens* of Love, and bears not forth a Will of Righteousness and Truth, to work something that is *good* upon the Earth for the Service and Profit of his Neighbour, the same is *Idolatrous*; for in *Adam* we all are one Tree, we are all sprung from one only Root.

76. And God has *begotten us* in his Love, and brought us into Paradise; but the Serpent's Craft has set us at Variance, so that we are departed out of Paradise, and come into its villainous subtle Craft, into *Selfishness*; whence we must again depart, and enter into a Child's Coat.

77. We have nothing in this World for our own Propriety but a *Shirt*, whereby we cover our Shame before the Angels of God, that our Abomination may not appear naked; and that is our own, and nothing else, the other is all common: *Whosoever hath two Coats, and sees that his Brother has none, the other Coat is his Brother's*, as Christ teaches us.

78. *For we come naked into this World, and carry away scarce our Shirt with us*, which is the Covering of our Shame; the rest we possess either by *Necessity* of Office, or else out of *Covetousness*, out of the Serpent's false Desire: Every Man should seek the Profit and *Preservation* of his Neighbour, how he might serve and be helpful to him; as one Branch of a Tree gives its Power, Essence, and Virtue to the other, and they grow and bear Fruit in *one* Desire; so we are all one Tree in *Adam*.

79. But we are in *Adam withered* in the Serpent's *Ens* as to the Love-will; and we must all be new-born in Christ's Love-*Ens* and Will; without that, none is a Child of the Love of God; and though there may be *Something* of the divine Love in many a one, yet it is wholly *covered* with the Serpent's *Ens*; which devilish *Ens* continually springs forth above the Love, and bears Fruit.

80. *There is not any one who does Good* in Selfhood and own Will; unless he forsakes in *Note.* the (own appropriating) Will all whatsoever he has, even to the Infant's Shirt; that he must keep for his own, and give it none, for it is the *Covering* of his Shame; the other is all common, and he is only a Servant and Steward of the same, a Guardian and Distributor to every one in his Place.

81. *Whosoever suffers the Poor and Miserable to be in Want* and Distress under his Charge, and gathers into his Mind temporal Goods for his own Property, he is no Christian, but a Child of the *Serpent*; for he suffers his under Branches to wither, and keeps away his Sap and Power from them, and will not work forth Fruits by his Fellow-branches.

82. We do not hereby mean the wicked idle Crew, which will only suck the Sweet, and *not work* and bring forth Fruit themselves in the Tree, that they should be pampered to exercise Pleasure and Vanity; but we speak of the Twigs which stand in the Tree, and *co-operate*, and would willingly grow and bear Fruit, from whom the great Branches of this World *withdraw* the Sap and hold it in themselves, that they as lean overdropt Twigs wither by and under *their* Charge: Such are the rich Potentates and *Nobles*; with them the Spirit of Zeal here speaks, so far as they keep and hold their Sap within themselves, and suffer their small Branches to dry up and wither, and wholly withdraw the *Sap* from them; they are Branches on the Tree of the Serpent, which is grown up in the *Curse* of God's Anger, and is reserved for the Fire of God's Anger, says the Spirit of Wonders.

The Twenty-third Chapter.

How God re-called Adam and his Eve when they were entered into Sin and Vanity, and were awakened in the Serpent's Ens, and laid upon them the ^h Order of this toilsome laborious World, and ordained the Serpent-bruifer for an Help (or Saviour) to them.

¹ State, or Calling, or Ordinance.

Gen. 3. v. 7.



1. **N**OW when *Adam* and *Eve* had eaten of the Tree of the Knowledge of Good and Evil, and were become monstrous by the Serpent, *Moses* writes of it thus, *Their Eyes were opened, and they knew that they were naked, and they sewed Fig-leaves together and made themselves Aprons*: Here the Soul did even now know the monstrous Image, and was ashamed of it, that such a gross *Beast*, with gross *Flesh* and hard *Bones*, should awaken [or shew itself] with a bestial *Worm's* Carcase of *Vanity* in their tender delicate *Body*; and they would have covered the same from the *Eyes* of *God*, and for *Shame* crept behind the *Trees*, so very ashamed were they of the foul Deformity of the *Beast*; for the *Bestial Ens* had swallowed up the *heavenly*, and got the upper *Hand*, which they had not before known; now they could not tell for shame what they should do.

2. The Serpent's Craft would *not* here cover the *Shame*, but laid it only more open, and accused them, as revolting faithless *Rebels*; for *God's* Anger *awaked* in them, and arraigned them now before the severe *Judgment*, to devour them into itself, as into the dark *World*, as happened to *Lucifer*.

¹ State, Condition, or Thing which caused the Earth to tremble, &c.

3. And this is the ¹Place whereby *the Earth trembled in the Death of Christ*, and *the Rocks cleaved in sunder*: Here *God's* Anger shut up the holy *Ens* of the heavenly *Humanity* in *Death*; which *Christ*, when he destroyed *Death* on the *Cross*, again opened, at which the *Wrath* in the *Curse* of the *Earth* and *Rocks* shook and trembled.

4. And here was the fore *Combat* before *God's* Anger, in which *Combat Christ in the Garden* (when he prayed, and was to overcome this Anger) *did sweat Drops of Blood*, when he said, *Father, if it be possible, let this Cup pass from me; but if it be not possible, but that I must drink it, thy Will be done*.

5. *Christ* on the *Cross* must *drink* down this wrathful Anger, which was awakened in *Adam's* Essence, into his holy heavenly *Ens*, and change it with great *Love* into divine *Joy*; of which the *Drink of Gall and Vinegar*, being a mixed Draught which the *Jews* gave him, was a *Type*, signifying what was done inwardly in the *Humanity* of *Christ*.

6. For the *outward* Image of *Man* should also be redeemed from the Anger and *Death*, and again rise out of the *Earth*: Therefore *Christ's* *outward* *Humanity* from the *Kingdom* of this *World* must also *drink of this Cup*, which *God* the *Father* had filled to *Adam* in his Anger; the same, *Christ* must drink off, and change the Anger into *Love*; therefore said *Christ*, *If it is possible, then let it pass from me*: But it was not possible to overcome the Anger, unless the sweet Name of *Jesus* should *drink* it into itself, and change it into *Joy*; then said *Christ*, *Father, thy Will be done, and not the Will of my Humanity*.

7. *God's* Will should also have been fulfilled in *Adam*, but he exalted his own Will by the Serpent's Craft: Now the *Humanity* of *Christ* upon the *Cross* must give *this own Self-Will* to the Anger to devour it; but the holy Name *Jesus* brought it into the *Death* of *Selfhood*, that it must die in the wrathful *Death*, and enter again *through Death* in his *Resurrection* into the true *Resignation*, *viz.* into the divine *Harmony*.

8. *Adam*, when he had awakened the Anger in him, stood in Paradise in great Shame and Scorn before God and all holy Angels; and the Devil *mocked* and derided him; that this Image of God, which should possess his Royal Throne, was become a monstrous Beast: And into this Scorn Christ must enter, and suffer himself to be *reviled, mocked, spit upon, whipped, crowned with Thorns*, as a false King; for *Adam* was a King and Hierarch, but became false and rebellious.

9. Here Christ stood in his stead, *and was condemned to Death*; for *Adam* also should have been judged by God's Anger; here *Adam*, that is Christ in *Adam's* Humanity, stood in his stead: *Adam* should have been *rejected as a Curse*, even as a Scorn before Heaven and Earth; and in sum, the whole Process of Christ, from his Incarnation to his Ascension, and sending of the Holy Ghost, is *Adam's* State: What *Adam* had merited as a *Malefactor*, Christ himself must take upon him in *Adam's* Person, and bring again the Life out of Death.

10. *Adam* was made by the *Word* of God, but he fell from God's Love-Word into his Anger-Word; thus God out of *mere Grace* did again awaken his Love-Word in the deepest Humility, Love, and Mercy, in *Adam's* wrathful Image, and introduced the great Love-*Ens* into the *Ens* of the awakened Anger, and changed the angry *Adam* in Christ into an holy ONE.

11. *Moses* describes it very clearly, but the Vail lies before the bestial Man, that he does not know him. For he says, ^k *And they heard the Voice of the Lord God, which^k Verse 8. walked in the Garden, when the Day grew cool, and Adam and his Wife hid themselves from the Presence of the Lord God among the Trees.*

12. *Moses* says, *They heard the Voice of the Lord God, which walked in the Garden*: What is now this *Voice* which was [or stirred] in the Garden? For *Adam's* Ears were dead to the Divine Hearing, and were awakened in the Wrath; he could not in his *own Might* hear any more God's holy Voice, for he was *dead as to the Kingdom of Heaven*, as to the divine Holiness; as God told him, *In that Day that thou eatest of this Tree thou shalt die.*

13. The Voice was God's *Anger*, which forced into *Adam's* Essence, when the Day became cool; understand the Eternal Day in *Adam's* Essence was awakened in Cold and Heat: Therefore now they heard the Voice of God the Lord in his *Anger* in the Essence; for the *Turba* was awakened; the Tone or Hearing of the dark World did sound [or ring its sad Knell.]

14. But that which walked in the Garden, and re-called *Adam*, was *another Voice* which broke forth out of the Anger, and walked [or moved] in the Garden. For the Word (^{der gieng im Garten} which walked in the Garden) is the Difference, or Note of Distinction, and signifies the Voice of *JESUS* proceeding from ¹ *JEHOVAH*; the Voice was ^m *TETRA-* ^{מִן הַשָּׁמַיִם} *GRAMMA*, but that which walketh in the Garden was *TON*, *viz.* the Center ^{μῆδον.} of the Light World; and the Voice *TETRAGRAMMA* is the Center ^{Nomen quatuor Literarum.} to the Fire-Word, *viz.* the first Principle, and the *TON* the Second Principle; as Fire and Light are one, but they sever themselves in their coming forth to Manifestation into a twofold Source; the like also is to be considered concerning this. ^{That Name of four Letters.}

15. The Voice of the Fire-World entered into the Essence of *Adam* and *Eve*; the same they heard, therefore they were *afraid*, and crept among the Trees: But the Voice of the Light-World is this, whereof *Moses* spoke, ^{Der gieng im Garten} *the holy Voice* walked in the Garden of Paradise, for the Word (^{der} ^{welch} ^{welch}) denotes the Person of ^{Text,} Christ, who walked in the Spirit in the Garden, and went forth from the Fire's Center, ^{Der.} who took Possession of Paradise, and would invest *Adam* again with it.

16. Therefore says *Moses* now, ^o *And the Lord called to Adam, and said to him, Where^o Verse 9. art thou? Why said he not, Adam and Eve, where are you? No, He called to Adam,*

viz. to the *first Image* which he created in Paradise, and not to the Man and Woman; for He that called, was *He which walked in the Garden*; *viz.* the Word of the Light-world, the Voice of the Second Principle, which called back again in [and from] the enkindled Anger, and espoused itself again to the disappeared heavenly *Ens*, that it would raise, and stir up itself again therein, in the Name *Jesus*, *viz.* in the deepest Love of the Deity, and unite, and manifest itself in the Fulness of Time, in the disappeared *Ens*, with the Introduction of the holy divine *Ens* of the heavenly World's *Essence* thereinto, and open Paradise again, and in the mean Time *bruise the Head of the Serpent's Ens*; this Serpent-bruise said to *Adam*, *Where art thou?*

17. Now says Reason, He saw him well enough. Why said he then, *Where art thou?* He did indeed see ^p *Adam*, but *Adam did not see him*; for his Eyes were departed from ^q *Adonai*, from the divine World, into Time, *viz.* into the outward World, into the Serpent's *Ens* [both] Evil and Good, into the *Death* and *Corruptibility*; out of these monstrous Eyes *Adam* saw in the Property of the *Fire's Tincture*: But the Property of the Light's Tincture, which he had wretchedly lost, said unto him, *Where art thou, Adam?* Which is as much as if he had said, *Seek me, and see me again: I am come to give myself again to thee:* ^r *And Adam said, I heard thy Voice in the Garden and was afraid, for I am naked.*

18. This Calling him was nothing else, but the Voice or Sound of the *holy Word* introducing itself again into the *vital Light*, else *Adam* could not have heard this Voice; therefore he said, *I am naked, and afraid.*

19. Of what was he afraid? He felt in him the World of God's Anger, and feared that it would *wolly enkindle* itself, and devour him, as happened to *Lucifer*: Therefore he trembled at the Call of the holy Voice, as the Anger trembles at the Love, as may be seen *on the Cross of Christ*; for even here was the Fear and Dread of the Serpent; for she knew the Voice which called into *Adam's Ens*, and feared before the Face of God, for it knew [or perceived] the *Falseness* which was in it, which it would *hide*.

20. And God said, *Who told thee, that thou art naked?* That is, the Serpent's *Ens* has told thee, that thou shouldst imagine after the bestial Property, and awaken the same.

21. And we see here very clearly, that *Adam* knew nothing of this naked bestial Property, in his *Innocence*; but if it had been manifest in him, surely he had then known it: But now God says to him, *Who has told thee it? Hast thou eaten of the Tree, whereof I commanded thee, that thou shouldst not eat?* Did not I charge and command thee that thou shouldst not awaken the Property of *Nakedness* in thee? Why hast thou by *Lust* brought thyself into the bestial Property? Did not I create thee in the *Angelical Property*, art thou then become a *Beast* in my Power? Have not I made thee in and through my Word? Why has thy own *Free-Will* changed my Word?

22. And he said, *The Woman which thou didst join with me gave to me, and I did eat of the Tree: And God said to the Woman, Why hast thou done this? And she said, the Serpent beguiled me, and I did eat.* Herein it is plainly and clearly laid open, that the Devil in the *Ens* of the Serpent deceived Man, as it is before mentioned, and that they both, *Adam* and his Wife, were made monstrous by the Serpent.

23. For God said to the Serpent, by whose Property the Devil had made himself a Seat, and Habitation in Man's Image, *Because thou hast done this, be thou accursed above all Cattle, and above all the Beasts of the Field; upon thy Belly shalt thou go, and Dust shalt thou eat all the Days of thy Life.*

24. But here the Vail lies before the Face of *Moses*, who passes by the Serpent, and does not describe what it was: But seeing now God said unto it, that it should go upon the Belly, and eat Earth, and no Law was given to it in the Beginning, thereupon we are here well able to find what it was: Seeing it was the most subtle *Beast* among all the

Beasts, and flew *Eve's* Virgin-like Chastity, that she lusted after the bestial Copulation; thereupon we understand in the Serpent's Property the *Desire* of [carnal] brutal Copulation, and all *Unchastity*, wanton Uncleannefs, and bestial Whoredom of Man.

25. For it, *viz.* the Serpent in its inward *Limus*, whereinto the Devil introduced his Desire, ^a was a Virgin-like *Ens*. Understand, in the good Part of the heavenly *Ens* which ^c Or had been. was taken in the *Verbum Fiat*, and brought into a creaturely Image according to each Property; as also the Devil's *Ens* before his creaturely Existence was a Virgin-like *En* of Angelical Property.

26. This Serpent's *Ens* was modellized and *engrafted* in *Adam* and *Eve*; for the Desire of *Eve* took hold of this bestial Property, and imprinted it into herself, as a Blemish [or foul Mark] into the right pure Virginitie, into the pregnant *Matrix*; therefore God cursed the Image of the outward Serpent, and bid her go upon the Belly, and eat Earth; and herewith also the *Mark* [or Blemish] of the impressed monstrous Serpent [was stamped] in Man.

27. For as now the outward Serpent must go upon the Belly and eat Earth, which had brought its Figure into the *Matrix* in *Eve's* Belly, so must now the Belly of *Eve* eat of the cursed Earth, and the *Matrix* goes as a subtle Serpent upon its Belly, and beguiles the *Limbus* of the Fire's Tincture: Thus it longs after its Belly and Serpent-creeping, whereas it is only, that this Serpent's *Matrix* might exercise *Whoredom*, and effect a bestial Work, as *Eve* deceived *Adam*, so that he eat of the Fruit; and as the outward Serpent was cursed, so also the Serpent's *Matrix* of the bestial Property in *Eve*, from whence all her Children are corrupted, and are all born of a monstrous *Matrix*, which is a ^y deflower- ^y Text, an ed Maid in the Sight of God; for *Adam* had already corrupted it when he stood in *both* ^{Whore.} Tinctures; but when *Eve* was seperated from *Adam*, it came with her into *Ad.*

28. And God said, ^z I will put Enmity between thee and the Woman; between thy Seed and ^z Verse 50. her Seed; it shall bruise thy Head, and thou shalt sting it on the Heel. Now the Ground lies herein; for God did not mean hereby the outward bestial Serpent ^a without Man, ^a Extra *Hominem.* which hides itself in Holes, and Crannies of the Rocks, and inhabits in the rude solitary Places [of the Earth,] but the monstrous *Bestial* Serpent in Man, which was figured in the Woman's *Matrix*.

29. For when God called *Adam*, when he hid himself among the Trees, and was ashamed and feared, then the Voice of the holy Word entered again into the vital Light; and here when God said, *I will put Enmity; the Seed of the Woman shall bruise the Serpent's Head*; then the holy Voice of God went forth out of *JEROVAH*, which would once more move itself in Time, and manifest *JESUS* in the Woman's *Matrix*, in the disappeared heavenly *Ens*, and incorporated itself anew with the holy Word [therein,] as into an ^b Aim of an Eternal Covenant.

30. And this Word of Promise which incorporated itself in the *Woman's* Seed, was that ^b Mark, same Word which moved itself in *Mary's* Seed, and opened the Name *Jesus* out of the ^{Limit, or Bound.} Center of the deepest Love in the Word, and quickened the disappeared heavenly *Ens* with introducing of the *holy* living *Ens* into the disappeared *Ens* of *Mary*.

31. Understand, the heavenly *chaste* Virginitie was again revived in the Name of *Jesus*, in the *Seed* of *Mary*, in the Motion of the Incorporated Word; and this Incorporated [or Engrafted] Word stood in *Eve's* Seed in the *Matrix* as an ^c Aim of a certain Covenant, ^c Limit, the and was all along *propagated* in *Eve's* Seed, from Man to Man, in the heavenly Part, as a ^{Eternal} Sound or Incentive of the divine holy Light's Fire, wherein the *Name* *Jesus* was all along ^{Love's Eye-} propagated in an Aim, and Covenant, as a glimmering Incentive, till the Time of the ^{Mark.} Awakening [or Manifestation] of it in *Mary*, where the Covenant was ^d fulfilled, and the ^d Text, stood Doors of the shut Chamber were again opened. And this is that holy Fire, out of which ^{at the End.} the Name *Jesus* was manifest, which holy Fire burned in the *Jewish Offerings*, which ap-

peased [or atoned] the Anger of God, and bruised the Head of the monstrous *Serpent* in Man, viz. the monstrous Fire-Spirit and Will.

32. *The bruising of the Head* is nothing else but to destroy the Abomination of the Serpent, to take away its *Power* by a right Desire of *Faith*; and by such a strong importunate Imagination of Faith on the promised Word, to take the same Word, and introduce it into the Serpent's *Ens*, and therewith destroy and ruin the Devil's Fort of Robbery; and thereby kill the *Matrix* of the whorish Desire, and introduce the *Matrix* with its Desire into the Virgin-like *Ens*, into the Aim of the Covenant.

* The female and male Property.

33. In which Covenant the Woman and Man shall and must die, and the chaste Virgin must be born out of the Death in the Word of the Covenant, with both Tinctures of peculiar Love; and then the Serpent, in its Desire in the Anger of God, will sting the Virgin-child of the New-birth in the *Faith* on the *Heel*.

34. For the Virgin-like Child is fast bound by the *Heel* with a strong Chain, all this Life-time, to the monstrous Image, and is not able to get quite rid of the Serpent's Chain all this Life time; this Chain is the brutal bestial monstrous Man, in whom lies the Monster of the *Whore* and *Serpent*; a Figure whereof we have in the *Revelation of Jobn*, where *the Woman stands with the Crown and twelve Stars upon the Moon*.

35. The *Moon* signifies the bestial Man, and the Woman signifies the Virgin-like *Matrix* in the Aim of the Covenant, out of which the Virgin-child is born.

36. When *Adam* was Man and Woman, and yet none of them both, the Virginity according to the *Light's Tincture* in the holy *Ens* was poisoned and infected in him by false Desire; for the fiery Property of the Soul carried [or directed] its *Lust* into the Earthliness; and out of that Virginity, the Woman, by the adjoining of all the three Principles, was made; and the Woman made herself monstrous by the Serpent, and corrupted the Virgin-like *Matrix*, and by her Lust introduced a bestial monstrous *Serpentine* [†] [*Matrix*] therinto, infected with the Devil's Will and Desire.

† Or whorish Property.

37. Now this holy Virgin-like *Matrix* in *Eve* was captivated by the monstrous Property, and the Image of the heavenly *Ens* disappeared in her, and in this heavenly *Ens*, understand in the right Virgin-like Seed of Chastity, Sanctity, and Purity, which was captivated in *Eve* by the monstrous Serpent, and bestial *Whore's* Desire, the Word of God did place itself with the dear precious and holy Name *Jesus*, that it would again introduce [a] living heavenly *Ens* into this captivated disappeared *Ens*, and bruise the Head of the Serpent's *Ens*, viz. the Whore's Monster, and mortify its Desire, and cast away the Whore's Image, and over-power and allay the enkindled Anger of God in this Virgin-like *Matrix* with the deepest Love of God, and wholly kill and nullify the Monster of the Serpent in Flesh and Blood; and this is that which God said, *The Seed of the Woman shall bruise the Serpent's Head*.

‡ Inspire, inspire or recall, or apply itself as a Balsam, that is, put or promise itself.
† Or do away.

38. Understand it right, the Virgin-like *Seed* of *Eve*, in the Word of God, should do it in the Name and sweet Power of *Jesus*; the Seed included in the Covenant of God, out of which the Virgin-child is born, as the *Dew out of the Morning*, that (I say) should, and must do it.

39. For the Child, which is from the Blood of the Man and Woman, shall not inherit the *Kingdom of Heaven*; but that which is [born] of the Virgin-like *Ens*, in the Aim of the Covenant, out of the promised Word of God; the Child of the Man and Woman is a *Monstrum*, and must die and putrefy, and rot in the Earth; but the Virgin-like *Ens*, which lies hidden in this *Monstrum*, is the true *Seed*, of which the Children of Christ are born, yea even in this Life-time; for the Life of this Child is the true *Faith* and great divine Desire.

40. This Virgin-like Child lives in Christ's Children in the Spirit and Flesh of Christ in a spiritual Body outwardly covered with the *Monstrum* in the Child of the Whore and Serpent; there is no Man who does not outwardly carry on him the *Serpent's Child*.

41. But the Virgin's Child, born of the divine Virgin-like *Ens* of Jesus, does *not* live in *all*: There is indeed in many a one a glimmering Incentive thereunto, *viz.* a *weak Faith*, and divine Desire; but the true, holy, and precious Life of the Virginity is not born, it stands *captivated* in the Judgment of God.

42. Yet *well* it is for those who have but an Incentive in them; to those we give this Direction, that their Soul's Desire should in the Spirit of Christ ¹ dive itself into the di- ^{Dip, plunge, or baptize.} vine *Incentive*, and with the Fire-desire enkindle that Incentive, and also forsake and hate the Serpent's Monster and Bastard, and introduce their great Hunger and Thirst into the Virgin-like *Ens*, into the Word of God's *Covenant*, and into the *fulfilling* of the *Covenant*, *viz.* into the Humanity of Christ, and ever mortify, and trample under foot the Whore's Monster in the Will of the Desire, as a *venomous* stinging evil Serpent, a false Bastard, that *cannot inherit the Kingdom of God*, and is only a Hindrance to the Virgin's Child.

43. For *the Word of the Promise* in the *Covenant* would not incorporate itself into the Man's Tincture, *viz.* in the Soul's-fire *Ens*, but into the Woman's, *viz.* into the Light's Tincture, into the Virgin-like Center, which should have brought forth *Magically* in *Adam*, even into the heavenly *Matrix* of the holy Pregnatress; in which Light's Tincture the fiery Soul's *Ens* was weaker than in the Man's Fire-*Ens*.

44. In this Light's *Ens* God would raise the Fire-*Ens*, *viz.* the true Soul, and as it were beget it anew, as may be seen in the Person of Christ, according to the Humanity, who in this Virgin-like *Ens* assumed a manly Fire-soul from the Woman's Property, from the female Virgin-like Seed, wholly *contrary* to Nature's proper and peculiar Ability; for the Image of God is a Man-like Virgin, neither Woman nor Man.

45. And if a Man will rightly consider both Properties according to the divine Property, then let him ascribe the *Male* to God the Father, *viz.* to the first Principle, where God's Word manifests itself with the Fire-world, which is the first Center of the *Creation*; and the *Female* let him ascribe to God the Son, *viz.* to the second Principle, where the divine eternal Word manifests itself in the Light of Love, and opens another Center in the Love-desire, and comes into the Fire's Center, in like manner as the *Fire* produces a *Light*; and the *Light* [is] a great Meekness of an oily, watery, and airy Property, which Property the *Fire* draws in again, whence it receives its shining *Lustre*, and also its Life to burn, else it would smother and suffocate.

46. And as these three, *viz.* the *Fire*, *Light*, and *Air*, have one only Original, yet they give a very evident *Distinction* in their Property; the like also we are here to mind: Into this Property, in the Life of Man's Soul, the most sweet *Name JESUS* has incorporated itself in the Word of Promise, as into the Likeness which stood in the Light's Center of the heavenly *Matrix*, *viz.* in the right Virgin-like *Ens*, inspired out of the Light's Property into *Adam*, and has awaked [itself] in the same *Limus*, as a true Center of the Second Principle, *viz.* of the Angelical World, a real *Temple of the Spirit of God*, an open and * wide Gate of the divine Wisdom, in the highest Beauty, Excellence, and Love, ^{Or stirring.} wherein the holy angelical Life consists, and bears therein the Name of the great holy God, *viz.* the holy *Word* of the Deity.

47. Into this Property the Word of God did *betroth* and espouse itself in the *Covenant*; for it was opened out of the holy Word in *Adam*. God would *not* forsake his holy manifested Word, which had introduced itself with the Creating of *Adam* into an *Ens* which the Devil obscured and darkened in the Serpent's *Ens* from the Anger, but would again open the same, and thereby bruise the Head of the Serpent's *Ens*, and beget the human Soul out of this divine *Ens* to a manlike Virgin, *viz.* to an Angel, Servant, and Child of God.

48. We do not mean, that this holy *Ens* received the Serpent's Desire into itself, when *Adam* and *Eve* became monstrous; no, but it *disappeared*; yet the Soul, according to the first Principle, took it into the Fire's Property, *viz.* into the *Fiat*, and introduced the Serpent's *Ens* with the Desire of the *Fiat* into the Earthly *Limus*, whereupon out of the *one* only Element *four* Elements were manifest in Man.

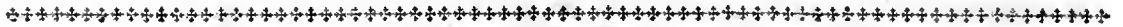
49. Therefore the Virgin-like *Ens* of the *one* only Element must now bruise the Head of the introduced Serpent's *Ens* in the *four* Elements; and the Man of the *four* Elements must die and putrefy; and the first [Man] must return at the last Day cloathed with the Virgin-like *Ens* in the *one* only Element, wherein all things lie in equal Weight, [or perfect Harmony.]

50. For this Virgin-like *Ens*, new-born in the Spirit of Christ, dies not any more, although the Man of the four Elements, *viz.* the Image of this World, dies, but it lives in God's Kingdom, and shall in the ¹*Resurrection* of the Dead embrace and put on the *Limus* of the Earth, *viz.* the third Principle, as a Garment of the Wonder-deeds of God, but the Serpent's *Ens* remains in the Earth, and shall be burnt away at the last Day through the Fire from the pure *Limus* of the Earth, where the dark World shall devour it with all its *Works*.

¹ Note, what shall rise again at the last Day.

51. Thus we herein understand very clearly, how God out of great Love has *promised* the *Serpent-bruiser* to the fallen Man, and espoused and betrothed it to the Virgin-like and disappeared Center, and given in itself therewith for an *Help* and Companion; for when they were fallen from God, and had made themselves monstrous, then the Image out of the *Limus* of the Earth became wholly brutal, and lived in Opposition, in Distemper, in Sicknes, and also in Heat, and Cold, as all other *Beasts*.

52. Now therefore God told them what their Labour, Work, and Employment should be in this World, *viz.* that they should bring forth Children in Sorrow with painful Smart, in Trouble and Distress, and eat the Herb of the Field, and now cloath their bestial Image in Turmoil, and cumbersome Care in Toil and Labour, till the Man of the four Elements in the bestial Serpent's Image should again be broken and dissolved, and return to the Earth, from whence it was taken and extracted as a *Limus*.



The Twenty-fourth Chapter.

Of the Cause and Rise of the Curse of the Earth, and the Body of Sicknes.

^m Gen. 3. 17, 18.



OD's Cursing of the Ground ^m for Man's Sins, that it should bring forth Thorns and Thistles, and commanding Man, not till after Sin was committed, to eat of the Herb of the Field, and in the Sweat of his Face to eat his Bread, does plainly and sufficiently shew us, that this had not been in Paradise, the Ground should not have borne Thorns and Thistles, and other evil Herbs, which are *poisonful*; but in the Curse all these Properties became manifest; for as the Body was after the Fall, so likewise its Food, the half-Serpentine Man must now eat such Food as his Desire required [or coveted.]

2. The *Curse* is nothing else but the Holy Element hiding itself, *viz.* the holy *Ens*, which budded forth through the Earth, and bore Fruit, and held the Property of the four Elements as it were captive in itself, [withdrew or closely concealed itself,] the Heaven in the Earth *hid itself* from the Earth; the holy Tincture from the awakened Vanity, *viz.* the heavenly Part, which was from the heavenly *Ens* (kept Secret) from the Part in the Curse, *viz.* in the *Ens* of the dark World.

3. Thus the heavenly Part was a Mystery to Man, and so *remained* in the Curse between Time and Eternity, half dead as to the heavenly Part, yet anew embraced with the *Promise* in the Aim of the Covenant, and as to the earthly [Part] strongly bound to the Band of the Stars, and four Elements, infected with the *Distemper* of the Serpent and the Devil, very hard tied with three strong Chains, from which he cannot get free till the total Dissolution of his earthly Body; for the Curse of the Earth and the Serpent forced also into the earthly Man, *viz.* into the *Limus* of the Earth.

4. For God said, *Thou art Earth, and to Earth thou shalt return*; for when the Desire of ^{Verse 19.} the *Limus* of the Extract of the Earth (*viz.* of the outward Man) entered again into the Earth, and imagined after the *earthly* Fruit, then the Devil infected this Desire by the Property of the Serpent, and in each Desire is the *Fiat*, which ⁿ impresses and makes the Desire essential; thus the earthly Hunger became at this Instant wholly earthly; ⁿOr amasses it into Fashion, therefore God said now to him, *Thou must turn again to Earth from whence thou wast* ^{Form, and Figure.} *taken*; for the Heavenly disappeared in the Earthly, as the Gold disappears in Lead.

5. Thus an earthly Body is now *sown* into the Earth, and the Earth receives it as its own Propriety; but the *Ens* which is from the Eternity (which cannot be destroyed) lies *in* this earthly ^o sown Body; nothing is broken or dissolved but the gross Beast, ^{Or interred.} *viz.* the Being [or Substance] of Time: As a *fixt* Metal is not destroyed [or corrupted] in the Earth, even so also the *fixt* Part of the human Body; and as the *Artist* brings forth an excellent Gold out of the Earth, so likewise the human Gold lies *buried* in the Earth, and *waits* only for the Artist to raise it up.

6. And as there is a *various* and manifold Diversity of metalline Property in the Earth, so likewise of the *Ens* of human Property; therefore all things shall be proved through the Fire; what kind of *Property* every one has in this Time assumed to himself, and impressed on his Body (*viz.* with the Desire of the *Fiat*) *that shall be tried in the Fire*, whether or no he has impressed a *fixt* steadfast Property from the divine *Ens* into himself, or an hellish *bestial* one; all this shall be tried and proved in the Fire of God, and as the *Ens* is in each Body, such a Fire also shall be enkindled in the same *Ens*.

7. And as *Quicksilver evaporates* in the Fire, so shall all the wicked devilish Serpentine Works, which have been ^p impressed out of the dark World and Devil's Desire. ^{P Brought forth, or formed.}

8. Now if a Man has in this Life-Time impressed into himself a divine *Ens* by earnest *Faith* and divine Desire; understand, by the human Soul, introduced into the mortal Part of the *Limus* of the Earth; then it lies shut up in the mortal Part, yet as a glimmering *Incentive*, which longs and labours to burn and shine, or as the precious Gold lies shut up in a gross drossy Oar, or in Lead, and waits only for the *Artist* to come and release it, so likewise shall the Delivery and Releasement of Man's Body be out of the Earth.

9. Now also we herein understand *the Body of Sicknefs*, and the *Physician* [or Curer thereof;] for when the heavenly *Ens* disappeared, and was captivated with the earthly, as the Gold in the Lead, then the outward *Astrum* awakened in the Body; and now as the outward *Astrum* does mutually destroy and ruin one another's *Ens*, and changes it into another *Ens*, according to the greatest and most predominant Power, so likewise the human Mind (which is a magical *Astrum*) is hereby governed and ruled, and the

Body also, and is thereby brought into strange Desire and Lust, whereby Man does *weaken*, plague, and perplex himself; and one introduced *Ens* does weaken and annoy another, both through Meat, and Thoughts, or cumbersome molesting Care.

10. As we plainly see, that Man for the most Part racks and plagues himself in the *Astral* Mind, with the Desire about that which cannot be his own, which stands not open in his *Astrum*; and his *Astrum* cannot apprehend, take, or receive it; about this the false introduced Desire from the strange *Astrum* does plague, perplex, and spend itself Day and Night, whence the great Covetousness arises, that Man desires and introduces that into his *Astrum*, which is an hurtful *Poison* and Plague to him; and yet with such [infused] strange Matter cannot make any fixed, steadfast [Thing or Being] in him, which may *subsist* in Eternity.

11. All whatsoever the own peculiar *Astrum* (*viz.* the Life's right *Astrum*) impresses [or sojourns] in to itself from [or of] a strange *Astrum*, is false, and an adverse Will; whence Enmity (*viz.* the great *Envy* in Nature) arises, that the human Mind wills to domineer over the strange *Ens*; and if he cannot get it, yet that strange infused introduced *Ens* burns in him in a spiritual Manner, as a poisonfull hungry *Fire* of Envy, that does not freely allow that to any that it wills to possess itself.

12. And though it comes about, that it may through the Serpent's Craft draw to itself, or possess it, yet it has no fundamental Seat [or true Root] in its *right Life's Astrum*; for it is not capable of it, but the Desire advances, and sets it up as a King, and vaunts itself therewith as an absolute *peculiar God*, which has taken upon itself Might over others, and sets itself upon *strange* Authority and *Dominion*; whence the Pride of Riches, and self-assumed Honours and Dominion arise, and yet in its Ground and Original it has taken its Rise from the *Devil* (through the Serpent's *Ens*) who also departed with the Free-will from his own peculiar *Ens* into strange Desire, whereby he has introduced and awakened in himself (by Reason of his strange infused *Ens*) the hellish Torment, Pain and *Sickness*, so that his Life's *Astrum* is wholly departed from its mutual Accord and Harmony, and entered into an *enchanting* *sorcerizing* Property; and so likewise it goes with the fallen Man.

13. But now Man has his *Cure*, and the Devil has *not*; for when the divine Providence knew that he would not stand, he caused all Manner of *Medicine* [for Hunger and Health] to grow out of the Earth, to resist and withstand the strange introduced Property, both from the *Astrum* and Elements; and for the Cure of the *Mind* God has given his *holy Word*, that the Mind should immerse itself into the Word, and through the *Power* of the Word continually cast away the introduced strange Abomination.

14. And if it does not this, but continues in the strange introduced *Ens* (which the Devil continually introduces through the Serpent's Image) then the strange *Ens* becomes substantial, and surrounds the hidden *Ens* of the heavenly World's Being; and even then that *Ens* which is from and of the divine Property remains disappeared in *Death*; and cannot attain the Place of God: And hence comes the *eternal Death*, as is to be seen in *Lucifer*, in whom also his divine *Ens* is included or shut up into the *nothing*, *viz.* into the greatest *Hiddenness*, [or Privation,] that he in his magical *Astrum* in the creatural Property cannot reach or obtain the Place of God.

15. Therefore it is very necessary for Man wholly to sink and *dive* himself into the *promised incorporated Word of God*, and continually and fully reject, and cast away the *strange* introduced *Ens*, which the Devil *insinuates* into the Mind, whereby he desires strange Things, and only take that he may obtain *with good Truth, and real upright Honesty*, which *befalls* him in his ⁹ calling for his corporal *Necessity* and Livelyhood; the same his Right Life's *Astrum* brings to him, and he is capable of it, and it creates him no Vexation, Trouble, Discontent, and Pains, if he does *not let in* the Serpent's Covetousness, Pride, Envy, and Anger, thereinto.

* Employ-
ment, Eufi-
rels. or Af-
fairs.

16. And it is the greateft Folly, that Man *eagerly and rapacioufly* strives and struggles for strange things, and brings that into his Desire which only discontents and disturbs him, and at laft casts him quite from God, which shuts up his heavenly *Ens* in Body and Soul. What Profit is that to him which he sees without him, and exalts himself in an *outside* Lustre [as in a specious Shadow and Resemblance of a Looking-glass,] and yet is not capable of the same? and if he gets to be capable of it, he turns it to his *temporal* and *eternal* Vexation and Disquietnefs.

^r Heterogeneous and hurtful to his Soul.

17. God has created Man naked, and given him nothing in this World that he can or may call his own, saying, This, or that is mine. Indeed *all* is his, but it is *common*; for God created only *One* Man; to that one only Man he gave all whatsoever is in this World: Now all Men are proceeded out of this only Man, he is the Stem or Body, the other are all his Branches, and receive Power from their Stem, and bring forth Fruit upon one; and each Twig enjoys the Tree's *Ens*; also they all enjoy the *four Elements* and the *Astrum* alike.

^r Or Stars.

18. What Folly [and Madnefs] is it then, that the Twig wills to be an own [selfish] Tree; and grows up of itself as a strange Plant, as if its Fellow-twig *did not* stand also in its Stem? It is the Serpent's introduced *Ens* which seduces, and divides the Branches on the Life's Tree of Man from the one *only Life* of Man, bringing each Twig into a peculiar separate Hunger, desiring to be a Tree by itself in selfish Power and Dominion; and therefore it desires *much* of this World for its own Propriety, that it might greatly enlarge itself in the Serpent's *Ens*, and be a great, thick, strong, fat, well-spread Tree.

^r Or Abundance.

19. O thou self-exalting Boaster, of what dost thou smell, and savour? even of the Serpent's *Wantonness*, Lust, Concupiscence, and Poison, and the temporal and eternal *Death*; and this thou art in thy own Self-Tree, and not at all better, and though thou wert a *King*, yet that which is under thy Jurisdiction is only for thy *Office*, and *not* thine own.

20. If thou wilt enter again into the Life-Tree and be a Twig on the only Life of Man, then thou must utterly *forsake* in thy Mind and Desire *all* whatsoever is in this World, and become as a little Child, and look only upon that which thy own Life's *Astrum* casts upon thee in thy Estate, Calling, and Place; and therein thou must work, and not say, It is mine alone; although thou art a *Steward* therein, yet thou servest therein the Root only, upon which thou standest; thou bearest Fruit to the Root in thy Labour, which thou must let stand free, and therewith be diligent and careful in preserving thy *Calling*, and *Place*, to serve thy *Brother*, and help to encrease his Sap, that he may grow up with thee, and bear Fruit.

21. In all Selfhood and own Propriety there is a *false* Plant; one Brother should be the Sovereign Cure and Refreshment to another, and delight or content his Mind with the Insinuation of his *Love-will*. There were enough, and enough, in this World, if Covetousness drew it not into a selfish *Propriety*, and would bear good Will to his Brother as to himself, and let his Pride go, which is from the Devil.

^r Selfish Interests, mine and thine; *Meum & Tuum.*

22. He runs with great Pride, and taking Care for the *Belly*, only to the Devil in the bottomless Pit; he will be noble, and better than his Brother. But whence will he have it? Did not God give but *one* Life to Man, and out of that *one* comes the Life of all Men?

^r Into the Abyss.

23. But that he fancies to himself that he is more noble and genteel therein than others, and *vaunts* therewith, is an Apostacy and Fall from God and his *Word*: For in the Word of God was the only Life of Man, which the Word breathed into the created *Image*, and this same one only Life is from *Eternity*, and never had any Beginning. Why does Man then bring in a *strange* Life thereinto, that disquiets and disturbs the only Life? Now it must come to that pass, that he either with his Will and Desire enters again into

the *only childlike* Life, and forsakes all whatsoever he has introduced, or else remains for ever in Disquietness in that his introduced Effence [or Life.]

24. Now then, seeing I must forsake *all* whatsoever I have introduced into myself for Propriety, and that the same is only my ^{*} *Hurt*, why then do not I forsake this false Desire, which brings Death, and heliish Vexation, and Torment into me? Better it is to quash and destroy the *Desire*, than afterwards the *Substance* with great Anguish and Sadness; as it is a very difficult and painful Combat, when a Man must come to destroy the Substance in him by an earnest *Conversion* into the Child-like Life.

25. But if the Free-will in the *Beginning* breaks and quells the Desire and Lust, so that the Lust becomes *not* substantial, then the *Cure* is already produced, and afterwards there need not be such an earnest Purpose and Endeavour, as he must have who is to depart from his contrived Abominations, and forsake and destroy that *Substance* [or Matter] which he has forged, and made in his Mind; and yet it must come to that, or else he *cannot* attain the Gates of the eternal only Life, which God gave to Man; and if he reaches it not, then he also [†] reaches not the Gates of God.

† Or enters not into Paradise.
‡ Substance, or Thing.

26. For the only eternal Life must be introduced into the *Nothing*, without [or beyond] every Creature and [‡] Being; for it has its eternal Original out of the Nothing, *viz.* out of the *divine Understanding*, and it is in a disquiet Source in the *Something*, unless that its Something be also bent and set with its Desire into the Nothing, and then the Something is a Joy to the Life, that the Life of the Nothing in itself may dwell and work in Something.

27. For God in reference to the Creature is as a *Nothing*, but if the Creature introduces its Desire into him, *viz.* into the Nothing, then the Creature is the *Something* of the Nothing, and the Nothing moves, wills, and works, in the Something of the Creature, and the Creature in the Nothing; and in this working, no *Turba* can arise, for it is its own Love-play, a mutualloving itself, and it stands at the *End* of Nature with its Life.

28. Thus we understand what Inheritance *Adam* has left us, *viz.* the *Curse*, and the *vain Desire*; and we consider the outward Man in its Life as a Monster of a true human Life, unless the precious noble Mind be *born again* in the Spirit of Christ, otherwise the outward Center in the Mind is a *Serpent*.

* Project, Device, or Matter.

29. And in this Serpent the grois Beast which is from the *Astrum* and four Elements sits, and holds Possession in the House of the Mind, and according to its bestial Property produces *various* Desires, one desiring this, another that, and causes manifold Figures in the Minds of Men; one makes in his Mind a *fixt* ^{*} Substance, another a [*shattered*] *ruinable* Matter; that which he makes to Day that he breaks down to Morrow, and has an unconstant *Beast* in the Mind, falls sometimes upon this, sometimes upon that, [and often changes his Mind.]

30. But he that brings up a *fixt* Beast, he holds it in him for his Treasure, and vaunts therewith as if it were the Virgin-child, and gathers up *earthly Treasures*, for his bestial Pleasure; and yet before God he is only a Fool with his Beast, for he must *leave it* to the Earth and the Judgment of God.

31. But he in whom the Virgin's Child is born, he *treads* the Beast in the Mind under Foot, and must indeed suffer it outwardly upon him to creep and falter, as a laden Ass that must carry the earthly *Sack*; but he has Enmity with it, as God said to *Adam*, *I will put Enmity between thee and the Serpent, and between the Woman's Seed and the Seed of the Serpent, which shall bruise the Serpent's Head, viz.* the Serpent's Beast: This Monster of the Beast in the earthly Mind the true Man *bruises the Head* of its Desire and Might.

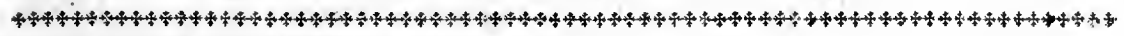
32. Thus a godly Man must have Enmity in himself, and trample under Foot the Monster, *viz.* the Serpent's Child, and *continually kill it*, for if this bestial Serpent's Seed

were not impressed, and wholly incorporated in us, God would *not* have said, *I will put* ^a *Enmity between the Woman's and the Serpent's Seed*; the Enmity is *within* Man, and not ^b *without* Man, with the creeping Serpent; this Serpent's Seed in Man is the *Devil's riding Horse*, his strong Hold and Fort, where he is able to dwell in Man.

33. And therefore because the Devil was *a Prince of this World*, and still is so, in the Anger, it is his Will and Aim to possess the Image of God, which God created in his stead, and to rule it under his Jurisdiction, and bring it into his *Kingdom*; and this the *Curse* of God's Anger has brought along with it, which now works mightily to *Destruction*.


34. And on the contrary, the Serpent-bruifer works to *eternal Life*, and the human Mind stands in the midst of these in the *Free-will*; in which the Free-will does ^b *engraft* ^b *itself*, therein the Mind works: It brings up a *Beast*, and also an *Angel*, or a *Beast* and a *Devil*, according to the *outward* World a *Beast*, and according to the *inward* spiritual World, an *Angel*, or *Devil*. ^b *Inoculate,* or *incorporate.*

35. Here *a Grain of Seed* is sown, which stands in three Principles, and is fit or pregnant to bear a Creature in and to all three; for the divine Possibility from God's manifested Word in Love and Anger, *viz.* the *Verbum Fiat*, lies therein: As the *Free-will* conceives itself, so it begets (or generates) an *Ens*; and in the *Ens* the Spirit rises, which forms it a Creature out of the *Ens*, and the Spirit signs itself in the Body what it is; and so stands its *Figure*.



The Twenty-fifth Chapter.

How God drove Adam out of Paradise, and laid the Cherub before the Garden.

1.  **W**HEN God had cursed the Serpent, and the Earth, then the *Beast Man* was no longer profitable in Paradise, for he could not any more enjoy the Fruits of Paradise; therefore he laid upon him the Labour and Toil of the World, and *drove him out of the Garden of Eden*, and placed the Cherub with the Fire-sword of Judgment before it, that if the new born Virgin-child of the Seed of the Woman would again return and enter into Paradise, this *Angel* with the Fire-sword should *cut away* the Serpent's *Beast* from it, and not any more suffer ^c it to come into Paradise.

2. The Angel with the Fire-sword is the right destroying Angel, who carries ^c *Death* and *Life* in his *Sword*; he has therein God's Love and Anger, and when Man dies in this World, then he comes before the Gates of Paradise, before this Angel; and even there the poor Soul must *pass* through this Judgment. ^c *Understand the Beast.*

3. Now if it be captivated in the Anger of God, then it *cannot pass through* this Judgment, but if it be a Virgin Child, born of the Seed of the Woman, then it may *pass quite* through this *Sword*; and then the Angel cuts off the *Beast* begotten of the Serpent's *Ens*, and even then the *Soul* is an Angel of God, and serves him in his Temple, in Paradise, and expects the Day of Judgment, *viz.* the Resurrection of the *outward Body*: When this Angel with the fiery *Sword* shall sever the Earth from the *Curse*, then the

right human *Body* returns again, for it must *also* pass through this Sword, and the Sword will cut off its Beast, that he may be only a Man, and no more a Beast.

4. The Speech of *Moses* concerning this Mystery is wholly hidden to the earthly Man, for *Moses* speaks of an *Angel, and Sword*; and though the outward Figure was even just so (for so was *Adam* driven out) yet it has far another * A, B, C, *internally*: The natural Man without God's Light understands nothing thereof.

5. This Sword is *in* Man. When Man converts and enters into Sorrow for his committed Sins, and casts away the *Vanity*, and steps into the Infant's Shirt, then the Morning-*Star* arises in the Spirit of Christ, in the Virgin-like shut-up *Ens*, in the true Woman's Seed.

6. And in this anxious sorrowful Gate of true *Repentance* the Angel stands with the fire-flaming Sword, and the Virgin-bud forces quite through this Fire-sword into Paradise, *viz.* into the Light, into the *Life of Christ*, and grows forth through this Sword.

7. And now the Virgin-child stands with its fair Rose in the New Plant in Paradise, and the poor *Soul* which begets this Child stands the whole Time of this Life under the Reach and Power of this *Fire-sword*, and is fast bound with a Band to the gross Beast in the outward World, where the Virgin-child is sufficiently thrust at and *wounded* with this Fire-sword; for the Fire-soul, which in the Fire-sword of God's Anger is bound to the Serpent's Monster, daily *amuses* itself with the Serpent-Monster, and *Sins*; and even then this Fire-sword cuts away the Sins, and devours them into God's Anger, where they are *examined* and judged.

8. Therefore the poor Virgin-child, which is born out of the Soul, must stand under *Christ's Cross*, in Christ's Death; and the piercing Sword of Tribulation and Grief passes quite through it; it must suffer itself to be *drawn* quite through this flaming Sword; and the Fire burns away the *Abomination*, which the Soul continually brings into itself from the Serpent's ^a Monster; and even then it is in a fore *Strait*, when that is cut off from the Fire-soul, which it *fain* would have from its Monster.

Or false
Image.

* Anbieten.

9. Then must the Virgin-child supplicate the Fire-soul, and * *tender* it the Love, that it should *only forsake* the Monster of the Serpent: Here then arises *Strife* and Opposition; for the Part of the Fire-soul has introduced the Serpent's Monster into it, and desires also to have its *Joy* therein, and loves the evil Beast.

10. Then *Sophia, viz.* the Second Principle, the Part of the Light World, speaks against it, and hence comes up the *Strife* betwixt the *Seed of the Woman and the Seed of the Serpent*; and then Man goes up and down in Sorrow and Sadness, Trouble and Perplexity; sometimes the Virgin-child prevails, and sometimes the Serpent-child.

11. And then the Devil stirs up and *incenses all Monsters* against the Virgin-child, to strike it, to mock it, scorn it, revile, and laugh it to Shame, and make it ridiculous, that it may by no Means be known, lest the *Devil's Kingdom* should become manifest.

* Schelten.

12. Thus the Virgin-child must be exercised by this, in the Spirit of Christ, and suffer itself to be whipped, persecuted, and * *injuriously reprov'd*, and often called *one possessed by the Devil*, be cursed, and continually *accounted an Off-scouring of the World*, till the outward Beast has finished its Course in its Constellation; and then the Cherub cuts off the gross Beast, and lets it fall even *to the Judgment* of God, and then the Part of the Fire-soul must forthwith force through the Judgment of this *Sword*.

° Impressed.

° Or in.

* Refining
Fire.

13. Now if the Fire-soul has ° taken in much *Vanity* into itself, *viz.* much of the Serpent's Craft and Lust, then the Part of the Fire-soul must stand ° *under* this Sword, till the Fire of God's Anger consumes this introduced *Vanity*, which to many a one is * *Purgatory* enough; which this present too, too wise World will not believe, and will be only an adopted Child from without, and so have an *external* washing away of Sins in Grace; but it has another * A, B, C, here; God will not let the Serpent's *Ens*, neither in *Body* nor *Soul*, come into Paradise.

* Lesson.

14. The

14. The Fire-soul must subsist in the Fire of God, and be so pure as the clear refined Gold, for it is the *Husband* of the Noble [Virgin] *Sophia*, [which is] from the Woman's Seed; it is the Fire's Tincture, and *Sophia* the Light's Tincture; if the Tincture of the Fire be wholly and thoroughly pure, then its *Sophia* will be given to it; and so *Adam* receives again into his Armies his most precious and endeared *Bride*, which was taken from him in his *Sleep*, and is not any ^h longer Man or Woman, but a Branch on Christ's Pearl-tree, which stands in the *Paradise of God*.

^h Or from thence-forward.

15. To the Description whereof we need an Angel's Tongue, and yet we are understood well enough by our Schoolfellows; we have not written this for *Swine*; for none but those only, who have been by at the Marriage of the Lamb, understand what Kind of intire *inward* great Joy and Love-delight is therein, and how ⁱ dearly the *Bride* receives her *Bridegroom* in his pure, clear, and bright Fire's Property, and how she gives him her Love-kiss; to *others* this is dumb.

ⁱ Excellently, with surpassing Beauty, Glory, and Delight.

16. When Reason hears one speak of *Paradise*, then it understands only a certain Place *apart*; and it is even so, there was a certain Place which was called *the Garden in Eden*, where *Adam* and *Eve* were tempted, and from which Place they were driven after the Fall: But yet the whole World was such a *Paradise* before the Curse, yet seeing God knew the Fall, the holy *Paradise* was only opened unto them in *one* certain Place: For to what End should the whole World bring forth *Paradisical* Fruit, seeing there was no Creature upon the Earth that was capable of enjoying the same?

17. But *Adam* and *Eve* were however brought into *Paradise*, that although this first Body should fall and come to Ruin, yet they and their Children might, by the new *Regeneration* in the Spirit of Christ, enter in again through this Fire-sword; This *Mystery* is exceeding great.

18. For Prince *Lucifer*, before the Time of the created Earth, sate in the heavenly *Ens* in the angelical World in the Place of *this World*, wherein the *Ens* of the Earth was comprehended in the *Fiat*, and brought into a *Compaction*; his false Imagination had ^k tainted the *Limus* before the *Compaction*, it was the Place of his Hierarchies: Now the outward Body of Man was taken out of the *Limus* of the Earth, in the *Verbum Fiat*, and formed according to the Property of the human Life which was in the *Word*; the *Word* formed (by or through the *Fiat*) the *Ens* or *Limus* of the Earth according to the Form of the human Soul-like Life which was in the *Word*; and seeing God had set himself, through his *Word*, to be Judge against the false *Infection* and Desire of the Devil, to judge him and his enkindled Wickedness which he had brought to *Sub-* stance, the judicial ^l *Sword* was already in the *Limus* of the Earth whereof *Adam* was made.

^k Made it subject to Infection and Pollution.

^l Or *Sword* of Execution.

19. For when God created the Earth, he ^m founded its Time when he would *keep* the Judgment, and sever the Evil from the Good, and give the *Evil* for an Habitation to the *Apostate Prince*; but seeing the *Good* in the shut-up Earth was without heavenly Creatures, (seeing its Prince was cast out,) God created *Adam* another Hierarch out of this good *Ens*, to be a *Ruler* of this Place; and hence came the Devil's Envy against Man and all good Creatures of this World.

^m Certainly appointed, and set a Time.

20. But now we are here to consider of the *Apostacy* of Man, with the *Sword* of the Cherub; for St. *Paul* says, *We are chosen in Christ Jesus before the Foundation of the World was laid*; and even here this Saying of *Paul* belongs; God knew that this *Ens*, of which *Adam* was to be created, was *already somewhat subject* to false Lust by Reason of the Devil's introduced Desire; therefore God ⁿ chose this *Limus* in Christ Jesus before the *Founda-* tion of the World, out of which he would make Man, that he would through the Judgment of the flaming *Sword* bring it through *Death*, and through the *Fire*, and wholly burn away the false infected Desire of *Lust*, and regenerate him anew in *Jesus*, in his deepest Love in his *Word* in *Jehovah*, that is opened out of *Jehovah*, and intro-

ⁿ Foresaw, or provided for.

duce a new *Limus* into the tainted one, and bring them together quite through the Judgment of the Fire-sword, and purge and purify them wholly and thoroughly.

21. And here also is *Christ's Descent into Hell*, where the Love of God in Christ entered into this Fire-sword, and changed the Wrath into Love, and also *destroyed the Sting of Death*, which was insinuated into the *Limus* of the Earth, out of which *Adam* was created according to the *outward Humanity*; and this Fire-sword had its Raising and Original in the *Corruption of Lucifer*.

22. For though *Adam* was created as to one Part out of the heavenly Essentiality that was in the Word of Man's Life, which was inspired and *breathed into* his outward and inward *Limus*, yet this Fire-sword laid hidden as a glimmering Incentive in the earthly *Limus* of the outward Body, which also assaulted *Adam*, so that he lusted against the Command of God and the Kingdom of Heaven; in which Incentive the *Devil* also introduced his Desire into him, and provoked him to fall; which seeing God well knew that the poor Man would not stand, he ordained an Help and *Saviour* in Christ, to guide and bring him into that holy *Ens* whereinto he should be brought, *viz.* into the *true Sabbath* and eternal Rest.

23. Indeed *Adam* was set wholly perfect in equal Harmony and Accord, and brought into Paradise, to try if the *Soul* could have overcome the Incentive [of vain Lust,] and *therefore the Tree* of Temptation was represented to him, to see if it were possible for the *Soul* to over-power this Contamination of Lust, and remain wholly and fully in the Likeness [and Harmony.]

° Undergo
this *Proba.*

24. But it was not possible; *therefore* Christ must afterwards ° come into this Place, and *be tempted forty Days in the Wilderness* in *Adam's Ens*, and in his new-introduced heavenly *Ens*, to see whether the Fire-soul would stand in perfect Purity; and seeing it did now stand in Christ, the new-introduced heavenly *Ens* destroyed the Sword in the Death of the *outward Body of Christ*, and brought the outward Body, which he in *Mary* received from her Seed, quite through this Sword of the Anger in God into the holy *Ens*; and in *this Power* the outward Body arose from Death, and got Victory over Death and this Fire-sword, and took the Fire-sword into its Power, wherewith at the End of the World he will purge his *Floor*, as a Judge over Devils and Men, as well as of the Earth.

25. For the principal Ambition was about *the Fire-sword*, for King *Lucifer* had changed it from the pure clear Light into *Fire*, wherewith he willed to domineer and rule as a God; but God sent to him *another Prince and King*, who took it from him, and thrust him from this Throne, and should turn this Sword in the *Ens* of the Earth again into the divine Property, and cast out and judge the *Devil with this Sword*.

26. And there is not such a silly and narrow Meaning of the Fire-sword as hitherto has been *generally* understood; though it has been hidden by the Council of God, yet we should *now open* our Eyes, and deeply consider what this Manifestation imports; that it does even *foretel* and signify the Judgment of this Sword; that he will come, who carries it in his *Mouth*; and it is also a Messenger, [declaring] that *Babel* shall [soon] come to its End by this Sword, and be given to *this Sword* to be devoured.

27. Now says Reason, Why did not God examine this *Ens*, out of which he created the Earth, and Man out of the same Earth, *before* he created the Earth and Man? Here forsooth, dear Reason, thou hast hit the Matter right; God's Omnipotence and Omniscience must *serve* thy Turn, whereby thou art able to bring all Things into God's Will, as rational *Fancy* dictates: Harken, O Reason! Dost thou know whence the Earth is generated? Thou sayest, through the Word, *viz.* in the *Verbum Fiat*: I say so too: Now, *what* was this Word? Here look upon the Earth and the whole Creation, and thou wilt see what the Desire of the Word has brought into *Essence* out of the spiritual *Ens*, thou wilt every where see Good and Evil, and find out God's Love and Anger.

28. The *Word* was a full Spiration from the spiritual Fire and Light-world, according to which *God* calls himself a *strong, jealous, angry God*, as to the Fire, and a *merciful loving God*, as to the Light.

29. Now if God should have ^p quelled the first Principle, *viz.* the Fire-source, in the *Ens* of the Earth, out of which it was created, whence should the Light have its Might? Does not the Father, *viz.* the Fire-world, beget the Son, *viz.* the Light-world? But now seeing the *Word* in the Fire-world was vehemently enkindled by God's Motion to the Creation, as we may see by the *Coagulation* of the Stones, if we were not Blocks, and had only calfish Understandings, wherewith then should this Fire, but especially the enkindled *Ens* in the Coagulation, be *reduced* and brought again into the Light into the equal Temperature and Harmony? God's Love must then only do it.

^p Nulled, abolished, or taken away.

30. Now, how will [or *can*] a Creature, *viz.* a Fire-soul or Angel, come into a creatural Being or Formation, if the Fire-source was not moved and *stirred* in an especial Manner? Like would only then remain in Like; and if it be only a mere *Likeness*, then it has its Sport with and in itself, as it was from [and in] Eternity: And *therefore* the unchangeable God has moved himself according to the Fire and Light, and stirred up the Fire's Property, that he may make him a Play and *Melody*, *viz.* a formed *Word* out of himself, that there might be a Play before and in the *unformable Word*.

31. Now we do here understand this, that if God should have again *introduced* the enkindled *Ens*, out of which the Earth and Man were created, into the *unformable Word*, *viz.* wholly and fully into the *Likeness*, into the Love, then *no* Creature might have been produced or brought forth; for every Soul's Spirit, yea the Angels, and whatsoever lives, must be a *stirring* [or working] Fire.

32. Now no Fire-source can be generated out of the perfect *Likeness*, unless the *Likeness* moves itself: Yet the eternal *Likeness*, *viz.* *God*, had before moved himself in his Mystery with the Creation of the angelical Thrones: Now if he should have *changed* this Motion, which was enkindled, and also poisoned by the Hierarch *Lucifer* with false Distemper, into Love, *before* he had created the Earth and Man, then he must yet *once more* have moved himself according to the Fire's Property, if he would have created another Hierarch and angelical Prince.

33. But seeing that might *not* be, he created the Earth, and out of the Earth, Man, out of the first Motion, and *breathed into Man* the Light and Fire-soul out of that Breath of his manifested and moved *Word*, *viz.* out of the first Motion; for out of the first Motion of the *Word*, *another* Prince should come into the princely-created Throne of *Lucifer*, and take in and possess the *first* Motion.

34. And God appointed the Judgment to the *first* Motion, and took away *Lucifer's* domineering Fire-sword, and gave it to *Adam*, and afterwards introduced the deepest Love of God in Christ into *Adam*, and brought the *moved Word* again into the *Likeness*, *viz.* into an eternal Confirmation, and gave *Adam* in Christ the Fire-sword over the fallen Prince *Lucifer*.

35. For *Adam*, *viz.* the corrupted *Limus* of the Earth, should, in Christ its first enjoyed Prince, judge with this flaming Sword, as Christ has told us, that *the Saints shall judge the World*; understand, the enkindled *Ens* of Man and of the Earth should judge the false Prince of Lies, who had perversely changed the Truth in the holy *Ens* into Lies, and corrupted it with such [false Desire.]

36. But seeing the *Ens* of Man was corrupted, and could *not*, God out of his deepest Hiddenness introduced the most holy *Ens* into the corrupt *Ens* of Man, *viz.* into the heavenly Part, and brought the *outward* [Part] also through the Sword of the Fire and Death into the *inward*, into an eternal *Likeness* [or Temperature:] And thus there is

here a Looking-glass for Reason; if it be *illuminated* of God, it will then understand us here; but if it is not, then there is *not* any Possibility to understand this.

37. And we faithfully and seriously *warn* the Caviller and Carper not to say, It is a Blasphemy: Let him first put away his *calfsb* and bestial Eyes, and look us here in the Face, before he takes upon him to censure and cavil at us; it has far another A, B, C, than Reason has. It must have its Birth a Degree deeper.

38. Thus we are able very well to understand the casting out of *Adam*, why he was retempted and driven out of Paradise; seeing his *Ens* was somewhat enkindled by the Devil's Poison, he could not possess Paradise, and therefore God drove him out from thence with the *Sword* of Judgment into Death and Corruption, and yet gave the *promised Word* of his [deepest Love to be with and in him, in the *Ens* of the heavenly World's Being, for a sure and certain *Covenant*; wherein *Adam* and his Children should trust, and believe that at the End and Accomplishment of this Time, he would in this *incorporated Word* bring them again, with the Introduction of the holy *Ens*, out of Death through the Fire-sword, and quite cut off the false Infection and Lust with the *Sword* of Judgment, and set them as Angels of God in the Place of fallen *Lucifer*: And this is the *Mystery of the Angel and Sword of Paradise*.

39. The Angel bore the *Name* of the *Covenant*, out of which God would manifest *Jesus*, viz. the High and Almighty Prince; and it was even this *Angel*, which afterwards wrought many Wonders upon the Earth, who was with *Abel*, *Shem*, *Enoch*, *Noah*, *Abraham*, and *Moses*, who appeared to *Moses* in the *Fire-sword of Flame* in the *Bush*, and brought *Israel* out of *Egypt*, and went before them in a *fiery Pillar* [by Night,] and in a *cloudy Pillar* by Day; who gave them the *Law* in the *Fire*, and at last brought them by *Joshua* (being the Type of him who was to be born out of the *Fire-sword*) into the Land [of] *Israel*.


40. This *Fire-angel* turned its internal Light outwards, and manifested itself in *Christ's Person* in the *Humanity*, with whom *Christ*, viz. the holy anointing Oil of the deepest hidden Love, changed the *Fire-sword* of the Angel into a *Love-sword*, and *holy Dominion*.

41. And this is the true *Cherub* which drove the false *Adam* out of Paradise, and brings him in again by *Christ*, the *Virgin's Child* new-born out of *Adam* in *Christ*: And it has no other Ground or Meaning.

*****D*****

The Twenty-sixth Chapter.

Of the Propagation of Man in this World, and of Cain the First-born, the Murderer of his Brother.

1.  We are here to consider this weighty Point in right Earnestness, and not to make *Conclusions* with Fictions and Fables, as hitherto has been done as touching the *Election* of Grace; whereas it has been handled only in a very *blind* and absurd Manner, and no right [fundamental] Understanding has been found of it.

2. Seeing that Men have only sought in Reason, and have not been able through true *Repentance* to force through the *Fire-sword*, and see with divine Eyes, thereupon the *Fire-sword* of God's Anger and severe Purpose

and Decree of Judgment has *remained* only in the Eyes of [their] Reason, and farther they have not seen; therefore they have made *dreadful* and dangerous Conclusions, without fundamental and plain Understanding.

3. But Christendom is hereby faithfully and truly *admonished*, once thoroughly to awake, and shake off the Conclusions of Reason, and to see God's clear *Countenance*, who desires no Evil, nor can desire it, but has also set himself to be Judge against all Wickedness, and will destroy *all such Conclusions* in the Sword of his Anger, and put away the Cherub.

4. Now it here offers itself to our Consideration, *how* it came to pass that *Adam* and *Eve* at *first* brought forth an evil Child and a Murderer: To this Reason says, that it was from God's *Purpose*, who has made to himself an *Election*, and chose one Company of Men to Damnation, and the other to his Love.

5. O, dear Reason! Whence art thou born? And from whence dost thou speak under the Covert of the *Scripture*? Dost thou not speak from the *Ens* and Words of the Serpent, who brought the false *Ens* into *Eve's Matrix*, wherein *Cain* was apprehended? Did not the Devil do it through the Serpent, and make the *Matrix* of *Eve* monstrous?

6. Dost thou not understand how *the Word of Promise* did forthwith incorporate itself into the *Matrix* of *Eve* in her Seed, and that the Contest betwixt God's Anger and God's Love did presently begin; for God's Love had incorporated itself *to bruise the Head of the Serpent's Monster* in the Anger of God; and thereinto the Fire-soul, which laid captivated in God's Anger, should give its Free-will.

7. For the Fire-soul is a Root proceeded from the divine Omnipotence, and therefore it has *Free-will*, and nothing can deprive it thereof; it may conceive either in the Fire, or Light.

8. But if thou askest, Why did not the Serpent-bruiser *forthwith* bruise the Head of the Serpent's *Ens* in the first Seed, and not suffer the Serpent's murderous poisonous Will to get the upper Hand in the Soul's *Ens*? It is just as if I should ask, Why did not God, when he saw that *Adam* became Evil, *wholly* reject him, or reduce him to *nothing*, and create a new *Adam*? Thus likewise will Reason judge of the Devils, saying, That it has pleased God that there should be *Devils*, that it might be known what an *Angel* is.

9. Hearken, Reason! I have already above answered thee, that if God should *once more* have moved himself for Man's sake, and introduced the first Motion in the human and earthly *Ens* into a Stillness, then the six Days Works of the Creation must have *retired* back, and have been brought into a *workless* Rest; and this God would *not*. The whole Creation should and must subsist in its first Motion; its first formed *Ens* in the *Verbum Fiat* must stand, be it either in Love or Anger, let who will apprehend either; the Anger was open, and so was the Love also.

10. The Love only is called God, the Anger is called his *Strength* and *Might*: Now what the Free-will would desire, therein it should be *confirmed* either in the Love or Anger.

11. For the Free-will was born or sprung forth from the *Love* and *Anger*, *viz.* from the Fire and Light-world; and so likewise it might chuse itself a Place for its working Life: If God's Love should have *drowned* the Free-will in the *Ens* in *Eve's* Seed in the Love, in which [Seed] it was enkindled in the Anger, then the fiery Motion in the *Matrix* must have *ceased*; now out of the Light's *Ens* alone no Soul may be brought will. The Free-

12. Also the corrupt *Ens* of the earthly *Limus* must have then been *presently* judged through the Fire, which could not be; for the Motion of the new Regeneration, and the Opening or full Explication of the divine *Sweetness* and the Overcoming of the Fire, *viz.* of the Anger of God, belonged only to the *Name* of *Jesus*.

13. The Word which had incorporated itself had from without the Fire-sword, *viz.* the *Cerberus*, and from within the *Jesus* who should overcome the Fire-sword with Love. Thus the Name *JESU* stood hid in the Fire-sword, and was not manifest till the Time that God would move himself therein, and manifest the same.

14. Thus the insinuated *Ens* of the Serpent, that *Eve* had introduced through *Imagination* into Lust, must be wholly cast away; for in *Cain* the murdering 'Image of the Serpent was manifest, which cannot inherit the Kingdom of God: But on the contrary, the Mark of the Covenant in the promised Word was in the Free-will and in the heavenly-disappeared *Ens* of the Soul, into which [Covenant of the promised Grace] the Soul should enter.

Or the evil corrupt Nature and Property.

15. And though the Serpent's *Ens* should have been rejected, as it must be, in all the Children of *Eve*, yet the Part of the heavenly World's Being laid *hid* in the Covenant of the Word in the disappeared *Ens*, as a Possibility to the new Regeneration; therefore God said to *Cain*, when the murdering Spirit persuaded him, *Rule over the Sin*.

16. If thou sayest, Wherewith? He could not: But Why could he not? The Serpent's *Desire* held him, and brought him to kill his Brother: For what Reason? The Free-will had given itself up into the Serpent's *Ens* which held him Captive.

17. Now says Reason, God would have it so, else he had turned away his Will. No: Indeed God's Anger-will in the Serpent's *Ens*, which had captivated the Free-will, would have it; but yet God's Love-will said in him, *Rule over Sin*, that is, over the Wrath and Anger of the Serpent, and let it not have its Power or Prevalence.

18. And here we are rightly to know, how God's Love and Anger are in continual Contest; understand, it is in the manifested Word in the *Limbus* of the Earth, and in the *Ens* of the human Property out of the Earth; for the Anger-*Ens* is stirred up and driven by the Devil, and desires continually to devour the Love-*Ens*, and possess this Kingdom in the Anger-*Ens*.

19. The Anger-*Ens* desires to have Man; for it has its King in *Lucifer*; and the Love-*Ens* desires also to have him; for it has its King in *Christ*; and therefore *Christ* must bring the human Love-*Ens* through Death and the Anger-*Ens*, and open another Principle, *viz.* another Kingdom, and leave Prince *Lucifer* in his own Anger, for his Free-will had chose it him.

20. Thus also the Free-will in *Cain* choosed the false, *viz.* the Devil's-will: But thou sayest, Was then the Murdering-will wholly rejected? It ^urejected itself: But if the Free-will had again conceived in the Love-*Ens*, it would have been again born anew, yea even after the Murder; which we leave to the Judgment of God, whether it was so or no, seeing the Text in *Moses* gives him so bare a Name in Despair; for the *Word* out of which the Name *Jesus* was made manifest, was given to call poor lost Sinners to Repentance, and not the Righteous ones who were apprehended in the Love, as *Christ* said.

^u Reprobated or abandoned. N O T E.

21. *Cain* was a Type of the first corrupt *Adam* in Sin; and *Abel* was a Type of *Christ* the second *Adam*, *viz.* of the Virgin-child; for the Tree of Evil and Good began in *Adam*; and so likewise the Fruit forthwith appeared, *viz.* *Christ's* Children, and the Children of the Devil and the Serpent.

22. Now Reason says, Was *Cain* then wholly conceived of the Serpent's *Ens* in the Anger of God, and predestinated to Damnation? Answer, No: He was (conceived) of the *Ens* of *Adam's* Soul and Body; and so also of the Seed and *Ens* of *Eve's* Body; but the Monster in the Matrix of *Eve* environed the sown Seed, and it was that which seduced and beguiled him; but the Mark [and Aim] of the Covenant laid hidden in the *Ens* of the Soul and Body; for the *Ens* of the Seed of *Adam* and *Eve* was out of the heavenly disappeared [*Limbus*,] and then also out of the earthly awakened *Limbus*, but

the *Will* of the Serpent and of the Devil took *Possession* of the House; as the like was in the Devil, who was an Angel, but the Will of the dark World took Possession of the House in him, and got the *upper Hand*; so also it was here in *Cain*.

23. But thou askest, How came this so to be? Hear, and see, thou fair Child, in the Will of *Adam* and *Eve*, what their Desire was before and after the Fall; they only desired the *Earthly Kingdom*, as we see that *Eve* was so wholly and only minded; for when she brought forth *Cain*, she said, *"I have gotten a Man [who is to be] a Lord; she thought* ^{Gen. 4. Verſe 1.} him to be *the Bruiser* and Breaker of the Serpent, he should take in and possess the earthly Kingdom, and *expel* the Devil. She did not consider that she should die to her false earthly fleshly Will, and be born anew ^{*} in an *holy Will*; and such a Will she also ^{*} Or with. brought into her Seed, and the like did *Adam* also.

24. And hence now the Will in the Soul's Essence arose; the Tree brought forth a Twig out of (or like) itself; for it was *Cain's* Desire only that he might be *Lord upon the Earth*; and as he saw that *Abel* was more acceptable in God's Sight than himself, his free-bestial Will in him elevated itself to *slay Abel*; for *Cain's* Aim and Endeavour was only about the *outward World*, to domineer and be Lord and Master therein; but *Abel* sought God's Love.

25. Thus there are yet *two* such Churches upon the Earth; *one* which only seeks *worldly* Pleasure, Might, Honour, and the outward God *Mammon* and *Maufim*, and therein it lodges the Serpent's Child; the other which seeks the Virgin-child, and God's Kingdom, and must suffer itself to be persecuted, reviled, reproached, and *killed* by the Cainical-Church, as *Cain* did to *Abel*.

26. For the Devil will yet be continually *a Prince of this World* in the Serpent's Child; and if the Virgin's Child, which bruises the Head of the Serpent, be not manifest in the Serpent's Child, then the Devil is and *remains* Prince and Host in the House of the Soul, as happened to *Cain*.

27. And do but understand the Ground right: In the Birth of this World *two* Kingdoms lie manifest, *viz.* God's *Love-Kingdom* in Christ, and the Kingdom of God's *Anger* in *Lucifer*: These two Kingdoms are in Contest and Strife in all Creatures; for the Original of all Spirits is in the Contest, and in the Combat of the Fire the Light is made manifest; the Fire is a Cause of the Light, God's *Anger* is a Cause that God did yet once move himself in his deepest *Love* in the Name *Jesus*, and thereby overcome the Anger.

28. Now what can the *Love* do, if the Free-will espouses itself to the Anger? Or what can the *Anger* do against it, if the Free-will conceives in the Love, and destroys the Anger? Must it not hold still and *suffer* it to be done? And though it opposes and rages against it, yet the Love pierces quite through it, and changes it into *Joy*; the Anger is the Root of Love, as the Fire is the Root of the Light: But in the *Free-will* is the Understanding, which makes itself to what it pleases.

29. Dost thou not see this in the Earth, that the Free-will in the *Ens* of the Word has made itself Stones, Metals, and Earth? The Stones and Earth are *not* the Free-will; but the Free-will has introduced itself into such an *Ens*, and by its *Lubet* and Motion introduced the *Ens* into a Compaction or Coagulation; there was no other Maker there but the Free-will in the formed and manifested Word: Thou mayest indeed see *Wonders* enough.

30. Behold the unreasonable Creatures, as Worms, Toads, Spiders, and other wild venomous and horrible Beasts; and thou shalt see somewhat in very Deed, if thou art not dead. But thou sayest God has created it so: Yes, right! His Desire, in *Love and Anger* has massed the *Ens* with the Motion, and compacted each *Ens* according to the Free-will into a Form; there was no other Maker there but the *Free-will in the Word*.

31. The Desire in the Word was the *Fiat*, which introduced the Free-will into an *Ens*: Thus the same manifested Word is yet in all things, and has the *Fiat*, viz. the Desire in itself: As the Free-will in every Thing introduces itself into a *Spirit*, even so the *Fiat* forms and *signs* each thing; every Root brings forth from itself a Branch of its own *Likeness*: But when the Branch or Sprout is to be born, and receives its Beginning in the *Ens* of the Root, the *Ens* then forms itself to such a Twig, as the Root at that Time is apprehended in its Power and Free-will, both by the superior and inferior *Constellation*.

32. The like is also to be understood in Man: As the Will is in the *Seed*, that is, as the Desire of the Father and Mother, together with other Influences from the Stars and Elements, yea, oftentimes from the Devil's Assaults and Insinuations, are at that Time, even such a *Spirit* is formed in the *Ens* of the Seed; sometimes an Angel, if the Parents be in *holy Desire*, [or in the true Faith of the engrafted Word;] sometimes also a Beast, a Serpent, and Image of the Devil, both according to the *Ens* of the *Soul* and the *outward Flesh*.

33. The Power of the manifested Word gives in itself into *all Things*, into every Thing according to its Will, according to the Desire in the *Ens*, for the Desire in the *Ens* is that which forms the Word, viz. the Sound of Life; as it is written, *Such as the People are, such a God they also have; with the Holy thou art holy, and with the Perverse thou art perverse*; this is wholly to be understood, concerning the *expressed Word* in the *Fiat*, viz. in the *Desire* of Nature: And therefore God has espoused and betrothed *another Word* out of the Center of his Love to the Image of Man, that, though he be risen out of an evil Property, yet the Free-will has *Power* and Information to disclaim its *Selfhood*, and die to itself in this holy incorporated Word; and then the *Fiat* begets and forms another *new Creature* in the *Free-will* out of the *Ens*.

Note.

34. The *Possibility* lies in *all Men*; but the making or forming of the Child of God belongs now to the holy *Fiat* in the new-introduced Word, for it lies not *on any Man's Self-willing*, *Contriving*, *Running*, and *Toiling*, but in *God's Mercy*: He has *Mercy upon whom he pleases*, viz. upon those only who with their Free-will die to their *Selfhood* in his Grace, and resign up themselves to him; and *he hardens whom he pleases*, viz. those only who run with *selfish Cain*, and would themselves take the Kingdom of God in their own evil Will, and will *not* die to their own *Self-full-will*.

Note.

35. Now says the Scripture: *Has not a Potter Power to make of one Lump of Clay what he pleases, a Vessel to Honour, and a Vessel to Dishonour?* That is, Will the self-ful Will be angry, if it be Evil, that the *Fiat* in the Word makes it to be a Vessel of the Anger? Or will it therefore be angry, if the holy *Fiat* in the holy Word makes that Will (which dives itself into the Love and Mercy of God, and dies to its *Selfhood*) to be a Vessel of Honour? Has not this Potter Power to do with his Clay, viz. (with the *Ens* or *Seed*) what he pleases? Whereunto every Seed is good and profitable, thereunto he makes him a Vessel, either to the Use of his Anger, or the Use of his Love.

Note.

36. *The Holy is unto God a sweet Savour to Life; and the Wicked a sweet Savour to the Death* in his Anger; all must enter into his Glory, and praise him; *one* in the Property of his Anger, who must call the Evil good; the *other* in the Property of his Love, who must call the Good, good: For so it must be, that the Difference of the Good and Evil, of the Light and Darknes, of the Life and Death, may be known; for if there was *no Death*, then the *Life* would *not* be manifest to itself; and if there was no Darknes, the *Light* would not be manifest to itself.

37. And therefore the *eternal Free-will* has introduced itself into Darknes, Pain, and Source, and so also through the Darknes into the *Fire* and *Light*, even into a Kingdom of Joy, that so the Nothing might be known in the Something, and that it might have a

Sport

Sport in its contrary Will, that the *Free-will* of the ¹ *Abyfs* might be manifest to itself ² *Abeyance*, in the ² *Byfs*, for without *Evil* and *Good* there could not be any *Byfs*, [Ground or Foun- ² *Base*.
dation.]

38. For the *Evil* makes Pain and Motion, and the *Good* causes Essence and Power, and yet both Essences are only *one* Essence, as Fire and Light are only one Essence, also Darkness and Light are only one Being; but it severs itself into *two* mighty Distinctions, and yet there is no sundry Separation, for one *dwells* in the other, and yet does *not* comprehend the other; the one does deny the other, for the one is not the other.

39. God dwells through all, and that *all is not God*; also it does not reach him: But whatsoever quits itself free of its *Free-will*, that falls into *his Possession*, that he must have, for it is without Will, and falls into the *Nothing*; and *He is in the Nothing*: Thus the resigned Will may dwell in the *Nothing*, and *there is God's Mercy*; for he will have Something out of the *Nothing*, that he may be manifest in the *Something*, which is fallen into his *Nothing*, and makes it in himself to be *his Something*, which he himself rules, drives, and acts with his *merciful Spirit*.

40. And herein lies the precious *Pearl*, Dear Brethren, who are driven to and fro with *Contention*; if you did but know it, you would *leave off* from *Strife*, and call *Reason* a *Fool*: No *Searchings of Self* obtain it, but the Will freely *resigned* into *God's Mercy*, which enters in by the Way of *earnest Repentance*, and *Mortification* of its own evil Will, that falls into *God's Mercy*, and apprehends [and obtains the right *Understanding*]; and without this there is mere *Self-running*, *Walking*, and *Willing*; and yet nothing can be obtained, but only in the Will freely *resigned* into *God's Mercy*.

41. We have a very excellent and notable *Example* and *Type* of this, in the *first Birth* which opened the *Womb*, that it was to be *sanctified*, and offered up to the *Lord*; and yet the true living *Offering* proceeds from the second new *Birth*, as we may see in *Abel*, *Isaac*, and *Jacob*. *Cain*, *Ishmael*, and *Esau*, were the *First-born*, the *Inheritance* belonged to them; but the *Lot and Mercy* fell upon *Abel*, *Isaac* and *Jacob*: For the first *Ens* of *Man* was infected and disordered by the *Devil*; therefore it must be given to the *Fire* for an *Offering* and *Food*; and out of the *Offering*, *viz.* out of the *Fire* of *God's Anger*, the *Love* of *God* was made manifest in *Mercy*; and the *first Adam* was the ^a *Sojourner* of the *Second* in *Christ*, for the *Second* *redeemed* the *First*.

42. The *Devil's Desire* and the bestial *Ens* of the *Serpent* had got the upper *Hand* in the *Matrix* of *Eve*, and apprehended the first *Seed* in the *Desire*: Now the *Kingdom* of *God* did yet belong to the first *Man*; but seeing he lost it by his *Negligence*, the first *Adam* must be offered to the *Earth*, and also its first *Seed* to the *Anger*.

43. And after this first *Seed Abel* came forth in the holy *Covenant*, and offered his sweet *Blood* for the sinful *Seed*, to the *Anger*, that the *Anger* might let its *Flame* fall, and suffer the first *Birth* to press ^b through, in the *Blood* of the second.

44. The first *Birth* was a *Murderer*, which signifies the *Devil* in *Man*; the second was the *Offering* of [or for] the first, that the *Anger-devil* in the first *Adam* might be appeased in the *Offering* of the second.

45. Not that we should exalt or take in the *Wicked* into the *Offering* of *Christ*, so long as he is wicked; the *Devil* devours *most of the wicked Crew*: Only the wicked *Sinner* has an *open Gate* made for him in the *Offering* of the second [*Adam*,] if he did *convert*, and turn himself from his *Wickedness*.

46. But that some write, that there was a twofold *Seed*, which did sever itself in *Eve*, *viz.* one wholly devilish from the *Ens* of the *Serpent*, and the other from the *Ens* of *Christ*, [or the promised *Seed* of the *Woman*,] in the *Covenant*, is nothing so, these have not at all learned the ^c *A, B, C*, in this *School*; they have only a dreaming *Shadow* and *Fiction* of the *Mystery*, and not the true *Sight*. Thus they build the *Election* of *God*.

^a Inmate; or of his Family, Servant.

^b *Viz.* through Death and the Anger into Life.

^c First Lesson.

Note.

Grace upon this; but they are much *mistaken*; they speak only the Serpent's Words, which desired to have it so: Observe it thus.

47. *Adam* had only one *Limbus* to his Seed, and *Eve* only one *Matrix* for her Seed, but they both stood in three Principles: The Principles were in *Contest*, as still they are at this Day: The second Principle, *viz.* the Kingdom of God, or Angelical World, disappeared in the Soul's *Seed*, and God espoused his only most holy *Word* again therein to the *New-birth*.

48. And this Espousal or Betrothing stood as well in *Cain's Ens*, as in *Abel's Ens*; but *Cain's Ens* was apprehended in the *Contest* of the three Principles in the Anger, and covered with the Serpent's Monster, *not* so to an *Impossibility*, as if he was born to *Condemnation*, but even to a *Possibility* of the Free-will, whether he would lay down the self-ful, assumed, and self-appropriated Right in *Adam*, and live in God's Will, or whether he would live to himself: Upon this was the *Election* set.

49. Now God knows whereinto the Free-will is entered: If it is entered into *Iniquity*, and Self-hood, then God's Anger establishes or confirms it in its Choice to *Condemnation*; but if it is entered into the *Word* of the Covenant, then God confirms it to be a *Child* of Heaven; and here that Saying has its proper Signification and Application, *I have Mercy on whom I will, and whom I will I harden*. God knows his Children even in the *Ens* in the *Mother's Womb*; to what End should he give his Pearl to him, whom he yet knows would turn himself away from him; the *Pearl's Ground* lies indeed *in* him, but hidden, and shut up; if he brought his Will into the Pearl, it would open itself *in* him.

50. All Men proceed from *one* only *Seed*; but in one the holy Fire glimmers, and in another it lies as it were shut up, and cannot by Reason of the *Mire* of the Serpent.

51. Thou sayest then, Is the Serpent's *Ens* more mighty than God's Love? I have already answered thee, that Love and Anger are in *Contest*; whereinto the *Ens* espouses itself, of that it is apprehended and confirmed; yet so, that the Will is *free* to go from the Evil into the Good, and from the Good into the Evil; and *that while it lives upon the Earth*, both Doors stand open *to it*: For the Free-will is not bound; but if it was bound, then *no* Judgment could with Righteousness pass upon it: It has *Laws* and *Instructions*, which are given it, not to Death, but to Life; but if it transgresses these, and *continues* in the Transgression, now the Judgment passes upon it; for every Judgment [or Sentence of Condemnation] arises from the Transgression of the *Command*.

52. Thou sayest he cannot keep them; he is drawn [to Transgression:] Yes, very right. Does not the *Truth* rebuke him even to the Face, that he is a *faithless* Wretch, that suffers himself to be drawn to Evil? The Law to do Right is *in* his *vital* Light, as a *continual* Looking-glass; he sees and knows it very well, that he is a *Liar*, and walks upon the Way of the Devil; it shews him the Way of Truth, but the Free-will *rejects* it; at present he is *predestinated* to Condemnation, yet so that the Will is free, so long as he is in this Cottage; but the heavy Band of God's Anger, in the drawing of the Devil's Desire, draws many a one to the *Damnation* of Death.

53. Reason says, If a Man has Free-will, then God is not omnipotent over him, to do what he pleases with him: The Free-will is not from any Beginning, also not amassed or taken out of any Ground into any Thing, or formed by any Thing; it is its *own* peculiar *Original*, out of the Word of the divine Power out of God's Love and Anger; it forms itself in its own Will a *Center* to its Seat; it begets itself in the first Principle to the Fire and Light; its right and genuine Original is in the Nothing, where the *Nothing*, *viz.* the Δ (or as a Man might unfold it, A. O. V.) introduces itself into a *Libet* to Contemplation; and the *Libet* brings itself into a *Will*, and the Will into a *Desire*, and the Desire into a *Substance*.

Δ
A. O. V.

54. Now the eternal Original, *viz.* God, is a *Judge* over the Substance; if the Lubet (which is departed from him) has introduced itself into an evil Being, then he judges that Being or Substance in its *Principle*; in what Source and Property soever, or in what *Ens* soever, the Lubet proceeding from the departed Δ has introduced itself into Δ a Principle; therein the universal eternal Free-will, which is the Abyss, and *Cause* of all Byfs confirms and settles it.

55. The Abyssal judges that which introduces itself into Byfs, and severs the Good (which has introduced itself into a good *Ens*) into the Good, *viz.* into the *divine Love*; and the Evil (which has brought itself into an evil *Ens*, and set and formed itself into a Center to an evil Spirit and Will) into *his Wrath* and Anger.

56. For how can he judge a Thing, whose own it is *not*? How would God judge the Will of the Creature, if it was not *sprung* [or risen] from *Him*? Or rather, how can a Judgment pass upon a Thing which is *bound*, and *not* free in its Willing and Working?

57. The human and angelical Will is risen with the Motion of the *Abyss* (when the Deity once moved itself in its Contemplation and Sensation, and with the Motion introduced itself into a Beginning of the Spirits) out of this *Beginning*: Now every Beginning goes into its End; and the End is that which was *before* the Beginning; and there is the *Trial* of the Beginning, [which shews] whereinto the Beginning has introduced itself.

58. Now God is before and without all Beginnings, and from him every Beginning proceeds; also he is the End of all Beginnings; now the *Middle* of all inchoated Things stands between the *Beginning* and the *End*; for it must with its Beginning enter again through the End into that from whence it did arise.

59. Seeing then that *God is a jealous God and a consuming Fire*, and also a *loving, merciful God*; every Free-will with its introduced Center has its own Judge *born in itself*, either divine Love, or divine Anger. For when a Thing begins, it goes into a Time; but when this Time is apprehended of the End, *viz.* of the *Eternity*, then it is in its own eternal [Beginning and End] whence it has introduced itself into a *Compaction*, so confirmed to Eternity.

60. Therefore the Free-will has its own *Judgment*, either for the Good or Evil in itself: It has its *own* Judgment in itself; it has God's Love and Anger in it; what it amasses and desires, that it forms in itself, and does only so form its own self in its own Lubet into a *Center*.

61. For thus the World has likewise its Original, namely, in the Free-will of the *two eternal* Principles, both from the dark Fire-lubet, and also from the divine lightful Fire-lubet: The Free-will introduced itself in the *Verbum Fiat* into distinct and several Entities, and that according to the *Possibility* of the eternal Pregnatress; as the Will in the *Verbum Fiat* conceived itself in each Place in the Pregnatress, such an *Ens* was brought forth, and out of the *Ens* arose its Spirit according to the *Ens, viz.* from God's ^a *Spiration* or *Motion* in the Principles.

62. But seeing the Principles were together as one, nothing was ever amassed or formed in the Free-will, but the same has a Good and an Evil in it, according to the *Nature* and *Power* of the eternal Pregnatress to Light and Darkness.

63. But now every Spirit rises with its Free-will first out of the *Compaction* of its Center, and is, after its effected Birth, *free*, and may draw into itself, either out of God's Love, or Anger, and introduce its Will as it pleases: But *this* is the principal Thing; as the Mother (*viz.* the *Ens*) is, whereof the Spirit is born, even *such a* Lubet rises also in the Spirit.

^a Breathing,
or stirring up.

† *Viz.* the Spirit.

64. Now the Spirit has *Understanding*, and the *Ens* has none; also † it has a Law, for it knows what is Evil and Good, what is Right and Wrong; also God has given it Laws, that it should break the Lust [to Evil,] and with the Understanding of the Light rule over the *Lubet of the Darknes*.

65. Now if it does not, but departs with the *Lubet* out of the Understanding into a *Self-Lubet*, then the *Lubet* or Lust amasses itself into a *Substance*, whereof a new false Will is again born, and this same is a *Bastard* before God and the eternal Nature; for it arises not out of the *Law and Right* of the eternal Nature, but out of *Self*: And upon this the *Judgment* of the eternal Nature passes; and at its End (when the Center of the Spirit shall step again into the Beginning) it will be *spewed* out from the Free-will of Eternity.

66. Understand us but right: The *first Free-will* which was breathed into *Adam* was good, indeed it was both from God's Love and Anger, *viz.* from the Center of the eternal Pregnantress of the eternal spiritual Nature; but it had the *Understanding in it* to rule and govern itself, so as it *might stand* and subsist eternally.

67. But the crafty Distemper or Infection introduced by the Devil was in the *Ens* of the Earth, † whence *Adam's outward Body* was formed: Into this earthly *Ens* the Devil brought his Desire by the Serpent, *viz.* by the Serpent's crafty *Ens*, so that the *Lubet* arose in the *Ens* of the Body, whereinto the first Free-will of the *inspired Soul* entered, and assumed the *Lubet* of the Body, and introduced this *Lubet* into a *Desire* to Substance.

68. And out of this *Substance* another new self-ful Will did now arise, *viz.* a *Bastard*, a false *Serpent-child*; and this *Bastard*, *Adam* originally propagated to his *Eve*, and *Eve* to her Son *Cain*, and so *one Man to another*: Thus we have now in this earthly Flesh this same false Will proceeded from the Serpent's Substance, whereinto the *Devil* introduces his Desire, and *tempts us*, and continually makes us lust and long after the devilish Property, [*viz. Pride, Covetousness, Envy, and Anger,*] that so his Delire, which he insinuates into the false *Bastard* in us, might become substantial and essential; out of which such an whorish and devilish Serpentine Seed is continually *begotten*; and out of the same false *Ens* [or Seed] a Devil's Will.

69. Thus the Devil rides in and upon Man, in and upon Body and Soul: But now the *first* introduced Free-will, which God breathed into *Adam*, lies yet in all Men, for it is the true real Soul, the Center of the Fire and Light, a Spark of the *divine Power* and *Omnipotence*, but wholly hemmed in and *captivated* in this wicked introduced *Bastard*.

† Recalled, or really promised, into the Soul.

70. Therefore God has again † re-introduced and incorporated the Aim of his new Covenant, in the Word of the divine holy Power, in the *Name* of *Jesus*, into the Property of the *lightful Fire*, *viz.* into the disappeared heavenly, holy *Ens*, which disappeared in the Darknes, that the first Free-will, which now lies captive in the Child of the Whore and Serpent, should introduce its Desire into this *Aim* of the promised *Covenant*, which he has fulfilled in Christ's Humanity, and with the Desire of the Soul's Free-will re-introduce the holy *Ens* of Christ, which he in the *Seed* of *Mary* introduced into our disappeared *Ens*, into its disappeared heavenly *Ens*; and if it does bring it so to pass, then out of this introduced *Ens* of Christ arises Christ's Spirit, which destroys the false Will of the Serpent's *Bastard in the Flesh*, and tramples upon its *Head*.

71. Now says Reason, God gives this holy new *Ens* of Christ to *whom he will*, and suffers *whom he pleases* to *harden*, and remain captive in the Serpent's *Ens*: Yes, very right: He gives *none* this holy *Ens* into the Self-will of his Serpent's Child; there be- longs far another Earnestness thereto; for Selfhood *cannot* now any more take any thing of God.

72. But this is the Proceſs which the Free-will muſt go, if it will receive the holy *Ens*: It muſt wind itſelf *out* of the Serpent's Deſire, *out* of its Self-fulneſs, and Something, and wind itſelf *into God's Mercy*, and become a deadly mortifying Enemy to the *fleſhly Deſire* in itſelf; it muſt wholly *forſake* and depart from the ſelf-ful Deſire of the Fleſh, and bring its Hunger wholly and only into the *Mortification* of its ſelfiſh Somethingneſs, deſiring and endeavouring continually and willingly to *die* to its *Iniquity* and falſe Deſire, which ſticks in the Fleſh, in the Serpent's Child, and in Chriſt's *Ens* ariſe with a new Will.

73. This Deſire, which departs from the Serpent's *Ens*, and *hunger*s after God's Mercy, receives Chriſt's *Ens* into itſelf, whence a new Will is *born*, which bruises the Head of the Serpent in the Fleſh; for it is the *New birth* out of God in Chriſt *Jeſus*.

74. But if thou wilt ſay, thou *canſt* not deſire any Good, that is *not* true; only thou ſuffereſt the Serpent's Will in thy right eternal Soul's Will to hold thee, and with the Soul's Will doſt play the Whore with the Serpent's Will in the Fleſh; from *whence* ariſes God's *Election*.

75. God knows the falſe whoriſh Soul, which does only woe and *wanton* with the Serpent, with the Idol *Babel*, and will ſtill live in the *Luſt* and Will of the Fleſh and of the Serpent, and yet wills to be an *outwardly adopted* Child; God ſhould forgive it its Sins by an outward *Word-speaking*, but it wills ſtill to hang and cleave to the *wanton* Love of the Serpent in its falſe Luſt; this God *chufe*s to Judgment.

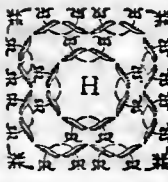
76. For the Free-will, which was inſpired into *Adam*, and which ^b it has *inherited* from ^b The Soul. *Adam*, hangs on *Lucifer*; and therefore God *confirms* it to the Kingdom of Darkneſs with *Lucifer*; but the Gate of Grace ſtands *yet open* to it in *this* time of *the outward Life*.

The Twenty-ſeventh Chapter.

Of Cain's and Abel's Offering, and of the falſe and Antichriſtian Church, and alſo of the true holy Church.

*A * Looking-glaſs for the World.*

* Or Mirror.

I.  HERE again the Vail lies before the Face of *Moses*, in reſpect of the *Offerings* of both theſe Brothers; why *God* willed to have them offer, whereas the Reconciliation and Atonement conſiſts only in the *earnest Will* towards God's Mercy, in Prayer and Supplication to God, that a Man *departs* and turns away from his evil Will, and repents, and introduces his *Faith* and *Hope* into God's Mercy.

2. They muſt verily of courſe have *known* why they offered Incenſe, what Pleaſure and Delight God took therein; which *Moses* has *not once* ſo much as mentioned, and that from God's Purpose; and yet it has *not been hidden* to the Children of the Saints, and alſo not to *Moses*; but he has a Vail hanging before his *Eyes*.

3. *Iſrael* (ſeeing for the moſt part they were evil Children, and alſo idolatrous, as ſoon appeared by making them a *Golden Calf*) might *not* know it by reaſon of the falſe Magick;

and we also shall write only to those who are of our Tribe, and yet plain and easy enough to be understood: Observe and mark it thus.

ⁱ Or subtle. 4. The Soul's Free-will is as ⁱ thin as a Nothing, and though it be in its Body, indeed, encompassed with the Something, yet its amassed or conceived Something is in a false *distempered* Essence, by reason of the Original of Sin.

5. Now if the Free-will would approach to God with the Desire, then it must depart out of its *false* Something; and if it now *does* so depart, then it is bare and impotent, for it is again in the *first* Nothing: For if it will come to God, then it must *die* to its *false Selfhood*, and forsake it; and if it forsakes the same, then it is barely and merely as a *Nothing*, and so *cannot* go, work, or move; if it will shew its Might, then it must be in *Something*, wherein it does imagine and form itself.

6. An Example hereof we have in *Faith*: If Faith would effectually work, then it must *immas*s, [or *imagine*] itself into *Something* wherein it may work: God's Free-will has conceived [or *immass*ed] itself with the *inward* Spiritual World, and works through the same; and the inward World's Free-will has conceived itself in the *outward* World, and works through the same: So the Soul's Free-will, which also has its Original out of the Abyss, *immass*es itself in *Something*, that it might be manifest, and thereby be able to move and act in God's Sight.

7. Seeing then *Adam's* Body was out of the *Limus* of the Earth, and also out of the *Limus* of the Holy Heaven, which *Limus* of Heaven in *Adam* was now disappeared, wherein the Free-will had Power to *immas*s [or *conceive*] itself into an *Holy Form*, and act, work, pray and supplicate before God; therefore they made *Burnt-Offerings* of the Fruits of the Earth; as ^k *Cain brought of the Fruit of the Ground, and Abel, also, brought of the Firstlings of his Flock*; and these they *enkindled with Fire*.

^k Genesis IV. verses 3, 4.

^l Subject, or Means.

8. But understand a *magical Fire*, as that of *Moses*, for *Moses* declares so also; *God looked graciously upon the Offering of Abel, and not upon Cain's*; that is, they brought Offerings before God, and the Free-will of the Soul should earnestly press with its *Prayer* into God; therefore, it would have a ^l *Substance*, when it would go out of the human House of Corruption into God, that it might work in *Something*; therefore the Imagination of the Will did *immas*s [or *imagine*] itself through the Offering, and *God* enkindled the Offering of *Abel*, with the *Holy Fire*, in the Aim of the Covenant, which in the Fulness of Time should *again* enkindle itself in the *Soul's Fire*.

^m Fashion.

9. In this, the Will of *Abel's* Soul did ^m form itself into an *holy Substance*, and pressed with the Desire of the formed free Soul's Will before, and into God's Free-will, and this the Will of the Devil and the Serpent could not brook; and even this the Will of the Serpent and Devil in *Cain did well* understand, that the Aim of the Covenant opened itself in the *Holy Fire* in *Abel's* Desire and Prayer.

ⁿ Or have respect to.

10. And therefore he would kill the *Body* of *Abel* according to his earthly *Limus*, lest *such Children* should be begotten of him, and so he might *lose* his Kingdom in Man. But God would *not* enkindle the Offering of *Cain*; now *Moses* draws a Vail here before it, and says, *God would not look ⁿ graciously upon Cain's Offering*.

11. The enkindling of the *external Offering*, was a Figure of the *internal Spirit*: For the Soul's Spirit in the Free-will (as to the Center of the Light) was enkindled with God's Love-Fire, and the *Imagination* of the Body also [understand of the heavenly Part] was enkindled in offering with the Fire of the *holy Part* of the Earth, which lies *bidden* in the Curse: And therein the Free-will of the Soul, and the Free-will in the *Ens* of the heavenly Part of the Body, *immass*ed itself into a *Substance*, and therewith pressed in before the *Holiness* of God.

12. And here the Serpent's Head was first bruised; for it was a *Figure* of the New Birth out of Christ; not that *Abel* had at this Time put on Christ in the *Flesh*, but in-

deed the Spirit of *Jehovah* in the Aim of the Covenant; in which the *Name* of *Jesus* stood hidden in God as a Regenerator, which would move and manifest itself in the Fulness of Time, in this Aim [of the Covenant,] and introduce an heavenly *holy Ens* into the disappeared *Ens* of the heavenly Part, and quicken it to Life again in the opened Power of *Jesus*.

13. If a Man would rightly and fundamentally understand the ° Offerings, he must ° Sacrifices, consider that whereof the Offering consisted, and what severed itself with the Enkindling in the Fire, out of the Fire, viz. out of the *enkindled* Offering; for in the Enkindling nothing is seen or perceived, but 1. The *Wood* to the Fire. 2. The *Matter* of Offering. 3. The *Fire*, and *Light*. 4. The *Smoak* of the Fire, which rises from the burning Wood, and the Matter of the Offering: All this, without the Faith and Divine Desire, is as an *Abomination*, and, indeed, *nothing* in God's Sight, and attains not the Gate of God.

14. But if Man brings his Faith's Desire thereinto, then he resigns the *Free-will* thereinto, and will thereby, as by a *Means* (in which Fire the Free-will of the introduced *sinful* Abomination burns and consumes away) press into God's eternal Free-will: And now, *how* this is effected and comes to pass, understand as follows.

15. God's Imagination or Lubet *meets* the Free-inspired-will of the Humanity, and the Human Free-will *meet* the Deity; here is now the *Conjunction*.

16. But now Man's Free-will is become *sinful*, and God's Free-will (from whence the Human Free-will *first* took its rise in In-spiration) is *holy* and pure; as yet the Human Free-will *cannot* press into God's Will, unless it also becomes *pure* before God.

17. But seeing God will out of *Free-Grace* receive it into him for the Delight and Harmony of his Praise, there is *no other Way* or Remedy, but that God should *move* himself in the Center of the Eternal Nature, according to the Fire of the *Second Principle*, viz. according to the *Holy* Fire, and devour that enkindled Anger and Vanity of Man's Free-will, and annihilate it in the *Mortification* of Death, viz. in the Anger-Fire of God, that the Human Will *might* become pure before God's Will, and so *might* enter into God's *Love-will*; and therefore God's Love-desire did *itself* enkindle the Offering of *Abel* and *Moses*, that so the Holy and Love-Fire *might* devour and swallow up the *Turba* in the Human Free-Soul's-Will, in the Anger-Fire of the Eternal Nature, in the Father's Property.

18. But that there must be an *Earthly* Offering thereunto is thus to be understood: The *Body* of Man, as to one Part, is a *Limus* of the Earth, and as to the other Part, a *Limus* of Heaven; and into this Body the Free-will was inspired, and Body and Soul are only one Man.

19. But seeing in the Fall the *Earthliness* and false Subtlety of the Serpent (by the Insinuation of the Devil's Desire) was awakened in the *Flesh* of Man, and so the earthly bestial Property got the upper Hand in his *Ens*, and devoured the right Human Will in the bestial Property, that is, took it captive, thereupon the *earthly Will*, which was from the *Limus* of the Earth, must also be *offered* up in the Fire.

20. For the *Limus of the Earth* shall rise again out of Earth; but to make it an Offering, it must also be offered in an *earthly elemental Fire* of its Likeness, so that an heavenly Fire and an earthly elemental Fire might be in one another, and each Will in the Offering might *respectively* find a Place for its own Comprehension and Capacity, viz. the Will proceeded from the earthly *Limus* of the Earth, from the Kingdom of this World, and the heavenly Will out of the heavenly *Limus*, viz. out of the *Ens* ° of the *Verbum Domini*; each Property of the Free-will went into the Offering, and from the Offering into the Fire, where the *Atonement* was.

° Of the *se-*
minal and
central Love
of the Word
of the Lord.

21. For the *Covenant* of the Promise, touching the Serpent-Destroyer, manifested itself by the *holy Fire*, which *holy Fire* enkindled the elemental Fire; for the *holy Fire* shall awaken and raise up from Death the Elemental Man out of the *Limus* of the Earth, and in the *holy Fire* Man (who has taken his Original from Time) shall be purged and tried in the *Resurrection*; who verily must first go through the Fire of the Anger; but the Power and Might of the *holy Fire* shall bring him through the Anger-Fire, and cleanse and purge away his introduced Abomination of Sin in the Serpent's and Devil's *Ens* [in him] from the *Limus* of the Earth, that the *Limus* of the Earth may be no more earthly, but as a fine purified *Gold* which subsists in the Fire.

22. Even thus the earthly Man shall be purified in the *Resurrection* through the Fire, of which the Offerings were a Type; and yet they did really subsist in their Power, as to the Spirit: But *the Body must die*, and the true Corporality and Regeneration must come forth [or begin to spring afresh] in the *opened Body* of Christ, who with his Entrance into, and Manifestation in the Humanity, did again open the heavenly disappeared *Limus* in the Human *Ens*, which disappeared [or faded] in *Adam* and *Eve*.

23. Thus understand us right: *Abel* and *Moses* offered the *Fat of Beasts*, and enkindled that with the *holy Fire*, which Fire was first enkindled by God; for the bestial Property became manifest in the outward earthly Man of the *Limus* of the Earth; the Human *Limus* of the Earth was turned to a *Beast*, and was moreover *sinful* and evil, full of the Serpent's Poison, and cunning Subtlety.

24. The Free-will immassed itself in the Serpent's Craft and *Devil's* Desire, and formed to itself such a *Figure* in the *Ens* of the Flesh, as the Desire was, whereupon the *Body* was more vain in God's Sight than a *Beast*.

25. But seeing the heavenly *Ens* laid hidden and shut up in the earthly Property, God would not utterly forsake the whole Image; which *Abel* and *Moses* understood, in the *Spirit of God*, by their Offerings; and therefore they offered the *Fat*, viz. the *Oil* of the *Beasts* and other earthly good Fruits, that so the Desire of the true Man, created out of the *Limus* of the Earth, who shall rise from Death, might in the enkindling of the Offering in the Fire have a *Substance* whereinto it might give itself, and imagine itself; and so in the Property of the *holy Fire* it might be able to enter with its Will into the Aim of the *Covenant*, which stood before God in the *Figure*, till [the Promise] of the *Woman's Seed* was fulfilled and accomplished.

26. In which Seed the dear and precious Name of *Jesus* opened itself out of *Jehovah*, and again awakened the heavenly Life in the disappeared *Ens* in the Humanity, and offered up this whole Image in the Person of Christ to the Anger-Fire of the Father, and with the *holy Love-Fire*, regenerated and enkindled in the Human Life, brought it quite through the Anger, viz. through the Fire of the Eternal Nature of the Father's Manifestation, and changed the Anger-Fire into a *Love-Fire*, and this was just thus prefigured in the *Offering*; for the *Love-Fire* enkindled the Offering, and in the Offering was yet the *Curse* of the Earth, as well as in the Human Free-will, and when the Offering was offered, it was a *Sin-Offering*, whereby the Free-will of Man's Soul was ⁹ propitiated before God.

⁹ Reconciled with God.

27. Now if *Sin* shall be reconciled and appeased, then it must be brought into the Anger, viz. into the Judgment of God, into the Sword of the *Cherub*, that it may cut off the same, which (*Cherub*) is the *Sword* of God's Anger; and if then the Human Will be wholly sinful, and altogether capable of the Fire of Anger, then God enkindles the *Sin-Offering*, in which the Anger-Fire laid hidden in the *Curse*, with the *holy Fire*, that the Human Will, which was apprehended in the Anger-Fire, might be atoned in the *Love-Fire*.

28. For the Love-Fire of God tinctures the Soul's Desire in the *Offering*, as a Tincture tinges Brass and Iron, and changes them into Gold: Thus the Human Soul's Free-will, which was inspired wholly pure and spotless into Man, was tinctured and *again purified* before God, that so it might enter into God's Mercy: For the Mercy was *hidden* in the Love-Fire, *viz.* in the Aim of the Covenant, in the Name of *Jesus* in God; in which Covenant and Name the Anger of God was *reconciled* and atoned in the Offering, and laid down its Anger-burning Flames, and suffered the Soul's Free-will to pass quite through it.

29. But as touching the Offering in itself, with the Wood, Fire, Light and Smoke; understand it thus: *Abel offered of his Flock*, without doubt, Sheep or Oxen, as *Moses* did the like, namely, *the Fat of them*; now the Offering (*viz.* the Wood and Smoak) on the outward Part, as to the Matter, was earthly; and so was Man, as to the *outward* Body, earthly, and in the Earthliness laid the *Curse*, both in Man and in the Offering.

30. But when the Offering was *enkindled*, it was Spiritual, for from the Wood proceeded the Fire, which took the Offering and consumed it, and out of the Consumption went forth, first from the Fire the Smoak, and afterwards the Light; this was the *Figure* whereinto Man's and also God's Imagination entered, as a Compaction or *Conjunction*.

31. In the enkindled consuming Fire was the Desire of the *angry Father*, *viz.* a Conjunction of the Eternal Nature's-Fire, with the Temporal Fire; the Eternal is *magical*, and the Temporal is the Substance and *Matter* of the magical, *viz.* its Reception, and in the enkindled Light was the holy Love-Fire, which is *also magical*, as subtle as a Will, which did also *impass* itself in the enkindled Light, and in the proceeding-forth of Smoak, which is an elemental Sulphur and Mercury, *viz.* a Life of the Quality, the *Smell* or *Taste* went forth also, which signifies the Human Power of the Body, and the outward Spirit of Nature.

32. In this *Power*, which proceeded forth from the Offering out of the Fire and Light, the *Spirit* of God, which proceeds forth from the Father and Son, did amass itself in the amassing of the Human Faith's Desire, and so *took* the Human Faith's Desire into itself, and amassed itself into a Substance of the Fire, Light, and Power, *proceeding forth* from the Offering, and brought it through the Gates of God's Anger upon the *holy Altar*, in the Aim of the Covenant, upon which the *Lamb of God* should be offered for the Sins of the whole World.

33. For this Lamb of God, *viz.* Christ, should compleat, perfect, and make this introduced Offering fully acceptable, upon the *great Altar* of the Angelical World, that it might be to God an Eternal *sweet Savour* of his deepest Love, which he represented in Man, in his introduced Offering in the Lamb of God Christ, and *Mankind* in this Representative Offering.

34. The Human Offering was the *Sojourner* of the true Lamb and Offering of God in Christ, and now where the Offering is, there is also the Spirit of Man, for Man's Spirit is gone forth, and departed from God into Time, and in the Time it has *defiled* itself, therefore it must forsake the *Pollution*, and enter in again through this Offering to God.

35. But if it will enter, then it must do it in Manner and Form as it went out; for it brought itself into false Desire and *Lust*; so likewise it must introduce itself again by returning into a Sorrow and *Conversion*, and in the Sorrow or Repentance again into a *Divine Desire*, which is called *Faith*.

36. But that it might apprehend or lay hold on the Divine Desire, it brought the Faith or the believing Desire *into an Offering*, and so amassed or formed the believing Desire in the Offering into a Substance or Essence, that the *Faith* also might become essential; and this Essentiality of Faith received the holy Fire of God, which would in

the Fulness of Time open itself in the Essentiality of Faith, and bring the Human Substance thereinto, and also bring it forth in itself through God's Anger, and change it in itself into a Love-Fire, for all the Words of Prayer in the Offering were also received into the Substance of Faith.

37. For as *all Things* were formed, amassed, and introduced by the Word of God into a Substance, so likewise the Words of the Prayer of *Abel* and *Israel* in the Offering were formed and amassed to Substance, viz. to an *incorruptible* Essence; in which Essence Christ, God's Son, in the Fulness of Time, broke forth out of the Covenant, and *took upon him* this same Essence, together with the Human Essence, and as a potent *Champion*, and mighty Conqueror, *destroyed the Kingdom of Death and the Devil*.

38. And to this Faith's Essence, in the Spirit of Christ in all his Children and Members, was given the *Judgement over the World*, yea, *over the Kingdom of the Devil and of Death*, thereby to destroy and bring to nought their Works, and possess the Royal-Throne.

39. This was the real Offering of *Abel*; for the Spirit of the holy Love-Fire, in the Aim of the Covenant, had opened itself in him, so that *he understood it*; and therefore he offered, that so his believing Desire *might* be accepted before God, and be brought into a Substance to the new *Regeneration*; for he looked upon the Promise of the Serpent-Destroyer, and introduced the Desire of his Faith into him, and desired that his Faith, Spirit, and Life, might be *confirmed* in the Serpent-Destroyer, who was promised; he would willingly be therein accepted before God, as it was granted him, so that the Fire of God *enkindled his Offering*, and received his Prayer in the Love-Fire; and in the sweet Savour of the Offering, it was brought by the Spirit of God in the Power of the Light into an *holy Substance*; and it is rightly said, *his Offering was acceptable before God*.

40. The Offering alone could not have been able to have done it, only the *Faith* which imprints or lays hold on the promised *Messiah* in the Offering, which apprehended the Covenant, and the true very precious and dear *Offering*, the same did effect it; the Offering was only a *Figure* of that which was therein accomplished and performed, as the *outward World* is only a *Figure* of the *inward Spiritual World*, whereby the Spiritual World introduces itself into a Figure and Essence, and beholds itself therein as in a ^f Looking-glass.

^f Mirror.

Of Cain's Offering.

41. By *Cain's Offering* we rightly understand the *verbal* Christendom, the titular Christians, in the Spiritual Babylonical Harlotry, the *Type* and Image of whom is *Cain*; and as *Cain* in his Offering sought only the outward World, Might, and Pleasure, and would be an *outwardly adopted* and received Child, that God should permit his evil Beast to be accepted and offered up, he desired to be God's acceptable Child with the Selfhood in the Serpent's *Ens* and Falsehood: He was an *impenitent* proud Man, who thought to be a Lord of the World, and to *domineer* over *Abel* and his Posterity. And just thus is the *Antichristian Church* upon the Earth; it *builds* also *Churches* and *Altars*, *preaches*, *sings*, and *roars* about it, and likewise *offers* in the bequeathed Covenant and Testament of Christ, and so *covers* itself with the Offering of Christ, and will be an outwardly accepted and adopted Son, notwithstanding that its Offering is *not* accepted in the Covenant and Testament of Christ, nor brought to Substance.

42. The Cause and Ground of it is this: Men depend and rely only, *barely*, and nakedly upon the *Offering*, and teach that the Offerings take away Sin, Christ's Testa-

ments absolve Sin : But as *little* as the Offering of *Cain* was acceptable before God, and took away his Sin, and as *little* as *Cain's Desire* was introduced into the Divine Substance, so as to have the Divine Fire to enkindle in his Offering, and receive his Faith's Desire into it; *so little also* does the verbal (Lip-labouring) Christendom enjoy the Offering of Christ in his Humanity. It must be an *Abel* only that enjoys it, the titular Mouth-Christian attains only the *Smoak* of the true Offering: It must be only a right hungry, thirsty, converted Soul, which desires *wholly* and fully to *depart* from the Serpent's *Ens* and *all Vanity of this World*, and strives to mortify the Serpent, and all vain Will, in the Death of Christ, and desires to arise in a new Will totally resigned in all *Submission* in God.

43. This true hungry Will *offers rightly* with *Abel*, and its Offering is received into the holy Fire of Christ, and formed [or amassed] in Christ's Humanity into a *Substance*: There must be Earnestness and *Power*, which Earnestness stirs the Love-Fire of Christ in his Testament, so that it enkindles itself in the Desire; and then the *Desire* becomes a *true right Faith*, for there is no right Faith without Divine Reception.

44. When Man's *Desire* introduces its Hunger with earnest Sighing, and Prayer of Introversion, Resignation, and departing from Vanity, into the Offering of Christ, even then the Soul's Desire *forms* itself in the heavenly Essentiality, in the Humanity of Christ, upon the High Altar of God, into a *Substance*; the hungry Desire becomes, in the Word of God, in Christ's Testaments, *Flesh*, an heavenly supernatural *Flesh*, and this *Flesh* is the true Offering of God, which God takes to his Habitation, and not the bestial mortal Man.

45. In this *holy Substance* only is the true Faith of *Abel*; without this there is only an *historical, painted, and feigned* Faith, a *Cain's Offering*, which does not take away Sin: For Sin must always be brought into the *Judgment* of God, wherein it was born; and the holy Love-Fire of God must *drown* and wash it away, else there is *no Forgiveness*; neither Offering nor Covenant avails any thing without it; also no going to Church, neither Singing, nor devout Appearance, attains it; nothing else at all does it, but only the *hungry desiring* Faith through the *alone* Offering in the Blood and Death of Christ, where the *Desire wholly* dies in the Death of Christ to its Selfhood, and arises in Christ's Resurrection with a true Faith and Christianity, not in a *specious Shew* of Holiness, but in the inward Effence in Words and Works.

46. For he is yet *far* from a Christian who calls himself a Christian, or is so termed only; but he is *one* who is *born* in the Offering of his Humanity in him: Neither Covenant nor Laws avail any thing before God, but a *new Creature*; no *Cathedral Stone Church, Place of Assembling, or Hypocrisy*, or whatsoever it is called, can inherit God's Kingdom, but only the true *living* Offering of the new Regeneration, arising from the *Covenant* of Promise in Paradise, through the quickening Word in the *Offering* of Christ.

47. It is only the *Temple* of the holy Spirit where *God's Word* is taught and taken, without that is *Cain* with his glittering *Stone-Church* full of Pride, and stinking Ambition, the great Building of *Babylon*, where the Language of God's Word, *viz. of the written Word*, is confounded and divided into manifold *Contentions* and Languages, where there is nothing but wrangling, jangling, and snarling about the *Letters*, and no true, real, living, effectual, and powerful Knowledge.

48. Now where the *living Knowledge* of Christ is, there is the *Altar* of God in all Places; where the hungry Soul may offer the true acceptable holy Offering in Prayer, there it may introduce the Prayer in the Word, in its Hunger, into a *substantial* Faith.

49. Not that we would hereby wholly abolish and raze the Stone-Churches, but we teach the *Temple of Christ*, which ought to be brought along [in the *Heart*] into the

Compre-
hension,
Amassing, or
Formation.

Stone-Church, or else the whole Business of the Stone-Church is only an hypocritical, *antichristian* Whoredom, a *Cain's* Offering, both of the *Preacher* and *Hearer*: So that one is not a whit better than another, unless he enters through the true *Door* Christ, in Spirit and *Power* in the Temple of Christ, into the Stone-Church, or at *least* resolves to betake, and fasten himself there, into such an earnest Desire, [that he will take and hold fast that which is good only for the *Amendment* of his Life,] otherwise *Cain* goes to Church to offer, and comes out again a *Killer* of his Brother:

50. As it often appears, that when Men in the Stone-Churches have *taken* and amassed in their Minds a great deal of Revilings, Reproaches, and Censures, [that have fallen from the false smoaky *Cain-like* Fury, and *pretended Zeal* of the Preachers,] then they forthwith come and murder *Abel* and *Christ's* Members, as this Spirit has many hundred Times found by Experience, and that only for the sake of the Temple of Christ.

51. Now if we would rightly consider of the Offering of *Cain*, then we must look into the very *Essence* of his Will and Desire, for he *also* would offer and be acceptable to God, but he loved only his *own Propriety*, and self-ful Self; his Aim and Endeavour was not to be or become a new Creature, but that God should so take away his Sins in the *Offering* from him, and he would still remain the old *Cain*; and so he would offer to God, that he might be so accepted with him; the *Devil* came in the Form of an *Angel* before God.

† Or did not
acknow-
ledge.

52. *Cain* † knew *not* his evil Serpentine Property, the poor Soul was captivated therewith, and had set itself up in the Serpent's Wit and Pride; it would needs be an *outwardly adopted* Child and Heir of God, the Offering must make Reconciliation for him, as *Babel* does, which takes also the *Mantle* of Christ upon her, and says, Christ has undertaken and *suffered* for all my *Sins* upon the Cross; I cannot purchase or do any thing for myself, my *Works* avail nothing before God, I need *only believe* that Christ has done it, and comfort myself therewith, and then I am already *justified* and acquitted from all my Transgressions.

53. Thus she comes before God, and thanks God that he has *paid* the Reckoning and Score, in his Son, and offers with *Cain* and the *Pharisee* in the Temple, and remains in herself a Brother-Slayer with *Cain*: And this is the *Babylonical* Fruit; like as *Cain* would take the Offering upon him for a *Cloak* and Covering, so also his *succeeding* Church takes upon it the Offering of Christ for a Cloak and Cover of its Sins, and false Murder, and covers its murderous Spirit, so that Men must call it an *holy* devout Christian.

54. Saint *Paul* must serve their Turn thereto, when he says, *I do that I would not, now if I do it, it is not I, but Sin that dwells in my Flesh*. But that he says, *Now, then, with my Mind I serve God, but with the Flesh the Law of Sin*; the same *Cain* will not understand, how the *Mind* must without Intermiſſion rule and reign over the *sinful* Will and Desire of the *Flesh*, and *mortify the Lust*.

55. Saint *Paul* speaks of the heavenly *Abel-like* Desire, how Sin must be mortified in the *Flesh*, and not rule over the *Mind*, as it did in *Cain*; when he saw his Brother was accepted before God, and that he himself was not, then the *murdering* Spirit *arose* in his *Mind*, which should have been mortified in the Offering by true *Repentance* and Conversion.

56. Thus also goes *Babel* under the *Mantle* of Christ, which offers also to God, and thanks him for the Offering of Christ, but itself *remains* in the *Mind* of the *Cain-like* Brother-slayer, in *Pride*, *Covetousness*, *Envy* and *Anger*, in *Persecution*, in *War* and *Contention*; it fights about the *Offering*, and about the *outward* Covering, lest it should be * stripped thereof, and in the mean Time fattens itself under it, with the bestial Offerings of the *Fatness of the Earth*, and still remains the *Cain-like* Beast, and also continually murders *Abel* in *Christ's* Members, and comforts itself with the *Death* of Christ, the same must be a *Cover* for the false murdering Spirit.

* Entwendet.

57. The Heart and Mind are *far* from the new Creature; it is only the old *Cain*-like Brother-slayer, which wraps itself as in a Mantle with Christ's Offering, and offers with *Cain*; such, and nothing better, remains now of ^u Christianity among all *Sects*, except ^u Or Christen-
the Children of Christ, who are *bere* and there *hidden* with *Abel*. _{dom.}

58. *Cain's Church* was never more potent and predominant upon the Earth, than it is even at this Time; whereas, notwithstanding, Men cry out with full-mouth Cry, and great Ostentation, *Come all here; we have found the Offering of Abel* in Christ: Yes, forsooth, dear *Babel*, thou hast indeed found the *Mantle* of Christ, but behold thy *Cain*-like Heart, and thou wilt see whether thou offerest with *Abel* from the new Creature, or from the false Brother-slaying Spirit: Where are thy *Fruits*? Where are Love and Righteousness? Where is Truth? Where are Patience and Meekness? Where is the *Mind* that with *Paul* serves God? Where art thou, thou fair Christian Church, upon the Earth? Art thou not become a murdering *Den* of the Devil? Now shew thy Christian Virtues: Art thou not full of *Contention* and Murder, both in the Church and without the Church? Thy Mouth is only a Prater of God's Kingdom, like as *Cain's Mouth* prated of the Offering, but his Heart was a *Murderer*.

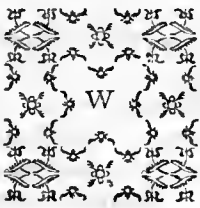
59. Thus likewise Men prate in the *Stone-Houses* of the Mantle and Offering of Christ, and yet in the mean while in this Prate and Babble murder the Children of Christ, condemn and *judge* them, and make a whole Heap and Crew of reviling devouring Wolves, that do all cry out, snarl, and snap, and none knows where the *Hind* is, which they hunt, but only that the *Devil* thus acts and drives on his Sport *by them*, so that the true real Offering of Christ may remain covered and hidden, and be only as a *Mystery* in this World.

60. For we poor Children of *Eve* sojourn here in this Cottage in a strange w Lodging, ^{wOr Harbour} wherein the *Devil* in God's Anger is Host: We dwell upon the *curfed* Earth, where the Devil rides over our Soul and Body. and at *all Times* tempts us: We had need be wary and watchful, and at *no Time* secure: It costs Body and Soul.



The Twenty-eighth Chapter.

Of Cain's * killing of his Brother; viz. of the proud, haughty, anti- * Patricide,
christian, hypocritical Church upon the Earth; and also of the
true Christendom hidden under this Antichristian Church.

1.  H E N the Devil in God's Anger, in the Wrath of the eternal Nature, had *introduced* his Throne and Seat into the human Property, and awakened the Center of the wrathful Nature in him, there immediately arose up such a Desire out of the awakened Anger's Property in the human *Ens* or *Seed*, in the *Propagation*, out of which Property *Babel*, viz. the Antichristian Church, is begotten and brought forth.

2. And now as God had *incorporated* and promised the Serpent-bruifer of this false Property (who should bruise the Head of the Serpent's *Ens* and Will or Desire) to the

heavenly *Ens* of Man, which disappeared in and to Paradise, which Word of Promise was a Myſtery, and a very *ſecret* Hiddenneſs to the earthly Man; ſo alſo the falſe Cainical Church of Hypocriſy and *ſeeming Holineſs*, whoſe Heart and Deſire is only [of] the outward World, has gotten aloft during this *whole* Time, and has the *outward* Dominion and Name, as if it offered to God: But the true *real Chriſtian* Church is hidden under it, as a very ſecret Myſtery, and is not known of the *Cainical* Church.

3. *Cain's* Church ſets forth itſelf very devoutly, and gliftens on all Sides with ſpecious *Ceremonies* and pompous *Oſtentation*; giving forth that it is *holy*, righteous, and good, that it alſo offers in the Covenant of Chriſt, but its *Heart* is only a gloſſing, ſoothing, bravely attired *Harlot*, full of *Cainical* Murder, Reviling, and Blaſphemy, full of Cenſure and Self-ſpeculation, in Pride, in Covetouſneſs, and High-mindedneſs: But *Abel's* Church is hidden under it in great Plainneſs, and with no Reſpect and Reputation, and is accounted but *fooliſh* in regard to the glittering Shew of *Cain*, and is continually *ſlain* by *Cain* in its Simplicity.

4. Now ſays Reaſon, Had God any Pleaſure herein, that he ſuffered *Cain* to kill *Abel's* And why is it ſtill to this Day, that the Children of God are *ſlain*, deſpised, contemned, reproached, mocked, ſcorned, and cried down for Falſe by *Cain*, *viz.* by his *Posterity*? One Cauſe hereof is this.

5. Prince *Lucifer* was an Hierarch in the Kingdom, or Place of this World (as Chriſt even calls him a *Prince of this World*, *viz.* in the Kingdom of Darkneſs, in the Anger of God) and was *caſt* for his Pride, *out* of the Light into the Darkneſs.

6. But ſeeing God then created another Prince, *viz.* *Adam*, in and for *this* Place, with whom he bound himſelf even with his deepeſt Love *before the Foundation of the World* in the dear and precious Name *JESUS*, that he would break down and deſtroy the Throne and Kingdom of proud Prince *Lucifer* in the human Property, and overcome, and be predominant with Love, from thence forthwith aroſe his Envy and Wrath againſt Man.

7. Secondly, The *Cauſe* is this: In the *Fall* of Man the Wrath of the eternal, and alſo of the temporal and inchoative Nature, obtained the ſuperior Sway and *Dominion* in the human Property; for the Kingdom of Heaven extinguished in *Adam* and *Eve* when they became Earthly; and in the Room and Stead thereof the Kingdom of the Devil awaked in the Serpent's Wit and Pride in them: For the *human Will* had broke itſelf off from God, and was entered into Selfhood, and no longer underſtood any thing of the *Myſtery* of God's Kingdom.

8. But ſeeing that the Kingdom of God did again bud, and break forth in the *AIM* of the Covenant in *Abel* and the Children of God, the Devil's Kingdom and Will in the Serpent-Monſter could *not brook* it: Alſo the Love-Kingdom is a great Enmity againſt the Wrath of the eternal Nature according to the dark Property, for the human Eſſence was become according to the dark World's Property, as to the Soul, an *half Devil*, and as to the outward World's Vanity, an *half Beaſt*, in which the falſe, ſubtle, crafty, wicked, luſtful, proud, covetous, envious, and angry Serpent's Worm, ſat, infected with the Devil's Will.

9. This wrathful, vile, malicious, monſtrous Beaſt would *live* in its own Self-property; therefore the angelical Virgin-child, which ſhould deſtroy and poſſeſs the Kingdom of this evil Beaſt, appeared *againſt him* in *Abel*: This was now a great Enmity, for the Anger of God had captivated Man, and would work and rule in him; *therefore* God's Love broke forth out of the Anger, as a *Light* out of the Fire, and would *kill* the Anger, and change it into Love, and *help again* poor Man's Image, and redeem it from the eternal Anger and Death.

10. But ſeeing the Anger had got the upper Hand and Sway in Man, and yet the Virgin-child of the angelical World's Eſſence *ſhould ſpring forth*, and grow out of the

Covenant of God, out of the disappeared *Ens*, through the Anger, as a clear delightful Light shines forth out of the Candle, through the wrathful Fire, which deprives the Darknes of its Power and Prevalence, therefore the *outward* Body, in [*Abel* and] the Children of God, must suffer itself to be *slain*, and persecuted by the Wrath of God; for ^z it was a *strange* Figure on the Virgin-child.

^z The outward Body.

11. For *Abel* in his outward Flesh had the awakened *Vanity* lying in him, as well as *Cain*; he was also *sinful* as to the outward Man, but *internally* the angelical Word and Image of Paradise did spring and bud forth again in the Covenant; this was now a great *Enmity* against each other: The inward Man *bruised* the Serpent-Monster upon the Head of its false Desire, and the Serpent-Monster *stung* him on the Heel of his angelical Will, and openly mocked the angelical Image; as it is *so* still to this Day; as soon as the Virgin-child is born in the Spirit of Christ, the outward earthly Body, together with the *Virgin-child*, is by the Children of *Cain* persecuted, contemned, reviled, and accounted as a strange Child of the World.

12. For the Serpent's Monster is as a *Fool* before God, and seeing the noble and precious Virgin-child must bear such a Monster on it in the outward Flesh, to which the *Devil* has yet *continual* Access, therefore this Body is strongly assaulted and struck at by the Devil in the Anger of God, and its Children; they *would* continually slay it, for the Virgin-child works through the outward Man, as a Light through the Fire, and *manifests* itself: It teaches and *reproves* the wicked Sort; and this the Devil cannot endure, for it is against his Kingdom, as the Offering of *Abel* was against *Cain's*.

13. For *Cain* offered in the proud Serpent's Desire as an Hypocrite, and would be a noneest, demure, devout, and godly Child in his Serpent's Desire; but *Abel* humbled himself before God, and set his Desire into God's *Mercy*: God's Love-fire took his Offering, and penetrated through the earthly Offering and Fire; and the like also is to be understood in the *Body* of *Abel*; as the incorruptible [Being] shall swallow up the corruptible, so also the heavenly took the earthly Captive in itself.

14. But that *Cain* slew the outward Body of *Abel* has this ^a Type and Figure, that the outward Body shall be ^b *slain* in the Anger of God; the Anger must devour and mortify the outward Image which is grown up in the Anger; and out of Death *springs* forth the eternal Life.

^a Signification.
^b Or mortified.

15. *Abel* was a Figure of Christ; the Children of God's Anger must execute the *Right* of God's Anger upon the outward earthly, and also bestial Image of the Children of the *holy* One; even as the *Pharisees* (who before God were only false Serpent-children, as Christ called them) must persecute and kill the *Humanity* of Christ; so likewise was *Cain* a Type of these Serpentine wolfish Pharisees, and also of the *verbal* titular Christendom.

16. As the false Serpent's Child is a Monster and *Fool* before the angelical World, so likewise the Children of Darknes account and esteem the Children of the Light as *Fools*; for there must be a Contrary, that the one might be manifest in the other; if the Anger had *not* taken hold of the *Humanity*, and devoured it into itself, then the deepest Love of God would *not* have been *manifest* in Man.

17. But thus the Love takes Occasion by the Anger to overpower, and prevail over the same with its Motion and Manifestation; as the same may be *known* in *Christ*: The true Son of God gave himself into our Image, which was awakened in the Anger, that so he might be made manifest with his Love in the Anger, and *change* the same into Joy.

18. Christ gave our *human* Image to the Anger of his Father to be devoured in Death, and brought his Life into Death, and yet manifested his Love in the *Life* which Death had devoured, and brought forth the Life in Love through the Death; as a *Grain* of Corn which is sown into the Earth, the same *must die* in the Earth, but out of that mor-

tified Grain grows a fair new Body, so the corrupt Body of *Adam* shall and must be offered to *Death* and the Anger; and out of the Death and Anger the Body of the divine Love shall be manifest.

19. It was exactly typified and prefigured in *Cain* and *Abel*, how it would be in the succeeding and future Generations; seeing *Abel* outwardly bore the *earthly* Image, and yet in the Spirit he was an Image of *Heaven*; his outward Body in the Corruption was only a *Visard* before the outward World; for there was another *Spirit* hidden therein, which was not of the outward World's Essence and Property, therefore, because he was *not wholly* a right Child of the earthly World, it would not suffer him, being as a strange Child in it; for the Devil was Prince in the wrathful Essence in this World, who would *not* that a *Child* of the *Light* should spring forth through the wrathful Essence, [and be in his Garden.]

20. Thus the Image or Person of *Cain* and *Abel* is a true Figure of the false, and then also of the holy and true Children of God, of the *outward sinful* corrupt and mortal Man, and of the *inward new* regenerate *holy* Man; when Christ with his Love-Kingdom arises from Death out of the disappeared *Eus*, then *Adam's* earthly Image must *die* in Christ's Death; and if it now be, that the outward Body must yet live, it is only a Scorn and Fool before the *Heaven's* Image, and so also before the *natural* ^d Life of this World.

21. For so soon as Christ is born, the sinful Life is condemned to Death, and stands in Scorn and open Shame before all the *false* Children in the Anger of God, as an *Whore* in *Bridewell*, whom other Whores likewise help to deride and scoff at, and yet they do but only judge and condemn *themselves* thereby; for if Christ be born, then the *Judgment* passes upon the false bestial Life, and that Man must stand in the Judgment of God, as a *Malefactor*, and be termed a *Fool*, a *Heretick*, and be jeered, scoffed, and reviled, yea, even utterly defied and slain, that the Monster may be judged before God's Anger: But those that do it, are the Children of the lusty, pampered, and well-fattened Anger of God, whom the Wrath of God uses for its Instrument; for God is a Spirit, therefore he accomplishes his Judgment by a *material* ^e Image.

22. For so soon as *Abel* did in his *Offering* put on, or attract the Love of God in the Covenant *anew* into his human Desire, and comprehended [or amassed] the same into his Essence, then immediately the Judgment passed upon the *external mortal* Man; and God's Sword of Anger took him, which *Cain* executed, and slew the outward Body of *Abel*; and at this Time also the Judgment passed upon the *false* Image of the Anger in *Cain*, for he stood there, and cried, *My Sins are greater than can be forgiven me.*

23. This does now hint and point at the Figure of *Christ*, how the Anger of the Father must *devour* ^z the Life of Christ in Death, and when the Anger had devoured the Life in Death, then the *holy Life* of the deepest Love of God moved itself in the Death and the Anger, and *devoured* the Death and Anger into itself, whereat *the Earth trembled, and the Rocks clove asunder, and the Graves of the Saints opened.*

24. And so likewise the Love-fire ^h and the Anger-fire in the Place of this World (which wrathful Fire was enkindled in the Creation when the Apostate [*Lucifer*] fell) shall at the *last Day* be again changed into the divine Joyfulness, and be swallowed up in the Love; understand, it shall be thus in the *third* Principle, where Love and Anger strive during this Time one with another: But *HE* remains in the Darkness in the *first* Principle.

25. The true Cause why *Cain* murdered *Abel*, was on account of their Offerings and Worship of God, *viz. Religion*, as this Contention continues still to this Day; the *Cainical* Church is *not yet* one with that of *Abel*.

26. Now says Reason, I see it well enough, that all Contention and Strife arise from *Religion*; but what is the Ground, and most undoubted Cause and Reason thereof? Be-

hold!

^c Text, Larva, or strange disguised Person.

^d All natural Men.

^e At the House of Correction; or whipt through the Streets.

^f By some outward substantial Means or Persons.

^z Or swallow up.

^h Good and Evil now mixed, and in Contest one with the other.

ⁱ Lucifer.

hold! This is the Cause: Set before thee the *false* Serpent's Child, which is Evil and Good, and then set before thee the *Virgin's* Child born of Christ, and then thou hast the *fundamental Cause* exactly drawn to the Life before thine Eyes.

27. The *Cainical* Church drives a *subtle Trade* with external Ceremonies, and will appease God with some external Thing or other: It will be *outwardly* an accepted and adopted Child, it must downright be called *honest, godly, holy, and heavenly*; it adorns and trims up itself very finely, and stands mightily upon *its Calling*, which it has itself *ordained, and instituted*; it makes a very specious and renowned Shew in the white Sheep's Cloathing, and therein lodges the High-Priest of Selfhood *without* Christ's Spirit, and rules and masters the Work of the outward Letters; and whosoever learns to transpose and compose the same boldly and bravely, [according to their Form of forged Opinions,] he is an High-Priest in *their* Office and Order; he putteth Christ's Garment of Innocence on him for his *Clak* and Cover.

28. The other Party of the confused *Cainical* Church cries out, and holds forth the goodly glittering Child to ^{*} *Sale for Money*, and has bound the Kingdom of Heaven to its Ceremonies, and will sell it for Money, so that the *Man* may but fatten himself in this World under the white Garment [of its Hypocrisy.]

^{*} Makes good Merchandise of its religious Ceremonies.

29. The third Party gives forth, that they have so holy an Order, that it does even *sanctify* and save them, and they *above* all others will be esteemed holy.

30. The fourth Party or (Sect) will obtain the Kingdom of God, by their ¹ *Lip-labour* with a great deal of Speaking, Reading, Singing, Preaching and Hearing, and it rebukes, censures, and reviles all that will not approve of, praise, and give diligent Attention to its Lip-labour, [and fine conceited long *Prating*.]

¹ *Text*, Mouth-cry.

31. This Party has clothed itself with the (*white*) Garment, and set itself upon the Letter [or *Writings*] of God's Children, and therewith it does so lustily *bestir* and lay about it, as a Beggar that casts Stones at the Dogs, and *sometimes* hits on a ^m churlish one, ⁿ sometimes a ⁿ quiet one; and he that is *hit* at makes him to hear of it, and then *others* fall on Pell-mell, and bite and worry him; and there is a continual Biting, Tearing, Confounding, Reviling, Reproaching, Cavilling, and Jangling, about the *Letter*, a mere external Work, whereby Men [*blindly zealous*] suppose to serve God, and obtain Grace; a very *Cainical* Offering.

^m Or evil.
ⁿ Or good.

32. The *Cainical* Church is, in the outward World, Evil and Good, it builds, and breaks down, and is only a *Figure* ^o of God's Love and Anger; what one Party builds and calls holy, that another pulls down and reviles; with one Mouth it builds, and with another it tears down; what *one Hypocrite* praises, that *another* dispraises; and thus there is only a confused [shattered] *Babylon*, Evil and Good, a Wonder of Nature and Time.

^o Or according to.

33. All these run on in their self-contrived and devised Orders, and rely upon their received *Orders*, and so they offer the *Letter* of the Word, and *the Work of their own Hands* before God, and will needs be outwardly adopted and accepted Children before God; God must have respect to *their* Offering, and forgive them their Sins by a *Word* speaking, as a Lord out of Favour and Clemency freely gives a Malefactor his Life; such an unmeasurable matchless *Heap* of Grace they have brought into their *literal* Offerings, and into the Works of their Hands; so that *their* Teaching and the Hearing of *them* is accounted the *most holy Way* wherein Salvation is to be had, and whosoever does not worship and honour this *their Way* with exceeding Diligence, and subject himself thereto, him they reproach, persecute, and kill, or else hold him for an *Heretic*.

34. But *Abel's* Children in Christ have far *another* Worship and Service of God; they dwell indeed *among Cain's* Children, and also *appear* in their Orders and Offerings; they offer to God *a broken and bruised Heart*, and an humble contrite Mind, in true Sorrow for, and Conversion from, their committed Sins; and with their spiritual Will go out

From and *forsake* all their Creature-self-fulness, and selfish Interests and Arrogation, and *die* to their Selfhood in the Death of Christ, and become as *Children* who neither know nor will any thing but only their Mother which has brought them forth; they cast themselves into her *Bosom*, and they take in *Patience* whatsoever she pleases to do with them.

35. For their internal Will is quite *mortified* to the outward World, with all its glossing Shew, and alluring Glory; they account themselves very *unworthy* before the great Grace of God, and their *Vanity* which the Flesh desires is always in their Sight; and to this the inward spiritual Will is a deadly *opposite* Enemy, and yet it cannot be *wholly* seperated from it in this Life-time; their whole Course through this World is a mere Work of *Repentance*, for their Sins and Impurity appear continually in *their Sight*.

P Betakes.

36. There is a continual and constant *Combat* in them of the Flesh in the earthly Desire against the divine Desire, and of the divine Desire against the Lust of the earthly Flesh, for the *divine Desire* ^P amasses itself into God's Grace and *Mercy*, and brings itself into a Center of a working Life, and penetrates through the earthly, false, lustful Life, and strikes the false Lust and Imagination down; and then the *false* Imagination falls into great *Sadnefs*, when it contemplates and beholds the voluptuous, pompous, stately, brave glistening *Course* of this World, and finds itself so mean and foolish, that it must forsake and *forego* that wherein it might have its chief Joy, Pleasure, and Delight.

37. Also the *Devil* comes immediately with his Temptation, and brings *his* Desire into the false Imagination, and shews him the fair Kingdom of the *World*, and rebukes his Intent as a *false Fancy* and mere Conjecture; stirs up the Crew of the Wicked against him, who scorn, jeer, reproach, and contemn him; and then sometimes the sparkling Glimpse and *divine Desire* does even lose itself, for *Christ*, *viz.* the Virgin's Child in the Spirit of Christ, is led into the *Wilderness*, and is tempted of the Devil and of the Anger of God, and also of the carnal World's Spirit; and often the Spirit of Christ *hides* itself, as if the Virgin's Child was quite gone and past Hopes; also the Devil makes his Address thereto, and brings him into *Doubt*, as if the Virgin's Child was not born.

38. For the Virgin's Child is hidden in the *Desart*, and then the poor captivated Soul is in great Sorrow and Lamentation, sighs and cries to God; also it cannot love or bear the bestial Image, but it stirs up itself as a great assaulting *Storm* in the Body, and seeks the Gates of the Deep in its Original, and forces with Might [or holy Violence] into that *Word* which has formed it to be a Creature, and dives itself thereinto as an impotent Child, without Will, and desires its first Mother, whence the first Soul was born, for its *Nurse*, and makes itself wholly without Will in this Mother, and lies only at her *Breasts*, and sucks her Love and Grace into it, the Mother may do with it what she pleases: This is the true Meaning, and the right Manner of *dying* to Selfhood, and self-ful Imagination, and Lust in one's self, and becoming as to the Will of the Soul as a Child in one's self, as Christ says, *Unless you be converted, and become as Children, you can in no wise see the Kingdom of God*; Self, and self-ful Reason, in the Lust of the Flesh, can neither taste or see it.

39. From this Mortification, of the self-ful Will, and earnest Resignation into God's Mercy, the Virgin's Child again *springs* forth out of the Desart, with its fair and glorious Pearl-blooming Tree, with very excellent and *new* Fruit; for so it must be tried in the Fire of God's Anger, that the Abomination of the introduced earthly Will may *die* in it.

40. For the Fire-soul, *viz.* the first Principle, hangs upon the *Band* of the outward World, and continually and eagerly introduces Something of *Vanity* into it, whereby the Virgin-child of the Angelical World's Essence, *viz.* of Christ's Essentiality, is defiled, obscured, and darkened, therefore it must be so refined, purified, and *purged* again; and many a cold, piercing, raw Wind of Tribulation, *Anguish*, and great Perplexity, blows

upon this Child; it must be continually as an *Off-scouring* of the World, for its Kingdom is not of this World; as Christ said, *My Kingdom is not of this World.*

41. But the Effect is this: When the fair *Morning Star* dawns and *arises* in the Virgin-child, then the outward Life is even *illuminated* ^a in this Time, and it gives itself up to the Obedience of the internal [Life,] as an Instrument and *Servant* of the In-^a lives here. ternal.

42. And then the *holy Spirit* of God shines forth through the Virgin-child, and *preaches* Christ crucified, and reproves the World for its Sins and wicked malicious Doings, and shews them their false *hypocritical erroneous* Way, that they will needs be the Children of God in the outward Kingdom, in their self-contrived and devised Ways, and will seek an *external* Forgiveness of Sin, in their own conceited and received *Ways*; and yet will still remain in the Vanity, and in the *Pleasure* of their Flesh, and desire only to make devout Shews before God, and give good Words in a soothing, smoothing Gloss of fine Hypocrisy, as if they served God in their contrived Conjectures and *Opinions*, but still they *will continue* in Selfhood in the outward Shew and Ostentation.

43. *These* the Holy Ghost rebukes and reproves by the Virgin's Child in Christ's Spirit, and calls them *Hypocrites and Wolves in Sheeps Cloathing, and crafty Foxes* born of the Serpent's *Ens*, in whom there is the very Property of Toads, Dogs, and wild Beasts, and shews them, that *they draw near to God with their Lips, but their Heart is full of Murder, Gall, and Serpent-desire*, and has no true upright Love-desire in it; also it shews them, that they are but mere Flatterers and Dissemblers in their *Office*, who only seek *Pleasure*, and temporal Honour, and *Respect* thereby, that so they might be able to domineer and lord it over Mens Bodies and Souls, Goods and Estates; and thus they serve God only *from without* with hypocritical Mouths, but their Heart hangs to the Whoredom of *Babylon*, full of devilish Murder, and Poison against him, that does but *touch* their Conscience.

44. Such Children in the Serpent's *Craft*, who are best able, as cunning Crafts Masters in *Sophistry*, to turn this Subtlety in the most pleasing Manner and most artificially, the Children of the World *set up to themselves* for *Teachers*, and will learn the Way of God from them.

45. These *Teachers* assume to themselves [and presume upon] the *Writings* of the Saints, and proclaim with open Mouth that *they* teach God's Word, the Holy Spirit is poured forth by *their* Teaching and Preaching; and though their Conscience convinces them, that they are not *capable* of the Office of the Ministry, and that they are in no wise the Temples of the holy Spirit, who should teach in and by them, yet they *care not* for that, it brings them Money and Honour. Christ is *gone up* to Heaven, and has placed and *ordained* them to be Stewards and *Vicars* in his Office, they must compose and contrive their Doctrine out of the *Writings* of the Saints, and out of their *Reason* upon the Letter of the Scripture; their heaping together and composing of the Words [in the Form of their subtle Reason] must be the *Voice* of the holy Spirit; they say the holy Spirit is thereby poured forth into the Hearts of Men.

46. And though they themselves are only *Cain*, and in their *literal and bookish* Rap-^a sody in their *Sermons* cast forth a great deal of light, lewd, *Cainical* Scorn, and Brother-^a slaughter, and oftentimes mix *Lies and Truth* together, yet the holy Spirit must have taught, and the Congregation must thank God for *such holy* [sound, *orthodox*, evangelical] ^a Doctrine, as they *call* it; and after their killing their Brother there, they must also help with Boldness, Courage and Zeal, to murder and slay *Abel*, and the little Child *Jesus*, in his Members with Words and Deeds.

47. Such Teachers the World sets up to learn the Kingdom of God from, and who-^a soever can but lustily cavil, censure, and condemn others in their Gifts, and propose it

with fine *Distinctions*, and subtle Arguments, and clothe them with the Mantle of Reason, and hide the *Wolf* (which thereby murders and devours Christ's Flock) under the purple Mantle of Christ, to *Him* they give diligent Attention, for the fleshly Serpent's Heart therewith fooths and flatters itself in its evil Property: It has even such an artificial Nature and Constitution.

48. Such Seed these *Teachers chosen of Men* sow, who only desire the *Calling* for temporal Honour and Pleasure, but are *not* called of God, and are also *without divine Knowledge*, [and understand *not* what true Divinity is;] *they enter not by the Door of Christ*, but they come into Place by the Election and Favour of Men, through the Means of their own Willing, Walking, and Running: These can no Way be acknowledged for the *Shepherds* of Christ, for they are not born of Christ, and chosen to this *Function* and divine Calling.

49. They are only the great Master-builders of *Babylon*, where the *Languages are confounded*, and Men thereby set at Odds and Variance; and they set up War and Contention upon the Earth, for they wrangle and jangle about the mere *Husk*, *viz.* about the *written* Word and Letter, and they have *not* the *living* Word of God dwelling in them, from which they *ought* to teach. The Spirit of Christ itself must be the Teacher in the Word with the living Voice [or Expression;] the Spirit [†] of Man must know and *feelingly find* Christ in it, otherwise no one teaches the Words of Christ, only *dumb* [senseless] *Words* without Power and Spirit.

† The human Spirit.

50. Now the Spirit of Christ in his Children reproves these, and shews them the true Way, *viz.* how we must *die wholly* in Christ's Death to the Selfhood, and the false selfful Desire of temporal *Pleasure* and Honour, and be born again of Christ's Spirit, with another new Will and Desire out of Christ's [‡] Love, in peculiar real Knowledge, and *preach* and teach Christ from our [own peculiar and singular Knowledge of him *in our*] *selves*.

‡ Or Body.

51. *This, Babel in Cain* cannot endure, that one should teach that *Christ himself* must be the Teacher in the human *Spirit*; they plead their Cause from the forewritten apostolical *Word*, and say, If *they* teach the same, then the Spirit of God is poured forth: Yes forsooth! very right, I say so too. If the same be taught in *Christ's Spirit* and *Power*, then it is so indeed.

52. But the Spirit of Christ in his Children is not bound to any *certain Form*, that it need not [or ought not] to speak any thing which stands not in the Apostolical *Letter*; as the Spirit in the Apostles was free, and they spoke not all one and the *same* Words; but from one Spirit and Ground they all spoke, every one as the *Spirit* gave him Utterance; thus likewise the Spirit speaks yet out of its Children, it needs no Form beforehand composed and gathered together out of the *literal Word*, it indeed puts Man's Spirit in *mind* of what is comprehended and contained in the Letter; for Christ said, *The Holy Ghost shall take of mine, and declare it unto you*.

53. *Christ is alone* the *Word* of God that teaches the Way of Truth through his Children and Members; the literal Word is only a *Manuduction* and Manifestation of Christ, that we should have the same *before us* as a Testimony and *Witness* of Christ, [showing] what he is, and what he has done for us, that we should conceive, set, and fasten our *Faith* therein, and yet with the Desire enter into the *living Word* *Christ*, and be ourselves born to Life therein.

54. *No one* is a Shepherd of Christ, but he that *has* Christ's Spirit, and teaches from him: No Art nor University makes one a Shepherd of Christ, unless he be *capable* of the Office in *Christ's Spirit*; if he has not *that* living and working in him, then *Man* has only chose him to be a Carver and Builder of the Great *Babylon*; a Letter-Changeer, [a verbal Jangler and Wrangler,] without divine Understanding and Knowledge; for

the Scripture says, *The natural Man perceives nothing of the Spirit of God. How will then he teach the Way of God, who himself understands nothing of it?*

55. And Christ says, *He that enters not into the-Sheepfold by him, viz. by the Door of his Spirit, but climbs up some other way, as by Art and Reason, or by the Favour of Man, into the same; whosoever sets up himself, not being called of God's Spirit, to be a Shepherd of Christ, for human and temporal Repute, and Revenue's sake, he is a Thief and Murderer, and the Sheep hear not his Voice, for he has not Christ's Voice, and comes only that he may rob and steal.*

56. But they say, The written Word is Christ's Voice. Yes, it is indeed the Cabinet thereof, viz. a Form of the Word, but the Voice must be living which opens the same, and likewise actuates it in due Motion, as a Watch-work: The Letter is as an Instrument thereto, as a Trumpet; but there must be a true and right Breath and Air, which agrees with the Air or Tune in the Letter.

57. The Word of the Letter is a prepared^t Instrument; what kind of Trumpeter^r Or Work. takes it in Hand to play thereupon, even such a Sound it gives: Is not, I pray, the great Babel built out of this Work? Every one has sounded the Trumpet of the Letter, as his own Air and Tone has been in him, and so it has been approved and received by each Trumpeter, and brought into a Substance; and this same Substance is the great Babylon, where Evil and Good is built into a Building.

58. But if Men had not introduced any Exposition upon the Apostolical Word, and brought or contrived the same into other Forms, then the Instrument had remained pure: But the unilluminated Mind has set itself up to be a Master therein, and bowed the same according to its own Imagination and Approbation; for the human Pleasure has thereon set itself, and formed and explained the same according to the Rule of fat Benefices, for the Belly-sake and worldly Pleasures. And thus the Spirit is extinct; and it is turned to an Antichristian Order and Custom: Men have taken and formed the Word as an Organ, and so they have brought it into a Fashion and Custom, that a Man must play thereon, and others must hear the Sound and Tune which he makes; and thus for the most part such Organists are only used, who strike the Organ from without, and make a fine contrived and composed Piece, which they willingly and readily hear; but the Organ sounds only as the Master^u strikes it.

59. But to this Christ says, *Every Plant which my heavenly Father has not planted, shall be rooted up: Also, Whosoever is of God hears God's Word.* Christ said, *The Son of Man speaks nothing but what he hears the Father speak in him:* So likewise must a Teacher of Christ hear the Father's Spirit in Christ speak in him; he must hear God's Word in the Spirit of Christ in him; as David says, *I will hear what the Lord speaks in me;* he must be a Temple of God in whom God dwells, and from whom he speaks, being only an Instrument thereto; for Christ said, *We will come to you, and make our Abode in you:* Also, *I will put my Word into your Mouth;* as in the Prophet, also, *The Word is nigh thee, namely, in thy Mouth and Heart:* Here the Spirit of God speaks of the living Word, and not of a Bell without a Clapper.^u Or plays on it.

60. This the Spirit of Christ in his Children teaches, and reproves the wooden Clapper in the right Bell, which has hung itself up to be a Clapper in the Bell of the divine Word, and yet has no Power to make the Bell sound: This Cain in his Offering can by no means brook, that one should tell him his Offering does not please God.

61. He sets forth himself with very fair glossing and glittering outside Shews, and has made himself such a brave glorious Form; moreover, he is chosen of the high Schools and worldly Might thereto; and if a mean Layman, without human Calling, should come thereinto (as Christ was accounted for a Carpenter's Son) and offer to reprove such an High-Priest, in such great Dignity, Honour and Respect, the same the World believes not to be from God, that he is sent.

62. The great Bear thinks presently, this is only a *Sheep* which I will take into my Mouth, and devour him. What! Shall a *Sheep* reprove me who am a *Bear*? Will a disesteemed *Sheep nullify* my Reputation and Esteem among Men, and dare to catch at me? I will soon rid him out of the way, and so defile him, that he shall not be known that he is a sincere and single-hearted *Lamb* of Christ, and speaks from Christ's Spirit; I will so wallow and mire him in the Dirt, Disgrace, and Scorn, that he shall be held for a filthy *Beast*, or a very defiled *Swine*.

63. In the mean Time, I live in my *delicious* Days of Pleasure, and remain *Lord* over Soul and Body; but if the *Sheepling* shall offer to stir, and shew more than a *Sheepling* of Christ, then I will help the *Butcher* to drive it to the *Slaughter-house*.

64. Thus it goes with the simple single-hearted Children of Christ, whom the Spirit of Christ drives, and out of whom he teaches here in this World, &c. *They are only as Sheep among Wolves*; as Christ said, *I send you as Sheep among Wolves*. The earthly Man is a serpentine *Wolf*, under whom the *Virgin-Child*, viz. Christ's *Lamb*, must dwell; ^{*Orrobbing.} and then begins and arises murdering, ^w slaying, and killing.

65. But it does not at all hurt the *Virgin-Child*; its external *Wolf* is also by this means bitten off by another; for the *outward Wolf* of all Men is grown from the Anger of God, and risen with the *Sin* in *Adam*; therefore it must be given for *Food* to the Anger of God, that the *Virgin-Child* of the *Woman's Seed* may become manifest.

66. For thus they separate themselves as two *Enemies*, and are continually opposite *Enemies* one against another in the Time of this *outward Life*, for the *Judgement* is given to the *Virgin-Child* against the introduced *Serpent's Child* of *Sin*: In the *Resurrection* the *Virgin-Child* shall condemn the *Serpent-Child* into the *Fire* of God, there the *Limus* of the Earth shall be proved and *purged* from the *Serpent's Ens*, and again put upon the *Virgin's Child*.

67. Now says Reason, What Pleasure has God in this Murdering of his Children? Can he not defend them from the *Enemy*? Thus it must be, that the *Light* may be *manifest* in the *Darkness*, otherwise the *Light* would stand still in the *Darkness*, and bring forth *no Fruit*: Seeing then the *Light* receives into itself *Essence*, *Perception*, and *Sensation*, from the *Darkness*, viz. from the *Source* of the *Fire*, therefore one is set against the other, that so one might be manifest in the other, the *Joy* against *Grief*, and *Grief* against *Joy*, that it may be *known* what *Evil* or *Good* is.

68. For if there was no *Grief*, then the *Joy* would not be manifest to itself; but yet all is in the *Free-will*, as every *Thing* introduces itself into *Evil* or *Good*, so it runs on its *Course*, and the one is but the *Manifestation* of the other; for if there was no *Night* or *Darkness*, then we should *know nothing* of the *Light* or *Day*: Thus the great God has introduced himself into *Severation*, to his own *Contemplation* and *Sport* of *Joy*.

69. The like also is to be understood in the various *Diversity* and several *States* of *Mex*, touching *Evil* and *Good*: The *Evil* must be a *Cause* that the *Good* be made manifest to itself; and the *Good* must be a *Cause* to manifest the *Evil* in its *wicked* malicious *Subtlety* and *Iniquity*, that all things may come into their *Contemplation*, [and visible *Apprehension*,] and every thing might manifest its *Judgement* in itself to the *great* Separation-Day of the *Lord* of all *Beings*, where every thing shall give in itself into its *Barn*, for its *Usefulness* and *Profit*, that in the *Eternity* the *Great God* may be *known* in a *creatural* and *formal* Manner, according to *Light* and *Darkness*.

70. For all *Things* were created by the *Word*, and brought into a *Form*: Seeing then *God is an angry jealous God*, and a *consuming Fire*, and also a *merciful, loving, meek God* of *Light* and *Donation*, in whom there cannot be any *Evil* at all; therefore he has introduced *Fire* and *Light*, *Evil* and *God*, one with another in the *Verbum Fiat*, into a *Free-will*, whereby the *Will* may ^x form either in the *Evil* or *Good*: And yet he has created

all Things good, and to the Light, and set them into the Free-will, to multiply themselves in the Free-will, to conceive in Evil or Good, and yet has associated to each Thing its Likeness, viz. to a Male its Female, that so nothing has Cause to ^y degenerate; and to Man he has given *Commands*, what to do, and leave undone.

^y Or fall from its Place and Order into Destruction.

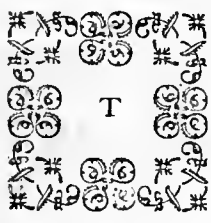
71. Thus all Things stand to the Judgement of the Great God, and in this Time they must be in *Contest*, that one may be manifest in the other; but then in the great *Harvest* every Thing shall have its *own* Seat in itself, when Strife shall be taken up and cease, and all Things must stand to the *Honour* and *Admiration* of the wonderful Works of the Great God, who alone knows whereunto every thing shall be good, and for what he will use it.

The Twenty-ninth Chapter.

Shews how the Adamical Tree has put forth and opened itself out of its Stock, and introduced itself into Boughs, Branches, Twigs, and Fruit, out of which Pullulation, or Manifestation, the Invention of all Arts and 2 Governments is risen.

^z Or Politics.

The Deep Gates out of the Center of the eternal, and also the temporal Nature, shewing how the eternal Wisdom has introduced itself into a formal [visible] Contemplation.

1.  HE eternal divine Understanding is a Free-will, not risen either from any thing, or by any thing; it is its own peculiar *Seat*, and dwells only in itself, unapprehended of any thing, for beyond and without it is nothing, and that same *Nothing* is only *one*, and yet it is also as a *Nothing* to itself: It is one only Will of the Abyss, and it is neither near, nor far off, neither high nor low, but it is *All*, and yet as a *Nothing*; for it is in itself no Contemplation, Sensation, or Perception, whereby it might find a *Likeness* in itself.

Gen. IV.

2. Its finding is its own proceeding forth, so that it beholds itself in the ^a *Egress*; for that which is proceeded forth is its eternal *Lubet*, Sensation, and Perception, and it is called *the Divine Wisdom*; which Wisdom, the unsearchable Abyssal-will apprehends in itself to its Center of ^b *Lubet*, viz. to an eternal Mind of the *Understanding*; which Understanding the Free-will forms in itself to its own ^c *Likeness*, viz. to an eternal *speaking*, living, [working,] Word, which the Free-will *speaks* or breathes forth out of the formed Wisdom of the *Lubet*.

^a Or proceeding forth.

^b Or Imagination, Desire, or *Magia*.
^c Or express Image.

3. And the ^d breathing-forth is the Spirit, or *Mouth* of the Understanding in the formed Will of the Wisdom, which distinguishes [or variously *severizes*] the speaking Word, so that the Mind, and the Understanding of the Mind, becomes manifest and *revealed*; in which Manifestation the free *Lubet*, or Wisdom, is in the speaking or breathing-forth, *formed* of the Free-will, by the Spirit, into Diversity and *Variety*.

^d Or spiration.

4. In which Formation the *Powers* of the divine Properties arise; so that it is truly said and declared concerning *God*, that he is the eternal Will, Understanding, Mind,

^e Or with.

Counsel, Power, and Wonder; ^e in which Wonders of Powers he has moved and *formed* himself from Eternity; in which Formation consists the *invisible* spiritual World, wherein the Spirit of God has *melodized* and sported with itself from Everlasting, which also has neither Ground, Limit, Bounds, or Original.

^f Contemplation.

5. For it is the divine ^f *Vision* of the formed Wisdom; its *Center* is the formed Will, *viz.* the Word speaking forth out of all Powers; and its *Life* is the Spirit which proceeds in the speaking or breathing, which *distinguishes* and forms the Lubet of the Wisdom; so that the formed Wisdom plays before the Life of the *Deity*, as little Children play before their Parents who have begotten them, out of their Essence, for their Joy, and in them the Parents take their Delight and Pastime.

6. Thus, likewise, we are to understand the Being of Eternity; which *Being* the eternal Free-will has in the breathing-forth Word introduced into a *Desire*, *viz.* to an *external* Comprehensiveness; in which Comprehensibility the Beginning of the *corporeal* Being is risen, *viz.* the Center of the formed Nature, wherein the Desire has amassed, *formed*, and introduced itself into Properties, *viz.* into Darkness and Light, into Pain and Source, into Joy and Sorrow; and yet we must *not* understand any *Sorrow* to be in the Pregnantess: But so the Free-will forms and conceives itself in the Desire to the Contemplation, and Manifestation of the *Wonders*, that so the Properties might be peculiarly manifested and revealed in each other.

7. For if there were no *contrary Will*, then there would be no *Motion* in the Properties; but seeing the Free-will has introduced itself into Love and Anger, *viz.* into Evil and Good, a *two-fold Will* is risen in these Properties, *viz.* a wrathful [Will] according to the Nature of the Fire, and of the *Darkness*, and a good Love-will according to the Nature and Quality of the *Light*; so that one might dwell in and manifest the other.

^f Or has been.

8. Not that *this* Birth has received only a temporal Beginning; it ^g is *eternal*, and is the Manifestation of the *divine Vision*, Sensation and Perception; only in the creating at the Creation this Birth introduced itself into a *Compassion*, or external Comprehensiveness, that it might have a *distinct* Dominion to work in, for its own Sport and Play.

^h In or for.

9. Also we are not to conceive, that in the Creation the Evil proceeding from the Darkness and fiery Property was *seperated* from the Good, and placed in a peculiar *seperate* working Dominion, but the one is in the other; yet *the Light shines through the Darkness*, and the *Darkness could not comprehend it*: Every Life in the Creation proceeded forth from the *fiery* Property, and the Spirit of the rational Understanding arose from the *Light's* Property. In the Creation every fiery Life was brought forth in its Beginning ^h to the Light.

10. Moreover, the Creator of all Beings has given the Creatures of the *outward* World (which has a temporal Beginning out of the eternal Word) an *universal Light* for visible Contemplation; also, every Life in the Creation has received the Light of Nature out of the *Center* in itself, out of which the Understanding arises, so that the Creature can rule and govern itself.

11. And nothing was created *evil*, or to the Dominion of Iniquity; for though on one Part it has an *Ens* of the Wrath in itself for its Life, yet on the other Part it has also an *Ens* of the Light and good Virtue in itself; and *it is set* in the Free-will, to conceive [or work] in Evil or Good; for there is nothing so evil but it has a Good in it, whereby it may rule, and become *predominant* over the Evil.

12. But Man was in equal Accord in his Properties, no Property was manifest *above* the other; for he was *God's Image*: Like as there is no Evil manifest in God, unless he would *himself* manifest the Wrath of the eternal Nature in a thing, even so also the divine Free-will was given to Man.

13. And withal, the Command, that he in his Free-will *should not lust after Evil and Good, viz.* after the divided Properties, he should continue stedfast in the equal Harmony of the Properties, and *rule* with the Light over the Darknes; and *then* the Properties of the Wrath had stood in mere Joy, Delight, and *Melody* in him, and he had been a *Mirror* and Form of the divine Wisdom, which had seen and beheld itself in him according to the Kingdom of Joy.

14. But seeing that he contemplated with the Free-will in the *Dissimilarity*, how Evil and Good were each of them in its own peculiar self-ful Property, and brought his Lust and Longing thereinto, desiring to taste thereof in the *Essence*; thereupon this same Property did also take him in his Lust, and *prevailed* in his Will, and also in the *Ens* whence the Will arose, to its own Contemplation and Dominion; and thus the first Man, who was good in the Beginning, became a Stock or *Tree* of the *Taste* of the Knowledge of Evil and Good, *viz.* a contending Dominion, in which both Wills, *viz.* the Good and the Evil, ruled in one another.

15. But seeing the fiery wrathful Will so overcame the Good, which was from the Light's Essence, that the Light's *Ens* was taken Captive in the wrathful *Ens*, this Image fell under the Power and Command of the *outward* Dominion, which was evil and good, and also under the *Wrath* of the inward Nature, *viz.* of the fiery Darknes; upon which Image God had *Compassion*, and did ¹ re-introduce the Covenant of Grace, into the captivated, disappeared, and (as to the divine Wisdom) blind *Ens* of the holy World's Being, and incorporated the same as a Covenant of a new *Regeneration* of a new holy Will and Life. ¹ In-promise.

16. Thus now we are to consider right of the Stock of the *human Tree*, how it has spread forth and displayed itself in the Properties, and introduced itself as a Tree (Evil and Good) into Boughs and Branches, and from whence his *temporal Government* of distinct and several Offices and *Callings* is risen, which he awakened in him, when he lusted after Evil and Good, and thereby brought himself into *Subjection* to Nature, seeing he fell under its Dominion.

17. And we see very clearly, that *Moses* has described and set down in his ^k *first Book*, ^k *Genesi.* how the human Tree has *opened* itself in Evil and Good, and introduced itself into Boughs and *Branches* for its Fruit; also we see how the fiery wrathful Property has always *gone before*, and first of all brought forth its Fruit: We have a clear and plain Understanding hereof in the *Names* of those, which the Spirit of God has put, by *Moses*, in the ¹ *Lines* of Propagation. ¹ Genealogy.

18. For first he sets *Cain*, whereby is understood, in the *Language of Nature*, a Source out of the Center of the fiery Desire, a self-ful Will of the fiery Might of the Soul, *viz.* a Sprout or Twig out of the *first Principle*; in which Branch or Sprig the first Principle did in an especial manner *prevail*, and would sever itself into a self-fulness, and break itself off from the *Love-Ens*; yet not as a dark Source, but as a Source of *self-ful Lust*, and also [of] fiery Strength and Might.

19. For out of the *Ens* of *Cain* (as the same was in the Center of the begetting Nature in the wrestling Wheel of Life) arose *his Will*; and out of the Will, the *Desire*, and out of the Desire, the *Substance*; in which Substance the *false Mind* is understood; wherein the Dominion of the outward did form and fasten itself; whereinto the *Devil* also in the Wrath of Nature *creeped in* with his Desire, and desired the Lordship and Dominion of this World in Self hood; as the *fallen* Devil always desires Dominion in the *Place* of this World, in the inward eternal, and outward temporal Nature.

20. But seeing the Word of divine Power and *Holinéss* had incorporated itself with a Covenant of *Regeneration*, into the Woman's Seed, *viz.* into the disappeared *Ens* of the spiritual World's Essence, that it would deprive the fiery wrathful Will, proceeding from

the Center of the dark World, of its fiery Might of Selfhood; thereupon, after *Cain*, sprung forth out of the human Tree a *Sprout* out of the *Aim of the Covenant*, viz. *HABEL*, whose Name, in the Language of Nature, signifies an *Out-breathed Angel*, which in the first Will of the Essence, whence the Soul arises, had formed and fixed itself in the Center of *Light*, in the Love-desire, and penetrated quite through the Fire's Center; whereupon the fiery Desire desired to *cut off* the earthly Life, which has its Original out of the fiery Desire, as its Propriety; for which Cause *Abel* and all his

^r Or Succes-
sors. ^m Posterity became *Martyrs*.

21. For this is the *Door of Christ*, who must give himself into this Death of the Wrath, and penetrate the human Center of the Soul's Original, according to the Fire-world, with the *Love-Ens*, viz. with the deepest Love of the Deity, and *change* the fiery wrathful Desire of the dark World's Essence into Love.

22. *Adam* was the Stock of the universal human Tree, but when *Eve* was made out of him, then the Tree was *divided* according to two Principles, not wholly in the Essence, but according to the Nature and *Quality* of the Centers of Fire and Light; for the Center of the Light, viz. the Ground of the Love-desire, stood in *Eve's Matrix*; but it disappeared as to the Creature in *her fall*; therefore the divine Word did ⁿ re-introduce itself therein to a Center of *Regeneration*.

23. Now *Cain* and *Abel* were the *two Twigs* which grew out of this Tree, from the Property of both Principles, viz. of the Fire and Light; and they were a Type of the whole Tree, with its Fruit, which it would bring forth; but seeing *Abel* was a Type of Christ, who was to be conceived without the Help of Man, only and barely of the *incorporated Word* in the Seed of the Woman, who should suffer Death for Man, therefore *Abel* must pass through *without* Branches and Fruit; for the Fruit which Christ should bring forth was to generate *anew* the human Tree, and not produce other Twigs out of his *Loins*, and therefore *Habel* also, being the Type of him, should not generate any Twig out of his *Loins*; for the Line of the Habelical Seed remained in the *Covenant*, and pointed at Christ, who should spring forth out of the Habelical *Line*, and again manifest the spiritual World's *Essence*.

24. Therefore *Adam* must bring forth another Branch by his *Eve* out of the vital Tree, which was to be like *Adam* in his Image; viz. *SETH*; which Name signifies, in the Language of Nature, a *Running forth*, or Leap, where a Glance or Aspect of a Love-will arises out of the fiery Will; which notwithstanding is with-held, and hindered by the outward World's Being, Essence, and Substance, viz. by the *corrupt House of Flesh*.

25. Now Christ must come to help this captivated and obscured Will, which notwithstanding has its *first Ground* out of God's Love, and *free* it from the Band of Wrath, wherewith the divine *Ens* was captivated; for this was Christ's Office, not that he should beget, but give himself into the Generation of *Seth*, and *redeem Seth* and his Branches from the Wrath, and regenerate him anew in himself: He was not to beget Children to this World, but to bring forth *Seth* out of this World, and bring him in himself into the spiritual World.

26. Now in *Seth* the Line of the Covenant went forth, in which Christ would manifest himself according to the human Tree; but in *Cain* the Line of the Wonders, viz. of Nature and its Government, went forth; for *Moses* says, that ^o *to Cain was born* ^p *Hano- ch, and he built a City, and called the Name of the City after the Name of his Son Hano- ch*; now *Cain* was the first Man born of a Woman, and *Abel* the second, whom he slew.

^o *Genesis* 4.
^{v.} 17.
^p *Enoch*.

27. Now *Moses* says, that *Cain built a City*, whereas indeed if we would go merely upon Reason, there were not *Men* who might be *able* to build a City and *inhabit* it; for

the Spirit does here draw a *Vail* before the Understanding, which lies in the Word *City*; for he says, *Cain's Son was called Hanoch, and also the City*: Now this is certainly true; but the Spirit in *Moses* looks upon the *Root of Cain and Adam*, how the Tree, evil and good, has opened and displayed itself into its Boughs and Branches; for by the Name of *Hanoch* the Spirit looks upon the *Property of the Branch, viz. of Cain's Son*, intimating what kind of People would arise from thence, *viz. a City, and Dominion of the outward World in Selfhood*; for in the *Language of Nature* it is to be understood in the Name.

28. *HANOCH* signifies a breathing-forth of Life, and a re-assuming to a *selfish* Contemplation; a Child of Self, which in Nature introduces itself into a self-ful Dominion and Will, so that it imagines and frames in its Mind a Dominion, or Region, Country, or *City*, desiring and aspiring in its Will to be a Tree, or *Prince of Men*; for when the human Life departed from the Spirit of God into Selfhood, then it would be a peculiar *selfish Lord*, which Will's Son was *Hanoch, viz. a City or amassed Substance to a self-ful Dominion and Government.*

29. From which Government and Dominion the Branches or Children were born, concerning which the *holy Spirit* complained in *Noah*, that *they would not suffer his Spirit to reprove them any more*, for they were a Tree or Branch sprung forth from the Tree of Self-fulness; from which the *worldly Principalities and Superiorities* have taken their Rise and *Original*. For when the human Life fell to the Stars and the Spirit of the outward World, then the same brought it into its own Dominion; from the Angelical into the Astral and outward elementary Dominion, according to its Figure; this the *City of Cain, viz. Hanoch*, signifies to us, *viz. the Dominion upon the Earth.*

30. But now *Hanoch* cannot be the Ruler, but the City is *HE*, that is, the *Branch* or the Country of the Children of Pride, who departed from God in their own selfish Power and *Authority*; now the Multiplicity of Wills must have a *Judge*, seeing *they would not suffer the Spirit of God to rule them*; therefore the Spirit in *Moses* says, *And Hanoch begat IRAD*. This is now the Governor, who out of their own Essence set himself up to be Judge and Lord over them, *viz. a Potentate and Tyrant.*

31. For the Name is very pregnant in the *Language of Nature*, and signifies a breathing-forth of Life, where the Life does *soon form itself* in the Center of the fiery Property and *strong Might, viz. in the Anger of God*, which was become Ruler over the Life; the same took *Irada*, as a Lord and *Tamer of the Life*, and set him over *Hanoch*.

32. From *this Root* the Rulers of the World are risen; for seeing that Man would not have God for a Ruler of his Life and Will, God gave them the Ruler in Nature from among *themselves*, that they might lord it over and rule one another.

33. For God has not given Man any Law or Government among *themselves*, but made him only to be Lord over all Creatures, so that he should rule over all Things; but he *himself* would rule with *his Spirit* over Man, and govern the human Life; but seeing that Selfhood would not, then *Irada*, that is, the Fire's Strength and Might, sprang forth forcibly out of the human Tree, and set itself over the City *Hanoch* upon the Earth.

34. But now *Irada* must have something wherein and wherewith to set up himself to rule and *reign*, for the Fire's Wrath and Fury would not have suffered *them*; and also the Government must be somewhat profitable and advantageous; therefore *Moses* writes now very right, and exceeding wonderfully, and says, *Irada begat MEHUJAEEL*, which intimates very emphatically, in the *Language of Nature*, an assuming of the outward and inward Center of Nature, *viz. of the outward and inward World*, a *self-conceited, bold, courageous, vain-glorious, arrogant Mind*, which would possess the

Riches of the outward World in its Dominion and *Superiority*, viz. all manner of Creatures and Fruits; and especially it denotes a *Splendor* of the inward assuming, viz. an earthly God, which *externally* sets itself in God's Office: Out of this Name, *Babel*, viz. the *Beast with the Whore*, was afterwards brought forth.

35. And *Moses* says further, *Mabujael* begat *Metbusael*: This is now the right wonderful Name, wherein is signified how the Life arrogates *divine* Power to itself; for *METHUSAEEL* would intimate in the Language of Nature thus much, that is to say, *Mine is the divine Might*. I am an Angel set therein by God, or I am the *Ordinance of God*, which indeed is true, but according to the *first* Principle by the outward Nature, viz. a *natural* Power and *Ordinance*.

36. Moreover, in this Name there is hidden, under the Angel, the Praise of the Children who should be subject to this *Might*, and live under the same *as* under the divine Ordinance; but this Angel's Name in divine Power first forms itself in the fleshly Selfhood; for the Syllable *ME*, which begins the Word of the Name, first ^x forms itself in the *outward* World's Birth, in the Selfhood, and shews that this Ordinance does *not* arise out of the Kingdom of Heaven in God's *Holiness*, but out of the first Principle, which forms itself in the third Principle, viz. in the *outward* World's Nature, into such an Order, and therefore it shall, and must be *abolished*, and proved through the Judgement of God.

^x *Text*, takes,
or conceives.

37. And *Moses* proceeds to write, and says, *Metbusael* begat *LAMECH*: Now in this Name the hidden Mystery of the divine Ordinance by the angelical Counsel is *contained*; and it signifies, in the Language of Nature in this Place, as much as a *sending* of the Angel over the Dominion of the Humanity, viz. over the Regions of the World, over the *fleshly* Life, which should be subject to the supreme governing Prince in Nature.

38. For here the *Wound* which *Adam* received is fought, in that two superior Princes reign over the human Life; viz. the ordained *good* Angel, and the incorporated *evil* Angel in the Flesh; also hereby is understood the powerful Assault of the evil Angel from without, and from within, for the *inward* Spirit in the Name goes forth out of the Covenant of God, and passes into the outward World, which denotes how Man *would* become lewd and prophane, and also vilify the Covenant of God, and yet with the assuming goes again into Selfhood, and forms itself in the forth-proceeding *Angel's* Name; which denotes an *hypocritical* Whoredom in an Angel's Form, which enters again into the external, and at last *casts away* the Covenant, together with the Angel's Name quite from itself.

^y *Gen.* 4. v. 19.

^z *Stem*, or
Body.

39. Further, *Moses* writes, ^y *Lamech took two Wives; the one was called Ada, and the other Zilla*. Hereby is understood, in the Generation of the Life's Tree, thus much; viz. that the human Life *knew* the Wound which was arisen in its ^z Stock; and thenceforward took *two* Wives, that is, a two-fold Essence and Will: *ADA* signifies how the Soul goes with the Will through the Mind, and forms itself with the Desire in the first Stock of *Adam*, and would be willingly *honest* again, but the Life had also taken to itself *ZILLA*, for Wife of the Pregnatrels, viz. *fleshly* Joy and Pleasure.

^a *Verse* 20.

^b *Verse* 21.

40. The Wife or Will *Ada* would exercise a good Dominion, and rule and maintain itself upon the Earth according to *God's* Command, and *she bore Jabal*: *JABAL* be-tokens the simple plain Man, such as Countrymen are, &c. for *Moses* says, ^a *that from him proceeded such as dwell in Tents, and keep Cattle*.

41. But *the other Brother*, says *Moses*, ^b *was named Jubal, who was the Father of all those that handle the Harp and Organ*; for the other Will proceeded from the Spirit of the outward World into temporal *Pleasure* and *Joy*, and devised all Kinds of joyful Sport and Pastime for the Recreation of its Life; and this signifies *JUBAL*, viz. an external jocund Angel, with whom the inward Spirit *spported* before itself in a Likeness.

42. *And Zilla, says Moses, also bore Tubal-Cain, a Master in all Bras and Iron-works;* ^c *Verse 22.* that is, *ZILLA* is the fiery Desire which forms itself in the human Property into a Substance of Sulphur and Mercury, and brings itself forth with its Spirit out of the Substance into a Contemplation and *visible* Appearance, in which Understanding Man has found out the Art of Metals.

43. For *the Sister of Tubal-Cain was Naema*: Here lies the precious Pearl, Dear Masters: * *NAEMA* is heavenly in her Property, clothed with her external Vesture, so that ^{*} *Naamah.* you do not know her; for the earthly Man is not worthy of it, for her Essence is virginal, a *Virgin* of Purity; it points in one Part at the inward new Man, *viz.* the Sister of the sulphurean Man; and on the other Part it signifies the gross Metal of the Earth, and also the precious Metal, *viz.* Gold and Silver.

44. For *Tubal-Cain* is the Brother of *Naema*, they lie in one Womb; but *Tubal-Cain* is of this World, and *Naema* is a Virgin *bidden* under her Brother; and herein the twofold Earth is understood, *viz.* in a twofold Property; one heavenly, and the other gross earthly; *viz.* an Essence out of the dark World's Property, and an Essence out of the light World's Property: And thus also it is to be understood in *Man*; for by the Property of God's Anger, *viz.* by the *dying* of the earthly Man, *Naema* becomes manifest.

45. Why does *Moses* add the Name *Naema*, and yet speaks nothing either of any that she brought forth, or that she married. Answer: Because that in the Regeneration the natural Generation *ceases*; the new Virginitie in the Spirit of Christ does not produce any Creature more, but they must all proceed out of the first Center and *Stock*, so that they may be all *one Tree*; and by the Fire the Metal, *viz.* the *Virgin*, which is *Tubal-Cain's* Sister, is made manifest.

46. The Name *TUBAL-CAIN* has an excellent Understanding in it, for it shews how the sulphureous, mercurial Wheel opens itself in the Birth and Generation of *Metals*, and also in the Original of Life; for God subjected all Things to Man, and gave him all Things for his Delight and Play; therefore *Tubal-Cain* must open and discover himself in the human Tree, that so they might *understand* it: Hereby we have signified enough to those that are our Schoolfellows.

47. ^d *And Lamech said to his Wives Ada and Zilla, Hear my Voice, ye Wives of Lamech, and mark what I say; I have slain a Man to my Wound, and a young Man to my Hurt. If Cain shall be avenged Seven-fold, truly Lamech Seventy and seven Fold.* ^d *Verse 23, 24.* This is a wonderful strange, and marvellous Saying. Who would understand what the Spirit signifies here, without its sown peculiar Explanation? I seriously admonish the Mocker to leave our Work here *uncensured*, for he *understands not* our Spirit and Sense.

48. *Lamech* says, that *he slew a Man to his Wound, and a young Man to his Hurt.* This Man is *Abel*, according to the outward Humanity of the Kingdom of this World; and the young Man is the *Image* of Christ proceeding from the Virgin-like Line, out of the *Seed of the Woman* in him: The *Man* he slew, to his Rebuke, *viz.* to an incurable Wound, and the precious *young Man*, in the Man, to an Hurt, which would gall and trouble him, as an evil Hurt, Bruise, or Boil, in the Conscience of Sin; for the Wrath of God wrought in this Boil, and the Wound, being a great and woful Hurt, might not be healed; for the Curse of the Lord went forth out of this Boil into the *Wound*, in which the Earth was cursed, so that the human Dominion became a *Valley of Misery*.

49. For *Lamech* saw the fore Wound, and returned; and thereupon he took two Wives, that is, a *twofold Will* into his Mind for his Government, whereby he would rule upon the Earth, *viz.* *one* went forth from *Ada* into the grazing and keeping of Cattle, and the hard Labour of the Hands for a temporal Livelihood, wherein he found the *Curse and Wound*, and the *other* went forth out of the Branch of *Zilla* into the Earth after the Metals, to make useful Tools and Instruments for the Tillage and Husbandry

of the Ground, and for other Necessaries; and so he found in the Metals the rusty Boil and Sore in their metalline Nature; for the precious *Tincture*, or the fair Blossom of the Earth, was *bidden* in the Curse, *viz.* environed and beset with an evil Boil and Sore.

50. Now *Lamech* knew the woful Hurt, and said, *Hearken, ye Wives of Lamech, and mark what I say*; he would fain express the *Hurt* and Damage; he saw back again into the Tree of Man, and considered the Revenge of God, which had laid hold of Man's Life, and said, *Cain shall be avenged Seven-fold, and Lamech seven and seventy Fold*; for God ^e *Ver. 14, 15.* said also to *Cain* when he stood and cried, ^f *Thou drivest me out this Day from the Face of the Earth; and it will come to pass, that whosoever findeth me will slay me: [But the Lord said to him,] Whosoever slayeth Cain, Vengeance shall be taken on him seven Fold, and he set a Mark on Cain, that none should kill him.*

^e Or from the Land and Country.

51. These are most wonderful and hidden Sayings, *Cain shall be avenged Seven-fold, and Lamech seventy and seven Fold.* Why shall *Lamech* be avenged seventy and seven Fold, and *Cain* Seven-fold? Who has done any Thing to *Lamech*? Here the Spirit points out of the Center of the human Life upon the Time which was to come, intimating, how it would afterwards go with Man in this *Wound*, when Men should multiply and increase, and make to themselves *Kings, and Princes, Dominions and Governments*; that the Wrath of God would also forcibly exercise itself in Man's Will, and even open and display itself in the human Life and Dominion.

52. Now if a Man would understand what *Lamech* says concerning the Revenge, then he must look upon the Center; for the Life of all Creatures consists in *seven* Degrees or Properties, as it is above clearly mentioned: Now *Adam* was the Stock; for *Adam* and *Eve* are one Tree, from the Parting and Division of which Evil and Good arose; and *Cain* was the first Twig which sprung forth from this Tree, wherein the *Seven* Properties of Life put themselves forth out of the right divine Order and Harmony in the Life, and *destroyed* the Image of God; which was occasioned by the Devil, who urged him on also in the divided Properties to the Brother-slaughter, so that he slew *Abel*: Now God said, *Cain shall be avenged Seven-fold, if any one slays him; and he set a Mark on Cain, that none should kill him.*

53. The Devil had folded up himself in the Wrath of God, and cunningly insinuated himself into the *Seven* Properties of Life, seeing they were departed from their mutual harmonious *Accord*, and he would be Lord in the Place of the Spirit of God in the Life of Man, and would wholly murder and slay the Life as to the Kingdom of God; therefore God set a *Mark* with the *Promise* of the Covenant therein, so that none could slay it.

54. For *Cain* did not cry out only for fear of the *outward* Life, but he feared that his right *Eternal* Life might be slain, that his Life should be wholly blotted out from the Face of God; for he cried also and said, *Lo! thou drivest me out this Day from off the Earth; and I must hide myself from thy Face; and I must be a Fugitive, and a Vagabond in the Earth; and it will now come to pass, that whosoever findeth me will slay me.* He cried out for fear of being killed, and was sore afraid, and yet there was *no Man* besides him upon the Earth, *but only* his Father *Adam*, and without doubt his *Sister* whom he took to Wife.

55. *Cain* feared the *spirits*, who had moved him to slay his Brother, that *they* would also kill him; for he says, *I must be hid from thy Face*: Now this was not in any external Manner, but in an internal; for God dwells not in the View of the *outward* Eyes, but in the inward spiritual [*Vision*]; therefore God said, *Whosoever killeth Cain's Eternal Life, Vengeance shall be taken on him Seven-fold*; and he set the Mark of the Covenant on his Life, so that no Spirit in the Wrath could murder it; for he was a Twig out of the Tree of Life.

56. Though the *Seven* Properties of Nature in him were departed from their mutual Accord in each other, yet he was not the *sole* Cause of it, for he had so received his Life

from Father and Mother in the divided Property, and therefore the *Grace* passed as well upon *him*, as upon *Abel*, except only that *Abel* proceeded out of the *other* Line; but the Center of the Soul was *alike* to them both; but the Motion in the Seed was *unlike*; for they were the two Types of the World, *viz.* *Cain* the Type of the Selfhood in the Wrath, and *Abel* the Type of the Resignation of Life; where, from the Resignation, another World springs forth through *Death* out of the Center.

57. Not that *Cain* was born to Destruction, but that evil-awakened Property in the Dissimilarity, *viz.* the Soul of the outward World, broke forth *forcibly* in the Seed, and took the Center of Life into its Power; and *therein* God set a Mark, *viz.* his *Covenant*, that the Murderers should not slay the Soul's Life.

58. But if it should so come to pass, that the own peculiar Will would give itself to the Murderers, then the Life of *Cain* should be avenged *Seven-fold*, that is, through all the *Seven* Properties; and the Free-will which slays the ² Life of God, which was in the ² John 1. Word, should be rebuked and punished *seven-fold* through all the *Seven* Forms of Nature, both temporally, and eternally; and this is the Meaning, *Whosoever kills the Life*, [that is,] what Free-will soever murders its Life, Vengeance shall be taken on it eternally, in the *Seven* Properties of the dark World.

59. And in this Place we are further to consider rightly of the great Mysteries; for the *Seven* Properties of the human Tree, producing and manifesting the Life of the Wonders of God, had now spread forth themselves even to *Lamech*; the Dominion of the World was now wholly brought forth with *Lamech* in Nature: For *Lamech* was the *Seventh* Man in the Root of the Wonders arising from the *first* Stock; that is, *Adam* was the first; *Abel* belongs not to the Line of the Wonders, but to the Regeneration; *Cain* was the Second in the Line of the Wonders, *Hanock* the Third, *Irak* the Fourth, *Mabujael* the Fifth, *Methusael* the Sixth, and *Lamech* the Seventh.

60. Now *Lamech* sprang forth from *Cain's* Root out of this Line of the Wonders of God; and he was an *honest*, upright Man, but was ^h environed with the Spirit of the ^h Taken, or Wonders; and he looked back upon the *Wound*, and also upon the ⁱ Sign of *Grace* in ^h beset. the *Covenant*, and knew certainly that even now the Spirit of the Wonders should be ⁱ Or Seal. fully brought forth, and manifested in the human Life; whereby *all Arts* of the World should be found out.

61. And he saw also forwards, how it would fall out in these *Wonders* of the World; how his Children would introduce his Life, which they should receive from him by Propagation, into a *Babylon* of Folly, and corrupt the same: And hereby also he looked especially upon the *Word* whence the human Life was sprung, and how the Life in the Spirit of the *Wonders* of the World would introduce itself into a *Seven and Seventy-fold* Word of Languages, and Nations, as came to pass at *Babel*, and how the Free-will of Nature would go astray from the *only God*, and be corrupt, and that it should be avenged *Seven-and-seventy-fold*; that is, every Tongue and Speech should be avenged in the Anger of God, and for this Reason, because they would corrupt *Lamech's* Life which they received of him by Propagation; and this the Wrath of God would avenge in the Free-will of his Children, divided into several Speeches.

62. For the Spirit saw forwards how the Free-will would give up and addict itself to Selfhood, and apostatise from the *only God*, and how the Anger of God would seize upon and confound the natural Spirit of the Wonders in Man, *viz.* the Soul of the outward World, from whence the Great *Babylon* of Contention about God's Being and Will would arise; and *this* the Spirit said should be avenged *Seventy and Seven-fold* in *Lamech*.

63. For this was a *Seven and Seventy-fold Racha* [or Avenging] upon the Word of the Understanding in the human Life, that out of *one* only speaking Word and vital Spirit, a *Seventy and Seven-fold* Tongue (*viz.* a Confusion of the Understanding) should be-

made; before, the Understanding laid in one Sound, [Voice or Harmony,] but now the *Racha* came into it, and confounded and shattered it into *seventy and seven* Parts.

64. For the human Wheel of the Sound or Understanding was turned round, and the *Ten* Forms of Fire, wherein Time and Eternity consist, opened themselves in every Form of Nature; which was *seven times Ten*, which make *Seventy*; whereto also belongs the *Center* with its *Seven* unchangeable Forms of the eternal Nature; which are together *Seventy and Seven*.

^k *Mysterium
Magnum.*

^l Or Mean-
ing.

^m Or the un-
derstanding
of all things.

ⁿ Or enter
into.

^o Vengeance.

^p Or before.

^q Or for.

65. And herein (dear Brethren) lies the ^k *grand Mystery*: If you were not clothed with the Garment of the *contentious* Languages, then we would be bold to declare something *more* in this Place to you; but you are yet all captivated in *Babel*, and are Contenders about the ^l Spirit of the Letter, and yet have no Understanding of the same; you will also be Doctors and learned Masters (forsooth) but yet you understand *not* your own *Mother-tongue*; you bite and devour one another about the *Husk* of the *Word*, wherein the *living Word* forms and amasses itself, and you neither desire nor understand the living Word; you speak only out of *Seven*, and out of *Seventy and seven*, and yet you have the Word in *one* Number, wherein the ^m whole Understanding is contained; you have it moving upon your Tongues, yet you cannot comprehend it.

66. And the Reason is, that you will only speak out of *Seven*, and *seventy and seven*, viz. out of the Wrath, which has divided the Tongues, and avenges the Life of *Lamech* seventy and seven Times in *your* Tongues and Speeches: But if you would ⁿ go to the *Center*, and open your Eyes, then you would see how the Babilonical *Whore* leads you captive by her String, and how she has set herself over the Life of Man with *seventy and seven* Numbers, and has wholly hidden our Sister *Naema* with the Numbers, that the *Beast* of the *Numbers* might reign and rule in the Wrath of God over the Life of our Sister *Naamah*.

67. But we have heard a Watchman say, Away: The Beast with the Whore which stood upon the Earth in *Naamah's* stead is quite *fallen*, and given to the Preys of the *Seven-fold* ^o *Racha* in the *Seventy and seven*, &c. The *Racha* arises up in *Lamech*, and goes through the *Seventy and seven*; and this none can hinder. *AMEN*.

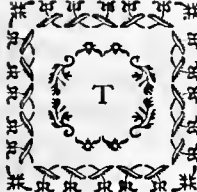
68. For *Naamah* shall be manifested to all Nations, Tongues, and Speeches; and even then out of the *Seventy and seven* there shall be but *one Word* of Understanding; for the Life of Man proceeded from *ONE* only Word of God, and has formed and divided itself in Selfhood in the Spirit of the Wonders of the World, into *Seventy and seven* Properties of the *only* Word: Now comes the Time, that the Life's *Beginning* shall again enter with the Spirit of the Wonders and Speeches into the *End*, viz. into the *Beginning*; and therefore the Child of the Wonders, which has given itself forth ^p in the Sight of God, must be made manifest in the *Unity*.

69. And seeing that the Free-will has given itself into the Vanity of the Speeches, and the Multiplicity of the Powers, and defiled and slain the Life of the *only* Word, the *Racha* proceeds forth from the murdering Spirit through *Seventy and seven*, till the Beast together with the Harlot be consumed, and devoured with the Fire of God's Anger.

70. And then *Tubel-Cain* finds his Sister *Naema* in golden Attire, and *Ada* rejoices in her Son *Jabal*, who is an Herdsman: For *Lamech* has again found his Children which he left in the *Racha*; and the Pride of Self, and also the Craft, Deceit, and Subtlety of the Serpent ceases: ^q Then every Beast shall eat its own Pasture; the Time is *near*.
HALLELU-JAH.

The Thirtieth Chapter.

Of the Line of the Covenant.

1.  HE *Line of the Covenant* is not so to be understood, as if the Covenant fell only upon this Line; no, the Covenant ^a befalls the only *Life*, ^a Passes upon, belongs to, or is entailed upon. which was in the Word before the Times of the Humanity: The Line of *Seth* passes only upon the Manifestation in the Flesh; in which Line the Word in the Covenant would externally manifest itself in the Flesh: But the Spirit, proceeding from the Center in the Covenant, falls as well upon *Cain's* Line, as upon *Abel's*; yet in *Cain's* [Line] in the *Spirit*, and in *Seth's* in the *external Mouth*, [or Manifestation,] viz. in the formed and conceived Word, that is, in the Office and Ministry of Teaching and Preaching: For *Seth* was sprung forth according to the Spirit, out of the Covenant, where the Spirit moved itself in the incorporated Word in the Covenant; and *Cain* was comprehended under the Spirit of Nature.

2. For by *Cain's* Line the Arts were brought forth to Light, which were a *Wonder* of the divine Wisdom, Contemplation, and Formation, viz. of the *formed Word* through and in *Nature*; and in *Seth* the Word was brought into a formal *Life*, viz. into a *spiritual Contemplation*, wherein the Word of God beheld itself with the Wisdom in a *spiritual Image*; and in *Cain's* Line it beheld itself in a natural formed Word; and both serve to set forth the wonderful Deeds of God. ^{' Form, or Figure.}

3. Not as Babel judges, that God out of his Purpose and determinate Counsel has thus predestinated and chosen one Part of Men in his Anger to Condemnation, and the other Part to Life: They that so judge are yet under the Number *Seventy and seven*, in the Multiplication of the Word; for the Promise was given to *Adam* before *Cain* was conceived; the Covenant touching *Grace* rested in *Adam and Eve*; but the Spirit of Sanctification, and Regeneration by Christ, passed only upon the *Seed of the Woman*, viz. upon the Seed of the Kingdom of Heaven which was shut up; that is, upon the *Light's Tincture*, upon the *Matrix of Venus*, wherein *Adam*, when he was Man and Woman, should have propagated himself in peculiar Desire and Love, which, seeing it could not be, [by Reason of *Adam's* strong earthly Imagination,] was taken from *Adam*, and made into a Woman.

4. But when the Woman became earthly, the heavenly Part of this *Matrix* [which was for the Production] of the *heavenly Birth*, was shut up in Death, into which *Matrix* the Word of God again incorporated itself with the Covenant, to open and manifest himself in this *Matrix* with a living and heavenly *Seed*, and to *destroy the Power of Death*.

5. For the Word would not open itself in the formed Word of Nature, viz. in *Cain's* Generation, but in the disappeared *heavenly Ens*; and by the same revived and requickened heavenly *Ens*, that is, by the *Woman's Seed of the heavenly Part*, it would bruise the Serpent's Head, viz. the Devil's introduced Desire in the Wrath of Nature, that is, overcome the Wrath [and Curse of God] in the Generation of *Cain* and *Seth*.

6. The Word in the Covenant opened itself in *Seth* and *Abel*, it being as the Voice of the *Teacher*, and *Cain's* Generation should in its Life receive this Voice, and impress it into its *Life*, so that it might produce the *New Regeneration*; but that many of them have continued in Death, and contemned this *Voice*, is owing to the Free-will, which suffered itself to be held by the Devil in the Anger of God, and still to this Day does suffer itself to be held, in that the *Cainical Will* loves Nature and Self too much.

7. For if the Free-will of the Soul will apprehend the Word in the Covenant, then it must *die* to its natural Selfhood, and self-ful Will, and be wholly *resigned* to the own Will in the Covenant, that it may with its *Desire* follow the Word and Spirit in the Covenant, as the same does lead, guide, and move it.

8. And this *Cain* is very loth and unwilling to do; he will be a selfish Lord, and with the Desire figures and shapes a Monster, and an *evil Beast* in his Free-will, which does not resemble the first Image of the formed Life in the Word of God: Now against *this Beast* the Words of *Christ* are directed, when he says, *Unless you be converted, and become as Children* (that is, unless you depart from, and utterly disclaim the Will of the Self-generated *Beast*, and enter again into the Form of the first Life) *you cannot see the Kingdom of God*: Also, *you must be born again of the Water* of the heavenly World's Essence, and of the same holy Spirit proceeding from the Covenant, *otherwise you cannot see and behold God*.

9. This evil *Beast* of the Godless Form is *predestinated to Condemnation*: But the Covenant is in the Life; if the Free-will resigns itself up to the Covenant, then *Christ* arises in his Humanity, out of the Covenant, in the Life; and even then the strange *Beast dies in Christ's Death*, and the Will forms itself again into the first Image according as God created it; and this is not appropriated *only to Seth*, but to *Adam's Life*, viz. to the only Life of Man which was in the Word of God, and passes from *one upon all*, as all Branches in one Tree receive Sap from the only Root of the Stock.

10. But the Properties of Nature, viz. of the natural Life, have brought themselves out of *Adam's Stock* into sundry Boughs and Branches, whence the *Multiplicity* of Nations, Tongues, and Speeches is risen; but the Life is only *One*, and the Covenant in the Life sprang forth from the Root of Life, viz. from *the Word of God*, out of which the Life came upon *all*, even as the *Sin*, viz. the Fall and Apostacy, passed upon *all*, none excepted: For the Children of *Seth* were concluded under *Sin* as well as *Cain's*; but the Covenant ^f with its Manifestation passed upon *SETH*; for his Name signifies, in the Language of Nature, a forth-breathing *Spring* out of the *Life* through the *first Center* of the Soul, wherein the Word of God would open itself through the *Life*.

f Or, the open and outward Manifestation of the Covenant.

Gen. 4. 26.

11. And *Moses* says, *Seth begat Enos, and then began Men to preach of the Name of the Lord*; for the Name *ENOS* signifies, in the Language of Nature, a *divine Lubet* through the Life, wherein the formed Word would behold itself in the Sound and Voice of the Life; therefore, the Spirit of God began to teach out of the Covenant, through the Life of Man, concerning God, and his Essence, and *Will*: This was the Beginning of the divine Contemplation through the formed *Wisdom* in the Word, where the Word beheld itself through the Wisdom of the formed *Human Voice*.

12. And as the Life formed itself by *Cain's Line*, through the Wonders of the formed Wisdom in Nature, with all Manner of *Arts*, and *Works*, and also Dominions, *Governments*, and *Orders*, and introduced them all for the setting forth of God's *wondrous Deeds* and *Acts*, viz. to a Contemplation of Evil and Good, Light and Darkness; so likewise the Spirit of God brought forth, out of the Line of the Covenant in the manifested Word, the Wonders of *divine Holiness*, Truth, Righteousness, Love, and Patience, and by the Preaching of the formed Word declared what the holy and spiritual *Kingdom* of God is.

13. In *Cain* the Kingdom of *Nature* was represented, and in *Abel* and *Seth* the *supernatural* divine Kingdom: Both these rose together, and went all along one in another to the Remonstrance or Contemplation of the divine Lubet in the *formed Wisdom*; and each put itself forth in an especial Manner into its visible Appearance as a Wonder.

14. For from *Adam* even to *Lamech* in the Line of the Wonders there are seven Generations; and in the other Line, viz. in the Line of the Covenant from *Adam* to *Enoch*, are also seven Generations; *Enoch* is the *Eighth*, viz. a Beginning of the prophetical

Spirit; for in the first seven Generations the Form of the spiritual Kingdom, proceeding from the Life's Tree, was set forth.

15. *Adam* was the Stock, for his Life takes its Original out of the Word: But seeing the Life of Nature in him predominated over the Life in the formed Word, and would have the supreme Dominion, and *obscured* the Life proceeding from the Word, the Word itself freely gave itself with a Covenant to be a Life therein, and set forth its Figure in *Abel*, how the natural Life should and must be broken; and the Word of the divine Power should again spring forth afresh out of the first Life.

16. Thus *Abel* was the Figure of the Second *Adam*, *Christ*, and therefore he must be slain for the Covenant's sake; for *Christ* should kill the exalted, haughty, natural Will, and bring forth a *new* one; and therefore *Abel* also should not beget any natural Child; otherwise it had been strange to Nature: For they should all proceed out of one Stock, and the Word would spring forth anew through the *only Tree* in the Covenant, that to the Children of Grace might be brought forth out of the Tree of Nature, *as the Dew out of the Day-breaking*.

17. For thus also the Figure of the New-Birth was represented out of the *Stem*; namely, the Line went forth out of *Adam*; he was the first, *Abel* the second, *Setb* the third, *Enos* the fourth, where Men began to teach of the spiritual Kingdom: " *KENAN* the fifth, which signifies, in the Language of Nature, a going-forth, ^o *re-conceived* Lubet or ^w *re-apprehended*.
^r Or Morn- ing.
^a Or Cainan.
^w Re-apprehended.

18. *MAHALALEEL* was the sixth, and signifies, in the Language of Nature, an *Angelical* Form of an Angelical Kingdom, where the Spirit typified and portrayed the *Kingdom* of *Christ* in this Name.

19. *JARED* was the seventh: By this Name is understood, in the Language of Nature, a *Priest* or *Prince* of the *Spiritual* Kingdom: For as *Irak* should be the Regent or Ruler in the Kingdom of Nature, so *Jared* should be the Regent in the spiritual Kingdom; for out of *Jared* came the *Office* of *Moses*; and out of *Irak* proceeded the Kingdom of worldly Principalities, and formed Governments and *Dominions*.

20. But the Language of Nature shews very clearly, that *Jared* is only a Type of a spiritual Kingdom; for the Name carries forth the *Cherub* along with it through the Word; for the spiritual Kingdom upon the Earth was all along captivated in the Wrath of God till *Christ*, who *destroyed* the Anger.

21. The *Office* of this *Jared* is twofold; externally it is the Figure of the spiritual Kingdom, bound with the Wrath of God; and internally it is the true holy Kingdom, which the *Penitent* Man receives or takes Possession of: Outwardly it is *Moses*, and inwardly *Christ*.

22. From this outward Kingdom the great Mother of the *Babylonical* Whoredom is risen, in the Kingdom of *Moses* among the *Pharisees*, and in the Kingdom of *Christ* among the *verbal* and titular Christians, who do all only boast, and gloriously set up themselves in the Figure, as an *Idol*, and appear as if they were the holy spiritual Kingdom; but the *Cherub* carries forth the *Sound* through *their* Word, as a Consonant of the wrathful Anger of God.
^r Text, the Letter-criers, or Literalists.

23. And *therefore* they must contend about the Kingdom of God's Will; for they have *not* the Spirit of the inward, spiritual, heavenly Kingdom, but *only* the Voice out of the Figure, where Evil and Good are in contest; *they* have, and *use* the Letter, but as an *empty* unprofitable Instrument, as a Figure of the spiritual Form: For thus also the Spirit represented it by the Name *Jared*, as a *mixt* Kingdom upon the Earth, whereby the inward, spiritual, new-born Children should be *exercised* and proved.

24. And by this Form it signified and foretold how that the greatest Part in this spiritual Office would be *taken* in the *Sword* of the *Cherub*, and that their Office would be *cut off* by the *Cherub* from God's Holiness, and given to the spiritual, eternal Kingdom of the Anger.

25. For as *Lamech* in *Cain's* Line took two Wives, *viz.* two Wills, and confirmed his Kingdom therein, and at last brought forth [or pronounced] the *Seventy* and *Seven-fold Racka*, proceeding from the Center of Nature (even from the seven Properties) upon the Murder of the Free-will, which would *murder* and slay his Life in many, so likewise *Jared* carries two Wills in his Nature's Name, *viz.* one into God's Love and Mercy in the Covenant, and the other into the Figure, in which the Anger of God rises up and carries the abominable *Idol* (the *Belly-God*) along with it; which is here deciphered and painted out to the Life.

26. And *Moses* says further, *Jared* begat *Enoch*. Here the great and wonderful Gate does open; for out of *Jared*, *viz.* out of the Kingdom of the Wonders, the *Prophet* must arise; for the *Prophet* is the Mouth of the Kingdom: He shews what the Kingdom is, and how it is *taken* and apprehended in the Evil and Good, and what the *Event* and *End* of all things shall be; also he declares and points out the *Means*, how the *Turba* has apprehended the Life, and denounces severe and earnest Threatenings concerning God's Anger, how the *Sword* of the *Cherub* will cut off the *false* [Man or Prophet.]

^z Or the Middle, *viz.* what has been done and acted by the *Turba* in the Wonder of Time.
• Or Lubet.

27. *HENOCH* signifies, in its own Speech, as much as a forth-breathed Breath of the *divine* ^a *good Pleasure*, which has in the Time thus beheld itself with the Out-breathing in a Form; which Power of the Breathing-forth does *again* draw the formed Breath into itself, and only gives forth its *Sound*, as a Voice of the divine Will: And, first, it points at a *Twig*, springing from the Line of the Covenant, *viz.* out of the *internal* Priestly Office, out of the holy *divine* Lubet of the Wisdom of God, out of *Jehovah*; the Spirit would comprehend the deepest Love in *Jehovah* in one Name and Word, which is called *Jesus*: But in the mean Time it did thereby play in the Time of the Figure, in the holy Wisdom, in the *Line* of the Covenant, as with an internal hidden holy Kingdom, which he would manifest in the *Fulness* of Time.

^b *Text*, should, or is to be.

28. Secondly, it signifies the *Power* of the formed Word, *viz.* the Person, or the *Body* out of the *Limus* of the Earth, [*viz.*] of the heavenly Part of the Earth; intimating that this *Body* should be taken into the *holy* Word, and translated from this Earthliness: As the Light does withdraw and swallow up the Darknes, so likewise the good Part of the true Humanity in *Adam's* first Image ^b shall be *translated*, [extracted, or drawn forth,] by the Word out of the Earthliness, and *arise* out of the Earth; which *Enoch's Translation* from this World points out and signifies.

Note.

29. Thirdly, it signifies and points at the *Prophet*, *viz.* the Voice of the divine Lubet, which declared and set forth the Kingdom of Christ, and also the Kingdom of the Wonders in their *future* Transactions and Junctures of Time; for the prophetic Voice did manifest itself again out of the *Translation*, and foretold and signified out of the Essence of the Spirit, *viz.* out of the most spiritual Kingdom, that is, out of the *Human Angelical* Kingdom, through the Soul's Spirit; and then also from the whole *Body* of the Kingdom, *viz.* from the Nature of the Wonders, from the *Limus* of the Earth, and of the Stars, [it set forth both from the spiritual and corporeal Kingdom] how the outward Kingdom of Man should afterwards *arise* in this World's Existence, and what should happen and come to pass *therein*. This the inward, holy, omniscient Spirit signifies, through ^c the *outward*, *viz.* through the Wonders of the *Pregnatrix*, [or *Mother*] of the outward Beings, *viz.* through the Spirit of the outward World: For the *inward* Spirit viewed itself through the formed Wisdom of God, and contemplated and beheld itself in the *formed* Spirit of the Wonders: This the Name *Enoch* signifies to us.

^c Or by.

30. Now the Spirit in *Moses* does further demonstrate, and says, *a Enoch was 65 Years* ^a *Gen. 5. 21.* *old, and he begat Methuselah; and after he begat him, he continued in a divine Life three hundred Years, and begat Sons and Daughters: So that the whole Age of Enoch was three hundred sixty and five Years; and seeing he led a divine Life, God took him away, and he was no more seen.* Here the Vail hangs right before the Face of *Moses*, by Reason of the Unworthiness of Man: And the Spirit signifies very clearly in *Moses*, if we had but the *Eyes* of our Understanding open, when these Mysteries should be manifested [or fulfilled.]

31. But seeing the most High has freely granted us by his Counsel to *understand* this, we will, so far as we ^e dare, somewhat *unfold* these Mysteries to our School-fellows, and ^e As we shew the precious *Pearl* to the Children, and yet with all suffer a *Bolt* to lie before our ^{ought.} Description, that the false Heart shall not enter into it; but we shall be sufficiently and *fundamentally* intelligible to those that are *ours*.

32. *Moses* points, in each Degree in the Lines, only at one Person, which he also sets into the Line through which of the Spirit of Wonders goes; afterwards says *Moses*, *And he yet lived such* ^f *a Time, and begat Sons and Daughters;* of which he says nothing any ^f Or so long. further: *Thereby* he would intimate and signify to us the Spirit of Manifestation of the Wonders of God in each Line; their Age, which the Spirit sets down, denotes the *Times* ^{Note.} *how long* each Dominion and Government, both the worldly, and spiritual [or ecclesiastical Kingdom] should *stand* in its Form and Structure; that is to say, how long each ^g pre- ^g Beginning, vailing *Monarchy* of the secular and *worldly* Power and Dominion should continue, and so ^{growing.} likewise of the *spiritual Monarchy*.

33. And these ^h Monarchies of the Wonders are immediately represented out of the ^h Or Mo- first Twigs, springing from the *Beginning* of the human Tree; that is, they are set forth ^{narchs.} in each Line in *seven* Numbers, from *Adam* through *Cain* even to *Lamech*; and in the other Line, from *Adam* to *Jared*: By which *Numbers* and *Names* the Spirit points in each Line, especially at *seven*, of the forth-proceeding Properties of the Tree, and Powers of the Wonders; intimating how the Powers of the Wonders should *afterwards* bring themselves into *Governments*, and how one Figure should *arise* out of the other, and how one should destroy and *break down* the other, and set forth out of the Destruction another Form as it has been brought to pass in the ⁱ *spiritual* and *worldly* Governments: For al- ⁱ Ecclesiasti- ways the worldly Government is to be understood *with* the spiritual; for the outward cal and formed Word in the Dominion and Regimen of Nature does evermore set forth its Temporal. Form *by, with, and in* the spiritual [or ecclesiastical] Form, [or Manner of Discipline;] therefore observe and mark here with precise *Exactness*.

34. There are *seven Times* appointed to proceed from the Tree of Life in the Word of Power; the *first* proceeds from the pure Life of *Adam*; for before the Creature, the Life was in the Word, whence it was brought *pure* into the Image; this continued till the *Fall*: From this pure Life springs forth a Twig in the inward [Kingdom,] this same was *Abel*, but seeing the Fall hung on him externally, this same pure Life was carried through *Death* into the holy World: This signifies and points at the Kingdom of Christ, who should bring us through *Death* into the pure Life.

35. The *second Time* begins with *Setb*; for *Moses* says, that *Adam was an Hundred and thirty Years old, and begat a Son in his own Likeness, and called him Setb*: Understand, he was such an Image as *Adam* was *after* the Fall, and was set in the spiritual Line of the Wonders, and *Cain* also with him in a worldly, natural Line of the Wonders, for both ^k ^k Secular and Kingdoms go together: *Setb's Time* continues till the *Deluge*, and bears the Supremacy ^{Ecclesiastical.} even to the *Deluge* or *Noah's Flood*.

36. The *third Time* begins with *Enos* under *Setb's Time*, and carries forth itself all along as a *spiritual Ministry*, or Knowledge of God, under *Setb's Time* as an hidden

Kingdom, and continued till *Abraham*, to whom the Covenant of *Christ* was established in the *Flesh*.

37. The *Fourth* Time begins with *Cainan*, which is the spiritual Form, in *Prayers* and spiritual Offerings, wherein the Word formed itself in the Wisdom, and carried itself forth all along under *Seth's* and *Enos's* Time, and manifested itself with *Moses*; like as *Enos's* Time was first truly manifested with *Abraham* with the Promise in the Covenant; this Time of *Cainan* continued in its Manifestation and Dominion under *Moses* till *Christ* in the *Flesh*.

38. The *fifth* Time begins with *Mahalaleel*; and it is the Reception or Formation of the Angelical Form, viz. of the *new Regeneration* out of the Covenant, and goes secretly all along under the Ministry of *Enos*, under *Seth* and *Cainan*, in the Word of the Promise, through all the three Times, and manifested itself with the *Fulfilling* of the Covenant in the *Humanity* of *Christ*, where the true *Mahalaleel* and angelical Image, which disappeared in *Adam*, was again manifest in the *Humanity* of *Christ*.

39. The *sixth* Time begins with *Jared*, which is the *spiritual* Priesthood under the external, where outwardly *Seth*, *Enos*, *Cainan*, *Mahalaleel*, were in their Times in their Orders, [or outward Forms;] as the Ministry and Preaching of *Enos* concerning God and his Being and Will; so likewise the Preaching of *Abraham* concerning the Covenant and *Circumcision*; also *Moses* with the Book of the *Law*. Under all these the inward Priest *Jared* went along hiddenly: Inwardly this spiritual Priesthood is *Christ* in the new Man; and outwardly, in the self-elected Priests, it is *Babel*.

40. This *sixth* Time began in the Kingdom of *Christ*, after the Death of the *Apostles*, when Men chose themselves Teachers out of Favour and outward Respects; that is, it did even then first open itself out of the * *Hiddenness* of the Shadow, and put itself forth in the Churches of *Stone*, where the Church stood instead of the holy Temple of *Christ*: Then, indeed, the holy *Jared*, viz. *Christ's* Voice, ruled in *Christ's* Children internally; but externally the Cherub with the Sword did only bear Rule; for the outward Authority, which these self-elected Priests manage, is the *Sword* of the Cherub; which is signified in the Name *Jared*; ¹ which powerfully forces itself all along in the *Word*, in the Language of Nature.

* Or Vail.

¹ That is, in the Word *JARED*, the Language of Nature does emphatically express, that the Sword of the Cherub should dominate the whole Time of the sixth Seal among the Priests, who should have taught the Love of *Jesus*: But by this Sword they fall. Amen.

41. This *sixth* Time is hidden and manifest; it is known, and also not known: For *Christ* said, *My Kingdom is not of this World*. So that this Time has been forced to pass away as it were in a *Mystery* under *Antichrist*, where inwardly in the Children of God *Christ's* Kingdom has been manifest, but in the rest (who have also lived under this Time, and have been called Christians) *Babel* and the *Antichrist* have only been manifest, both in the Priests, and their Hearers: For they, who have been born of God, have heard the true *Jared*, viz. *Christ's* Voice, in them: But the other have heard only the outward Voice in *Babel*, viz. Disputation and Contention about *Christ's* Kingdom.

42. For all *War* which the Christians manage is only the *Sword* of the Cherub proceeding from *Babel*: True Christians wage no *War*; for they have broken the *Sword* of the Cherub in the Death of *Christ*, and are dead with *Christ*, and risen again in him, and they live no longer to the external Might and Dominion; for their Kingdom is manifest in *Christ*, and is not of this World.

43. This *sixth* Kingdom begins after the Death of the *Apostles*, and continues with its outward Government even to *Mount Zion*, till translated *Enoch* again appears in Spirit, and Power, for *Enoch* is the prophetic Root, and holds in his ⁿ Dominion *Noah*, *Moses*, and the *Sword* of *Elias*: At the End of this sixth Time the outward *Jared* falls, and with him that same outward Building, viz. the City *Babel*.

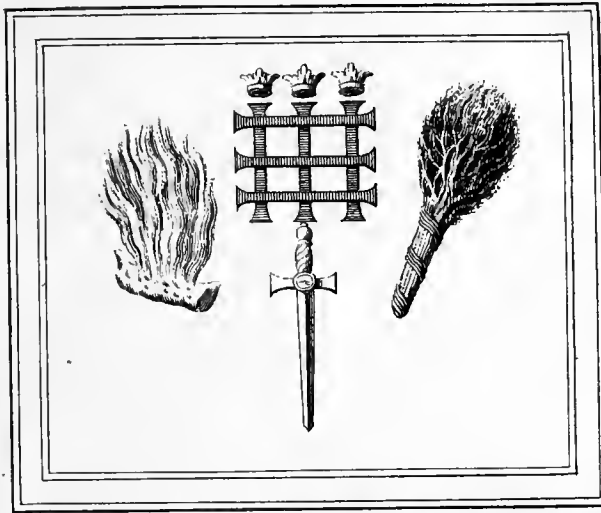
^m Or sixth

Seal.

ⁿ Or Regiment.

44. The Sign of the End is ° decyphered with such a Figure as this ;

° Or stands with such a Figure.



This Figure was thus delineated in the Authors Manuscript, and so received by Abr. von Somervelt.

and denotes the Time when the *Triple Cross* does open and declare itself in the Voice of *Enoch*, as a Manifestation of the holy *Trinity*, to make known the same in the Figure and Similitude in all visible Things : Moreover, it denotes the *Conquest* of the *Sword* of the Cherub in *Babel*, when the Force and Violence of the City *Babel* turns its *Sword* with the *Point downwards*. Thirdly, it denotes the great *Rod* and Punishment upon *Babel*, which *Rod* does mightily advance its Power on high. Fourthly, it denotes the wrathful enkindled *Fire* of God's Anger, which shall devour the *Sword* and *Rod* : This will be the *End* of the *sixth* Time. The *three-fold Cross* denotes the *Time* when this shall come to pass, [or be fulfilled.] When the Kingdom of *Christ* shall attain such a *Number*, then is the *sixth* Time wholly past.

45. The *seventh* Time begins with ^p *Enoch*, viz. with the prophetic Mouth, who declares the secret Wonders of God under all the six Times, laying open what should be, ^p Read the *35th* Quest. of [and has been] done, and brings itself all along quite from under the Vail of *Noah*, the ⁴⁰ Quest. *Abraham*, and *Moses*, even into the Kingdom of *Christ*, where this same prophetic Spirit ^q is translated in *Christ's* Spirit, till the End of the *sixth* Time ; then he manifests ^q Or has been, himself in the *Number* of the *Triple Cross*. When the *Triple Cross* does manifest itself, then stands the right *Triple Crown upon the Cross* ; and even then the *Enochian* Prophet's Mouth does express and speak forth the great Wonders of the *Triple Cross*, that is, he speaks *no* more magically, [viz. in Types and Parables,] but shews the holy *Trinity* in the Figure, viz. the formed Word of God in all visible Things, and reveals all Mysteries, *within* and *without*.

46. And even *then* is the Time when *Enoch* and the Children under his Voice lead a *divine Life*, of which the first Life of *Enoch* was a Type ; and then there is a *blessed* and *golden Year*, till *Enoch's* last *Translation* comes, and then the *Turba* is born, which, when it shall enkindle its Fire, the *Floor* shall be purged, for it is the *End of all Time*.

47. *Enoch* begat *Methuselah*, who was the Man of the longest Age, and was translated *three hundred Years* after : This intimates and declares, that the Spirit which in *Enoch*

brought forth a Twig, *viz.* *Methusalah*, who attained the highest Age, shall rule in the *last* and highest Age [of the World,] and in the mean while hide itself before that Time, and remain as it were *translated*, as *Enoch* was translated, and was no more seen.

48. His Translation was *not* a dying, or a putting off of Nature and Creature, but he went into the Mystery, betwixt the spiritual and outward World, *viz.* into *Paradise*, and is the prophetic *Root*, out of the Stem of *Adam*, in the Line of the Covenant, out of which Spirit afterwards the prophetic Mouth spoke.

49. This Spirit was *translated* in Christ's Living Voice, when it spoke in the Flesh, and must be silent, till the Voice of *Jared* is finished; then he proceeds forth again from his first Root, through all Voices, *viz.* through the Voice of *Noah*, who denounces the Deluge of *Anger* to come upon *Babel*, and through the *Stock* of *Ncab*, and the whole forth-spreading Propagation of *his* Tree through all the Lines, *viz.* through the *Heathenish*, *Japhetic*, and *Sem's* Line, and through *Abraham's*, and *Nimrod's* Children in *Babel*, through *Moses*, and the *Prophets*, and lastly, through the Voice of the manifested Word in the *Spirit* of Christ, and reveals the *whole Mystery* of the Tree of Knowledge of Good and Evil.

† Through
Ham's, Ja-
phet's, and
Sem's Line.

50. For through his Voice all the forementioned Voices of the wonderful Lines (whence the Kingdoms of this World have had their Rise) shall be changed into one Voice and Knowledge, and transplanted into one Kingdom, *viz.* into the first Tree of *Adam*, which is no longer called *Adam*, but *Christ* in *Adam*. All Nations, Tongues, and Speeches, *hear this Voice*: For it is the *first Word*, whence the Life of Mankind proceeded, for all Wonders join again together in the Word into one Body; and that Body is the formed *divine Word*, which at first with *Adam* introduced itself into one only Stem, and through him into a Tree of manifold Boughs, Branches, and Fruits, to the Contemplation of the divine Wisdom, in the Wonders of the Powers, Colours, and Virtues, according to Evil and Good.

† Disclosure,
or Opening.

51. This high *Tree* discloses, and clearly opens itself, what it has been in Time, and what it *shall be eternally*; and in its † Manifestation, *Moses* puts away his *Vail*, and *Christ* his *Parables*, in his Doctrine, and then the prophetic Mouth of this Tree of Wonders expresses in divine Power all the Voices of the Powers of the Tree, whereby *Babel* takes her *End*; and this is a Wonder: And in this same Wonder all *Numbers* and *Names* are made manifest, and this no Man can hinder.

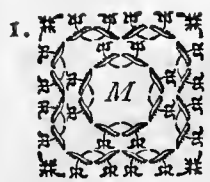
52. For that which is *lost* in the Spirits of the Letters shall be again *found*, and the Spirit of the Letter shall be found again in the formed Word of the *Creation*, and in the *Creation* shall be found and known the *Being of all Beings*, and in the *Being of all Beings* the *eternal* Understanding of the holy *Trinity*: Then the Contentions about the Knowledge of God, his Being and Will, *cease*: When the Branches shall know that they stand in the Tree, they will never say that they are peculiar and singular Trees, but they will rejoice in their *Stem*, and they will see that they are altogether Boughs and *Branches of one Tree*, and that they all receive Power and Life from one only Stem.

53. And here *Moses* shall keep Sheep, and every *Sheep eats his own Pasture*; therefore observe it, when this approaches near to be fulfilled, then *Ncab* denounces the Deluge, and *Elias* brings the flaming Sword upon the false *Israel*, and the *Turba*, in the Fire of the Wrath, devours the *wild* Tree with its Fruit and Branches; let this be told thee, *Babel*.

54. For concerning *Enoch's* divine Time our Speech is taken from us, seeing *Babel* is not worthy of it, and also shall *not* see it; and likewise we must be silent concerning the Discovery of the Times of the Ancient, whose *Number* shall stand open in the *Rose of the Lily*.

The Thirty-first Chapter.

Of Enoch's wonderful Line.



1. *O S E S* writes, ^s *Enoch* beget *METHUSALAH*. This Name signifies ^s *Gen. v. 21.* in the Language of Nature as much as a ^t forth-proceeding *Voice*, ¹ Or out-going, which intimates and denotes the *Spirit* of *Enoch*; which *Voice* ^u forms itself into a *Body*, *viz.* into *Nature*, and goes forth in strong *Might* through the *Word*; and when the conceived or formed *Word* is proceeded forth, it then contemplates itself; for the *Syllable* (-*SA*-) is a fiery Glimpse of *Light*; and the *Syllable* (-*LAH*) is the forth-proceeding *Word*, which beholds the Property of what kind of *Ens* it is, wherein the *Word* has formed (or comprehended) itself: The *divine Sound* beholds itself in the human *Ens* and *Word*, contemplating how the *Free-will* proceeding from the human *Ens* has introduced the *divine Voice* or *Breath* into a *Form* of the *Spirit*. ^u Or comprehends.

2. Now says *Moses*, *And Methusalah* beget *Lamech*: The *Spirit* now puts itself forth by *Methusalah*, even out of the *Ens* into another *Twig*, and called it *Lamech*, *viz.* a *Contemplation* and *Beholding* of the great *Affliction* and *Wound*, that the human *Ens* was corrupted; for like as *Lamech* in *Cain's Line* expresses the *Wound* of *Corruption* [and *Misery* that was broke in upon *Mankind*,] and spoke of a *seventy-and-seven-fold* *Racha* upon the *Free-will* which corrupted the *Life*: So here the *divine Spirit* said, the human *Ens* is *Lamech*, that is, the *Wound* is *too great*, it prevails; although the strong and mighty *Breath* of *God* in *Methusalah* proceeded forth out of the *prophetical Voice*, yet the *Ens* on *Propagation* formed itself in the *corrupted Nature* in *Lamech*, that is, in *two Wills*, as *Moses* says, the first *Lamech* in *Cain's Line* took *two Wives*, *viz.* *Adah* and *Zillah*; so here likewise it would not be *otherwise*.

3. Now *Moses* says, ^w *And Lamech* beget *Noah*: With this Name the *Spirit* goes ^w *Verse 28.* forth out of the *Wound* of *Lamech* into the *End* of *Time*, and brings the *End* into the *Beginning*; for *NOAH* signifies in the Language of Nature *End* and *Beginning*. Now the *Spirit* finds in the *End* the holy *Word*, which had espoused and incorporated itself in the *Covenant*, and says, ^x *This same shall comfort us in our Labour and Toil upon the Earth* ^x *Verse 29.* which the *Lord* has *curfed*.

4. For the *Comfort* of *Man* must come out of the *Beginning* and *End*; for *in the Beginning* is and *was the Word* of *God*, which is the *Beginning* of all *Things*; and in the *End* is also the *Word* of *God*, which is the *Comfort* of all *Things*, that *the Creature* shall be *delivered from the Vanity*; to which the *Spirit* looked, and said, *This same* (where he meant the *Word* which would manifest itself in the *Humanity*) shall *comfort us in our Labour upon the Earth which the Lord hath curfed*: For *Noah* could not comfort *Men*, for he preached to them the *Rebuke*, *Punishment*, and *Perdition*; but he that was in the *Beginning* and *End*, he comforted *Mankind* in their *Labour* and *Toil* upon the *Earth*, which they had in the *Curse* and *Anger* of *God*.

5. In this Name *Noah* the *Spirit* in *Lamech* looks forward into the *End*, and backwards into the *Beginning*, and conceives itself in the *Beginning* and *End* into a *Form*, and calls the same *Noah*, that is, an *Ark* of the *Wonders* which were in the *Beginning* and *End*, and in the whole *Time*; and displays or puts forth this same *Spirit* of the whole *Form* through *Noah* into *three Branches*, which went forth out of the *Tree* of *Wonders*, *viz.* out of the *prophetical Ens* of *Enoch* in the human *Property*: And thereof *Moses*

says, *And Noah begat Sem, Ham, and Japhet*; these were the three Twigs of the second Monarchy, under which most excellent Mysteries are given us to be understood.

6. *SEM* signifies an out-breathing divine Lubet [or *Desire*] out of the *Line* of the Covenant, out of the Life of Man, and a Comprehension of the Lubet, *viz.* a Type of that which *secretly* passed forth afterwards under the Lubet: It points at the *Humanity* of Christ in the *Flesh*, the Type of which was *Sem*, *viz.* a Representation [or *express* Form] in the same Lubet, in which Lubet also the Covenant was made with *Abraham*, concerning *the Seed of the Woman*, wherein the *Blessing* should appear.

7. The other Branch or Twig the Spirit called *HAM*, which signifies a *strong* Breathing out of the Center of Nature, and a gross Amassment or Compaction into a *Flesh*; which denotes the earthly, natural, fleshy Man, which holds *Sem* Captive in itself, [understand by *Sem*,] the inward Man, which shall *arise* from Death out of the Earth: Understand the Man proceeded from the *Limus* of the good Part of the Earth, which was in *Sem*, *z* formed according to the divine Lubet.

Y Note.
Concerning
the Resurrec-
tion.
z Or taken
into the di-
vine Lubet.

8. We do not hereby understand the totally spiritual Man, which is only as a Spirit, but that [Man] which is from the *Limus* of the good Part of the Earth, which lies Captive in *Ham*, that is, in the gross bestial *Flesh*, and is as dead, without the divine Lubet, which the spiritual *Christus*, *viz.* the totally spiritual Man, shall put on at the End of the Days in *Noah*, [that is, out of the Beginning and End:] This inward hidden Man, his gross earthly Brother *Ham*, *viz.* the gross earthly *Flesh* (which is *nothing worth*, John 6.) devours, and swallows up.

9. And from the Lubet of *Sem* springs forth the third Branch out of the Center of Nature, where the divine Lubet beholds itself through Nature; and this the Spirit called *JAPHET*, which is in the Language of Nature an *Appendix* of *Sem*, a Birth out of *Cain's* Line of Wonders, where the divine Lubet brings itself *through* Nature into a Form of the Wonders of the divine Wisdom: With *Sem* it introduces itself into a Contemplation of the *spiritual Wonders*, in the Holiness of God, and in *Japhet* into a *natural Wonder*, *viz.* into the *Septenary* of the eternal and temporal Nature, understand, into a Form of the *seven-fold* *a* Wheel, or Life's Form; in which *b* vital Sphere the Spirit of God appears as a glorious Joy or Glimpse of the Wonders.

a Orb, or
Sphere.
b Or Life's
Wheel.

10. *Sem* is a Type of the Light-world, and *Japhet* is a Type of the Fire-world, where the Light shines through: *Japhet* is a Type [or Image] of the Father; and *Sem* a Type of the Son: But *Ham* is an Image and Type of the outward World.

11. For the Type and Figure of the three Principles stood in the *three* Brethren, and clearly pointed out the second Monarchy, even to *the End of the World*; and it withal shews what kind of Men would thenceforward possess the World, *viz.* a spiritual World, and a natural World of Wonders, and a bestial World of Folly: These are the *three* Sorts of Men; *viz.* out of the Stock and Family of *Sem* came *Israel*; and out of *Japhet's* Stock, the *Gentiles*, who governed themselves in the Light of Nature; but *Sem's* (Generation were disciplined) in the Covenant and Word of God; but *Ham* [both in *Sem* and *Japhet*] ruled himself in the bestial *brutish* Property, against whom the *Curse* of God was pronounced through the Spirit in his Father *Noah*: For Christ said, that *Flesh and Blood shall not inherit the Kingdom of God*.

c Gen. vi. 1,
&c.

12. And *Moses* speaks now further thus: *c* *But when Men began to multiply upon the Earth, and Daughters were born to them, the Sons of God saw the Daughters of Men, that they were fair, and took to them Wives as they pleased: Then said the Lord, Men will not suffer my Spirit any more to reprove them, for they are Flesh; yet I will make their* *d* *Days an hundred and twenty Years*. Here *Moses* has again the Vail before his Eyes; for he says, that *the Children of God looked upon the Beauty of the Daughters of Men, and took to them Wives according as they pleased*, and would not suffer the Spirit of God to reprove and admonish them.

d I will yet
give them
120 Years
Respite.

13. The Meaning of it is this; the Children of God, in whom the Spirit of God manifested itself, looked in the *Lust* of the Flesh after fleshly *Women*, although they were of the Generation and Lineage of *Ham*, without God's Spirit; yet if they were but fair and beautiful for their Lust of the Flesh, they introduced the Seed of the holy *Ens* into such *bestial* Vessels, and afterwards brought forth such ^e *Tyrants*, and fleshly-^e *Giants*. minded Men, who *would not suffer the Spirit of God to rebuke them, for they were only Flesh without divine Spirit and Will.*

14. They should not have mixed themselves with the bestial *Daughters*, but should have looked after those in whom the Spirit of God was, even those *who feared and loved God*: But they looked only at the *Lust* of their *Eyes* and *Flesh*, and corrupted the holy *Ens* in the Covenant, in which God had ^f espoused and betrothed himself: Against ^f Incorporated. these the Spirit here complains, that they would not be *instructed* and reformed, but follow the Lust of the Flesh.

15. We see this very emphatically set forth to us in *Sem*, *Ham*, and *Japhet*, that it is so, that the Spirit would not that the Children of God should mix themselves with the very *carnal* or bestial People; for after the *Deluge* the Spirit divides the three Brethren into three Families, and would that each Family should remain separate by itself.

16. For this Reason came the Deluge upon the Earth, and destroyed these mixed People, and afterwards made a *Seperation* among them according to the Nature of the *three* Principles, that each Property might possess its Choir and Line, in the Nature of the Wonders: But yet it would not do; so that, at *last*, the Spirit divides them with the *Confusion of the Languages* at *Babel*, that so they might come into a several Division; for the Properties of the Tree did there divide and spread forth themselves into *seventy-and-seven*; *viz.* into the *Wonder* of the Nature of the formed *Word*.

17. Now says *Moses*, ^g *And the Lord saw that the Wickedness of Man was great upon* ^g Verse 5, 6. *the Earth, and that all their Thoughts and Imaginations in their Hearts were only evil continually; then it repented God that he had made Man on the Earth, and it grieved him in his very Heart; and he said, I will destroy Man which I have created from off the Face of the Earth, both Man and Beast and creeping Thing, and all the Fowls of the Air; for it repents me that I have made them.* These are marvellous and wonderful Sayings: That the Spirit says it *repented* God that he had made Man, and the Creatures: Who would understand this without divine Knowledge, that any thing should *grieve* the *unchangeable* God? Reason would be ready to say, Hath he not known beforehand what would be? How can his Will, which is himself, *grieve* and *repent*?

18. Here we must go into the Center. In God there is *no Grieving* or *Repentance*: Nothing can *grieve* or *trouble* him: But there is a *grieving* in his *expressed formed Word*; for it repents the *formed Word* in the Devils, that the *Ens* of Light is turned into an *Ens* of Darkness; it grieves *the Devil*, that he did not continue an *Angel*; also, it repents the *wicked Man* eternally that he stood not in the divine *Ens* in the formed *Word*, and has turned the *Power* of the *Word* into *Malice* and *Iniquity*; also, there is a *grieving* in the *formed Word* in Nature over all kinds of Creatures, that the Property of the *Wrath* in the *Curse* of the *Anger* *rules* and *domineers* in the formed *expressed Word*: It grieves the *Love-Ens* of the *Word*, that the *Devil* and *Wrath* *domineer* in it, and *corrupt* and *destroy* many.

19. Now when God says, *It repents him*: It is to be understood according to the Creation of the *formed Word*, not according to the *eternal-speaking Word*, which is *unchangeable*, but according to the *good Property* in the Creation, that it must be laden with *Evil* against its Will: For the Spirit says in *Moses*, *And it grieved him in his Heart*: Yes; it did truly *grieve* or *trouble* him in his *HEART*: The *good Ens* of the Earth which went also along with it into a *Compaction*, which is from the *spiritual World's*

Property from the *holy* Word, the same was in the *Sin* [or Fall of Man] captivated in Death, and shut up in the *Curse* in the Earth; now the formed Word grieved at it, and troubled or affected the eternal speaking Word, *viz.* God's Heart.

20. For our *Soul* cries to God's Heart, *viz.* to the eternal speaking Word, and moves, troubles, or affects the same, that it should move itself *in* us according to its Love. Now the human Word works in the divine, and stirs the divine, so that the divine [Word] enters into *our Sorrow for Sin*, and helps us to repent of our Sins: For the Spirit in *Moses* said, *when Lamech had begot Noah, This same shall comfort us in our Labour.*

21. This was now the *Spirit* of the Beginning and End of all Things; it repented, through Nature, of the Iniquity of Man, and grieved at the Captivity of the Variety of the Creatures, and wrought *Repentance* into the *holy* eternal speaking Word; the Spirit in the formed Word of the whole Creation of this World said, *It grieves me*, that I have brought me into such an evil Property in the Creatures; and it wrought *Repentance* into the living eternal speaking Word, from whence the out-breathed formed Word was flown forth and proceeded.

Note. 22. For that this is so, let us take an Example in our Repentance; *we cannot* work any Repentance, unless our inward human Soul repents that it has made, formed, or brought forth the Beast of Vanity in itself: But if it *will repent*, then its formed Word must *enter*, or make its earnest Approach into the *Heart* of God, and press the same with an incessant Importunity, and *move* in it; and now when this comes to pass, *then* presently the *Deluge* comes upon the evil Man of the vain Will, which must forthwith be *drowned* in its *Sorrow* in the Word of *Death*: Here then God repents in Man, that the evil Beast full of sinful Desire is born, and in *this* same *divine Sorrow* it must be drowned in God's Love, and die to the wrathful evil Life and Will.

23. Now understand *God's* Sorrow or Repentance in the creaturely Substance of the Creature's Right: The Spirit in the whole Creation, even in every Life which moves in the Fire and Air, said, *It grieveth me*, that I have figured this Image of Vanity on me; and this Sorrow of the formed Spirit in the expressed Word grieved, that is, moved the eternal speaking Word in it; *then* said the eternal Word, *I will yet give them an hundred and twenty Years Respite*, (for so long the Time in the Dominion or Government of *Seth's* Spirit continued) and then the *Turba* in all Flesh shall perish or be thrown down: For this Sorrow was nothing else, but that the Word in the Covenant grieved at the Misery and Vanity of Man, and would *comfort* Mankind by the Covenant through *Noah*, which Comfort first opened itself in *Abraham*, *viz.* in *Enos's* Manifestation.

24. For the Comfort went forth in the Love of the *Covenant*, and opened itself with its Branch at its right Limit or Juncture of Time; for God has *confined* all Things into a *certain* Limit, when every thing shall come to pass; and from the Comfort of the *moving* Word in the Covenant proceeded forth the *Judgement*, that the old Adamical Man, with all his Desires, Concupiscences, and *Lusts*, should in the Covenant (when the same should open itself in the Flesh) be *drowned* and mortified in the same *new* Humanity of *Christ*; and out of the Comfort of the Covenant, a new human Spirit and Will should arise, which should live in Righteousness and Purity; of which the *Deluge* was a Type.

25. For the *Grief* or Repentance came out of the Covenant upon the formed Word in the Life; and therefore, seeing the same Word repented of the Vanity, thereupon the *Vanity* of the Creature must be drowned; for the *Will* in the Covenant went forth from the Vanity, and grieved the Life of God, and moved the *Matrix* of Nature in the Water's Birth, and drowned the fiery Wrath in the *Fire's* Nature.

26. But the Spirit in *Noah* does especially complain here against Man, for their sodomitical *bestial* Concupiscence and filthy Lusts of the Flesh, *viz.* against *Unchastity*, and unclean *lascivious* Wantonness, and also the high *Oppressors* and Tyrants, who put forth and advanced themselves in their own *Lust*, and would *rule* and domineer, and no longer suffer the Spirit of God to rule in them, and reprove them, that they had intruded themselves, to compel and tyrannize over one another, *without Command*: All this was an Abomination before God, and it grieved the Spirit in the formed Word, that it had brought forth *such evil Beasts*, and would no longer endure them.

27. Even this same prophetic Spirit, whose Root opened and displayed itself in *Enoch*, which also by *Enoch* propagated and put forth its *Line* with its Branches; which also by *Noah* grieved at the Wickedness and Iniquity of Mankind, and drowned them with the *Deluge*; even this is *he*, which now also grieves at the *great Sins* and Vanity of Men; for his Mouth is at present opened; he has been *translated* in the Spirit of Christ: Now this Word which became Man repents at the Vanity and Wickedness of Men, that its Children of the new Covenant will not ^h give *willing Obedience* to the Spirit of Christ, therefore this prophetic Mouth does now disclose and put forth itself, for it is the *Time* of its Manifestation, and proclaims the *great Deluge* of God's Anger, and the *Flaming Sword* of *Elias*, who also was translated into the Mystery; for he must draw forth his Sword in the *Turba*.

^h Suffer the Spirit of Christ to draw them.

28. Let this be told thee, *Babel*; he complains mightily against thy bestial Unchastity and Tyranny; against thy own *usurped* Power, Force, and Violence, wherewith thou art *proud* and *wanton*, and hast thereby set up thyself in *God's* Government; he will drown thee with thy Tyranny, and bestial Wantonness in the *Fire* of Anger: Seeing thou wilt not repent thee of thy Vanity, therefore he repents through thee with the *Turba*, and will drown thy *Turba*, that so his Repenting may be made manifest in his Children, and also his Refreshing, *Comfort*, and Consolation, might be manifested out of his Repentance.

29. For *without* God's repenting there is no true Sorrow or Repentance for the Vanity, for the natural Spirit desires *not to repent*; yea, if it could be *more* wrathful, malicious, evil, and vain, it would please, love, and delight itself therein; for it is Nature's Spirits *Strength* and *Might*: But the Word of God, which in the Creation impressed and gave itself into the human *Ens* for a sovereign, powerful, [and holy] Life, the same [incorporated *ingrafted* Word of Life,] if it be stirred and moved, repents and grieves that it has such an evil Beast in Nature on it; it says, It repenteth me, that I have created *the evil Beast* in Nature.

30. But this Sorrow is *not* a Sorrow to *Annihilation*, as if he would have no more to do with the Creature, but it is a Sorrow which *saddens* and moves God's Heart, *viz.* the holy *divine* Word, and sets the natural Spirit a Time to repent, that so it *might* enter into divine Sorrow; but if it does *not*, then he will *drown* the natural Spirit in its evil Will and Ways, as came to pass in the *Deluge*.

31. God said, ⁱ *The Earth is corrupt, and full of Perverseness; and the End of all Flesh is come before me, I will destroy them*: Here is again a great Mystery, in that God said, *The Earth was corrupt before him; that all Flesh had corrupted its way; and that the Earth was filled with* ^k *Perverseness through them, and, lo! he would destroy them*. The Earth was ^k *Violence* before with *Cain* accursed according to the Vanity's Property; but now he says also in this Place, *All Flesh has corrupted its way; the End of all Flesh is come before me*: This is not so mean and slight a Thing, as one would look on it to be; for the Spirit complains against *all Flesh*, that all Things were become vain in his Sight, and full of *Perverseness*.

32. Now says Reason, A Beast *does not sin*, it does according to its Nature's Property, how can any Perverseness be attributed to it? So far does Reason go, and further it knows *not*; also it understands nothing of the divine Mystery; it understands nothing of the *formed Word* that has formed itself through the Nature of Time: It says only, *God has created* and made, and considers not that all Things are created in the Word, that the Word has introduced, and compacted itself into an *Ens*: Also it will know nothing of the eternal spiritual Nature of divine Manifestation; it understands nothing of the Ground, or *Original* of the outward visible World with its Creatures. *When it says*, God has made all Things out of Nothing, then it means that he has *so* spoken it forth, and yet it is wholly *blind* and senseless in it; it looks only upon the *outward* Colour, and knows not from whence it takes its Original: Thus it is *only* learned in the external Colour; and *prates* of the painted Work of the Outside and Shell; and concerning the *Ens*, whence the Colour arises, it is dumb and senseless.

¹ *Text,*
Liveth in the
Air and Fire.

33. The Spirit complains against *all Flesh* upon the Face of the Earth, even ¹ whatsoever has Breath and Sense: The *outward Nature* had corrupted itself in every kind of Life, and brought the formed expressed Word into an *Ens* of Vanity; this was the Perverseness and violent Self-will of the natural Life; the Spirit of Nature, which takes its Original in the Fire, had *exalted* itself in its fiery Property, and introduced itself into a *wrathful* Life, and driven itself even to the utmost *End* of Meekness.

34. For the *Devil* was an insinuating predominant Prince in the Wrath's Property, which had incited and stirred up the *Center* of the outward Nature in the Fire's *Matrix*, and had not only corrupted the natural Life of Man, but also the *Creatures*; for he moved and acted Man in God's Anger, who *used* the Creatures for their *Service* and *Food*, so that the Curse and the Vanity were also manifest in *every* Life; and Man in his Conversation stood in the *Curse* and *Vanity*, and so came in the Vanity in the Curse, even into the *Abyss*, *viz.* into the *End* of this World; therefore said the Spirit, *the End of all Flesh* in its Perverseness and Violence *is come before me*: Every Life had through the Vanity of Man brought itself to the End of the *outward* Nature; and the *Throat* of Wrath was *open* in Nature, and would devour and swallow up all Things in the Wrath.

35. For the Kingdom of God's *Anger*, *viz.* the dark World, had got the upper Hand in its Property, and brought the *good* Part of Nature even to the *End*, therefore the formed expressed Word did move, or *repent* through every Life of this Vanity, that it should bear the Abomination on it, and said, that it would destroy the Womb or Pregnantness of *Vanity* proceeding from the Fire's Mother with *Water*, and break its Power and Force.

36. For before the Flood the Fire's Root was more strong and potent than the Water's Root, and that from the Original of the fiery Motion; that is, the *Fiat* stood in the fiery Property, and compacted the *Earth and Stones*, so that there was then a great Wrath poured forth in Nature, and that by reason of the Casting out, or Ejection of the Hierarch *Lucifer* into the Darkness.

^m Died from
the Vanity.

37. And here, by the Flood or *Deluge*, the Force and *Violence* was taken from the wrathful Fire-root, in the Center of Nature; for the *repenting* or the grieving of the formed Word, was nothing else but a *Type* of *Christ*, where the eternal living divine Word in the human Property repented and grieved in the formed creaturely Word at our *Sins* and *Vanity*, and ^m mortified the same Vanity in his Death in the Creature, and *drowned* the formed creaturely Word in the human Property, with the divine *Water* of Love and Meekness in the holy heavenly Blood.

38. So also, in this Place, the formed Word *grieved* at the Vanity of the Creatures; in that they were laden therewith, and brought the Life of all the Creatures into *Death*; and in its Sorrow it moved the Meekness of the Water-source in Nature, *so that all the*

Fountains of the Deep opened themselves, as Moses says, and devoured the Fire-source in the Water: This signifies to Man the Baptism of Christ, where the Fire-source of the Soul in God's Anger was in the Word of Christ's Covenant baptized with the regenerated Water of the Spirit; understand the spiritual Water, which shall quench the Fire of God's Anger; as it was above mentioned concerning the seven Times, that each Time of the seven Degrees of Nature has brought itself to its End; and in the End there was a Sorrow for the Abomination; and in the Repentance and Sorrow the Turba was broken and destroyed.

39. Now behold here right: By *Noah* with the Flood the *second* Time, *viz. Seth's* Time, was at the *End*; and with *Adam* in the Fall, when he lusted to eat of the Vanity, the *first* Time was at the *End*.

40. In *Adam* the Word repented, and gave itself with a Covenant into the Life, to help, comfort, and restore the Life; and by *Noah* the Word repented, and moved all the Fountains of the Deep in Nature, and drowned the Wrath, and opened the Covenant of *Grace*.

41. And when the Time of *Enos* was at the *End*, in the Days of the Children of *Nimrod*, the Word grieved at the Vanity of Man, that they would not know God, and drowned the *Understanding* of the one only Tongue, and divided it, and gave ⁿ by its ⁿOr out of. Repentance the *certain* Understanding in the Covenant with *Abraham*.

42. And when the Time of *Cainan* was at the *End*, that the Children of *Abraham's* Covenant were compelled in the Vanity of Servitude, the Word grieved at the Vanity, and destroyed *Pharaoh*, and afterwards *all* the Men of the Children of *Israel* in the Wilderness, except *Joshua* and *Caleb*, and gave them, out of its Sorrow and Repentance, the *Law* of his Covenant, a true *Type* of *Christ*, who should drown the Abomination in his Blood.

43. Thus also, when *Mabalaleel's* Time was come to the *End*, the Word grieved in the deepest Repentance, and brought the Life of God in *Christ Jesus* into the formed creatural Word in the human *Ens*, and drowned the *Turba* in the human *Ens* with God's Love and Mercy, and gave them the Spirit of Comfort and the *Gospel*.

44. Thus even now also, where the Time or *Jared* is at the *End*, which has been covered with *Babel*, even now at this present, the Word repents and grieves at our great Vanity, and will destroy the Abomination with the devouring *Jaws of Wrath*, with *Sword*, *Hunger*, *Fire*, and *Death*, and gives out of its Sorrow, Grief, and Repentance, a *Lily* out of *Enoch's* Mouth in God's *Sweetness*.

45. And when *Enoch's* Line shall be at the *End*, that the Vanity again grows in the *Turba*, then comes the greatest Grief and Sorrow of all upon the Nature of the Wonders, that *it* is at the *End*, and there is no more any *Remedy* for it; even then comes the *last* Motion ^o with the *Turba* in the first Principle of the eternal Nature, and swallows up ^o Or of. the outward Nature in the *Fire*: Even then the formed Word shall be *wholly freed* from Vanity, and gives ^p by its *last REPENTANCE* the *holy spiritual World*. ^p From, or out of.

AMEN.

The Thirty-second Chapter.

Of the Covenant between God and Noah.

Gen. vi. 18.

I.



OD said to Noah, *9 I will establish a Covenant with thee, and thou shalt go into the Ark with thy Sons, and thy Son's Wives with thee.* A great, pregnant, and remarkable *Example* we have here in *Noah* and his Children: The Covenant was made with *Noah*; for his Spirit was a Discovery or Beaming-forth of the formed Word in him, in the Beginning and End of Time; and the Beginning and End was the *eternal Word*, which had espoused itself in the *Covenant*, in which Covenant the *Soul* of *Noah*, viz. the formed Word of the eternal Nature, found *Grace*, and obtained the Confirmation of the Covenant of Grace.

2. As his *Name* properly and peculiarly signifies, in the Language of Nature, a beholding of the Beginning and End. In this same Beginning and End, viz. in the eternal *speaking* Word of the Father, which would manifest and open itself again in the human Life, *Grace* was opened and presented to *Noah*, so that God established and confirmed the Covenant with him.

3. And here we have a very excellent, and an emphatical *Example*, which is exceedingly worth the mentioning, in the *three* Sons of *Noah*, which in their Properties were sprung forth from the Stock of *Adam* in a threefold *Line*; for we see that three Nations [several Sorts of People] did arise from them, and that God included them all *three* with their *Wives* in the *Covenant* of *Grace*, and commanded them also to go into the Ark, into the second Monarchy, and did *not* exclude the fleshly *Ham*.

4. This is first highly to be considered, that a *Gate* of *Grace* stands open to *all* Men; and that God has *not* set any *Election* or *Predestination* in *Nature*; but the *Election* or *Choice* arises out of the *Free-will*, when it *turns* itself from the Good into the Evil.

5. Secondly, it is a *Type* of the three Principles; viz. *Sem* is a *Type* of the spiritual Light-world in the *Covenant*; and *Japhet* of the Fire-world, which should be a *Sojourner* of the Light-world, and a *Mirror* of the great Joy in the Light-world; and *Ham* is a *Figure* of the *Limus* of the Earth, to which the *Curse* and the *Anger* of God does hang; all these three God took into the *Covenant* with *Noah*, and brought them into the *Ark*.

6. For every Man has these three Worlds upon him, and *in* him; and the *Covenant* in the Word was therefore given, that the *whole* Man should be redeemed.

7. For *Japhet* signifies the Fire-soul; and *Sem* the Image of God out of the Light-world, viz. the Spirit out of the holy Word; and *Ham* betokens the *Limus* of the Earth with the outward Dominion or Region of the Air, and of the magical ethereal Constellations, together with the Body, which shall be *freed* by the *Covenant* from the *Curse*, and rise again out of the Earth. The three Brothers were a *Type* of these three Principles.

8. Not that one did wholly rise out of *one* Principle alone: *No!* *Sem* and *Japhet* had likewise *Ham's* Property in them, as it plainly manifests itself afterwards in the *Jews*, who became so wicked and vile a People: Only we speak here of the superior Dominion, or *predominant* Property of which Principle, the Creature has had in the outward Life in its Figure.

9. *Ham* had the outward earthly elemental Kingdom in the Figure, which stood in the *Curse*; therefore his Image [or Person] was also cursed of his Father, in the Spirit; for the *earthly Image shall not inherit the Kingdom of God*; but he also had a *Soul* from *Adam*, which stood in the *Covenant*; but the Free-will does very seldom work any good Thing in such a Lodging, and very easily attains the *Curse* upon the Soul, as we see that the *Curse* afterwards came upon this *Generation*, that *Israel* must destroy them by their *Entrance* into the Land of Promise; though they did not wholly destroy them all, yet the *Curse* was come upon them.

10. There is a very great Mystery in the *Ark of Noah*, which the Lord commanded him to build after that Manner, and shewed him how high, how long, and how broad it should be, and directed also that it should have *three* several *Stories*; also concerning the Creatures which he commanded him to bring thereinto; which is such a Mystery, that the wicked malicious Man is not worthy to know it; and we also shall not mention it in the Ground [or Depth of its Meaning,] for it has its *Time* wherein it shall be opened, *viz.* in the *Lily-time*, when *Babel* has its *End*: But yet to set down something for a Furtherance and Direction to our Fellow-branches, to whom in its due Time it shall break forth and grow out of our *Ens* of this *Lily*, which also shall be a *Rose* in the *Lily-time*; we will set it down in an hidden Explication.

11. The Mystery of the holy *Trinity*; also the *three Principles*; also the *three Sons of Noah*; also the *three Men* that appeared to *Abraham* in the Plain of *Mamre*; also the *Vision* of the *Great Temple* in *Ezekiel*; and the *whole Revelation* of *John*; they belong to this Figure; also the *Temple of Jerusalem*.

12. Set before thee the Figure of the *Ark* with its *three Stories*, with its Height, Length, and Breadth, and place it in the *three Principles*; and in the three Principles open the Mysteries of the *Hierarchy of Christ* in the *three Distinctions of Heavens*,^{Or Hierarchies.} which yet are only *One*, but in three Properties; as *Fire, Light, and Air*, are three, and yet but one. Place in these Distinctions, [or several Differences,] the *three Sons of Noah*, and go out of their Properties into their *Monarchy* in the World, which continues to the *End of Days*; also set before thee the formed Word according to all the *three Principles*; and so you will find the Ground of all: Especially set before thee *Moses, Elias, and Christ*, in their Appearance and Transfiguration upon the Mount: The *Ark of Noah* is the first *Type* of all these Figures; and the *Hierarchy of Christ* is the fulfilling of them at the *End of Days*: Enough to ours.

13. And the Lord said, *Come thou and thy whole House into the Ark, for thee have I seen Gen. vii. 1. righteous before me at this Time.* The Scripture says elsewhere, *Before thee none living is righteous, if thou wilt mark Iniquity: But here God says, I have seen thee righteous before me at this Time:* The Creature was not the righteous One, without Evil, but *HE*, who at this Time did in *Noah* open and manifest himself out of the *Covenant*, who grieved at the Evil of this Time, and introduced his Sorrow into God's *Love and Mercy*, and so brought the Righteousness of the Mercy into the Sorrow, and manifested the grieving, mournful Spirit in the *Ens* of the *Covenant* in the Creature: Thus *Noah* was righteous before God at this Time, when the *Covenant* moved itself in him.

14. This Time is (or signifies) the *Motion* of the *Covenant*, which made *Noah* righteous, for this was the Time. When *Noah* received Life in the Womb, the Spirit looked with his first Glimpse of Life out of the divine *Ens* of the formed Word into the *Beginning*, whence the Life was come, and into the *End* which was the Kingdom of *Christ*; in this *Aspect*, [or divine Glimpse,] the Life of *Noah* receives the Righteousness in the *Mark* of the *Covenant* at this Time, for that was the Time in him wherein he was found righteous.

† Or seven
Pair.

15. God brought *Eight* Persons into the *Ark*, and of the clean Beasts † *Seven and Seven*, the Male and its Female. The *Seven* Persons point at the *Seven* Properties of the natural Life, that God will have Children out of *all* the Properties into his *eternal Ark*: The *Eighth* Person was *Noah*, and in *Noah* was the righteous *One*, that was the Covenant, out of which the Kingdom of *Christ* should come, therein stood the *Ark of Noah*: But the *Ark* has three Stories, which are the three Principles in *one* only divine Manifestation, for each Property of the Three has its own peculiar Heaven, and certain Choir in itself.

‡ The Form
shall remain
in the Figure.

16. The *seven Pair* of *clean Beasts* are even the very same Mystery, for the Center has *seven* Properties, and yet they are but *One* in the divine Power; but, according to the eternal Nature, there are *seven* of them as to the divine Manifestation; which signifies to us, that the Creatures were brought forth into Life out of this *Seven-fold Ens*, where each Degree has again *Seven* in it, to its Manifestation, whence the Infinity, *viz.* the Form of God's Wisdom, does appear and shine forth, and that in the formed Wisdom, whose Image and *Figure* shall *not* vanish or perish, though their Life, and the Creature, which hath a temporal Beginning, *passes away*, but the ‡ Form shall remain in the divine Wisdom, *viz.* in the *Ens* of the formed Word in the *Figure*, to the *Praise* of God's wondrous Deeds; indeed *not* to a Restauration of their *Creature*, but for a *visible Mirror* or Looking-glass in the formed Wisdom of God.

17. But of the *unclean Beasts* God commanded *Noah* to take only *one Pair* of each Kind with him into the *Ark*: Understand it thus, the unclean Beasts have, on one Part, their Original out of the *Limus* of the Earth according to the Grossness, *viz.* according to the dark World's Property: Though their Spirit takes its Rise out of Nature, yet we are to consider the Difference in Nature in respect of that which came forth, in the *Verbum Fiat*, out of the Source of the dark World's Property, into a Compaction, whence such an *Ens* adheres unto many an *unclean Creature*; and it signifies unto us in the right Understanding that the dark World, *viz.* the *unclean World*, shall *appear before the Wisdom* of God only in *one* manifest Form, *viz.* in the Darkneſs; but the Properties shall be manifest only in the Creatures themselves, each in its *own* peculiar Self and *Nature*.

18. For the formed Wisdom as to the Darkneſs is the Heaven of *them* all, which is only manifest according to the Darkneſs, wherein the Property lies *hidden*, according to which God calls himself *an angry zealous God*: Out of this dark Heaven, every Creature receives its *Power* and *Virtue* according to its Property; according as its *Hunger* is, so it sucketh with its Desire from thence: And it signifies unto us, that the *unclean Beasts*, each kind of them in their *Form*, shall appear only in *one* Form in the Wisdom of the Darkneſs, *viz.* in the *Figure*, as they were created in the Beginning, and *not* in *seven* Properties according to the Center of Nature, in all (Properties according to Light and Darkneſs) as the *rest* shall; for they are in the *Figure* of the first Principle, which in the pure Heaven shall be manifest *only* in *one* Property, *viz.* according to the burning [Property,] wherein the Light is † *moved*, and the Wisdom formed.

‡ Moveable
and capable
of Forma-
tion.

19. But here I will warn the Reader to understand our Sense and Meaning right, and not to put me Calves, Cows, and Beasts, in their Spirit and Body, into Heaven: I speak only of the *eternal* formed *Wisdom*, whence Evil and Good has been brought to Manifestation.

20. Moreover, God said to *Noah*, *For yet seven Days, and I will cause it to rain upon the Earth forty Days, and forty Nights; and every living Substance which I have made will I destroy from off the Face of the Earth*: Why did God say, *after seven Days* the Flood shall come? Why not presently, either sooner or later? Why does he set *Seven Days*? In this the *Seven* Properties of Nature are contained mystically, in which the *Verbum Fiat* had introduced itself into an *Ens*, *viz.* into the formed Word; that is, into the

Creation of the World; in which Creation the formed Word *repented* at the Vanity of all Creatures, and moved itself through the Generatrix of Nature in the formed Word to *destroy* the *Turba*.

21. Now the first Motion and Information of the Word in the Creation with the *Six* Days Works, and the Day of Rest, being *seven* Days, was brought into a Form of *Time*; and it yet stood so in its Form: Now then, when the *Word* (which said it would drown every Life with Water) did open, disclose, and manifest itself, through the *Seven* Properties of Nature to the *Water's Birth*; it came to pass in the *Form* wherein the Word had given in itself with the *Creation*, *viz.* in the same *Seven-fold* Operation, which should open itself in its own peculiar *Order*, and not enkindle or elevate any *one* Property above the other: But if all *Seven* would open and manifest themselves according to the *Water's Birth*, then the *only* Fountain or Head-spring of all the *Deep*s in the Center of Nature should break open; and seeing they came in *Seven* Days into their outward formed, working Dominion, the speaking Word did *also* proceed in the Opening thereof in *Seven* Days to the Limit, for its Manifestation of that which it desired; namely, to *drown* the *Turba*.

22. And let none look upon this as a Fiction, or laugh at it; for whosoever does so, does *not yet* understand our Spirit or Meaning at all, nor has any Knowledge at all of the *formed Word*, but has only an *external* Understanding of Nature, like a *brute Beast*, or a *Bird* that flies in the Air, and knows *not* what the Essence is.

23. Now says Reason, Why did it *rain just forty Days and forty Nights*? Could not God have drowned the World in *one Hour*?

Answer. In the Space of *forty Days* the *Turba* was born in the human Property, *viz.* *Adam*, before his *Eve*, stood in the Image of God *forty Days and Nights*, which yet in the Image of God were only as *one Day*; there he wrought *forty Days* in his Desire, *viz.* in the *Fiat*, and brought forth the *Turba* in himself, in his Lust after the Grossness of the Earth: The good Part of the *Limus* of the Earth which was drawn, in the *Verbum Fiat*, into a *Mass*, hungered after the evil gross Part, which was of the dark World's Property.

24. And even in *forty Days* the Grossness arose in his *Imagination* in the good *Ens*, *viz.* a self-ful Will to the Perception or Intromission of the gross Earthliness, in which Evil and Good were made manifest: And when this same Will's Spirit was risen in the Desire, *it entered* into its own self-ful Dominion, and in its fiery and earthly Might strongly *suppressed* the holy, spiritual *Ens* in the Word of Power; then *Adam* fell asleep, *viz.* into an Impotency and Disability of the angelical spiritual World, and the *Woman* was taken out of him; and *both* were in this *Turba* ^x formed to the *outward* natural Life.

25. This *Turba* is that wherein God did also set the *Curse*; which with *Noah* was first at the End, when God said, *The End of all Flesh is come up before me*: And out of this *Forty-days* produced *Turba* the *Fountains of the Deep* arose in the *Water-source* and drowned the *Turba* in the *Flesh* of these Sexes. * Text, figured.

26. For from the Sin of *Adam* came the *Deluge* over the World; and this *Forty-days* produced *Turba* was the *Sin in the Flesh*; otherwise, if the *Water-fountain* had not opened itself, the *Fire-fountain* had proceeded forth out of the *Turba* in the Wrath of God. Therefore God said, *it repented him that he had made the Creatures*; and his Sorrow went into the *Turba*, and drowned it.

27. And let the Reader be put in Mind, that so often as he finds the *Number Forty* in the holy Scripture, that it altogether in the Beginning points at the *Forty-days* produced *Turba*: The *forty Days* of *Moses* upon Mount Sinai; also the *forty Years* in the Wilderness; also the *forty Hours* of *Christ* in the Grave; also the *forty Days* after his Resurrection before his Ascension; do all belong to this; and all the *Numbers Forty* in the secret, and mystical prophetic Sayings of the Prophets; for out of this *Turba* the Prophet is risen with his Prophecy.

28. But in that I say, that if the *Water*-fountain had not been opened, the *Fire*-fountain would have broke forth, it is also true: For the Children in the *Turba* would have also burnt *Noah* in the *Ark* with *Fire*, if the most High had not hindred and prevented them with the *Water*; for the *Fire's Turba* was moved in them: This was the *World's End*, or the *End of all Flesh*; for at the *End* all shall be purified and purged in the *Fire's Turba*; for it will enkindle itself.

29. There is a very great *Mystery* in that which the Spirit says in *Moses*, *Noah was five Hundred Years old when he begat Sem, Ham, and Japhet*, which otherwise is against the ordinary *Course of Nature*, to beget Children in such a natural *Age*; also there is a very great *Mystery* in that God said, that *he would give the World an hundred and twenty Years Respite*, and yet the *Deluge* came in the *six hundredth Year of Noah*, viz. in the *hundredth Year* after the *Warning or Notice* thereof; and it signifies the *Abbreviation of Time* in its natural *Course*, and also the *End of the World*, how that there shall be an *Abbreviation or shortening of Time* in the *Circle of the Conclusion of all Beings*, of

¹ Quere this Treatise by itself.

² Ch. vii. 16.

which we will mention something in a ¹ *Treatise* by itself, if the same be permitted us.

30. When *Noah* entered into the *Ark*, *Moses* says, ² *The Lord shut him in*: The intimate *Signification of the Spirit* here is, he shut up the second *Time or Age* of the *World*, which was at the *End*; seeing the *Fire* would fain have moved itself, therefore the *Lord* shut it up with *Water*, and herewith also [he opened] the *Gate of his Entrance* to go forth in the *Third Time*, and begin the *Second Monarchy* in the outward *World*: For the *first Time* was in *Paradise*; the *second* under *Seth's* *Manifestation*; in the *third Enos's* *Manifestation* should be opened and set forth.

³ Ch. vii. 24.

Ch. viii. 1, 2.

31. And *Moses* says further; ³ *And the Waters stood upon the Earth one hundred and fifty Days, then God remembered Noah, and every living Thing, and all the Cattle that was with him in the Ark; and God caused a Wind to pass over the Earth, and the Waters assuaged, and the Fountains of the Deep and the Windows also of Heaven were stopped. Moses says, God remembered Noah*: Now *Reason* thinks, Had he then forgot him? Whereas he is present to all *Things*, and *is himself through all, and in all Things*: The *Spirit in Moses* does here hang a *Veil* before the *Mystery*, that the natural *Man* does not understand it.

32. *God's Remembrance* here is the *Beginning of the third Time*, even the *Beginning of the Second Monarchy* in the four *Elements* with the *Creatures*: For in the *Covenant* made with *Noah* the second *Monarchy* was comprehended, which went forth out of the *Center of the Generatrix* through the *Divine Wisdom* in *Nature*.

⁴ Verse 5, 4.

33. And *Moses* speaks further; ⁴ *When the Waters were abated, the Ark set itself down upon the Mount Ararat*. This Name [*ARARAT*] plainly hints to us in the *Language of Nature* a *Mountain*, or a compacting and an amassing an *Essence* out of the *Center of Nature*, even out of the *Wrathfulness*, seeing the *Anger of God* had then reposed itself there; the *Ark* stood upon the *allayed Anger*, but the last *Syllable* in this Word *Ara-RAT* signifies that the *Wrath of the eternal Nature*, proceeding from the *Center*, has betook or formed itself into an *active Dominion*, and would thenceforward *ride* through *Nature* as a *Warrior*, and mightily exercise its *Power and Violence* in the *human Property*; whereby they would undertake *Wars*, and advance themselves in *Pride, Pomp, and Power*, and *butcher* and *slay* one another, *eagerly* contending about this *Mountain of the Wrath's Might*, or *severe human Authority*.

34. This *Mountain Ararat* denotes the *Houses of the great ones*, or domineering *Potentates* upon the *Earth*, viz. the *great Castles, Forts, and Bulwarks*, the mighty *Mountains of the Power, Violence, and Strength of the Rich*, and also the *high Nobility* sprung up from the *Mystery of the Great World*; upon which *Kingdom the Ark of Noah* has set down itself; but the *Covenant with Noah*, I mean the *Kingdom of Christ*, has set itself to be an eternal *Lord* over this *Mountain of the warlike Might, and Force*

of Arms sprung up from the Anger of God; which Dominion and reigning Power of Christ shall *abolish* and take away the Kingdom of this Mountain, and quite suppress it: And it denotes to us truly, fundamentally, and exactly, that *this* Power and Authority would take upon it, in its own Power, the *Ark of Noah*, viz. the Divine Covenant, and carry it, yea, *put it on* as a Garment, and proudly perch up itself therein, as if it had the Kingdom of Christ in its own Power.

35. And it also shews and denotes to us, how that this Mountain of the wrathful Anger of God in the human Property would *beautify*, trim, and adorn itself with the *Ark of Noah*, and would proclaim it to be the *holy Ark* of Christ; and yet it would be only founded upon the wrathful Anger, and be only an *Antichristian* Kingdom; which indeed would carry the *Ark*, viz. the *Name* of divine Holiness, in the Mouth, but its *Heart* would be only this Mountain. A *Vessel*, and confused Heap of God's *Wrath*; and yet it would make *devout* Shews of Holiness, and glory in having the Ark upon itself, but the *Aim* and Intent of the Heart would be set upon the *Strong Holds*, the *Preferrment*, Power, and *Riches* of the World.

36. It denotes further, that the Potent and Mighty of the World would build the *Ark*, viz. the Service and Worship of God, upon their Heart and Reason, with great *Stone Houses* and Churches, and that these Houses thus built up of Stone should be *their God*, whom they would serve in the Ark; and they would wage War for the Houses of Stone of their own contriving and *framing*, and for their Devices and Opinions therein maintained, and contend about the *Figure* of the true Ark, and not consider, that the Ark stands upon their Mountain, that God has set it *above them*, and that they ought to walk *under* God's Dominion in Humility, and suffer the Ark to stand upon them, and *not* usurp to themselves the *Power* of the Holy Ghost, or take it away, and bind him to their *feigned* Power and *hypocritical* Forms, and command him to be *silent*; as they do, in that they cry with full Mouth, Lo! *Here is an Assembly of Divines: Here is the true Church of Christ: This you must believe and do: This is the Law and Ordinance of the Church.* No, the Ark stands *above* them; they are *under*, as Mount Ararat was underneath the Ark: Christ is the Ark, and not the contrived Heaps of *Stone*, or any Form of Man's devised Worship or *Opinion*. All *Assemblies*, *Congregations*, or *Synods*, are under the Ark Christ, and not above; for the *Ark of Noah* placed itself above the Mountain, to signify that the Mountain must *bear* the Ark: We must bear the Ark of Christ upon us, and have the Temple of this Ark *within us*.

37. It denotes further, how the Figure of this Ark, viz. the ^c *spiritual* Kingdom upon the Earth, would place itself *upon* the Mountain of Power, Dominion and Lordliness, and would *rule* with the Mountain *in* the Ark, and take upon itself to meddle with the *worldly* Dominions and *Authority*, and bring the Mountain, viz. the Power of the *secular* Arm, above the Ark: Whereas the Ark ought to stand upon the Mountain, and *Noah* with the Covenant to remain *in* the Ark, till the Lord bid him come forth, that is, till *Christ delivers the Ark to his Father*.

^c Ecclesiastical, Clerical Priesthood.

38. And *Moses* says further; ^d *At the End of forty Days, when the Ark had set itself* ^d Verse 6, 7. *down, Noah sent forth a Raven, to see whether the Water was abated; but the Raven flew to and fro, till the Waters were dried up from off the Face of the Earth: The Raven denotes the earthly Man, and shews how that he would first put forth himself upon the Mountain Ararat, that is, advance himself in his Selfhood and earthly Lust, and build up his Kingdom in the second Monarchy.*

39. And though he came forth out of the Ark, yet he would fly to and fro in the Kingdom of his Selfhood, and *not return* into the Ark, from whence he departed in *Adam*, and would only be a covetous Muck-worm, and a greedy Devourer of fleshly temporal *Pleasure* in his own Will, and remain as the *Raven*, and not return to the Ark,

desiring to enter into it, but mind only to possess the Kingdom of this World in *Glory* and *State*: Also it denotes that the *Generation* of this Raven would have the chief Place, Preheminence, and Government in the second Monarchy (like the *Devil* in the Wrath of God) as Histories witness that it so came to pass.

Verse 8, 9. 40. * *Afterwards he sent forth a Dove from him, to see if the Waters were abated upon the Earth, but when the Dove found no Rest for the Sole of her Foot, she returned again to him to the Ark, and he put forth his Hand and took her to him into the Ark.* This sets forth and denotes the Figure of God's Children, who soon after come also under the Government of the Raven's Property, and are brought into the Government of this World, for they are also with *Adam* gone forth out of the Ark to behold and prove this evil corrupt World, and live therein; but when their Spirit can find *no Rest* in the earthly Dominion, then they come again before the *Ark of Noah*, which is set open in *Christ*, and *Noah* receives them again in *Christ*, into the first Ark, whence *Adam* departed.

41. Moreover, the *Raven* denotes the *sharp Law of Moses*, in the fiery Might under God's Anger, which binds and slays Man, and brings him *not* into the Ark: But the *Dove* denotes the *Gospel of Christ*, which brings us again into the Ark, and *saves* the Life: For the Mount (*Ararat*) does, as an exact Type and Figure, point out to us the Kingdom of *Moses*; and the *Ark*, wherein the Life was kept and preserved, signifies the Humanity of *Christ*.

Ver. 10, 11, 12. 42. † *And he stayed yet other seven Days, and again he sent forth a Dove out of the Ark, and it came to him about Evening, and lo! she had plucked off an Olive-leaf, and brought it in her Mouth: And he stayed yet other seven Days, and let a Dove fly forth out of the Ark, which returned not to him any more.* The Spirit in *Moses* shews by these three *Doves* and the *Raven*, which *Noah* sent forth out of the Ark, a great Mystery, which though he does not clearly unfold, yet certainly is contained therein: The *Raven* does also denote the *Law of Moses* in Nature, which will remain in its Selfhood, and will not return in true Resignation and Self-denial under the Obedience of God, but will enter in to God by its own Strength, Power, and Ways.

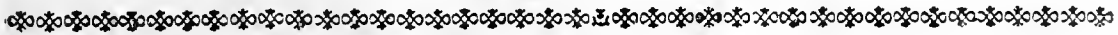
43. The *first Dove* signifies the *prophetical Spirit*, which rose under *Moses*, viz. under the *outward Law*, and *Offerings*, and pointed through the Offering into the Ark of *Noah*, and *Christ*; this prophetical Spirit went all along through the Office of *Moses*: It indeed flew under *Moses*, but it tended again into the Ark with its Prophecy, as the first Dove which *Noah* sent forth flew indeed into the World, but came again into the Ark of *Christ*.

44. The *second Dove* with the *Olive Branch*, which also came again to *Noah* into the Ark, denotes the Word in the Covenant of *Noah*, which came forth out of the holy Ark of God into this World, viz. into our Humanity, and plucked off an *Olive-leaf* in the World, and brought it to *Noah*; that is, it plucked off a *Branch* from our Humanity, and took it into the holy Word, viz. the Mouth of God, as the Dove the *Olive-leaf*, and brought the Branch to holy *Noah*, that is, to God the *Father*; but as it was an *Olive-leaf*, it denotes the *Unction* of the holy Spirit, that the same should anoint the Humanity, and bring it again with this Dove into the holy Ark.

45. The *third Dove* which *Noah* let fly, which came not again to the Ark, denotes the Kingdom of *Antichrist* upon the Earth, which indeed is flown forth with its *Doctrine* out of the Ark, but its *Spirit* remains only upon the Earth, feeding upon the *fat Grass*, [upon the Riches, Honour and Beauty of this World,] and so it stays only in Selfhood, [and returns not to the Ark;] it indeed makes *devout Shews* of Holiness to God, and gives good Words, but the Man with its Senses and Reason will *not forsake* the World, and return again to the Ark. They build themselves *stately Palaces* without the Ark for the Pleasure of the Flesh, and are very *zealous* and devout in Hypocrisy without the Ark;

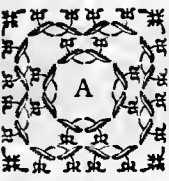
they will be accounted Children by an *external* Imputation of Grace, and Adoption, but they will not enter into the Ark ; but they say *Christ* is in the Ark, he hath purchased and paid all, we need only to comfort ourselves therewith, he will *bring us in* well enough.

46. The other Party says, they have *Christ* in their *Works* of Hypocrisy, they take the Ark along with them when they fly out in their fleshly Pleasure : *All these* remain without the Ark in this World, and return not to the Ark. This the *third Dove* denotes : For the Antichristian Kingdom walks demurely in the *Shape* of a *Dove*, and as a *Sheep*, but it is only a Figure and dark *Shadow* of *Christ's* Kingdom, which consists in the Spirit in Power, and is really *in* the Ark.



The Thirty-third Chapter.

Of the Beginning of the Second Monarchy, and of the Covenant of God with Noah and all Creatures.

1.  **AND** Moses says, ⁵ *Then God spoke with Noab, and commanded him to go* ⁶ *Gen.viii. 15,*
forth with every living Thing, each with its Kind : But Noab builded an Altar to the Lord, and took of every clean Beast, and of every clean Fowl, and offered Burnt-Offerings upon the Altar ; and the Lord smelled a sweet Savour, and said in his Heart, I will not henceforth curse the Earth any more for Man's Sake ; for the Imagination of Man's Heart is evil even from his Youth ; and ⁸ *sc.*

I will not any more smite every living Thing as I have done, while the Earth remains : Seed-time and Harvest, Cold and Heat, Summer and Winter, Day and Night shall not cease. Moses says that God smelled a sweet Savour, and said in his Heart, he would not again curse the Earth, or smite every living Creature any more, for Man's Sake. This is a Figure or mystical Type as is before mentioned in the Offering of Abel.

2. For his Heart is the Word in the Covenant, which took the Prayer, and Will-Spirit of *Noab* through the holy Fire in the Offering, and brought it in the Word to Substance, and withal smelled, in the Divine Power, the Humanity of *Christ*, who was to resign himself in the Covenant into the Word of Power ; that is, it desired to have the Humanity in his Power and Virtue as a pleasant *Savour* ; and from this Smell, [or sweet Savour of holy Rest in the Paradifical Property,] the Spirit of God declared, that he would not again destroy Man and the Creatures any more ; so long as the *Earth* should endure, these Creatures should also *continue*.

3. For *Noab* offered all Manner of clean Beasts, and Fowl ; and the Spirit says, that *he smelled a sweet Savour of Rest* : Now [he does not mean] that he took Pleasure in the Smell or Savour of the Offering, for all Beasts are in his Power, and are continually before him ; but he spoke it in reference to the *hidden* Offering in the Covenant, which ^b *That is, the*
the *inward World* in the Creatures *did smell*, which hereafter would *deliver them* by its own inward central Fire, which shall
peculiar ^a Offering from the Abomination of Vanity, and set *their Figure* into the holy ^c *That is, the*
Wisdom, *viz.* into the spiritual World. ^d *That is, the*
Floor, and
purge the
crystallize the
Earth into
transparent
Gold.

4. When *Noab* offered, then the Lord (that is, God manifested in the Offering by the unmanifest holy Name *J EHOVAH* through *J ESUS*) did smell the holy *disappeared* Humanity in *Adam* ; that is, he did taste in the Lubet or good Pleasure of his Wisdom how the same should be again manifest in the holy Name *Jesus*. And then he blessed

¹ Gen. ix. 1-7. Noah and his Children, and said, ¹ Be fruitful, and multiply, and replenish the Earth; and the Fear and Dread of you be upon every Beast of the Earth, and upon every Fowl of the Air; even upon all that creep upon the Earth; and upon all the Fishes of the Sea; into your Hands they are all delivered: Every living Thing shall be Meat for you; even as the green Herb I have given you all Things; but the Flesh with the Life thereof, that is, with the Blood thereof, you shall not eat; for I will require the Blood of your Lives, of every Beast will I require the same; and at the Hand of every Man will I require the Life of Man, seeing that he is his Brother; and whosoever sheddeth Man's Blood, by Man shall his Blood be shed; for God created Man in his own Image: And you, be you fruitful, and multiply, and be industrious upon the Earth, that you may increase abundantly.

5. When God blessed Noah, through the Offering proceeding from the Covenant, and bade them be fruitful, he gave them *again* the whole World, with all its Hosts, in Possession; all whatsoever lives and moves, should be subservient to them, and be their own; and he gave it them all in *common*, he made there no Difference between Noah and his Children, no ^k Lord nor Servant, but he made them *all alike*, none noble or ignoble; but as many Branches and Twigs grow out of one Tree, and yet all together are but *one* only Tree; so also he established the human Tree upon the Earth, and gave them all Beasts, Fishes and Fowls in *common*, with no Distinction, Restriction, or Prohibition, except only, *that they should not eat their Life in the Blood*, lest they should become monstrous in their Life ¹ with the bestial Life.

^k Master.
¹ Or with the eating of the Life of the Beasts.

6. God commanded them to *rule over all the Beasts, and Creatures*, but in this Place he gave them no peculiar Dominion, or ruling Power over one another: For all Dominion, lordly Rule, and *Authority*, whereby one Man rules over another, does arise out of *Ararat*; that is, from or through the Order of Nature, according to its Properties, according to the *Constellations*, and outward Dominion of the Princes under the Constellations or *Astrum*.

7. The true Image of God has no other Dominion in its Members, than the Body has in *its* Members, or the Tree in *its* Branches; but the bestial Image from the Stars and four Elements makes itself a Dominion and Government, according to *its Mother*, whence it takes its Rise, and wherein it lives.

8. Also *all Laws* and *external Ordinances*, which God has appointed Man, do all belong to the Order of Nature, *viz.* to the *expressed* formed Word; the same God has given Man for a Propriety, that he should rule therein with the inward spiritual Man of *Understanding*, according to the Wisdom of God, and make himself [Laws and] Orders according to the *Spirit of Wisdom*.

9. Over which Orders and Ordinances of Men, which they make to themselves, *HE* [*viz.* the Lord] has set himself as *Judge*, and thereupon has appointed the *last Judgment*, to separate wrong from right, and whatsoever proceeds not from Truth, Righteousness, and Love, and tends not to the same, *against* that the Judgment of God is set; for it is generated or hatched through the false Spirits of Darkness in *Turba Magna*, and introduced into the human Property as a false Lust and *Subtlety*, and is a Stranger, or *Bas-tard Wisdom*, which *shall not inherit the Kingdom of God*.

10. All Royal and Princely Highness and Excellency, together with all Governments and Dominions, arise from the Order of Nature; in the Image of God there is *no Compulsion*, [no Force, Violence, or Oppression,] but a mere free, willing, desirous Love-Service, as one Member in the Body, or as one Branch of the Tree, *freely* and readily serves the other, and they *rejoice* in each other.

11. But seeing that Man has introduced himself into the *outward* formed Word Evil and Good, *viz.* into the Kingdom of Nature, the Kingdom of Nature has *deprived him* of the holy Dominion, and has placed itself with its Power over the human Property; therefore

therefore if he will have the same again, he must be *born anew* of God, and then he may rule with the new regenerated Life in the Spirit of God *over* the Kingdom of Nature.

12. Indeed there are *Orders* of Princely Angels or Hierarchies, in the *spiritual* World; but all without Compulsion, in one harmonious delightful Love-Service and Will; as one Member in the Body readily serves another.

13. All whatsoever Man in the Kingdom of Nature draws under his Power, and *abuses* it to *Superfluities* and Excesses, and thereby withdraws from his Fellow-Members, whereby they are *put to Want*, Poverty, and Distress, and their freely given Right and Due is wholly *withheld* from them, the same is imprinted [or comprehended] in *Turba Magna*, as an Abomination of Nature, and put into the *Judgment* of God to the Day of Separation.

14. Nature requires only Order, and gives Distinction of Places and Offices; but the *Turba* brings its Abomination from the dark World's Desire *thereinto*; viz, Pride, Covetousness, Envy, Anger, and Falshood.

15. These five Vices or Iniquities are the Whore's *Brats* in the Kingdom of Nature, and shall not inherit the Kingdom of God: God holds the Kingdom of Nature for *his* Order, and has given the same into the Power of Man, that he, as God's Instrument in this World, should sever the Evil from the Good, and *choose* himself a Judge, to pass righteous Judgment upon the Iniquity and Malice of the false Desire and *Lust* [of Man;] for he says, *Whosoever sheds Man's Blood, by Man shall his Blood be shed, viz. by the Order and Institution of Nature*; not that any should revenge himself upon others by his own selfish Power, or Force of Arms, but through the Order of Nature, through *God's Law* and Appointment; the same is the true Avenger; for God said, *I will avenge your Life's Blood, and will avenge it upon every Beast*; here he means, by the Order of his *Law*, and its Officers who officiate in the right and due Execution of the same.

16. Not that a Prince or Lord has Power to shed Blood *without the Law of God*; if he does so, then the Law of God condemns him also to Death. Here, there is no peculiar self-ful Power given over Man's Blood, let him be King or Prince, for they are only *Officers over* the Order of the *Divine Law*, and they ought not to go further than the Command of God gives *Leave*: Indeed, they have the *Law of Nature* committed to their *Charge*, as Servants of the same, but they must deal *therein* only according to Righteousness and Truth, and *not do any thing* through selfish, [covetous, proud, and envious] Desire, for God has created Man in his own Image: Now the Kingdom of Nature in its Offices has no Power over this *divine Image* to kill the same, but the Office or Commission in *God's Order*^m passes only upon the *outward* Image of Nature.

^m Or has Power over.

17. If therefore an Officer of Nature [any *Magistrate*] take away the Life of a righteous Man, *Him Nature* appoints to the Judgment of God to the Day of Separation, wherein God will judge all the *unrighteous Acts* of Man: What will then become of the Tyrants who turn the Truth into Lies, and shamefully abuse and condemn the Children of God on Account of their *divine Knowledge* and Profession, and stir up War and Contention to desolate and destroy Country and People? All these belong to *Turba Magna*, to the Judgment of God; for they manage the *Sword* of the *Turba* in self-ful Lust and Pleasure; *unless the Spirit of God* commands them, and then they must do it for their *Office* and Charge, [and execute the just Judgment of God upon those who have filled up the Measure of their Iniquity,] as *Israel* was commanded to do among the *Heathen*.

18. Whosoever sheds Blood of his *own* Pleasure to advance his Authority, without urgent absolute *Necessity* or *God's Command*, he is moved, acted, and driven, by the wrathful Fire of God's Anger, and falls at last to be a *Captive* in the same Kingdom.

19. Every Warrior [or *Soldier*] is a *Rod* of God's Anger, wherewith he does through his Wrath and Indignation rebuke, and devour the Iniquity and Malice of Man: And

it does not belong at all to the *Order* [or Ordinance] of Nature, but to the wrathful Desire, to *Turba Magna*, to the Order of the eager fierce-devouring Wrath, whereby God's Anger overturns and lays waste Countries and Kingdoms.

20. Understand, It is the Order of the *dark World's* Property, which by God's Permission advances its mighty Force in the Time of Man's Wickedness, and then it goes as the Wrath will have it, till the same is well *satiated* in the Blood of Man.

21. For this is even the *Revenge* of God's Anger, of which he says, *That he would take Vengeance for* [or require] *the Blood of Man*: Therefore he often takes one Man, and by *him* in Anger slays another that has *deserved* Death.

22. When the great and potent Rulers shed *innocent* Blood, then comes the Anger of God with its Officers, and sheds their People's Blood, and brings the Sword of the *Turba* upon them, whence *War* arises; but this is *not* from the divine Orders of the good Nature in which God governs with his Wisdom.

23. The Wisdom of God desires *no War*: But the Anger of God, according to the dark World's Nature, does eagerly desire it, and effects the same in the Vanity and Iniquity of Man.

24. If we lived as the Children of God one among another, we *need* not have any warring and fighting; but in that we wage War, we thereby testify and declare, that we are only *Children of this World*, and fight for a strange Inheritance, which yet we must *relinquish*, and thereby we serve the God of Anger as obedient Servants; for no Warrior or *Soldier* shall inherit the Kingdom of God, *while he is such a one*; but [he that is] a Child new-born of the Spirit of God, which *forsakes* this World.

¶ Ver. 8. - 15.

25. [¶] And God said further to Noah, and to his Sons with him; saying, *Lo I, behold I establish my Covenant with you, and with your Seed after you, and with every living Creature that is with you, of the Fowl, of the Cattle, and of every Beast of the Earth that is with you, even of all that came forth out of the Ark; that henceforth all Flesh shall not any more be cut off by the Waters of a Flood; neither shall there any more esme a Flood to destroy the Earth: And God said, This is the Token of the Covenant which I make between me and you, and every living Creature that is with you from henceforth for ever: I set my Bow in the Clouds, and it shall be for a Token of a Covenant between me and the Earth. And it shall come to pass, when I bring a Cloud over the Earth, the Bow shall be seen in the Cloud; and I will remember my Covenant which is between me and you.* This Covenant with Man is a Type of the Three Principles of the Divine Being, *viz.* of the Being of all Beings.

26. For the *Rainbow* is the Sign and Token of this Covenant, that God does here mind, and very intimately look upon, that Man was created out of Three Principles into an *Image*, and that he should live in all *Three*; and he beheld now the Inability and great Peril of Mankind, and set the *Sign* of this Covenant before him as a Representation, that his Wrath should *not* any more be stirred so to destroy *every Life*.

° The Colours of the three Principles [in the Rainbow.

27. ° For the *Rainbow* has the *Colour* of all the three Principles, *viz.* The Colour of the *first* Principle is *red* and *darkish-brown*, which denotes the dark and Fire-world, that is, the first Principle, the Kingdom of God's Anger. The *Colour* of the *second* Principle is *white* and *yellow*; this is the majestic Colour, signifying, as a Type of the holy World, God's Love. The *Colour* of the *third* Principle is *green* and *blue*; blue from the Chaos, and green from the Water or Salt-petre; where, in the Flagrat or Crack of the Fire, the *Sulphur* and *Mercury* separate themselves, and produce distinct, various and several Colours, which denote to us the inward spiritual [¶] Worlds, which are hidden in the four Elements.

¶ Or World.

28. This Bow is a Figure of the *last Judgment*, shewing how the inward spiritual World will again manifest itself, and swallow up into itself this outward World of four Elements.

29. And this is even the *Sign* or *Token* of the *Covenant of Grace*, which *Sign* in the *Covenant* denotes the *Judge of the World*, viz. *Christ*, who at the *End of Days* will appear in all the three *Principles*, viz. according to the *Fire-sign* as a severe *Judge* over the *Turba*, and all whatsoever shall be found therein; he will manifest the fiery *Judgement*, and enkindle the *Turba*, so that the first *Principle* shall appear in its fiery *Property*: For all *Things* of this *World's Being* must be tried or purified in the *Fire* of the first *Principle*, viz. in the *Center of the Eternal Nature*; and even then the *Turba* of all *Beings* shall be swallowed up in the *Fire*.

30. And according to the *Light's Sign* he shall appear as a pleasant *Visage* to all the *Saints*, even in the *Midst of the Fire*, and defend His in his *Love* and *Meekness* from the *Flames of the Fire*.

31. And according to the *Kingdom of the outward Nature* of this *World*, he shall appear in his assumed *Humanity*; and the whole outward *Mystery* of the four *Elements* according to *Sulphur*, *Mercury*, and *Salt*, according to all the *Properties of the Wonders* of the expressed and formed *Word*, even all shall be made manifest before him according to *Light* and *Darkness*, [viz. according to their *Good* and *Evil*.]

32. Of this the *Rainbow* is a *Type* and *Figure*, for it is a *Reflex* [Anti-type] or *contra Glance* of the *Sun*, shewing what *Kind of Property* [or *Virtue*] there is in the *Deep*; the *Sun* casts its shining *Lustre* into the four *Elements* towards the *Chaos*, and then the *Chaos*, from whence the four *Elements* proceed, manifests itself according to the *Principles*, with its *Colours*: And it denotes and points out the *hidden or mystical Ground* of the four *Elements*, viz. the *hidden World*, and also the *Hiddenness of the Humanity*; for in this *Hiddenness* [or *secret Mystery*] of the *Creation*, *God* did set forth his *Covenant*, that he would not destroy its *Image* any more with *Water*; that the *Fountains of the Deep* should not be any more opened in the *Chaos*, as came to pass in the *Flood*, and in the *Creation of the World*.

33. The *Rainbow* is an opening of the *Chaos* in *Nature*; and it may very well, if the *Sun* be in a good *Aspect* in the *Elements*, produce and bring forth a wonderful *Birth*, both in the *Vegetables* and *Animals*; also there may thereby be a creaturely *living Being* produced in the *Deep*, according to the *Property of the Sun's powerful Influence*; according as it finds in the *Elements* a *Property* from the *Astrum* or *Constellations*, either to *Evil* or *Good*; as oftentimes to *Worms*, *Flies*, *Grasshoppers*, and the like; and also to a good *Life*, according as *Saturn* and *Mercury* are enkindled in their *Desire*.

34. For when the *Chaos* opens itself, then the harsh-astringent saturnine *Property* attracts, as an *Hunger* or *Desire*, to itself, and takes the *Property of the Chaos* (wherein the *hidden Powers* are contained) into its *Desire*, and coagulates the same, and forthwith *Mercury* becomes living in *Sulphur*, for the *Sun* enkindles the fiery *Mars* in its *Property*, whereupon *Mercury* is stirred up, or becomes active; this *Saturn* frames [amassies] into a *Body*, viz. into an *Ens*; now the *Salt-petre* cannot agree or unite itself with *Mars*, and therefore there is a *Severation* or *Motion*; and seeing that they cannot get rid of *Saturn*, viz. the *Fiat* of the outward *World*, it becomes a flying *Life* [or *Creature*] according to the *Property of that same Constellation*.

35. *Saturn* [hath such a *Power* or *Property* in it, as that it] may, if the *Sun* be in a good *Aspect*, take in the distilling *Dew* out of the *Rainbow* into itself; understand into the *Saturnine Property*, which afterwards falls upon the *Water*, which some *Fish* eat down, and coagulate in them, whence *precious Pearls* may arise.

36. For the paradifical *Property* opens itself all along in the *Chaos*, if it be not hindered by evil *malignant Aspects*; which *Master Wiseling* will scarce believe: He can speak of the *Ground of Nature* exactly, and has it at his *Finger's End*, and yet is blind in the *Mystery*, and understands not either the inward or outward [Part of *Nature*:] For such

Or escape.

The false
Philosopher,
or Sophister.

⁶Text, Calves. I have *not* written any thing; for I need not such ⁶ *Animals* to the understanding of my Writings, but good clear quick-sighted illuminated *Eyes*; to all others they are dumb and absurd, let them be as wise and learned as they will.

37. The *Ckaos* is the Root of Nature, and yields of itself nothing else but a good Property; but if the Constellation be evil, the evil malignant Desire takes the good Property into itself, and *changes* it into Evil; as a good Man among evil Company changes his Good also into an Evil.

38. And the *Rainbow* is especially represented [or freely given] to Man, for a Token of the *divine Grace*; so that he might behold and view himself, as in an open and perspicuous Glass, what he is; for the Sign of Good and Evil is manifest as a Type of the Center of Nature, out of which Evil and Good take their Rise, over which the *Son of Man was set by God to be Judge*.

39. For the Type or Form of the *Ark of Noah* is also in the *Rainbow*; if we were not blind, it would plainly appear so to us: Also the *Trinity* of the Deity is therein pourtrayed; for the *red* Colour denotes the *Father*, the *yellow* and *white* the *Son*, and the *blue* the *Spirit*.


40. And God has set forth himself in a *Figure* according to his Manifestation in the Sign of the Covenant, that we should fly to his *Grace*, and receive his Covenant, and be always mindful of his *Revelation* to come; where he will again manifest the spiritual World, as he has set it forth to us by Way of Similitude in the *Rainbow*, to the End that we should see what is in *secret*, and how his Covenant is eternally established with us in secret, and stands ever before him.



The Thirty-fourth Chapter.

How Noah cursed his Son Ham, and of the mystical Prophecy concerning his Three Sons and their Posterity.

⁶ Gen. ix.
20-27.

1.  *ND* Noah began to be an Husbandman, and planted a Vineyard; and he drank of the Wine and was drunken, and uncovered in his Tent. And Ham, Canaan's Father, saw the Nakedness of his Father, and told it his two Brethren without, and Sem and Japhet took a Garment, and laid it upon their Shoulders, and went backwards, and covered the Nakedness of their Father, and their Faces were backwards, so that they saw not their Father's Nakedness: Now when Noah awaked from his Wine, and knew what his younger Son had done unto him; he said, Cursed be Canaan, a Servant of Servants he shall be among his Brethren. And he said, Blessed be the Lord God of Sem; and let Canaan be his Servant; and God enlarge Japhet, and let him dwell in the Tents of Sem; and let Canaan be his Servant. This is an exact real Type of the human Property according to the *Three Principles* or *Worlds*; for the *Spirit* in *Noah* speaks from the *Center*; and the *Three Sons* of *Noah* did now stand before the *Spirit* in a *Figure*, typifying what *Kind* of *People* should arise from them.

2. By this *Figure* the *Spirit* of *Noah* prophesied or declared, from the very *Stock* or *Root* of the formed *Word* of the human Property, what the *second Monarchy* should be: *Noah* was drunk, and laid naked with his *Shame*, at which his *Son Ham* mocked, and

also declared it to his Brethren, that they also should do the like; Here the Spirit intimates, and points out, whence the Curse arose upon *Ham*, viz. from the *Shame* of his Father.

3. For this was even the Abomination before God's Holiness; out of which Root *Ham* and his Generation, viz. the Man of *Vanity* does arise; for in the Image of God the Shame is an Abomination.

4. Therefore God commanded *Abraham* to be *circumcised* on this Member, to shew that this Member was *not* given to *Adam* in the Beginning, and that it should be again cut off from the Image of God, and *not inherit* the Kingdom of God; upon which Cause and Reason also the Soul's Spirit is ashamed to *uncover* it.

5. But seeing that *Adam* did not stand in the Image of God when his *Eve* was made out of him, it was hung upon him to propagate in a bestial Nature and Kind; thereupon also this bestial Tree, viz. the *fleshy* Spirit of *Vanity*, came to be propagated all along from this Property, and adheres to Man; the Figure of this was *Ham*, and therefore he mocked his own Property in his Father.

6. The Spirit of this Property mocked its *Ens* which it had from the Center of Nature: It beheld itself in his Father's *Shame* from whence it had its Rise, as in a Looking-Glass of its Self-hood: And thus this Spirit [of *fleshy Ham*] forthwith broke to th as a *Life of Vanity*, and manifested what itself was, viz. a *Scorn* [Disdain] of Heaven.

7. Which the Spirit of God's Image in the formed Word of the good *Ens* in *Noah* did well know, and did awaken in him the Fire-Center of the Soul in the Wrath, and cursed this *Spirit* of *Vanity*, that it should not *co-inherit* in the Kingdom of Heaven: The *Scoff-Spirit* shall not possess the Kingdom of God, but be cut off from the Image of God, that is, from the *outward* Image of the formed Creature.

8. For the same Property from whence the Shame arises is good in itself; but in *Adam's* Imagination after the bestial Property it became monstrous, bestial, and strange in the Image of God; and therefore this *strange* Form and Shape shall *not remain* for ever.

9. From this strange false *Shape* the Scorn or Scoff-Spirit did arise; the Devil insinuated into the Figure of *Ham's* strange Spirit, and mocked at the heavenly Generatrix, that it was now even become a *Monster* in the Image of God; and therefore the Spirit of *Noah* cursed the false Scoff-Spirit [in *Ham* and all his Generation.]

10. Not that we are to understand that *Ham* was accursed in his Soul and Soul's Spirit, but according to the Figure [He and all his were accursed] in the Property of the reviling mocking Spirit, which broke forth and manifested itself out of the Monster; but He (that is, the earthly Image of the *Limus* of the Earth) should be hidden with its own Self-will in the Image of God, and be only as a *Servant*, or Instrument of the divine Image proceeding from the holy *Ens*; the earthly Spirit should *not* rule, but the heavenly, viz. the Soul, with its Spirit; the Monster, that is, this vile reviling Spirit, must not be manifest: But seeing the Free-will did awaken and stir up the monstrous Spirit, which was only a *Scorn* of the Mystery and Hiddennes in the Covenant, *Noah* cursed him, and said, *He should be a Servant of his brethren.* Or it.

11. For he said, *Blessed be the God of Sem, and let Canaan be his Servant: God enlarge Japhet, and let him dwell in the Tents of Sem:* The God of *Sem* was he who had espoused or incorporated himself with the Covenant in the *Seed of the Woman*; the Figure and Type of this (in the Spirit) was *Sem*; and *Japhet* was the Figure of the poor Soul captivated in the Monster; God should let this *Japhetical* (or Soul's) Property *dwell in the Tents of Sem*, and enlarge it in *Sem's* Figure.

12. But *Ham's* Figure according to the monstrous Spirit should not have any Dominion or *Reign* in the Life of the new Birth, but be only as a *Servant*, or as an Instrument without Self-will, or any peculiar Life of Self, must serve and administer to the

Use of the spiritual Kingdom; in like Manner as the Night is hidden in the Day, and yet it is really there, but so as if it was not; and it is the *Handmaid* to the Day's Operation and Power.

~ Or Man-kind.

13. Thus in like Manner the Spirit did express how the three Properties of the Humanity, *viz.* the Woman's Seed, and the creaturely Soul's Seed, and the earthly Seed in *Ham's* Figure, should stand in their Place, Order, and Rule, in the *Regeneration* in the spiritual Kingdom; and thereby it declared and pointed at the Kingdoms of the World, intimating that this same Figure would all along put forth itself in the Kingdom and Dominion of the *Humanity upon the Earth*, and thus keep its *Figure externally* so long as Mankind should live in the Dominion of the four Elements; as it has thus fallen out.

14. For *Sem's* Figure passed in the Covenant upon *Abraham* and *Israel*, among whom the Word of the Covenant was manifested and spoken forth. And *Japhet's* Figure went along in Nature, *viz.* through the *Wisdom* of Nature in the Kingdom of Nature; whence the *Gentiles* arose, who looked upon the Light of Nature; and *Sem's* Lineage looked upon the Light in the Covenant; thus *Japhet*, that is, the poor captive Soul, which is of the Eternal Nature, *dwelt in Sem's Tent*, *viz.* under the Covenant: For the Light of Nature *dwells* in the Light of Grace, and is a Tenant or Inhabitant of the Light of Grace, *viz.* of God's Light; it is even as a Form or framed Substance of the unformed uncomprehended Light of God.

15. And *Ham's* Line passed upon the animal bestial Man which proceeded from the *Limus* of the Earth, in which was the Curse; whence the sodomitical and almost wholly *brutish* People arose, who esteemed neither the Light of Nature, nor the Light of Grace in the Covenant.

16. This signifies and points out the outward Part of the Soul from the Spirit of this World; which in the *Regeneration* in the spiritual World shall be a formed and very *fixed* Will, which may not, or desires not to rule in the Manner and Condition of a selfish peculiar Spirit, but shall be as a Servant and Minister of the creaturely Soul and God's Spirit in the holy Light's Image; it shall *not* be manifest in any *self-sul* arrogating Understanding of Self-hood, but remain hidden, as the Night is hidden in the Day, and yet it is really there.

17. For the *animal* Soul shall not inherit the Kingdom of Light, although it shall and will *be* therein; yet it hath no Dominion or predominant Virtue of its *Selfishness*; as an Instrument is a dead senseless Thing in reference to the Master, and yet it is the Master's *Tool* wherewith he makes what he pleases; the same in like Manner we are to understand concerning the Animal Soul in the *Regeneration*.

18. But in the Time of the four Elements it will have the upper Hand and *Sway*, for it has brought itself into a proper Self-hood, and imaginative Life of selfish Propriety, and *therefore* God has accursed it, and condemned it to Death; so that it must die to *Self-hood*.

19. For when *Adam* did awaken the earthly Properties out of the *Limus* of the Earth in his Desire, so that they went forth out of their just Accord and mutual Harmony, each of them into its own Self-will and *Lust*, to behold and look upon itself as a peculiar Self-Life, the bestial Soul was hereby brought to its *predominant* Power and Force: And this same is *Ham's* Property, which God has ordained to be Servant under the Angelical Kingdom, and *curst* its jeering, scorning Power, in that it mocked at the heavenly *Matrix*, and set forth its own *Figure* and Form.

* *Gen. ix. 23.* 20. The Spirit says in *Moses*, * *That Sem and Japhet took a Garment upon their Shoulders, and went backwards to their Father and covered him; so that their Faces were turned backwards, and they saw not his Shame.* O thou wonderful God! How very mystically and secretly dost thou carry thy Works? Who would know and understand thy Ways, if *thy Spirit* did not lead us, and open the *Understanding*?

21. Both these Brothers took a Garment upon their Shoulders, and covered their Father: Why did not one do it alone? or why did Noah drink himself drunk and lay so naked with his Shame? This, Reason looks upon as if there was nothing more in it, but only an History of such an Act: But seeing that Ham was thereby cursed, and made to be a Servant of his Brethren, and not only he, but also all his Posterity descended from him, we see thereby very clearly what the Spirit does hereby signify, viz. that it is a Type, Character, and Figure of that which should afterward come to pass.

22. The Earthly Spirit, which the Devil had made monstrous, was a Scorn and Jeerer of the heavenly Birth: It indeed saw the Shame which it must bear upon it as a Monster, but He went away as a Beast, and mocked the new Regeneration of the heavenly Matrix: But Japhet, viz. the poor Soul, and Sem, that is, the disappeared Heaven's Image, which was moved, stirred, or quickened again in the Covenant, they took a Garment upon their Shoulders: This Garment was the new Humanity, which should open itself out of the Covenant, out of the Angelical World.

23. And they went backwards, and covered their Father's Shame. This intimates and denotes that the Free-will of Self must and shall wholly turn itself away from the bestial Monster of Self-fulness and Ownhood, wherein the Shame stands open, and enter again into the resigned Filiation or Childship, and go no more forwards, but retire again backwards, and must take the Garment of the new Humanity, viz. Christ's Innocence, Merit, and Satisfaction upon it, and therewith cover the Shame which our Father Adam has with the Monster passed upon us by Inheritance: This was the Type which was here set forth.

24. And that Sem did not carry the Garment alone and cover the Father, figures out to us, that the Soul, viz. Japhet, that is, the inward Kingdom of the inward Eternal Nature, must help; for the Soul is of the Father's Property; and this Japhet typifies: And the Soul's Spirit, viz. the fair Image of God in the Light, which vanished or disappeared in Adam, and stood typically in the Covenant, of which Sem was the Figure, points out to us the Son's Property, who should open the Covenant: Thus also we are to understand, that the Father in his Will, who freely gave us the Son, took on one Part the Garment of our Sin's Covering, and this was typified by Japhet; and the Son on the other Part, who covered our Shame with the Father's Will, and this Sem was a Figure of.

25. For if Christ shall lay the Covering Garment upon our Shame, then the Soul must help, that is, it must give up and resign its Will wholly thereinto, and go backwards with its Will towards the Bosom of the Father, and not any longer parley with itself in its own Will and Knowledge, how it goes or will go; but so it must take the Garment in true Repentance upon its Shoulders, and leave the other Part upon the Shoulders of Sem, viz. to the true Image of ² Christ, which is the precious noble Sophia.

^y Or in the Image.

26. Both these take the heavenly Garment, and go backwards to the Father; and though they cannot see how they go, yet they go in Faith trusting in God's Mercy, and turn away their Eyes from the Shame, Vanity, and false Will; for going backwards and covering the Shame in this Place signifies nothing else but to convert the Self-hood naturally going forwards in its own Will and Way, and go back again into the ONE, out of which the Free-will departed, and came into the Monster or Shame.

27. Noah's Drunkenness signifies, that when Adam entered with his Lust and Desire into this World's Property, he became drunk in the bestial Property; and therein he uncovered his Shame, that is, he disclosed and made bare therein the bestial Lust: Now when this was done, he stood before God in great Shame; and then the bestial Spirit in this Monster of false Lust and poisonous Concupiscence broke forth, and reviled the precious heavenly Image, and made itself Master.

28. And thus Christ must in our Soul, and in our disappeared and again revived noble

Sophia, cover the Shame of our Father *Adam* and his Children; for he would *for that Reason* not be born of the Seed of Man, but out of the heavenly disappeared *Ens*, and brought his living *Ens* of the holy World thereinto, that so he might cover our monstrous *Shame* of the Soul's Property, which *Adam's* Lust had uncovered, with the heavenly *Ens*.

*Text, Seed.

29. The corrupt Nature which had opened itself now in Paradise went along with all Men; and though the Image of God was again *regenerate* in the Spirit of the *Saints*, as in a figurative Form, till the fulfilling of Christ in the Flesh, yet the monstrous Image was propagated *all* along in *all* in the earthly Property.

Note this well to the End of the Chapter.

30. But seeing the first earthly World of the human Property was drowned in the Flood, and there the first Monarchies *ceased*, the same Figure did forthwith represent itself again in *Noah* and his *three* Sons: So that now the Spirit does here signify, from the very Stock and Root of the human Property, how it should *afterwards* be; *viz.* the Tree of Man would in its Properties introduce itself into Boughs and Branches, that is, spread forth itself into distinct *Nations* and *Governments*; and that they would not all know the only God according to the Light of his Grace; and how God would represent to them the Light of Grace in the Generation of *Sem*.

31. For *Noah* says, *Blessed be the God of Sem, and let Japhet dwell in Sem's Tents*: By the God of *Sem* he means the holy Word in the Covenant, intimating how the same would manifest itself; and then the *Japhites* or Gentiles, which lived in the Light of Nature, should come to the Light of Grace manifested from the Generation of *Sem*, and enter into *Sem's* Tents and dwell therein: This did point at the Gentiles who before knew only of the Light of Nature, but when the Word did manifest itself in the Person of *Christ* with the gracious Light of the *Gospel*, they came into the Light of Grace.

32. And even here *Ham*, *viz.* the fleshly Lust-spirit, must be, in his own Property and Self-hood, a Servant among the Children of Light, for the Children of God compel him to Servitude, and *keep him under*, and take away his reviling scorning Will; for the Spirit of *Ham*, which *Noah* cursed, does intimate how this *Ham's* Spirit would be great upon the Earth, and go on only in its own proud, monstrous, and bestial Knowledge, and scoff at the Children of the Light, account them *Fools*, because their Hope is upon something else which they do not outwardly see.

33. Thus the Spirit in *Noah* points out to us three Sorts of Men: First it signifies the Children of *Faith*, who nakedly and merely look upon the hidden Light of God's Grace, and have the same shining in their *Hearts*.

34. The other would look upon the *Light* of *Nature* and *Reason*, and would endeavour to fathom and search out the hidden Light by the Strength of Reason, and it shews that they would therefore contend, *dispute*, wrangle and jangle, and bring forth many wonderful strange Monsters and Conceits out of the Light of Nature, and set them up for Gods, or *God's* *Light*; as it has so come to pass among the Christians and Gentiles.

Note.

35. The third Sort would be of *Ham's* Nature and Generation, and know *neither* the Light of Nature or Grace, but walk as the Beast, and be only titular *verbal* *Praters* and literal Children, and moreover Mockers, Scoffers, and steering Apes, who would also be *called* the Children of God: But their Knowledge would be only of the *external* Stone Church, a mere Custom, and verbal Round of a Service of God, where the Mouth would use indeed the Name of God, but the Heart would only bring forth a bestial Spirit to earthly *Pride*, *Lust*, and *Pleasure*.

36. Thus the Spirit of *Sem*, *Ham*, and *Japhet*, would dwell together in one Congregation: *Sem's* Generation in Faith hidden among the *Japhites*, as a poor, disesteemed, contemned, abject People: But the Tribe of *Japhet* would set forth themselves with great plausible Words, with great and high Ostentation of God's Service; but yet it

would

would be but as an *Hypocrify* and feeming Holinefs proceeding from the Light of Nature: But *Ham's* Lineage would be full of *Gluttony* and Drunkenefs, Scoffing and *Re-wiling*, and they would *mock* at both, *viz.* the Children of the *Cain-like* feeming Holinefs, and alfo at the Children of the true Light, and would live as the wild brute *Beaft*; and yet in their *swinish* Life they would be Children of Grace by an *outward Appropriation* or Adoption.

37. This *Ham* has now the Dominion in *Chriftendom*; he has flattered with *Japhet*, fo that he has fet him up by the Light of Nature an *external* *specious* *divine* *Worfhip*, as a titular God: This titular God has covered *Ham* in his beftial sodomitical Spirit with a very fair and glorious Covering under the purple Mantle of *Chrift*, and laid under his Head great *Sacks full* of the Light of Grace; and thefe the beftial Mouth-spirit of *Ham* muft take along with it; and when it muft indeed die, then it has whole Sacks full of the Light of Grace.

38. But the Light of Grace remains only in the Sacks; and *Ham's* Spirit remains in itfelf an evil *Beaft*, and cannot truly open the Sacks, and take out the Light of Grace; this *Ham's* Spirit is accursed, and fhall not inherit God's Kingdom, unlefs it be *really* born again out of the *Light of Grace*; or elfe the Sacks and Coverings avail him *not at all*.

39. For a *Beaft* goes into the Sanctuary and remains a *Beaft* when he comes thence. Thy feeming Holinefs and Devotion, thy comforting, flattering, and foothering thyfelf, avail *nothing*, unlefs thou fhalt *return* again into thy firft Mother, from whence Man originally proceeded, and *become as a little new-born Child*, and let *Ham* and *Japhet* go with all their *Arts* and *Pratings*.

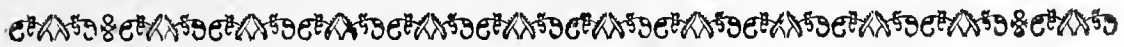
40. For *Japhet* obtains it not in his *specious* gliftering Kingdom, unlefs he enters into *Sem's Tent*, *viz.* into the Light of Grace; fo that the fame may be born in him: Outward adopted Children avail not in God's Account, but *innate* Children born anew of the heavenly *Ens* in *Chrift's* Spirit: And whofoever has not the fame is *b already judged.* *b Jobn, Ch. iii.*





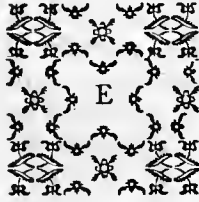
Myfterium Magnum.

PART II. Begins with the Propagation of the *Human Tree* through *Noah's Children*; and the Building of the Tower of *Babel* and Confusion of the Speeches, and their Division into several *Nations*. This is *the other Tree*, wherein the Powers of the Properties unfold and form themselves into the Languages; even out of *One* into *many Languages, Tongues and Speeches*.



The Thirty-fifth Chapter.

How the ^a Human Tree has spread forth itself in its Properties by the Children of Noah; and how they were divided and severed ^a Or Tree of Mankind. at the Tower of Babel in their Properties, by the Confusion of the Tongues into distinct Nations.

1.  VERY Tree grows first (after it shoots out of its pregnant ^b Seed) ^{Gen. x.} into a *Stock*, afterwards into *Branches* and *Boughs*, and brings forth ^b Grain, ^{Gen. x.} further out of its *Ens* the *Blossom* and *Fruit*; thus also we are to understand of the *Human Tree*, according to its *Virtue* and *Manifestation* of its hidden *Wonders* of the *divine Wisdom*, which laid hid in the *human Ens*, and put itself forth in *Time* out of each *Degree* of the *Properties*.

2. *Adam* was the first *Ens* to the *Grain*, [or pregnant fruitful *Seed* of *Mankind*]; and this same *Ens* which produced the *human Life* was in the *divine Wisdom* in the *Word* of the *divine Power* of the *divine Understanding*; the *Spirit of God* brought this *holy Ens* out of the *divine Wisdom* and *Lubet* into the *Verbum Fiat*, *viz.* into the *Desire* of the *forming Word*, *viz.* into *Nature*; and therein the *Spirit of God* figured the *Ens* of *Divine Wisdom*, through the *speaking Word*, into a *formal Life*, and the *Nature* of the *three Principles* into a *Body*; into which *Body* (understand the *Ens* of *Nature*) the *Spirit of God* breathed this same figured shaped creaturely *Life* of *Divine Understanding*.

3. And hence *Man* had his *Rise*, and became a *living Soul*, both out of the *heavenly spiritual Ens*, and out of the *temporal Ens* of the *Earth* and *four Elements*; both out of the *Constellation* or *Astrum* of the *divine Magick*, and *natural Magick*; a complete perfect *Likeness* of *God*; a delightful *Tree* of the *Life* of *divine Wisdom* and *Contemplation* ingrafted into the *Paradise* of *God*, *viz.* into *Heaven*, and into the *Time* of this *World*, standing in both; fit to generate again or propagate, and form *his Like* out of himself;

as out of one Tree many Twigs, Boughs, Branches, and Fruits grow; where every Fruit has a Grain, Kernel or Pippin in it, fit to produce a new Stock and Tree; the like we are also to understand concerning the Tree of Mankind.

4. The inward spiritual *Ens* grew in its Power in Adam's Life, till the outward earthly natural one overcame him by the infectious Persuasion of the Devil; and then the natural *Ens* put itself forcibly forth in the Powers of the Wonders of Nature, and brought forth its Branches and Boughs out of the Essence of Nature.

5. And though the holy *Ens* of the heavenly World's Essence and Being disappeared in Adam by his Infection and poisonous Imagination, yet the Word of divine Power gave itself again thereinto by Covenant, so that this *Ens* of the heavenly World was propagated all along in this Tree, till the Time of its now springing forth in the *Ens* of *Mary*, where the Covenant was accomplished, [stood at its Aim and Limit.]

6. Adam's spiritual holy Stem grew till his Fall, and there it stood still; and then the Word freely gave itself by the Covenant thereinto as into a disappeared *Ens* to regenerate it again in its true Entity; and the outward natural Stem obtained the Power and the self-growing Life in the Fall, where then the Elements, each of them in its Property, became sensible and full of their own self-ful Power and Operation, and grew so to the Flood, especially before the Flood, in its Boughs and Branches, and shews itself as a full grown Tree according to all the Properties in *Evil and Good*.

7. But the Powers had not as yet unfolded and explicated themselves therein, for all Men had only one Language; the Languages were made manifest out of the Properties after the Flood.

8. They indeed understood the Language of Nature, viz. the formed Word in its Difference, but this Difference or distinct Variety was not as yet formed and framed into Tongues, till the Stock of the Human Tree did, after the Flood, bring its Power into the Branches; whereupon the Tree of Mankind began to bloom and blossom forth out of the Properties of the Powers of the formed natural Word, viz. out of the Blessing wherewith God blessed Noab, and his Children, viz. the Branches of the Tree, and bad them be fruitful, and fill and replenish the Earth, and gave them the Covenant of Grace.

9. For in Cain this Tree was cursed, but in Noab it was again blessed, that the Properties of the formed natural Word should put forth themselves with the Tongues through the Property of Nature, as a Wonder of many Words or Gods in the only living Word.

10. The Image of God in the formed Word should bring forth the Formation of the only Word, out of the first *Ens*, into many Formations, or Forms of Tongues and Speeches, according to the Nature and Manner of the princely Dominions of the high Spirits; which also are in their distinct Degrees and Differences in the formed Word, and in the Deep of this World rule in the Properties of Nature above the four Elements, yea also above the Operation of the Stars in the Soul of the great World; which also bear the Names of God in the formed Word of Nature, as an Instrument of God, whereby he, in a formal Manner, rules in his Dominion and Love-delight or Harmony.

* Patriarchs.

11. That the Ancient Fathers lived so long before the Flood, was, because that the Powers of the formed Word of the divine Property were yet undivided, and unmanifested, and unexplicated in them; as a young Tree, which is full of Power, Virtue and Sap, does excellently manifest and display itself in its Branches, and spreading Growth; but when it begins to bloom, then the good Power goes into the Blossoms and Fruits.

12. The like also we are to understand concerning the first Age of Mankind. When the Powers were couched in one Property in the Stock, then Men did understand the Language of Nature, for all Languages did lie therein; but when this Tree of the one only Tongue did divide itself in its Properties and Powers among the Children of Nimrod, then the Language of Nature (whence Adam gave Names to all Things, naming each

from its Property) ceased, and the Stem of Nature became faint, *feeble*, and weak, by Reason of the divided Properties in the Word of the powerful Understanding.

13. Thus they did *not* any longer *live so long*; for the true Power of the human Life, whence the Understanding flows, is ^d come out of the Word of God; but seeing that the ^d Or proceed- Understanding did divide itself into many Tongues and Properties, *Nature* grew *weaker* ^{ed.} and weaker; and the high Understanding of the Properties of the Spirits of the Letters fell, for the internal brought itself into an *external*; in like Manner as a Man relates and speaks of a Thing which he has by *Hear-say*, and yet has no right Understanding of it, also is not able to see it.

14. Of *such* a Gift (as the understanding of the Language of Nature) Mankind was *deprived* of at *Babel*, when they so highly exalted Nature, and would by the outward Nature build them a *Tower*, whose Top should reach even to Heaven; which has a very subtle, hidden and innate Understanding: And it lies very excellently and emphatically in the Names of *Noah's* Children and Children's Children; which the Spirit in *Moses* has set down in the *Line* of their forth-spreading Generations; wherein the Properties of the Division of the only Understanding and *Language* may be understood: For they intirely intimate, how the Properties of the Understanding give forth and unfold themselves one out of another, and how each mutually brings itself into a *several* particular *Speech*; as into a peculiar self-ful Word.

15. For the Names of the Children of *Noah* and their Children (from whom the *second* Monarchy had its Rise upon the Earth) are *seventy-two*; which the Spirit in *Moses* points out; and herein lies the great Mystery of the Tower of *Babel*, *viz.* the Division of the Tongues.

16. For ^e *seventy-seven* is the whole Number of the divine Manifestation through the ^e 77. formed Word; ^f *seventy-two* are *Babel*, *viz.* the Tongues of the Wonders; the other ^f 72. *five* are holy, and lie *hidden* under the *seventy-two*, and they take their Original out of ⁵.

YOTH, and the *YOTH* stands in the **(I)**, *viz.* in the one, which is the Eye of E-^{1, 1} **(I)**ternity without Ground and Number.

17. Through the *five* holy Speeches, proceeding from *YOTH*, the Spirit in the formed Word of Nature speaks holy *divine* Words in the Children of the *Saints*; and through the *seventy-two* Tongues he speaks through the Nature of the Wonders both from the Evil and Good, according as the Word forms and amasses itself in an *Ens*.

18. The *five* Speeches belong to the Spirit of God, who speaks by his Children when, and how he pleases, but the *seventy-two* belong to Man's Self and particular Ownhood, whence Man's self-ful Understanding speaks *Lies* and *Truth*; therefore the *seventy-two* *Languages*, *viz.* *Babel*, must pass through the Judgment of God, and the Pure shall be separated from the Impure, *and tried in the Fire*.

19. For him, who is taken under, and capable of this Knowledge, we will give a *short* *Direction* and Manuduction, to trace out our Sense and Meaning (which yet we *in this Place* will keep to ourselves) and thereby intimate to him, how he may search out all *Mysteries* and Secrets which lie couched under these *Names*, which the holy Spirit in *Moses* has marked out.

20. The Spirit in *Moses* sets down *seven* Names in *Japhet's* Line, *viz.* the *seven* Sons which he begat; which are these, *Gomer*, *Magog*, *Madai*, *Javan*, *Tubal*, *Mesech*, and *Tiras*: Now *Japhet* is the first, and betokens the first Principle, and therein the Kingdom of Nature; intimating how even out of Nature the *seven free Arts*, or liberal Sciences, should be found under a *natural* *Philosophy*; and these were found out in this *Japhet's* Line in a natural Manner by the heathenish *Philosophy*; for this was the *Twig* which should dwell in *Sem's* Tent, as *Noah* foretold.

21. For the *seven* Sons of *Japhet* signify and point out the *seven* Properties of Nature ; and under their *seven* Names lies the great Mystery of the Japhetical Lines in the Kingdom of Nature, intimating to us what *Kind* of People and Kingdoms should arise from them, even unto the *End* of the World : Concerning the Manifestation and Writing of which, our Speech is stopt and taken from us ; but it shall be freely and fully manifested to our School-fellows *in its Time*, and be wholly made known and revealed.

22. After this the Spirit mentions only *two* Sons of *Japhet* which begat Children, *viz.* *Gomer* and *Javan* ; he passes over the other Children of *Japhet* in Silence, and mentions not at all what Children they begat, and this is not without Cause : The Spirit points at the *two Sorts* of Men among the Gentiles in the Kingdom of Nature, *viz.* under *Gomer* he sets *three* Names, *Askenaz*, *Riphat*, and *Togarmah* ; these were the Sons of *Gomer* ; who thus manifest themselves in the Language of Nature, *viz.* they form [conceive or amass] the *Ens* of Nature, *viz.* the formed Word, into an *Ens*, and bring it into a Contemplation, that is, into an acute speculating *Reason*, and make a Figure out of it, *viz.* a Dominion (or Form of a Government of Self-will) according to the Kingdom of Nature, for *temporal* Glory and *Renown*.

23. And under the other Son *Javan* he setteth *four* Names, *viz.* *Elisa*, *Tharsis*, *Kittim*, and *Dodanim* ; and he says, that of these *fourteen* Names all the *Isles* and Languages of the Gentiles were filled, and that they had their Rise and Original from hence : These *four* Names intimate out of the Properties of Nature thus much, *viz.* By the first [Name *ELISA*] a good *half* angelical Will : By the second [*THARSHISH*] an *Introduction* of the good Will into the Wrath of Nature, from whence an evil *warlike* Selfness arises : By the third [*viz.* *KITTIM*] a *false* Understanding, whereby the angelical Good-will is brought into the Self-hood of Reason even to be a Fool, and sets forth itself with a strange *outside* Lustre ; and it signifies the heathenish *Idolatry* whereinto they brought themselves through Reason, without God's Light, and thereby did set up heathenish *Idols*, and made themselves great Kingdoms ; so that the Spirit of Nature has brought them, under its Power and Might, into its own Form : And under the Name *DODANIM* the Spirit intimates the Kingdom of Nature in Self-hood with its self-ful *Divine Service*, *viz.* an external *visible* God, which may be shewn by the pointing of the Finger.

24. And under these *fourteen* Names in *Japhet's* Line the Human Kingdom of Nature is wholly pourtrayed and typified ; and we are in an especial Manner to observe, that the angelical Will is therein *concluded*, betokening the wise and deep understanding Heathen in the Light of Nature, in whom the inward holy Kingdom did behold itself, who notwithstanding they laid *shut up* in the true divine Understanding, and saw by an external Light [or Reflection] into the *Restitution* of all Beings, *shall*, when the Covering is taken away, *live in Sem's Tent*, *viz.* in the formed Word of Nature, yet in their Property.

2 14 Names.

25. Out of this *fourteenth* Number of the *fourteen* Names of *Japhet*, came the prophetic and apocaliptical *Numbers* ; from which the Spirit prophesied how the Wonders of Nature should open themselves one after another, and what should happen in each Degree of their Manifestation ; which we will here pass over in Silence, and mention it in its due Place.

26. Under *Ham* the Spirit brings the greatest Intimation of the Kingdom of Nature, for he fully sets forth the external Form of Reason ; for he says, *Ham* begat *Cush*, *Mizraim*, *Puth*, and *Canaan*. *CUSH* gives in the *Ens* of the pregnant generating Nature, a Signification of a Form of sudden conceived *swift* ascending Lust in Self-hood, like to a running, or far and wide domineering and reigning *Might* ; and it is the Root of the princely Government, according to the third Principle ; but *Japhet* is the same Ground [or Work] according to the first Principle.

27. *MIZRAIM* signifies a forth-driving Power, which does forthwith comprehend itself again in the Luft, in which the Center of Nature goes forth all along in a *strong* breaking through of Luft and Desire, and breaks open the Form of the Luft; intimating to us the *Original* of the divided Tongues, and how the Power of the only formed Word of the Understanding should be divided.

28. The Name *PUTH* shews forth, even from the *Ens* of Nature, a high City or Place whereby the Will [of these Men] would advance itself on high in contriving and framing how to build them an *high Tower*. *CANAAN* signifies a Land of Lowliness and *Humility*; shewing, that God would be found in the Lowly and Humble; and it especially signifies, that this high-flown aspiring Will shall be *overthrown* and cast down.

29. Although the Reader may not be able to understand us in *this Tongue*, yet I set this down only, to the End that he may learn to consider and meditate on the great Mystery, which the *Spirit* of God has signified under these Names, from whence such a Purpose of a few Men did arise; that it is even wholly a mere Wonder whence the *Tongues* and *Speeches* take their Rise and Original: For the Spirit sets down afterwards, that *Chus* begat *Nimrod*, who began to be a mighty Lord upon the Earth, and was a mighty Hunter before the Lord. Who would now understand what Kind of mighty Lord and Hunter he was before God, without the Understanding of the Language of Nature? which seeing it is not in every Man's Gift to understand, we will only intimate the Sense and Meaning, even what the Spirit does thereby understand in the *Word* of the Essence.

30. *Nimrod* became a mighty Lord, and was an Hunter before the Lord: Now if I be able to see the Spirit in its Essence, in the Formation of the Word, then I see what a Lord and Hunter *Nimrod* was, for the Spirit does herein signify and point at the *Properties* of Nature, shewing how the same have opened themselves in Man's Nature, and brought themselves into an *external* Form to a contrived framed *Government* among Men; the Spirit signifies by the Name how the human Free-will has formed itself in the Nature of the Understanding, and imagined such a *Model* and Platform into its Mind, out of which Imagination and Fancy the *outward* Work arose.

31. For the Name *NIMROD* gives a very clear Signification, in open Understanding, that he came from *Chus*; for he is in himself a taking, apprehending, or an *Arrogation* of Power and Might of Nature; intimating, how Nature does form and frame itself into a Government in the Mind, and has put itself forth with *Power*, and has *hunted*, suppressed, and oppressed the *inferior* Properties; therefore the Spirit says, an *Hunter before the Lord*; for the Nature is before the Lord, therefore the Spirit speaks here of an *Hunter before the Lord*: For observe, as an Hunter does hunt, drive, take, and tame wild Beasts, so the Spirit intimates, that out of this *self-advanced* human Nature, such evil Beasts would arise, who would live only to the outward Nature.

32. Now out of the *Wrath* of Nature arose over these foolish bestial Men the *Hunter*, viz. the outward Dominion; which should hunt, catch, kill, and keep them in Awe, so that the Hunter *might* tame them and hold them under a Government, otherwise there would be only a general raving, raging, biting, tearing, devouring and eating up each other among the bestial Men: Seeing *they would not suffer the Spirit of God to rule and guide them*, they must suffer the Office of Nature to rule them; for otherwise what Need has the Lord of an Hunter? so that the Spirit in *Moses* says, *that he was a mighty Hunter before the Lord*; that which hunts before the Lord of all Beings, does *not* hunt Hares or other Beasts.

33. *Moses* has a Veil before his clear shining Eyes: The Spirit does hereby hint at the Government of Nature; shewing how the human Government has formed and contrived itself in the Soul of the *outward* World, and how it should *afterwards* be among them, and what Hunters would arise over them; and compares the human Dominion to an *Hunter*, who hunts for Beasts to catch and slay them. And thus it would be also

among them, that these Hunters would hunt after *Men*, to take them and bring them under *Slavery* and *Servitude*, and chase and course them too and fro by their *Blood-bounds*, bite, tear, slay, and devour them by *War* and murderous Acts, and tame and bring under all with Force, Fury, and Violence, and excellently well manage the Government of the Hunter in their own self-assumed Power.

34. For Man was fallen under the Possession of God's *Wrath* in Nature; the same forced forth itself now with its Desire, and formed itself into a Government according to the *outward Constellations* and the four Elements; as they build up and break down, so did this Hunter do with his Beasts in his *Sport*.

35. Here the World may take an exact Looking-glass to behold itself in; it is the true original Ground of the *worldly* Dominion and ^h *Rule*; and though the same Ground of Government has an internal spiritual Original, yet it is in the *outward Form only* before God as a bestial *Huntsman's* Office among the Beast-Men, who must be bound and tamed.

36. For the *inward* spiritual Government stands in great *Humility* in an angelical Form, *whereunto* God also created Man; if he had but *remained* in Paradise, then he should have had *no Need* of the Hunter. But seeing he would be a Beast, God *ordained* him also an Hunter, who might keep under the *wild unruly* bestial *Men*: And the Hunter and Beast are both *alike* before God, in this World's bestial Property; but seeing it may not be any otherwise, God holds it for his natural *Order*; for he has given every Thing its Government, [Station and Order.]

37. But it is to be lamented, that this Hunter does hunt, slay, and devour the *tame* human Beasts, which do not belong to his *Game*: But what shall we say, or wherewith shall the Children of God excuse themselves, or quit themselves of this Hunter before God, seeing every Man bears *externally* the Hunter's *Hind* on him, over which the Hunter of Nature *has* Power? The *inward* spiritual Man must leave his *outward* Beast unto the Hunter; for his outward Beast is *also evil*.

38. The Spirit of *Moses* sets under *Ham's* Lineage twenty-nineⁱ Names, which came from *Ham*; which intimate the twenty-nine Properties proceeding from the third Principle, *viz.* from the Spirit of the outward World; hinting how the formed Word should be manifested through the outward Nature, both in Tongues and Properties, whence the Governments and Orders of Countries and Nations have had their *Rise*: Though each Property has again its external Birth, like as one Branch or Sprout of a Tree produces and brings forth other Twigs, yet the Spirit in *Moses* points at the *chief Head Root*, and the Properties under these Names; shewing what Kind of People should arise from thence, and what their Alterations and their final Conclusions should be: All this lies *bidden* under their Names.

29. 39. Thus *Ham* hath *twenty-nine* Names of his Children, and he is the thirtieth; *twenty-nine* is the *set* Numbers of his Children and Children's Children, under which the
30. *Number* of the *End* lies in *Ham's* Government and Dominion. *Thirty* is his whole Number, whereof the Prophet speaks, that this *Ham* would *sell* the *righteous One* for *thirty Pieces of Silver*, and give the same for a *Potter's Field*: As a Pot is accounted of in reference to its Maker, so is the fleshly Man *Ham* in Regard to God; he takes his *thirtieth Number*, which he ought to bring into God's Kingdom, and gives it for an *earthly Vessel*, which resembles a Field, and in that sells the righteous one, who lies hid under the thirtieth Number in the Word of *Power*. Thus the righteous one under the *thirtieth Number* does, by the Death or Mortification of *Ham's* Flesh, sever himself from the *twenty-nine Numbers* of those Properties, which have gotten the upper Hand in *Ham*; for in the *thirtieth Year*, the righteous one, *viz.* Christ, did separate himself to his Office, and in the *thirtieth Number* lies this same Mystery: This is understood by our Fellow-Scholars, and only *hinted* at in this Place.

40. *See*

40. *Sem* has in his Line of Propagation ^k twenty-six Names; and he is the ^l twenty-seventh. And the Spirit in *Moses* speaks very hiddenly, saying, ^m that he was the Father of ⁿ all Children of *Eber*; and *Eber* begat two Sons; the Name of one was *Peleg*, for at his Days ^o the World was divided; and the other was named *Joktan*: All whatsoever the Spirit in *Moses* speaks of the outward Acts of the Patriarchs, he has under them a single inward Eye upon the Line of Christ; for he says that *Sem* was the Father of all the Children of *Eber*; though *Eber* be first in the *third* Degree after *Sem*, yet the Spirit looks so punctually upon the Word in the Covenant, wherefoever it opens itself in a *Line*.

41. For *EBER* signifies in the forming of the Word as much as a *Sound*, or Manifestation of the Word out of the Center; and it is said further, that *Eber* begat *Peleg*, and called him so by reason of the Division [of the Earth.] The Spirit does not *only* look upon the outward Division of Lands and Countries, but much rather upon the *Line* in which stood the ⁿ Limit of the Covenant, for in *Eber* the Limit of the Covenant did open ^o itself in the Word, as in the Sound or Manifestation, and went all along in the *Seed* upon *Peleg*; and the Line of *Adam* and Christ did there *sever* itself in the two Brethren; as afterwards it did among the Children of *Abraham* and *Isaac*; with *Isaac* and *Ismael*; and with *Jacob* and *Esau*: Thus likewise it was here with *Peleg* and *Joktan*; externally the World was divided; and internally the Kingdom of Christ and the Kingdom of the World; *not* that we are to understand, that *Joktan* did *not* remain in the Covenant; only the Spirit does here look upon the Motion of the *Seed*, in which Line the Limit, or Mark of the Covenant, was to be moved, wherein the Word would again move itself in the disappeared Humanity of the heavenly *Eus*, and manifest itself in the Humanity.

42. The Name of *Sem's* Children and Grandchildren are mere Intimations and Significations of the Properties out of the wonderful Line of the prophetic Spirit of *Enoch*; where these same Properties were brought forth out of the Stock into *Boughs*, but here into *Branches*.

43. The Spirit in *Moses* ^o sets ^p fourteen Names under *Joktan's* Line, which are the ^o wonderful Number of this Bough in the Tree's Property, being the Kingdom of ^o Christ according to the Property of Nature: ^q And of *Peleg* he speaks no more but of *One* ^p Son, which he calls *Regu*, whom he begat when he was *thirty* Years old; intimating and pointing at the Line of Christ wherein the main Limit and Eye-mark of the Covenant stood: The Spirit denotes only *One*, for by one the Covenant should be opened; for the Spirit looked with the *one* upon the Kingdom of *Grace*; and with his Brother's *fourteen* Names, it hinted at the *human* Kingdom.

44. And in that he says, that he begat *Regu* when he was *thirty* Years old, the Spirit therein looks forward upon Christ, who should arise and come forth out of this Stock; and manifest himself the *thirtieth* Year of his Age in his Office; as likewise all the Ages under the Line of Christ, which *Moses* has set down, have a very certain Intimation and Prophecy, and point at the *Times* of the Motion in the Covenant; as [may be seen] through the *Prophets* and *other Saints*, in whom the Covenant has moved itself.

45. The Spirit of *Moses* sets *five* Names of the Children of *Sem*, which came forth of his Loins; and though he did beget more (for *Moses* says that he begat Sons and Daughters) yet the Spirit minds *only* the Properties of the formed Word in the Covenant of the human Property: These *five* Names figure out and set forth as in a Type the *five* Head Speeches of the spiritual Tongue through the formed Word, proceeding from the high Name of God; out of which Tongues, the prophetic and apostolical Spirit speaks.

46. And though we could set down a Form of the same, yet we should be but as senseless and dumb to the Reader who understands not the *Language of Nature*; and therefore we have but given an Hint of it to our School-fellows: For the Spirit does

also, under the *Names*, point at the Kingdoms and *Dominions*, and they are God's, who with his *Name* does order, govern, guide and lead every Kingdom, according to the Property of his *Name*: As the Property of each Kingdom is, such is the Tongue, *Language*, *Pbrase*, and *Manners* of the same; as it is written, *Such as the Nation is, such a God it also has.*

47. Not that there is more than *one* God; only we understand therein the Divine Manifestation, how God gives himself forth, in his Manifestation in the formed Word, to *all Nations*, according to every Nation's and People's Property; so that every Nation and People does use, or bear forth the same *only Word* according to its Property; the external Form and Division of which, is *Babel*; for ^{*} all People had *only one* Tongue and *Language*, and dwelt together.

48. The only Tongue was the Language of Nature, out of which they all spoke; for they had it in one Form, and understood in the Language and Speech the *Sense*, viz. the *Ens*, even how the *Will* formed the *Ens*, for so also was the Spirit in the *Ens*; of which we will give a short Intimation and Manuduction to the understanding and illuminated Mind to consider of, to prove, exercise, and make Trial of it *in himself*; not that a Man can express it, and bring it into a certain Form; no, that cannot be, for it is the *Spirit* of the *Wisdom* of God, his Manifestation.

Alphabet. 49. The *Spirits* of the *Letters* in the *Alphabet* are the Form of the *only* Spirit in the
^{Five Vowels.} Language of Nature: ⁷ The *five* Vowels bear forth the *holy* Tongue of the five holy Languages out of the Name *Jehovah*, from whence the holy Spirit speaks; for the five Vowels are the holy *Name* of God according to his Holiness: For the Name *Jehova* has nothing in it but only the *five* Vowels, A, E, I, O, V: The *other* Letters signify and express the *Nature*, even what the Name of God in the *formed Word* is in Nature, both in Love and Anger, in Darkness and Light: But the *five* Vowels signify only and alone what he is in the Light of *Holiness*; for Nature is tinctured with the *five* Vowels, so that it becomes ² full of Joy and Delight.

² Text, a Kingdom of Joy.

50. But that the *ancient wise* Men, skilful in this Tongue, did interpose an H in the Name JEHOVA, and called it JEHOVA, the same was done with great Understanding, for the H makes the holy Name, with the *five* Vowels, even manifest in the *outward* Nature; it shews how the holy Name of God does breathe forth and manifest itself even in the *Creature*: The five Vowels are the *hidden* Name of God, who dwells *alone* in himself; but the H signifies the divine *Lubet*, or *Wisdom*, shewing how the divine *Lubet* breathes forth itself out of itself.

51. The inward Understanding in the five Vowels is this.

I. is the Name of JHESUS.

^a Germ. Engel.

E. is the Name ^a *Engel*, ^{Angel.}

O. is the formed *WISDOM*, or *Lubet* of the I, viz. of *JESUS*, and is the Center, or the *HEART* of God.

^b Viz. the Sweetness.


V. is the *SPIRIT*, viz. the ^b *SUS* in *JESUS*, which proceeds forth out of the *Lubet*.

^c Germ. Anfang.

A. is ^c *der Anfang und das Ende*, viz. the Will of the *whole* Comprehension, and it is the *FATHER*.

52. And *these five* fold up themselves up with the Comprehension or Formation into

A. O. V.

Three, viz. into such a Word;  that is, A. O. V. Father, Son, Holy Ghost: The *Triangle* denotes the *Trinity* of the *Properties* of the Persons, and the V on the Triangle

denotes the Spirit in the H, viz. in the Breathing, where the universal God does manifest himself *spiritually* with his own proceeding forth or *Procession* out of himself.

53. The *other Letters* without the five Vowels do all proceed from the Name ^d TE-^d ἑξῆς TRAGRAMMATON, viz. out of the Center of the Eternal Nature, out of the Principle, πρῶτον and denote and speak forth the ^e Differences of the formed Wisdom, viz. of the ^e Varieties. formed Word in the Three Principles, wherein the *whole* Creation lies; they are the *Sense* of the Creation, viz. the *Property* of the Powers, and the true *revealed* God in the Word of Nature: Understand this further thus.

54. When the Lubet of Man, viz. the *Free-will* of Man, does conceive or form itself into a Desire, then it conceives the whole *Alphabet*; for the Desire is the *Fiat*, and the Lubet to the Desire is the Contemplation of the Free-will, viz. the *formed* Word of Wisdom, wherein the Free-will does behold itself, and contemplates whereinto it will introduce the *Lubet* of the Wisdom, either into Evil or Good; and when the Free-will has thus beheld itself, it conceives with the Lubet, in the Letters, viz. in the *Sense* of Nature, and *composes* the *Senses* of the Letters together, and forms the Lubet into a *Word*; the same stands in an *internal* Form, viz. in a *conceived Thought*.

55. And even then the Free-will takes the H, viz. the Spirit of the Forth-breathing, and brings the formed Thought before the Council of the *five Senses*, who behold the formed Word, and prove the same, whether it be fit or not; if it does but please them, then the H, viz. the breathing Spirit, takes the Word, and brings it upon the *Tongue*, into the Mouth; there is the chief *Framer*, viz. the *Fiat*, which is the *divine* Instrument, and figures the *Senses* of the Properties out of the *Letters*, as the Free-will has set and composed them into a *Substance* to the founding or pronouncing, *Manifestation* or Expression.

56. Now mark and observe us here very exactly, how *every Word* is formed or brought in the Mouth to ^f Substance, viz. to the *Expression*; how the chief Worker and Contriver, ^f Note, when a Word is formed or expressed, it is brought to Substance. viz. the *Fiat*, which is in the *Senses*, does shape and figure it, and *how* the Tongue operates or frames itself therewith when it takes it, and by what *Way* it brings it forth, whether through the Teeth, or above, or with open Mouth; also *how* the Tongue frames itself in the Conjunction of the Word, which *Sense* it again draws back, and will not wholly cast forth, as there is *many* a Sense which is *not half* put forth, but many fully, and many again are drawn half backwards towards the *Heart*. And now as the *Word* was formed, so is also the *Thing* in its Form and Property, which is named by the Word (provided the Free-will gives it also a *right* Name, and does not impose a *strange* Name on it out of *Malice* or *Ignorance*) so it is *externally* noted, and internally in the *Compaction* of the *Senses* it has such a *Virtue*, or ill malignant *Property*.

57. Now whosoever has the Understanding of the *Senses*, viz. of the *Spirits of the Letters*, so that he understands how the *Senses* are set or compounded in the *Lubet*, he understands it in the framing of the Word, when the same is formed or brought forth to Substance, and is able to understand the *sensual* [natural or *essential*] Language of the *whole* Creation, and understand *whence* Adam gave Names unto all Things, and from whence the Spirit of God has *prophefied* in the Ancient.

58. This is now the Ground of the Head Languages: When all People spoke in one Language, then they *understood* one another; but when they would not use the ^g natural ^g Text, ^g sensual genuine Tongue, then the true and right Understanding was put out in them; for they brought the *Spirits* of the genuine Tongue of Sense into an *external gross* Form, and framed the *subtile* Spirit of the Understanding into a *gross* Form, and learned to speak out of the *Form only*; as at this Day all Nations speak only from this same Form of their *contrived* sensual Tongue.

59. Now *no* People do any more understand the Language of Sense; and yet the Birds in the Air and the Beasts in the Fields understand it according to *their Property*.

60. Therefore *Man* may well think and consider what he is deprived of; and what he shall again obtain in the New-birth; although [perhaps] *not here* upon the Earth, yet in the spiritual World; for in the Language of Sense *all Spirits* speak one with another; they use no other *Language*, for it is the *Language of Nature*.

61. Our learned Ones term themselves Doctors and Masters, and yet *none of them* understands his *Mother Tongue*; they understand no more of the *Spirit*, than the Countryman does of his *Tool* to the Tillage of his Ground; they use only the *bare* contrived Form of the gross compounded Words, and understand not what the Word is in its *Sense*; hence arise the Contention and Strife wherewith Men contend and jangle about God and his Will; Men will teach what God is, and yet understand not the *least* of God.

62. The *five holy* Speeches in the Language of Sense are *God's Word*; they are his *Operation* through the Sense-tongue, *viz.* through the *Properties*; as it cannot be denied, that *God gives Power, Virtue, and Life to all Creatures and Vegetables*, for his *holy Name* is through all; and *Adam* had this *holy Name* as a proper Possession, working, ruling, and sensibly efficacious in his *Senses*; and even this *Jewel* he lost, which is now again restored and *enkindled* in the *holy Name* of *JESUS*.

63. Therefore none can with Right be called a *Divine*, or Learned in the holy Scripture, much less a *Doctor* of the same, unless that he understands the sensual Tongue, and knows how the holy Spirit has spoken by the sensual Tongue in the *holy Penmen* of the Scripture; if he understands not the divine Sense in the holy Scripture, let him not undertake to be a *Master* over it, to censure or *interpret* it; he is not at all learned therein; he is only a Changer of Letters, a Chopper of Logick in the Scriptures, and understands *not one Letter* in its Sense.

64. Thus understand us herein concerning the Children of *Noah*; *viz.* *Japhet, Sem, and Ham*, and their Children and Grandchildren; they had *lost* the sensual Language, and had made themselves a formed *contrived* one, and so spoke in a formed Language which they themselves *understood not* in the true Sense: Therefore God was hidden to them; for they understood no more the *Voice* of the holy Spirit in *their Language*, *viz.* the *mental Tongue* of the five Vowels.

65. And they looked about, or imagined, *where God should be*, and supposed that he must needs be something with Form, and dwelling apart from them; and seeing they could not understand any thing of God upon the Earth, either *what*, or *where* he was (and yet had heard so much of God spoken by their Forefathers) thereupon they thought that he must needs *dwell on high above the Stars*: And they thought themselves not able to reach thither, therefore they undertook to *build them a Tower, whose Top should reach to Heaven*, that so they might ascend up to him; also they would thereby make themselves a *great Name*, that it might be said, they had built a Tower even to Heaven.

66. Such a Knowledge the formed Understanding had of God; as still to this Day *such Doctors* are to be found, who know and understand *no more* of God's Habitation and Being than *these Builders* of the Tower, and build in their Art altogether (*except* the true genuine understanding ones) upon this high Tower, and can never ascend up to God, and therefore they *contend* about the *Building*: Every one says how it might be built *sooner* and *better*, and yet they could never agree; for they have all built themselves even to Death thereon, till the Lord sends a *Watchman*, and shews them that it is in vain, that they shall *not* find him on *High*; but that he is even *among them* under the Letter, and they have *not* known him.

67. *At this we exceedingly rejoice, that the Time is born, that we are led from the Tower of Babel, and are able to see the holy God in the sensual Language. Hallelujah.* The

Tower is broken, and fallen down, at which our Fathers have built themselves to Death, and yet have not built it up; the Foundation thereof shall not be any more laid while the Earth stands, says the Spirit of Wonders.

68. The hidden Mystery of the *Tower*, and the *divided Languages*, is this: Man-kind had framed the sensual Language of the *holy Spirit* into a *dumb Form*, and used the formed Word of the human Understanding *only* in a Form, as in a contrived Vessel or *Vehiculum*; they spoke only with the *outward* contrived Vessel, and understood not the *Word* in its own proper Language of *Sense*; they understood not that God was *in* the speaking Word of the Understanding; as at *this Day* the like comes to pass, and is so.

69. But seeing God had in the Beginning of the Creation incorporated himself with his Word *into* Man's Image, *viz.* into the *Properties* of the *Senses*, and would not be without *Sense*, or in one only conceived Form; and likewise, seeing that all Things stand in Growth, Seeding and Harvest, even now was the Time of the human Tree's blooming, where the *Spirit* of the *Senses* put forth itself in its *Properties* with *Blossoms*, and manifested the *Properties* through the *Blossoms*, and out of the *Blossoms* brought forth the *Fruit*: And like as every Blossom opens and puts forth itself at the *outmost Part*, or highest of the *Stalk*, or *Branches* of the *Tree* or *Stock*, so the *Spirit* [of Nature] drove the Children of Men to the *extremest Height*, that they also would build them an high Tower like to an high Tree or tall *Stalk*; for it would manifest its Blossom, and Fruits also, in the *highest* of the *Stalk*; and upon the Tower which they would build up to Heaven the sensual Spirit opened itself with the Blossom.

70. For Man's Will was, that they would *ascend up to God*; and the God of [Nature or] *Sense*, put forth himself in the same Desire and Will, for they sought him *only* in a circumscribed [local, *outward*] Manner; and even so he applied himself to them in a *conceived Form* of *Sense* out of the contrived formed Tongues and Languages, wherein *notwithstanding* they were dumb, and knew him not.

71. They were entered with the *Sense*, *viz.* with the ^h *mental Spirit*, into Nature, and ^h Nature had captivated them in the *Understanding*; therefore God also manifested himself to them with the sensual Spirit in the *contrived Form* of the ⁱ *seventy-two Properties*, through the *three Principles*, *viz.* through a *threefold* sensual *Alphabet*, according to the *three Worlds Property*; *viz.* through ^k *three Times four-and-twenty Letters*: And they brought the sensual Spirit of the Letters in their contrived Form through the Tongue out of *each Letter*, through the *three Principles*, *viz.* into *three Properties* of Tongues and Languages, according to the Property of the *Trinity of the Deity*.

^h Or the Spirit of their Mind.
ⁱ 72 Properties.
^k 24
3
72

72. And hence arise ⁱ *seventy-two Languages* out of *one* only sensual Tongue, wherein ⁱ *all Speeches and Languages* are contained, and each Tongue and Language fell upon its People, according as every *Family* of the Stock of the human Tree had a Property out of the formed Word, even *such* a Language befell them out of their *Sense*, *viz.* out of the same Property of the formed Word.

73. For, the *Sense* of Man's Speech, that he is able to speak, doth come to him originally out of the *divine Word*, which introduced itself with the *Verbum Fiat* into a Creation; now this Word brought forth itself through the compacted Properties, according to their *Compaction*, Nature, Kind, Form, and Property: For so distinct and *various* also are the *Senses* in the Quality even in the Place of this World, far otherwise in one Country than in another, and so God did likewise form the Languages according to the Property of every *Land and Country*.

74. For seeing that People were to be *dispersed* into every Country and Climate, he opened to each People a Language, according as it should be in a Land, which did apply itself to the same *Quality of Sense*, and accord therewith; so that the Quality of the

Country did not introduce the *Turba* into it, if they with the Word of their Voice agreed to the Sound of the formed Spirit in the Soul of the Great World in that Place.

^m Or Dialects of Language.

ⁿ 15 or 18 Miles. According to the Elevation of the Pole, Climate, or Zenith and Nadir.

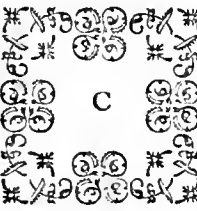
75. For as the Manifestation of the formed Word was in the Spirit of the World in every Place, so the Spirit of God formed, through the Nature of the Properties, the *Language* and *Speech* in every *Country*; first the seventy-two Head Languages out of Nature, and afterwards the ^m *collateral Affinities*, proceeding from the Senses of every Head Language; as we plainly see, that a Man does scarce find, in any Place of the World, among all the Head Languages, one and the *same* Sense in any Head Language, within the Compass of ⁿ fifteen or eighteen Miles: They alter and change almost every fifteen or eighteen Miles, all according as the Properties of that Pole or Elevation are: Look what Kind of Property the *Lubet* has in its predominant *Constellation*, even such a Property the *vulgar People* have in their *Language* and *Speech*.



The Thirty-sixth Chapter.

Of the Antichristian Babylonical Whore of all Nations, Tongues, and Speeches; shewing what is contained under the Languages and Tower of Babel.

An open Gate of the Mystery of the *Great Babylon*.

1.  OURTEOUS Reader, I desire to warn thee in Love, that thou wouldst not understand our *Sense* and Meaning according to partial Affections, to detract, revile, or especially to contemn or despise any as from us; much less, to set upon them in their Office, *Function*, and Dignities, out of Passion; but we shall speak in *general*: Let every one prove himself; he shall indeed find the great Mystery of the Babylonical Tower in himself; and also the ^o *Number of the false Beast*.

^o Number of the Beast.

Let him but read our Meaning with Patience, and take *himself* along, as to his evil innate hereditary Property, under the same, as really the earthly mortal Man, in all Men, *belongs* to this Text.

2. We will here write what the Time has brought forth and manifested, and if it was not manifest by *Man*, yet the *Beasts* should be driven to manifest the same; for the Time is ^p *born*, and nothing can hinder: *The most High accomplishes his Work*.

^p Or fulfilled. ^q Gen. x. 8--10.

3. *Moses* says, ^q *Nimrod, Ham's [Grand] Son, began his Kingdom at Babel*, and was the first *Lord upon the Earth* after the Flood, and was the first Erector of the *Tower* and *City Babylon*; yet we are not to understand that only *Ham's* Children would build the Tower, but also *Japhet's* and *Sem's*, for they were yet *all* together as *one* People, and would build *them a Tower whose Top should reach even unto Heaven, that they might thereby make themselves a great Name*.

^r Gen. xi. 4.

4. This *Tower*, on which the *Tongues* were divided, and where the great *City Babylon* stood, is a *Figure* of the fallen earthly Man who is entered into *Self-hood*, and has made the formed Word of God *in* him to an *Idol*; for the Nature of the *Tower* was this, *viz.* that it should there stand as a great *Wonder*, which *Men* had made in their own contriving

Fancy, whereupon they would *ascend up to God*; and signifies that Man has *lost* the right Understanding of God, and his Habitation and Effence.

5. Man had compacted [or framed] his Understanding through the Desire of *Self-Elevation* and Exaltation into the sensual Tongue, and contrived or conceived the same into a selfish Propriety, in which Conception or Comprehension, the *Spirit* of the mental Tongue of the five Vowels was departed from him.

6. Not that we are to conceive, that this Spirit was departed from *its Creature*; only the Free-will of Man had, in the formed Word of the *Consonants* (wherein the Spirit of the five Vowels, *viz.* the unformed Spirit of God, did manifest itself) brought itself forth (as a *peculiar* God) out of the Resignation to the unformed Spirit into a Self-fulness, and self-willed Conceit and Fancy: The Type of which was the *Tower*, where the Men of *Babel* would come and *climb up to God* in their own conceived Will and Thoughts; they themselves were gone forth from the Spirit of God, and would, through their own *Power* and *Ability*, take the Kingdom of God to themselves, in *Self-hood*; they would enter with their *own* Will, Self-born in Evil and Good, into the *Property* of God's Holiness: This denotes and declares the *divided* Tongues, where every Property had brought itself forth out of the universal sensual Tongue into a Selfishness, and a peculiar *selfy* Understanding, so that they did *not* any longer understand one another; where the Understanding was compacted and brought into a Propriety, out of, and according to the *three Alphabets*.

Or speech-
less dumb
Letters.

7. This compacted formed Tongue the Holy Ghost did *open* on the *Day of Pentecost*, in St. *Peter's* Sermon, where *Peter* from the opened sensual Tongue spoke in *one Language* all Languages; and this was also *Adam's Language*, from whence he gave Names to all *Creatures*.

8. Thus understand us right what *Babel* and the *Tower of Babel* typify and point out. The *City Babel* is the *Ham-like* Man, who builds this City upon the Earth; the *Tower* is his self-chosen God, and *Divine Worship*: All Reason taught from the School of this World are the *Master-builders* of this Tower; all those who have *set up themselves* to be Teachers, and are *chosen to it by Man without God's Spirit*, are the *Master Workmen* at this Tower, and the *Idol of the World*, none excepted; they carve and frame all together only *Stone* and *Wood* for this Tower.

9. For the Name *NIMROD* shews us very clearly also, in its own Sense of the formed Word, that it is a self-contrived, formed, amassed, and compacted *Lust*, which did advance itself on high as a selfish God, the Type of which was the *Tower*: God suffered them in their confounded Understanding to set forth the *Figure* of their Property, as a Type of what Man would be in the Presence of God.

10. Now says Reason, Why did God *suffer* it to come to pass? Answer: Thus it must be, that the Wonders of the Wisdom in the unformed Word of the *five Vowels* might introduce themselves, through the formed Word of the three Principles, into a Form or external Contemplation, as a *counter Platform*, Draught, Portrait, or Formation; for the dark World of God's Anger was become manifest in Man, from whence the gross earthly Property was generated, which also had wholly *captivated* Man; and the same did *here* likewise represent its Image as a selfish God.

11. Now the *Tower* was a Type of the dark World, where Man would behold God in the dark Self-hood, and denotes the earthly Man, who stands in God's Sight as this Tower, and is an Image and Resemblance of *divine Contemplation* according to Evil and Good, as a *painted* Life; for the true human Life was the formed Life which be-
Or God's
Contemplan-
tion.

12. All Men, even from *Adam*, who have taught of God without the divine Vision of the Spirit of God in them, have spoken and taught *from this Tower* of the confounded

Tongues; and hence has the Strife risen about God, and his Will, and Essences, so that Man has contended and jangled about God in Self-hood: One has said, they must bring *Bricks* to the Building of the Tower; another *Stone*; a third *Lime*; a fourth *Wood, Water, or other necessary Materials*; and their chief Master-builders have been manifold, every one according to the Property of his *own* Tongue: Every one has desired to build the Tower upon his *own* Foundation and proper Ground; one has had in the Property of his Country and *Climate, Stone* for the building thereof; another *Lime*; the third *Chalk or Clay*; the fourth *Wood*; and every one has thought good to build the Tower *alone for himself* out of the Material of his *own* Property for a great *Wonder*, that all the World might look and behold that which he has built.

13. And when People of other Countries have seen what that has built, then they have contemned it, and said that the Property of *their Country's Material* has been better for the erecting the Tower, and have begun to *reject* it, and to build the Tower for themselves, and praised that also; which likewise has again been despised of *others*, who have accounted *their Country's Material* better; and this they have done so long, till they have *fallen quite out* in Pride and Contention, and have *left off* from the Tower, and have fallen upon one another, and *persecuted, slain and murdered* one another about the Knowledge of the Tower of *Babel*; and that Party which has then got the *Victory*, that has again built the Tower out of his *own* Property, till *other* People have also risen up and accounted *their own Matter and Stuff* for the best.

14. For the *Speeches* of the Understanding were confounded and divided; and therefore the People neither *knew* nor understood one another's Property; and each *People* or Nation has supposed, and looked upon the other to be *strange* in the Power of the Understanding in the formed Word; from whence the *Contempt of Religion, viz.* of the Knowledge and Confession of the Word, has risen; for the sensual [*intelligible*] Tongue was compacted according to the *Multiplicity* of the Properties.

15. And thus the Wrath of the eternal Nature (and also the *Prince* who dwells therein, *viz.* the *Devil* in his Legions) satiates, and recreates itself in the Strife and Contention of Man in the compacted Word of the Tongues. And thus the *Antichrist*, who is the *Tower of Babel, viz.* the Self-will of the *Ham-like Man*, domineers in the *Temple of God*, and there has *set himself up* in the Place of the Holy Spirit.

16. For, *the Temple of God* is the formed Word of the human Languages and Tongues in Man's Understanding; as it is written, "*The Word is nigh thee, namely, in thy Mouth and Heart*"; and the Seat and Habitation of the opposite adverse Devil is the monstrous Property out of the dark World.

17. In this formed Word of divine Understanding the *Antichrist, viz.* the Will of Self out of the Properties of Nature, has set up and established himself, and pranks and sets forth himself, with his *Property of Nature, as if he was God*, and yet he is the condemned *accursed Son* chosen to Death, *which cannot inherit the Kingdom of God*; for he was not made a Creature out of *God's Will*, but out of the Will of *Self*; as the Devil, who was an Angel, yet became a Devil from the Will of the *dark World* which advanced itself in him.

18. The like also we are to understand concerning the Antichristian Babylonical *Beast of Reason's Self-will*, which terms itself *divine*, and is only a *Monster* of the true Man which died in *Adam* to the holy Image of God's spiritual World, and shall and *must be born again* in the *Word*, which did again manifest itself in the human Property, in Christ, *or else it cannot see the holy Word, viz.* the unformed divine Word of Power.

19. This same holy Word must again enter into the compacted sensual Tongue, and bruise the same, so that the whole and perfect Understanding of *all* Tongues may be again

again manifest in *one*, as Christ said of the *Corner-Stone*, that it should be ^w a *Rock of Of-* ^v *fence*; upon whomsoever it should fall, him it should bruise. *Rom. ix. 33.*
1 Pet. ii. 8.
Mat. xxi. 44.

20. Thus understand us now what the Antichrist, or the Babylonical Whore, with the Dragon Beast, is, as may be seen in the *Revelation*: Every Man which is *not* born again of God *has the Mark of the Beast, and the false Whore in him.*

21. The *Beast* is the animal [natural] earthly *Ham-like Man*, who is from the *Limus* of the Earth, according to the Earth's Grossness and malignant Malice, which rises out of the dark World, and stands in the *Curse* of God. This Beast arose in *Adam* and *Eve*, when they imagined after Evil and Good, and came into its Self-fulness, separate from the divine Power and Will, and is *before* God only as a Beast: This Beast the Devil has *infected* with his Desire, and made it wholly monstrous, and insinuated his Desire thereinto, so that it only lusts after *Vanity*, as a Cow does after Grass.

22. But the *Whore* of the Beast is the poor Soul captivated in Vanity; which Soul had its Rise in the formed Word of the three Principles, which was *God's Image*; but now, by the Lust of the Beast, it has begot to itself an own Self-will, which is *departed* from God into Self-hood, as a self-willed, self-born Creature, which does what it pleases, and not what God's Spirit willeth: This *Self-will*, revolted and apostatized from God, is the *Whore* of the Beast, which whores with itself in the *Pride* of Self-hood.

23. But now the poor captive Soul lies in this gross Beast, and is captivated in its own self-born Will, *viz.* in the *Whore*, and longs after God, from whom it proceeded and was inspired into the created Image, and looks about on all Sides where its true native Home of Rest should be, and it finds that it is clothed and covered with this Whore; and then it brings its *Desire* into this Whore's Will, and seeks the *Place* of God for Rest, and then the Whore's Will takes the poor captivated Soul's Desire into itself, and thereby exalts and *sets up* itself; it persuades itself that it, in the Soul's Desire, is the fair *Child* of God which shall possess Heaven, and gives out, that it is holy, and sets forth itself as a God, which Men must honour and *adore*.

24. And seeing this Bastard, *viz.* the false Will of Self-hood, *cannot see* or behold the Place of God, either what or where God is, then the false Will goes on in the *Way* of its Property, and betakes itself to, and appropriates to itself, the manifested *Word* of the *Letter*, *viz.* the formed Word of God's Children, who spoke from the *living Word*, and sets its contrived Form of its own conceived *Ens* into the *literal Word*, and clothes itself externally with the literal Word, stands forth with Boldness and self-acquired Confidence, and says, *Here is the Place of God; here is Heaven; here is God manifest*: But it is only a Bastard, and is *predestinated to Condemnation*; for God has not created it, but it was *Note, Predef-* born and brought forth out of the *Lust* of the Soul, when it turned its Face from God *ination.* into the Center, and would taste and prove Evil and Good.

25. This Harlot's Brat sits upon the bestial monstrous Man, and rides upon him as upon its Horse, and is *half Devil* and *half Brute Beast*, which shall and must die, or else the Soul will *not* be redeemed so as to *see the Face of God* again.

26. This *Whore* has taken its Power and *Understanding* out of Nature, *viz.* out of the Compaction of Evil and Good, that is, out of the dark and outward World, and has swallowed up the precious *Image of God* in itself, which after God was created out of the heavenly *Ens*.

27. Here is the *Swineherd*, as Christ said, *who had consumed his Father's Inheritance with the Swine*; he means the poor Soul, which has devoured, spent, and consumed its heavenly Goods in the heavenly *Ens* with *this Whore* of the evil self-devilish Will, so that it stands in God's Sight as a tattered patched *Swineherd*, and keeps the Fruit of the evil Whore, *viz.* of the Devil's *fatted Swine* upon the Earth, which are the *wicked* ones in their Fruits.

28. Thus we understand what the Antichristian Babylonical *Whore* in Man is, which has arisen out of the *divided* Properties, *viz.* out of *Adam*, in whom the Properties departed out of their mutual and equal Accord, each into its *own* Desire and Lust to Selfishness, whereby *Adam* became earthly and mortal; out of whom afterwards the Tree of the *Multiplicity* of Tongues and Speeches arose, out of *one* only Tongue.

29. Now know this, that the Multitudes or Variety of *Faiths* are generated out of the *divided* Tongues; so that almost every Nation has brought itself into several various and peculiar *Opinions* of God's Being and Essence; and therein consists the *Confusion*, *viz.* the *Mystery of the great Babylon*; concerning which the Spirit of God prophesied and declared out of the prophetic Root (both out of the *Line* of Christ, how Christ should come to *restore* and remedy the poor captive Soul, and *regenerate* its right true Life, and also out of the *Turba Magna*) how this *Beast* together with the *Whore* should be cast from the Face of God *into the fiery Furnace*.

* Clerical and
Ecclesiastical.

30. With this Whore of Self all the false *spiritual* * ones or Priesthood have clothed themselves, who *set up* themselves to be Teachers of the Mystery of God's Kingdom without God's Spirit: They have *externally* covered themselves with the prophetic and apostolic *Word*, and pleaded the Testimony of the *Bible*; but they have introduced *their own Sense* out of the Whore's *Eus* thereinto, and have hung, in their Heart, to the Babylonical fleshly Whore, and have *not* understood the prophetic and apostolic Tongue in its *Sense*.

31. They have spoke from the Sense of their *own* bestial Self-hood, through the prophetic and apostolic Word, and have brought and used *Christ's Words* to their *own* selfish Babylonical Harlotry, and committed Whoredom, and have likewise adorned and trimmed up their Bastard under Christ's purple Mantle with Silver, Gold, and precious Stones, and also with worldly *Dignities*, Honour, Favour, and Riches.

† Daniel xi.

‡ God of
Forces.

32. After these, Men have run, and have even adored and esteemed them as *Gods*, falling deeply in love with their Bastard, though their *Hearts* have never agreed, or stood upon the only true Ground, but have been at *Variance* with each other: And this is that of which the Prophet *Daniel* speaks, saying, † *They shall honour a God whom their Fathers knew not, with Gold, Silver, and precious Stones*; and to those that help them to strengthen their [strange God,] ‡ *Maozim*, they will divide the Land for their Inheritance. This whole Chapter belongs hereunto.

33. Now when we consider right what this Babylonical *Tower* is at *present* in *Christ's* Kingdom upon the Earth, and what it was under *Moses*, and among the *Gentiles*, then we find very clearly that among all three it is of one Property; and so also among the *Turks* and present *Jews*: Every Nation builds it out of its own Materials, for in the right universal sensual Tongue (if it be manifest in one) we are all together but *one* only *People* and *Nation* even from *Adam*.

34. But the very Cause that we are divided and brought into *Opinions*, is, by Reason of our *Master-builders* and Founders, *viz.* of the high Schools, *Priests*, *Popes*, *Bishops*, *Doctors*; also the *Rabbies* and *Masters* of all Nations; who are set as Workmen to the Building of the Tower: All these have judged from their *own* Language, and natural Understanding, *viz.* from their *conceived* and formed sensual Tongue, from the *outward Letter*; and have indeed neither known God, or the Light of Nature; but have been blind and dumb as to both; both the *Jews* and *Gentiles*, and also the self-made Teachers of the *Christians*.

35. Whosoever have *run*, void of God's Spirit without divine Understanding, either among *Jews* and *Gentiles*, *Christians* and *Turks*, they have built only their own Tower, in their own Essence; and the same is even a *Tower* of the great Wonders of God, of divine Contemplation both according to Light and Darkness, Life and Death, Joy and Sorrow.

36. *Not* that we are to understand that this Tower is not at all profitable before God; it is even the *great Mystery* of God's Manifestation according to Love, and Anger; as

God has created out of the great Mystery all Manner, Kinds, and Sorts of Beasts, Birds, Worms, Trees and Herbs, evil and good; and that all to the Manifestation of the great Wonders: Thus likewise the human Tree has brought forth *such* Wonders out of its sensual Tongue, out of the *Multiplicity* of the Properties, and introduced them into a Substance, for its Growth and Glory, *viz. to the great Harvest of God*; where each Property of Love and Anger, Light and Darknefs, shall reap in its own Fruit, and every Thing shall possess its Heaven in itself in its own formed and conceived *Ens*, out of the only Word of God which has given forth itself to *every* Life (even unto every Life and Being according to its own proper Quality and Virtue, according to and out of its Principle) as an *universal* Word, to the glorious Manifestation of Eternity.

37. Now when we further consider of this *Beast* with the *Whore*, what it is in itself, within and without, then we find that it is the formed compacted Word of the Spirits of the Letters; for Men are *all* of one only Property as to their *Life*; all are begotten out of one Flesh and Soul, and have all but one only Kind of *Life*; as a Tree in many Boughs and Branches, where the Boughs and Twigs do not perfectly and wholly *seem* alike or the same in Form, but all have one only *Sap* and *Virtue*; so likewise is the Creature of Mankind among Jews, Christians, Turks, and Heathens.

38. And the only *Difference* is this, the Spirits of the Letters in the formed Word do *sever* us in the Understanding; otherwise we live all alike in the *four Elements*, and eat of the Fruits of one Mother, and remain in her when we die to this outward Life.

39. The compacted sensual Tongue, which is divided in the Spirits of the Letters, *confounds* us, and makes us to err; so that we *suppose* we are strange to *one* another, and yet we are all but one only Tree, which the Devil hath *poisoned* with his Desire in *Adam*, so that the equal Temperature or Accord was brought into Distemper or *Discord*, whereupon the Spirits of the Letters were [variously] made manifest, so that we speak from *many* Speeches; that is, we have introduced the powerful Word of God into the Multiplicity of the *divided* Properties, and have made, in each Tongue's Property, a Selfhood, or a selfish Desire to Arrogation, Self-Apprehension, and Assumption.

40. Hence arise the Contrarieties, Differences, and ^a *Opinions*, in that we have introduced the unformed Word into the Form of our own self-made Image; now we contend and strive about these *Images* and Conceits; and every one supposes his *own* to be best: And when we bring all these Images and Resemblances again into one Language and Speech, and *mortify* them, then the only *quicken*ing Word of God, which gives Power and Life to all Things, is again manifest, and Strife ceases, and *God is all in all*.

41. Therefore we say, we have found it in the *Grace* of the *One*, that all Men's Imaginations, Opinions, and Knowledge of God, his Being and Will, *without* the divine Light, [or ^b *Illumination* of the Spirit,] are this same Whore's *Beast*, which is flown forth and risen from the compacted Spirits of the Letters, whereby Men contend about the *Spirits* of the Letters.

^b The undoubted Unc- tion of the Holy Ghost.

42. We have lost the *five* Vowels in the Alphabet, which introduce all the Spirits of the Letters into *one* pure *Harmony*; and the *five* Vowels are as it were senseless or dumb in reference to the *other* Letters, and yet they are the Life of the rest, for there cannot any Word be formed but there must be a *Vowel*.

43. Now there is no better Way or Remedy to bring us into *Union*, that so we may become *ONE* again with one another, *one* People, *one* Tree, *one* Man in Soul and Body, than to destroy and kill all the Images or Forms of Letters *in us*, and suffer not one of them at all to have its own Self-Life; not *desiring* to know or will any more of God, only and alone what *God* wills to know in us and through us; and also that we immerse, or resign the Soul's Hunger and Desire, merely, only, and nakedly, without any other knowing or willing, into the *five* Vowels; and therein the great holy Name of *JEOVA*

or *JESUS* (*viz.* the living Word) is manifest, which gives Life to all Things; and not according to the Property of Nature Desire and Will the different Variety of many Things, but give up ourselves into the *one only Love-Sun*: Therein he is manifest.

44. As the outward Sun gives Life and Power to the whole World, so likewise this only Name, in its Power, gives Life and Understanding to *all* the Letters: Understand us right what we mean by the *Whoredom* of the Letter.

45. The Letters, *viz.* the Properties of the sensual Tongue, have introduced themselves into an *external* Form, or self-ful Will and Understanding, and brought themselves with the Vowels into a *Compaction*, [Self-comprehension or particular Formation,] and when this was done, then *JESUS*, *viz.* the holy Name *JEOVA*, died [or disappeared] in the sensual Tongue in the Letters with the five Vowels of the one only holy mental Tongue; that is, the *spiritual Man*, which was resigned in [and to] God, died to the *divine* Understanding and Will.

46. Now there is a self-willed *Beast* of Selfishness and Ownhood brought forth out of the Spirit of the other Letters, which does only kill, and bring forth dead Fruit; for St. Paul says, *° The Letter killeth, but the Spirit makes alive*: Understand this thus.

^c Christ in Paul.

^z 2 Cor. iii. 6.

47. The divided sensual Tongue *kills* us, sets us at Odds and Variance, leads us into *Babel*; but the Spirit of the *Vowels*, *viz.* the holy Name of God, does again revive and *quicken* us in him. Therefore the holy Word of the *five Vowels* did again (when the Spirits of the Letters were divided and brought into the Self-hood of the Wonders of God) espouse and incorporate itself *forthwith* in *Paradise* with the precious *Covenant*, into the *Letter*, *viz.* into the natural Man, to manifest itself again with a Motion in the compacted Tongue, and to introduce the *holy Sense* again into the sensual Tongue.

48. Thus understand us right: The literal Form in the sensual Tongue is now the evil *Beast*, which will domineer in its *own Power*; now into this evil *Beast* the Spirit of the five Vowels, *viz.* the Name *JEHOVAH* (which with the *H* has breathed the *JESUS* thereinto) has given in itself, and *killed* the evil *Beast*, *viz.* the Self-will, and has again tinctured the Spirits of the Letter, *viz.* the right natural Man, with the Tincture of the holy Name of the Vowels or *JEHSUS*, and with the Love has *slain the Death* or Deaths in the Letters, and destroyed their Self-will; so that the Spirits of the Letters cannot any more introduce themselves into a self-ful *Compaction* of the sensual Tongue; for they are *dead* in their *own Will*, and the Spirit *JEHOVAH* in *JESUS* is become their Life; ^d *so that they live no longer to their Self-hood*, *viz.* to the Nature of the Wrath, *but in that they live, they live to God*.

^d Rom. vi. 2, 10.

49. Thus now the *Beast* of the Whore is in us outwardly, *viz.* in the *mortal Man*; and inwardly is Christ in the *immortal Man*, *who is passed through the Death* of the Letters, and has turned the Death into Life.

^e Job v. 24.

50. Now it behoves Man, and his main Happiness depends upon it, that he also should *die* to the Images of the Letters in him, and disclaim or depart from all *Reason's* Scholarship, or Knowledge of Nature, and all *Babylonical* Master-builders, however they are called, and enter into the one only *Life* *JEHSUS*; and not at all dispute about the ^f *Way* where it is, but only ^g think that it is *in him*; that he must *forsake* all whatever he has, either Art, Wit, or Skill, &c. and become *one* barely and nakedly in himself, bring himself into the *ONE*, *viz.* into God's Will, and be freely willing with whatever it will work or do with him: He must give up himself as being without Will, and leave himself wholly in God's *Mercy*, and bring all his Learning into this one only *Thing*; that he in his Teachings and Learning will not do or speak any thing but what God wills through him; and thus all Images, [Opinions and Conceits,] *die* in him, and the Soul's Life falls into the only *living Word*, which has manifested itself again in the Humanity.

^f Or consider.

51. For this is the great *Beast* of the *Babylonical Whore* in us, that we bring ourselves

into the Images and *Forms* of the Letters, and make *Opinions* to ourselves: That *Opinion* is a Beast.

52. Also we must not desire to know and will, ourselves, but die continually with our own Self-will, *and in all Things give God the Honour*, and give him again that which he gives us, *viz.* whatever Understanding, Wisdom, and Skill we have; and acknowledge that it is *not* our own, but that the divine Sun shines out of and through us, and works in us as it pleases.

53. Thus likewise we must diffuse and give out again our Power and Virtue, which the divine Sun works in us, universally to *all*, without any Gain, Advantage or *Hire* from any: Whosoever shall help to maintain and nourish our Life, to him we must be *thankful*, and not *flatter* any for his Authority's Sake, or receive his false Glance, Shew, or Lustre, into this *Sun-light*; but *all must be in general or common*, as the Sun-shine gives itself universally, and gives no strong, great, or potent Thing, any more but its Purity and Brightness; it tinctures the Earth and its Children with *one only Power and Virtue*, and gives Life and Strength to all Things.

54. Herein now we shall *know* whether one be a *Teacher sent of God*, or whether he has his Rise and Original only out of the Spirit of the *Letter*: If he be born *universally* out of the Love, then he has the Light of *divine Knowledge*, *viz.* the sensual divine Understanding, a Tongue tinctured from the divine *Ens* of the *five Vowels*, and speaks from the *Spirit of God*, rebukes and teaches powerfully without *respect* of any Man's Person, and has no Image [or mental *Idol*] in him; for he teaches from the Spirit of God, even *what* the same [Spirit] teaches in him.

55. But if he be a *Master-builder* of the Tower of *Babel*, born of the Spirit of the Letters, *viz.* of the Disharmony, [or *Diversities*,] then he is a Hypocrite and Flatterer, a glossing Fawner, that will say *any thing* to please those that are gainful and advantageous to him; a Soother of those that help to honour his *Maozim*, and adorn his *Letter-God* in the divided Tongues; a Scornor, evil Speaker, and *bold Censurer* of those that do not honour him in his Form and *Set* of Religion; a Self-applauder, ambitious, proud, and, under a glittering *Shew* of Religion and seeming Holiness, a covetous, malicious, envious one; putting forth himself with Ostentation, that so he may be *known* and honoured: He will be applauded, and set by, of Man, attributes to himself Understanding and Wisdom, and boasts of Wisdom, and a *relished* Judgment and Understanding, and yet has *none* of them; but he is only a Builder on the Tower of *Babel*, *viz.* of an *external* Figure and Form, a *painted* Christian; he will *undertake* to teach others, and yet he himself was *never* taught of God; he teaches only from the Form of the compacted Spirits of the Letter, which have compacted themselves in Evil and Good; he takes these into his *own Power* and Ability, and compacts, and sets the Words together into an *Opinion*.

56. And that Opinion is the Tower of *Babel*; and they which run after him, and associate, gather, and bind themselves with him in the Opinion, are the *City Babel*, *viz.* the *Children of Nimrod*, *who will climb, and ascend up to Heaven* upon this Tower, and are continually climbing up their whole Life, yet come *not* to Heaven in the Opinion; but when the Time of the outward *literal Constellation* is out, then this built Tower *falls* down, *viz.* the outward Man, together with his Opinion, and all shatters and breaks to Pieces, even to the *only Soul*, which then stands naked and bare before God.

57. Here is now *no Remedy*, unless it has the one only Spirit of the founding Letter, *viz.* the *informed Word of God in it*, so that it is able in its Desire to attract and draw the same to itself, and clothe itself therewith, that the same does cleave and break in Pieces all the formed contrived compacted Tongues and *Images* of the Letters, and introduce them into *one only* Tongue and Will, which is *God all in all*: All Things must enter again into the *ONE*, *viz.* into the universal; in the Multiplicity there is nothing but

Strife and Disquietude; but in the Oneness there is an eternal Rest, and no Enmity or contrary Will.

58. Now when we truly consider *again* what the Tower and *City Babel* is in its formed Image upon the Earth, and what and where it is, then we find it clearly pourtrayed before our Eyes, that it is the great *Houses of the Churches, Cloisters, Fortresses*, and also *the strong Walls and Towers of the Cities* upon the Earth, wherein Men *hide* themselves from Force and Power, and in the Opinions play the *Hypocrites* before God in the Churches, Cloisters, and Strong Holds, and cry to him that he should receive and accept of them in their contrived, formed, and received *Opinion* of the Letter.

59. What is all this? An *Idolatry and Hypocrisy*; an *Antichrist* with Shew and glistering Glory. What do Men bring into this glossing hypocritical *Babylon*? Nothing but *Images*, mental Idols, and self-contrived Opinions, forged out of the Form of the Letter. What do Men carry home with them from this hypocritical *specious House*? Only the Images of the Letters; into these Images and Conceits the poor captive Soul does wrap itself, which notwithstanding is *full of Fear, Doubting, and Trembling*, by Reason of the conceived and received Image or Opinion; and it is continually in Fear lest another People might break in upon its received, formed Images, and destroy and *overthrow* these its received Images; and therefore Men have made *Fortresses, Bulwarks, and Towers and strong Walls* about their *Cities, and Churches*, that so they might defend themselves, lest the *Tower* upon which they would ascend up into Heaven should be destroyed.

60. Now says Reason, These are indeed *Houses of Meeting*, where Men teach and *instruct* the Simple and Ignorant, where Men *sing and pray*, &c. Lo! *Externally*, in and among the literal Men, they are only the Tower and *City Babel*; but *internally*, among the Children of God, *in whom the Temple of God* is, where the Images and mental Idols are destroyed, *there is Christ*; that is, in those who have pulled down and broken all Images and *Opinions* in them, and are entered through the Conversion from Images and Conceits only into the mere naked *Grace, Mercy, and free Compassion* of God, and esteem themselves as wholly *unworthy* empty Nothings, and become as it were dead in themselves, willing, or desiring nothing else, but only the mere *Purity* of God in his Love-will, and account themselves too unworthy of attributing or taking any Thing to themselves, and freely fall in deepest *Humility* into God's tender Mercy, as if they were *not*, and wholly cast their Desires and Wills into God's Compassion, so that what he wills and does in them, that they also will, *nothing else*; *in these*, I say, it is a House of Teaching, and an House of Hearing, a Temple of God; where the Spirit of God teaches, hears, sings and praises *in the Soul*; for they are dead to all Self-hood, and selfish Willing and Weening, and melodize with Unity and Oneness of Spirit in the Praise of God, in the Knowledge of the Holy Ghost: *These are the Church of Christ*.

61. But the rest have only the Tower at *Babel* in the Opinion, in their Conceits and Images; these *Idols* they carry with them into the Houses of Stone, and glory in them, *worship them*, and carry them again home with them, and *fight for them*, as if they had the living God in them, and *wage great Wars for these Images*, laying Country and People waste and desolate; and yet they are more foolish than the Birds in the Air, which all praise and honour God in *one Tongue and Understanding*; for they are all *without any Images*: Whatsoever the great God does with them, therewith they are content.

62. The human Tree is only *one Tree*, if they continued in the one only God who hath created them, and did not make to themselves Images, *who* would set them at Odds and Variance about God: They indeed ^e exist and live in the one only God, and yet they *contend* and jangle about God.

63. Why do they contend? For the *Idols* of their Heart, for the Stone Houses of

the Churches, and for the Pride of the Images, [and forged Opinions;] every one will honour his Image, and set it up aloft as an high Tower, that so he might have great *Respect* in the City *Babel*: And therefore they build themselves Strong Holds, and make great *Bulwarks* and Walls to defend and keep the Image, and flatter themselves in Hypocrisy, and understand and mean, by the contrived and painted Image, the God *Maozim*, viz. the fat-belly God, and Pleasure of the Beast, viz. of this *Whore's* Image: They set the Image upon the Tower for the Shew of their Holiness, and therewith they are very devout in glittering Appearances before God, as with a peculiar self-born God; but they immure the Beast within their Stone Houses, that it may be secure, and there fat itself.

64. What is now this Beast with the Whore? It is Half-Devil, which has its Kingdom upon the *Earth*: And it is this Half-Beast, this evil Beast has devoured Man, viz. the Image of God.

65. And for this Cause God became Man, that he might destroy, slay, and nullify the Works of the Devil; and we must put on this divine Humanity, and destroy the Devil's Kingdom in us, and mortify all Images, otherwise we cannot see God; the living Word must mortify the literal Image.

66. The living Word is therefore become Man, that the literal Image might die, and the first Man, which was formed out of the living Word in God's Image, might be regenerated anew in Christ's Spirit, viz. in the living Word; and if now he is born, then all the Image-Teachers are more prejudicial, than beneficial to him; for they introduce their Images only into the Temple of Christ, and destroy the Image of God.

67. And let this here be declared concerning the Children of *Nimrod*, and the Tower of *Babel*, as the Spirit has so given us to know; and we admonish the Reader in Love, to prove and examine himself; he shall find where he is: This is not written to reproach any; but thus the Spirit speaks with open Mouth, and shews, what all Things are, from whence they come, and into what End they shall go.

68. But the Reason why so much is written of the Beast and the Whore of *Babel* is, because it is at its End, and shall soon be broken in Pieces; therefore it must be revealed, that Men may see and know it: For *Babel* falls not, unless all whatsoever has made the Images likewise falls; all Images, [Opinions and Sects of Religion,] together with the Beast and Whore, must fall; otherwise there is no Cure or Remedy.

69. Men have for a long Time been patching and piecing of it, and have verily thought to have made a *Virgin* of the Whore; but her Whoredom has thereby been only adorned, trimmed up, and made the greater: If this Whore must fall, then all Sects, which are only the Images of the Whore, must fall down and come to nought, together with the Beast upon whom she rideth: Every Man must break down and destroy the Images and Idols in himself, and where they will not do it, there the Zeal of the Lord does it.

70. How very finely does the Whore at present raise up its Head, and seeing it hears that the Spirit intimates [great and glorious Things] of *Sion*, viz. of the adorned holy Bride of Christ, then it thinks that it is the fair Child, which God will bring into a golden Temple, wherein there shall be a brave golden Time, and mere Joy, Pleasure, and Delight; and it looketh about, to see from whence this fair Temple of God should come, into which it should enter, and become a Virgin; it hearkens continually from whence these holy People should come, who, as it supposes, should make a golden World.

71. But it thinks not to leave off from its covetous voluptuous Whoredom, and be converted: No! it grows worse and worse, and more unchaste and abominable, full of Blasphemies; so that there is scarce any Good at all in it; and it stands before God as an arraigned condemned Whore.

72. Hearken, thou adorned and crowned *Babylon*, full of Evil and Wickedness in the

Sight of God and his Angels; we have heard a Watchman say, Away! *The City together with the Tower of the Whore and the Beast is fallen, and judged of the most High*: Thou shalt not see the City of God for ever^h, unless thy Children put off and cast away the defiled Garment full of Shame, and fall down wholly naked and bare, without any Image, at the Feet of the most High, and turn unto him: *Such as these may indeed see it*; but as for others, who hope for golden Mountains, and seek for *temporal Honour, Money, and Pleasure of the Flesh, not any of them. AMEN.*

^h See Verfes 50, 81.

73. Reason will here, in the above-mentioned Text, where it is mentioned that a true Christian must *die* to all Images, Opinions, and Self-Knowledge, and be wholly *annihilated* in himself, begin to speculate, *cavil*, and say, that *we forbid* Man the natural Knowledge, and *external rational Wisdom*, whereby Men govern the Life, and all Things of this World; and if this were so, all *Understanding* would be abolished.

74. To him we declare, that nothing is hereby taken away or *abolished* in Man, neither Understanding, Skill, or Art, for all these rise out of the divine Wisdom; we do not *nullify* the expressed Word of the formed Wisdom, but only the *Beast* which will *rule* in divine Contemplation, *viz.* the Beast-like Will of *Self*, and selfish Ownhood and Propriety, which is departed from God, which honours itself *as a false, self-ful God*, and cannot believe or *trust* in God. This is even the *Antichrist* which has ¹ *set himself up in God's Place*: And we withal teach, that Man must *wholly die* to the Antichristian Image, that he may be born again in Christ, with a new Life and Will; which new Will has *Might and Ability*, in the formed Word of Nature, to see and behold with divine Eyes all the Wonders of God both in Nature and Creature, in the formed Wisdom.

² *Theff.* ii. 4.

75. For if the *Antichrist dies* in the Soul, then *Christ rises from Death*; for *he rests* in the five Vowels *in his Grave*, *viz.* in the mental Tongue, which died in *Adam*, and lies captive in Antichrist: When this rises from Death in the mental Tongue, and is made alive, then he opens *all the Treasures of the heavenly Wisdom* in the sensual Tongue; so that Man does far more clearly understand the Spirits of the Letters, *viz.* the formed Word of Nature in all the three Principles, than he did *before* in the Antichristian Whore's Child.

76. For the *new Birth* is indeed effected and brought to pass in the mental Tongue, *viz.* in the disappeared Image of the heavenly Humanity; but it tinges and casts away the false *antichristian* Image of the natural Humanity, *viz.* of the Spirits of the dumb, senseless Letters, and makes them all senseless and dead in their Self-hood, and gives them their own Life, so that they behold themselves in the *new Humanity*, and make all that they assume, and their Formations, in the new Humanity.

77. These new Formations are effected and wrought in the divine Will, in Resignation, and they are the heavenly Images and Formations, which are *formed* and shaped *in the Holy Ghost* to the Honour of God.

78. For if the holy Name of God be *not* in its *Power* in the forming of the Words, *viz.* in the Spirits of the Letters, which are the formed Word, and helps not to form the Word in the sensual Tongue, then the false *Antichrist* speaks only from what his own Self has assumed of the literal Form.

79. For the *Spirit* of God forms and imprints into the Word of the Mouth (when the sensual Tongue takes it) *Righteousness, Truth, Faith, Love, and Patience*; *viz.* divine Power and Virtue; but the Antichristian Child forms together with it, in the Conception of the Word out of the Serpent's *Ens, Lies, Falshood, Tales, Unfaithfulness, Pride, Covetousness, bitter stinging Envy, Anger, Backbitings, Revilings*, and all whatever is against God, and makes the formed Word of the Letter to a *Beast*, and wicked Bastard, which is rejected from the Face of God, upon which the *Judgment passes*.

80. The like is also to be understood concerning the *external Wisdom and Art*: If the divine

divine Wisdom works therein, then the Understanding and Art is very good, and grounded in the divine Wisdom; but if it be otherwise, it stands in mere antichristian false Image [and Fancy,] to the Judgment of God.

81. Therefore let a Man prove and try himself, what falls in, and suggests itself, into the sensual Tongue in the Formation of *his Words*: If it be Truth, Righteousness, Faith in Hope, Love in Patience, an earnest full *unfeigned* Desire to speak and do the Truth, and that for God's Sake, in Hope of eternal Life, then it is *well* with him; let him continue steadfast in such Exercise, and work more and more effectually and powerfully therein; and his precious Pearl-Tree stands in its Growth and Increase.

82. But if the *contrary* be found in him, that when he will speak, then Lying, a proud Look, great Words for Pomp and Ostentation, also envious Bitterness, false speaking against his Neighbour, Falshood, Anger, a revenging Desire, false and evil Interpretings, and *wrong* harsh *Censurings*, fall in and imprint themselves into the Formings and *Fancy* of *his Words*; then he may certainly and really know, that he has the antichristian Babylonical *Whore* together with the false wicked *Dragon-Beast* sitting in *his Heart*, which introduces and insinuates, and imprints such Will and Desire in his Words, for the forming and building up of the *hellish* Images; for these false Insinuations and Suggestions are all brought to Substance in the Formation of the sensual Tongue.

83. Therefore know, O Man! and prove thyself, that thou art the *Image of God*, according to the divine Word and Understanding: If thou *speakest, willest, and doest righteously*, then thou art that same Image of God, wherein God dwells, speaks, wills, and works; but if *otherwise*, and the contrary is found in thee, then thou art the apostate rebellious *Lucifer* in his Generation and Train, and doest, willest, and desirest even that which he wills and does. *Note.*

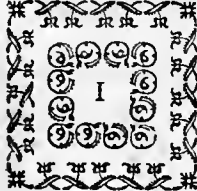
84. And *though* thou desirest *not Hell-fire*, *Lucifer* also did not desire it, but there is *no other Reward* for the false Image; seeing it forms itself out of the *Abyss*, it must verily enter into *its Father's Country*.

85. For the Speech and Understanding of Man do not befall him from the Stars and Elements; for then other Creatures could also speak and understand: Man has *the same*, originally, from the *incorporated* formed *Word* of God; it is the *Name* of God, which *he must not abuse, upon Pain of eternal Punishment*: This incorporated Word Man has out of all the three Principles in himself, and has a free *own* peculiar Will to form a Substance, out of which Principle he will; and thereupon also follows the *Seperation*, and *reaping* in of every thing into its Receptacle, [or appointed Place.]



The Thirty-seventh Chapter.

Of Abraham and his Seed, and of the Line of the Covenant in its Propagation; and also of the Heathen Gods.

1.  If we look upon the History of the Acts of the ancient *holy Patriarchs* with right Eyes of Understanding, then we see therein mere Wonders; for the Lines or Races of the Children of God are like to a Tree, which grows into Boughs and Branches, till it bears Fruit: Thus also the Line of Christ grew in the *Stem* of the promised Word in the Covenant, from Branch to Branch, even into the Height of the Twigs, to its right Age, till the *Power* of the Tree, that is, the Word in the Covenant, put forth itself with the glorious *sovereign* fair Blossom.

2. Out of which Bioſſom the holy Image of God is again grown in *Fleſh and Blood*, viz. in a *holy Body*: We ſee its Boughs and Branches ſo fair and excellent, that the Soul does moſt exceedingly rejoice at this Contemplation, and truly deſires to bud and grow forth along with theſe Boughs and Branches, to the great Praise of God in our angelical Tree of the *Hierarchies* of Chriſt, ² in the holy Paradiſe.

² *Tree*, of.

3. God made a Covenant with *Adam* after his Fall, when he died to the heavenly *Ens* in him, that he would quicken him again, and regenerate him anew; and this Covenant was the *Root* in the diſappeared *Ens*, which grew in this Line of *Adam* from *Seth* and his Children and Poſterity even to *Noah*, in one ¹ Stem of the Tree; and with *Noah* God renewed the Covenant.

¹ In the Stock or Body of the Tree.

4. For the undivided ſenſual Tongue, wherein the Spirits of the Letters ruled in *one* Harmony, continued till the Flood, ſo that all Men ſpoke in *one* Tongue; in which Tongue the divine Spirit of the five Vowels, viz. the divine Underſtanding, moved.

5. But ſeeing they had introduced the Image and Beaſt of Vanity into the ſenſual Tongue, and fell wantonly in Love with the Babylonical Whore of Self-hood, therefore God complained againſt them, that they would not ſuffer his Spirit any more to rule them, and ſaid, that *it repented him that he had made Man*.

6. For as the Sorrow to Deſtruction manifeſted and opened itſelf, ſo alſo the Sorrow of Repentance to the new Regeneration out of the Covenant: Thus the Sorrow of the formed Word in the only ſenſual Tongue *deſtroyed* every Life and Being which lived in the *Air*, that is, in the manifeſted Spirit of God, viz. in the third Principle; and the Word of the ſenſual Tongue did, after the Flood, put itſelf forth in a *Compaction* of the Spirits of the Letters.

7. For God ſaid to *Noah*, *The Men are Fleſh, and moreover vain and wicked even from their Youth*; thus the Holy Spirit would not any more manifeſt himſelf in the evil contrived ſenſual Tongue, but left them to follow their own Fancy: Seeing they reſuſed to follow him, he ſuffered the Power and Force of Nature to manifeſt its *Wonders* out of Evil and Good, viz. in Images of the dark and outward World, where their Images were trimmed up and ſet forth in the Glory and Light of the *outward* Nature, wherein Evil and Good are mixed together; to the Contemplation of the Wonders of God, according to Love and Anger; from which Ground the Heathen's *Underſtanding*, with their *Idols*, did ariſe and ſpring forth.

8. For the Underſtanding of the Spirits of the Letters brought itſelf into the Formations of many Speeches; and in thoſe Formings of Self the *Images* were brought forth in the Underſtanding, wherein the *outward* Nature beheld itſelf; and alſo the Devil did from God's Wrath introduce his Imagination and Deſire into Men, thereby to lead them from the true Underſtanding into Images; ſo that they *did not know the true God*.

9. For all the *Oracles* of the heathen Gods take their Original out of the outward and inward Nature of the dark World, as a *Figure* or Underſtanding of the Soul of the outward and inward dark World; like a peculiar ſelf-ful God; underſtand, a Nature-God: For as the ſenſual Tongue was become ſuch a Nature-God, and Underſtanding, which played the *Hypocriſe* with itſelf, and formed the Images in itſelf, ſo God ſuffered it to be, that Nature did likewiſe repreſent itſelf to them as a God in the *Oracles*, and ſpoke through the Images.

10. For the Heathens *worſhipped* the Stars and four Elements, ſeeing they knew that they governed the *outward* Life of all Things; their underſtanding of the compacted ſenſual Tongue, viz. the comprehended Word of the Underſtanding, did alſo enter into the *formed* compacted and amaſſed *Word of Nature* in them; and one Underſtanding moved the other, viz. the human Underſtanding, in their Deſire, moved the Underſtanding in the Soul of the outward World, viz. of the *expreſſed* and formed Word out

of the inward dark and Fire-world, and out of the astral and elemental World; in which Soul the *Meaning* of the Sphere of Time is in the Understanding.

11. Through which Understanding of the Soul of the outward World the *prophetical* Spirit has signified, from the Spirit of God, how the formed and expressed Word of Nature and Time should *afterwards* bring itself into Forms, of pulling down and setting up, among the Nations, *viz.* into the building and rearing up of Kingdoms, and of their Destruction and Ruin; in which Soul of the outward World, all Things stand in Time, Limit, Measure, and Weight, like to a *Clock*, or Horologium, of which the Scripture speaks much.

12. From *this* Soul, *viz.* from the Horologium of the Understanding of Nature, the Heathens were *answered* by their Images and Idols, *viz.* through the Sense of the *Astrum*, which *their Faith* (that they powerfully brought thereinto) did move and stir up.

13. And it was not wholly by the Devil, as the Calves-Eyes judge, who know nothing of the Mystery, and say, only Devil, Devil, and know not what God, or Devil is: They are *themselves* Idols and Men-Devils, and serve their Image-God *Maozim* [and *Mammon*,] in Self-hood; and are as much counterfeit Images and Idols as the Heathens were.

14. And they have at present made the *Turba* in them a false God, which will even bring the *Deluge* of Fire upon their Necks; of which they have no Understanding or *Faith*, and say continually there is no Danger, whereas they have brought the Horologium of Nature to its set Limit to Destruction: For the with-holden Spirit of the Wonders is at the End and Limit of its Imprisonment, and manifests itself out of the *great Horologium* of the inward and outward Nature, with the *mental* Tongue, through the *sensual* compacted Tongue, and this is a Wonder which none can hinder.

15. Now as we are to understand and consider thus of the sensual compacted Tongue of the formed Understanding of the Gentiles, who were of *Ham's* and *Japhet's* Generation, the like also we are to understand of the mental (yet compacted) Tongue in the Covenant, which in the Manifestation of it from *Sem's* Children and Generation fell upon *Abraham*, where, after the Flood, the first spiritual *holy Oracle* opened itself out of the mental Tongue of the five Vowels, out of the *holy Name* of God, *viz.* out of the holy Fire of the Love of God; through which Fire the divine Voice was made manifest.

16. And we see very excellently, and fully, how the Spirit in *Moses* does intimate and declare it in the Genealogy, even in the *Names*, how all the ^a *ten Forms of Fire*, *viz.* the ^a ten Properties of the holy Tongue to the Fire-Life (understand to the fiery Tongue) are set forth in the Names of the Children of *Noah*, even to *Abraham*.

17. For in *Abraham*, the Spirit of the fiery Tongue, *viz.* of the *holy Understanding* of the mental Tongue, opened itself out of the Covenant, and set forth also its Figure out of its compacted, formed, mental Tongue, *viz.* the *Circumcision* and the Offerings, [or Sacrifices,] which Figures did all point at *Christ*, who should open and unloose the Band of the mental Tongue to the divine Understanding, and *again* enkindle the Light of *Grace* in Love, even in the formed Word in the Letters of the sensual Tongue, and destroy the *Beast* of the formed Tongue; in which the *Devil* sported, and set himself therein as God.

18. This Guest the holy flaming Tongue, *viz.* the Spirit of *Christ*, drove forth, in the Opening and Manifestation of the *Covenant*, and took Possession of the Throne of Prince *Lucifer* in the human Property in God's Children.

19. *Moses* sets down ten Names from *Noah* to *Abraham* in the Line of the Covenant, *viz.* *Sem*, *Arphaxad*, *Salah*, *Eber*, *Peleg*, *Regu*, *Serug*, *Nabor*, *Terah*, *Abram*: And he sets down very wonderfully, that *Terah* begat three Sons, *viz.* *Nabor*, *Haran* and *Abram*; this is even a Type of the three Principles, intimating how all three should be opened in

this holy flaming Line of the Covenant, through the holy Fire, and be severed from *Vanity*; and how the whole Man should be born anew, and formed to the Image of God, through the holy Fire in the Covenant; as indeed the *Names* of the three Brothers represent and hold forth so much in the Tongue of *Sense*: If a Man does but introduce the true *mental* Understanding thereinto, then he sees it in the Form of the *composed* Spirits of the Letters; which although we could well give an *Hint* of, yet the unilluminated Reader would not understand it; but to our School-fellows we need not decipher it, they *have* it already in the Understanding.

o Ten Forms of Fire.

20. By the *ten Forms of Fire* I understand first the formed Word in the *seven* Forms of Nature, and the *eighth, ninth, and tenth* Forms are the inward World, which is unformed; *viz.* the *eighth* Number is the Fire of the eternal Nature of the *divine* Manifestation, also the Strength and *Omnipotence*, which at the End of Days *shall purge the Floor*: The *ninth* Number is the heavenly *Tincture* of the Fire and Light: And the *tenth* Number is the *Love-Fire*, *viz.* the Triangle of the Holy Trinity in the Majesty; signified enough to those that are our School-fellows: It is explained at large in the *forty Questions of the Soul*, in the philosophic Discourse at the Beginning and Entrance of the same [Questions.]

p The forty Questions.

21. Out of these ten Properties of the Names in the Line of the Covenant the *Oracle*, *viz.* the divine Voice, was made manifest in *Abraham*: And therefore the Spirit of the Lord commanded him *to go from his own Country, and from his Kindred*; for the Voice of the divine Manifestation with the *Messiah* or Christ should not come forth out of his *Kindred*, *viz.* out of his own Blood, but out of *God*: But yet *in him* laid the Vessel, *viz.* the *Ens*, in which the divine Voice would manifest itself; and *therefore*, because another *Seed* should be introduced into his own Seed, *viz.* an heavenly *Ens*^q, he commanded him to go out from his Kindred and Father's House.

q John iii.

22. For the Possibility and Ability to the divine Manifestation did not stand in Man's *Ens*, but in God's; but Man's *Ens* must come thereunto, that so *Adam's* heavenly disappeared *Ens* might be quickened in Christ's living *Ens*, and in Christ arise from Death; therefore God said to *Abraham*, *Get thee into a Land that I will shew thee*. Here the Spirit signifies, that he should not see God in his Father's Country, that is, in the earthly Man, but in the Land which the Lord would shew him in his Seed, which was another Seed out of the divine *Ens*; in this strange Seed he would *blefs* his own Seed, that is, tincture it with the divine Tincture of the *ninth* Number in the sacred Ternary, even with the Tincture of the holy spiritual World.

r Gen. xii. 1, 2, 3.

23. For thus said the Lord to *Abraham*, *Get thee out of thy Country, and from thy Kindred, and from thy Father's House, into a Land that I will shew thee, and I will make of thee a great Nation, and I will blefs thee, and make thy Name great: Thou shalt be a Blessing. I will blefs them that blefs thee, and curse them that curse thee*. The great Name which he would make him in his Seed was not to be understood only as to the Kingdom of this World, for *Abraham* was only a Stranger upon the Earth, and must wander up and down from one Place to another, and possessed *no* Principality or Kingdom, as the great Names of the Gentiles out of the sensual compacted Tongues; for he was to be a Stranger and *Pilgrim* upon the Earth in the *promised Seed and Blessing*, for Christ said also, *His Kingdom was not of this World*.

24. But the great Name which should be a Blessing, wherein God would blefs all Nations, was the *Hierarchy of Christ*, in the Covenant, which would open itself in *Abraham's* Seed: This was an eternal great Name of a *royal* Hierarchy of an *enthroned* Prince in divine Power and Omnipotence, which should rule over the Curse; for God said, *he would curse them that cursed him*, *viz.* the apostate revolted Devils and all wicked Men, who would curse this holy Seed and Blessing; upon their Head this Seed should tread.

25. And here, under *Abraham's* great Name and Blessing, the Person of Christ is wholly to be understood; for he said, *In thee all Nations shall be blessed, and thou shalt be a Blessing*. Now all the Families of the Earth could not be blessed in the outward mortal Man of *Abraham*; for *Abraham* died, and his Children and Grandchildren were a long Time Strangers, Servants, and Bondmen in strange Countries, as in *Egypt*, for three hundred Years and upwards, and had no Scepter till under *Moses*; who also was no King, but a Prince of God, [which princely Dominion] continued to King *Saul*, where they would indeed have a King against God's Command and Will, whom notwithstanding God did afterward reject, and set up *David* to be King (out of the prophetic Spirit in the compacted mental Tongue) under Christ's Person, who should bring forth and manifest the great Name, and eternal Blessing.

26. But here now we are rightly to understand what the Person of Christ should be under this Name and Blessing; not wholly a Stranger, [or another Person,] which should not be out of *Abraham's* and *Adam's* Seed; as some err concerning it, and set Christ only in the promised Seed, viz. in *Abraham's* promised Seed, wherewith the poor captive Soul would be little benefited; hereby also the Resurrection of the Dead out of these our present Bodies would be wholly nullified.

27. For if Christ was wholly another, then also another [or wholly a strange Person] must be born in us out of Christ's Seed and Flesh, which would not be me, or myself, but wholly another Man; as some err, that we are so born of Christ as the Dew is out of the Morning, which indeed is true, but my Hood [or Personality] which was created in *Adam* out of the divine Ens, viz. out of the good Part of the Ens of the Earth, which came forth also out of the heavenly World's Being, as to the good Ens, into a Coagulation, must also be therewith joined; as the like is also to be understood in *Abraham*.

28. For God said, *In thee all Nations shall be blessed*: He said not alone in me, but he said, I will bless thee, and make of thee a great Nation, and make thy Name great; and thou shalt be a Blessing, thou thyself shalt be it, that is, Christ should become *Abraham*, and *Abraham* Christ.

29. For the Seed which disappeared in *Adam* and died to the mental Life, into which God engrafted or incorporated the Limit or Aim of his Covenant with the quickening Word, the same is that into which God would introduce his Blessing, viz. the living, divine, heavenly Ens, and would bless *Abraham* and *Adam* and their Children in this quickened Ens, or disappeared Seed, and make them truly alive: The living Ens of the Word in the Covenant, and the Adamical disappeared Ens in *Abraham*, should become one Person and Body; for the same are one Kind of Ens.

30. But the poisonous malignant sensual Desire, which the Devil had made monstrous, had shut up this holy Ens in *Adam* in Death, and covered it with the gross, earthly Property, like to a fair Piece of Gold which was changed into Lead, so that one would say the Gold is dead and gone: And it would be truly so indeed, if the Artist did not again redeem it.

31. Thus likewise the heavenly Artist would not reject *Adam's* disappeared Gold, and make quite another new Thing, but he took his own Tincture and of his own Gold, out of which he had made *Adam's* Gold, and tintured *Adam's* Gold with his own Gold, even with his Tincture, that is, with the Word (viz. with the Power) of God, and with the Essence of the Word, viz. with the heavenly Corporality.

32. So that Christ became a God-Man, and *Adam* and *Abraham* in Christ a Man-God; God and Man one Person undivided, according to and out of all the three Principles of Eternity and Time, according to and out of Body and Soul; with every Property of Man, and every divine Property; except the Serpent's Property which *Adam* lusted after, took in and imprinted on himself, the same he did not assume: But the Ens, understand the

See Collection of Letters. Letter XII. ver. 59, 60.

The Resurrection of our earthly Bodies.

human Ens, whereinto the *Devil* had sown his Seed, that he must assume, and therein bruise the Head of the Devil, and of the insown *Serpent's Ens*, and destroy the Prison of Death, which held the heavenly *Ens* shut up, and spring forth afresh; as the dry Rod of Aaron, which budded and bore green Almonds, was a lively Representation of this: And this is the true Understanding of the Seed of Abraham and his Blessing, as he meaneth.

33. Abraham in the Spirit of Christ should be a Blessing; for Abraham's *Ens* and Christ's *Ens* have blessed all Nations: Understand the Line of the Covenant, in which the promised Word stood in the Aim or Limit of the Covenant, viz. the Spirit of the five Vowels, the great Name *JEOVA*, which God, by the Motion of the Covenant in Abraham's Seed, made to [be] *JEHOVA*, or *JEHOVAH*, as an inspired or inbreathed God, who should bless the whole Alphabet of the Senses of all Tongues; understand, the formed compacted Word, viz. all Nations, Tongues and Speeches; a Blessing of the Jews and Gentiles.

^u Or Tongue that expresses the Sense of all Languages in one.

34. For he said, All Nations shall be blessed in thee, no Nation or People excepted, but all, even All, not only the Line of the Covenant, but Adam in his Children: The Line of the Covenant should bless the Line of Japhet and Ham; for Japhet should dwell in Sem's Tent, that is, in Christ, viz. Japhet should be received into Sem's Line.

^x John vi.

35. But the gross earthly Ham (understand the gross Flesh) is accursed in Ham and Cain, and shall not inherit God's Kingdom: Not Ham in Soul and Body is cursed, but the Serpent's Man, whose Figure, according to the outward, Cain and Ham must represent, so that all Properties might be manifest in an external Figure.

36. Therefore we admonish the Jews, that they learn to know their Messiah, for the Time of their Visitation is at Hand, wherein they shall be redeemed from the Captivity of their Misery, and be made free again.

37. Also we admonish those that are ours, that they grant Mary to be the Daughter of Abraham, and Adam, and Christ's Mother as to the Soul, and Adam's created Image, and not according to the Deity, or according to the *Ens* in the Word of Life which came from Heaven; for that was not her Propriety, indeed it stood in her, but [it was] in the Word of the Promise in the Eye-mark of the Covenant, which was accomplished or at the Limit [in her.]

38. But she is not the Mother which has brought forth or borne God, as the Jews and Turks say that we teach; but God has brought forth and blessed the same in her Seed; she in her Seed received the Power of the Holy Ghost in the Word, and brought forth the Creature, which was God and Man.

39. And it is not the Property of the Deity, which has neither Beginning nor End, also does not possess either Time or Place, but it is through all, and in all, from Eternity to Eternity; it has only manifested itself in the Humanity, as the Fire does thoroughly heat an Iron, and changes it wholly into Fire; and yet the Iron remains Iron still; so also the Man, or the Humanity which Mary brought forth out of her Essence and out of God's Essence in one only Essence, is to be understood.

40. She brought forth the Humanity, and God the Father has from Eternity brought forth the Word which did manifest itself in the Humanity, and filled the Humanity, as the Fire does thoroughly heat an Iron, and the Sun illustrates or shines through the Water or Glass.

41. She indeed has brought forth the heavenly Body, but not from the Power of her *Ens* or Seed, but from the Power and Ability of that *Ens*, which did manifest itself in her Seed; as the Essence or Being of Eternity manifested itself through Time, and yet the Time was not able or capable of receiving the Essence of Eternity into its own Might, but the Essence of Eternity assumed or took on it the Essence of Time: As the inward Heaven and World has brought forth and assumed the outward Heaven and World, so

likewise the Eternity assumed the Essence that *it breathed into Adam*, which died or disappeared in the Seed of *Mary*; understand in her own human Seed.

42. And this is the great Name of *Abraham* in Christ, and the *Blessing of Abraham*, wherewith God blessed *Abraham* and his Children, and not a strange Person, as some erroneously conceive, who understand *not* the three Principles.

43. The *Person* was strange, but it is become an Indweller in us; the Heaven took on it the World, and made the World in it to Heaven, and yet *each* remained dwelling in itself, *viz.* the formed Word of the Body, a *Creature*, in itself; and the unformed Word in itself; *God over all, and in all, and through all*: Thus also we are to understand and consider of the heavenly living Essence, which gave itself into *Adam's* and *Abraham's* *Ens*, as filling All in the Person formatively, and without the Person at once through all; and with the *Word of Power* as an Habitation or Mansion of the Power also through all or every where, but not to be comprehended of any Thing; as the Sun's Power and Influence, and the Air, penetrate through all Things, and give Life to every Being; the like is to be here understood.

44. We must by no Means abolish the *Creature* in Christ's Person, for that which he assumed both from the Soul and Body of Man, the same is Creature; but that which he introduced out of the *Deity* into the Humanity, that is neither Nature nor Creature, yet in our Humanity formatively, but immense, uncircumscribed, not particular; like as the Air and Sun-shine is whole or *entire*, so likewise it is here; and we are in like Manner to understand it, as if the Sun-shine did introduce itself in something into a Form, and yet was wholly *one* Thing with the Shine or Light without the Form: Thus likewise *Christ's* heavenly divine *Ens*, which he introduced into our Humanity, is to be understood.

45. *God* did often appear to *Abraham*, and spoke with him as one Man speaks with another: Therefore Reason says, How was it done? Did God assume the *Form* of a Body? God appeared to *Abraham* in the *Ens* and Essence, wherewith he would manifest himself in his Seed, *viz.* in Christ's Person, and spoke from the Word of the Covenant in the Limit, in *Abraham's* Seed, even to the *mental Tongue of Abraham*, which moved itself in the Covenant; and this the *sensual Spirit* in *Abraham* understood.

46. For *otherwise Abraham* was not able to see God; but in the formed *Ens* of the heavenly Essence *Abraham* was able to see in the Spirit of the Covenant, *viz.* in the *same Spirit* which would manifest the represented Type and Essence in the human Essence.

47. For it is written, that *God appeared to Abraham* in the Form of *three Men*, and *Gen. xviii.* told him of a Son which should proceed forth out of his *Loins*, whom *Sarah* should bear to him, upon whom the Covenant passed: Now what did the Appearance of these *three Men* typify? Nothing else but the *Trinity* of the *Deity*, and the Manifestation of the divine formed Word through the *three Principles*: Therefore the divine Image was represented in *three Men*; for it is a *threefold Ens*, but *one only Essence*, *viz.* *three* Worlds, and yet in one another as *one*, but differenced in *three* Principles, *viz.* with the dark wrathful *Fire-World*, and with the holy *Light-and-Love-Fire* World, and with the outward *visible* World.

48. Out of these three Worlds Man was created, even into an Image of the divine Manifestation: Therefore God shewed himself to *Abraham* in the *same Ens* and Essence, as in the *Form* of the angelical *Message*, and yet spoke of himself.

49. For the *represented Ens*, through which God spoke, was angelical and human; it would become human, for Christ as to the Person of the Creature should be a Prince or an angelical *Hierarchy*; so likewise God appeared to *Abraham* in this *Ens*, *Essence*, and Property, with his own indwelling Voice.

50. Very exceeding wonderful is the History concerning *Abraham*; for the Kingdom

of *Christ* is therein wholly represented, and not only the Kingdom upon the Earth in the Time of the *four Elements*, which also is pourtrayed and set forth under it, but yet only as a *Pilgrimage*, which should not be the right Kingdom; for *Abraham* must continually wander up and down, and also his Posterity, and yet God promised him the *Country* wherein he was a Pilgrim for his Propriety, that he and his Children should *eternally* possess the same.

^a Gen. xiii. 14, 15. 51. For so God said to *Abraham*, ^a *Lift up thine Eyes, and look from the Place where thou art, Northward, Southward, Eastward and Westward; for all the Land which thou seest, to thee will I give it, and to thy Seed for ever: But now they obtained Possession of this Land a long Time after, and were first brought in by Joshua; and Abraham and his Grandchildren lived not to obtain it, and they were very often driven out from thence; and yet God said he would give it Abraham and his Children for an eternal Possession.*

52. But we see at present that they have it not in Possession; for the *Turks* have now Possession of it; and *Abraham's Seed*, *viz.* the *Jews*, have at present neither Land nor Principality, but are almost in all Places only as Captives: But now the Purpose of God must stand, his Word must be true: *Abraham* in his Seed shall *eternally* possess it, for eternal is not only temporal.

53. Therefore also God spoke of the *Place*, and shews the same to *Abraham*, that he might see it with his Eyes: And even here lies the great Mystery; for Paradise was in the World, and *Adam* lost Paradise; but in *Abraham's Seed*, *viz.* in *Christ*, Paradise was again restored, *not* according to the mortal Man, but according to the *heavenly*.

54. Now we see at present that *Christendom* has not these Lands or Countries in Possession; and so likewise the *Jews* have them not: And now seeing that *Abraham* shall eternally possess them in his Seed, *viz.* in the holy Seed, we are thereupon to consider rightly of the Place of the *holy Paradise*, as the prophetic Spirit in *Ezekiel*, and *Daniel*, and in others of them, signifies and declares, but especially in *St. John* in the *Revelation*^a, concerning the *holy Jerusalem which comes down from God out of Heaven, as a Bride prepared, and adorned for her Bridegroom*; and in all thus much is signified, that *Christ* in *Abraham's Seed* shall take in his Kingdom.

^a Rev. xxi. 55. For with the Dissolution of the *four Elements*, when the four Elements shall be in equal Weight [or brought into the true Temperature] and the *Earth* *chrystallized* like a *glassy Sea*^b, as may be seen in the *Revelation*, *then* that which was promised to *Abraham* concerning the eternal Possession shall be performed: For *Christ* said, *My Kingdom is not of this World*: But now the *Kingdom of this World* was shewn and promised to *Abraham*; therefore we must thereby understand the *heavenly Kingdom*, and even *that very Place*, which was shewn to *Abraham*, when Paradise shall be again made manifest, and *Abraham* in *Christ* shall appear to the eternal Possession.

56. For although at *present* the *Turk* has it according to the four Elements in Possession, yet *Abraham* in *Christ* has it with his Seed in Possession according to Paradise, *viz.* in the *Paradise World*: *Abraham* is risen in *Christ*, and possesses his promised Land in his Principle: *He* is in Paradise, and the *Turk* in the outward World.

57. Paradise is in the World; yet not in the third Principle, but in the second: The one does not confound the other: When *Abraham's Children* in *Christ* part from the earthly Body, then they take Possession of this promised Land according to the spiritual Man, and possess the same *eternally*.

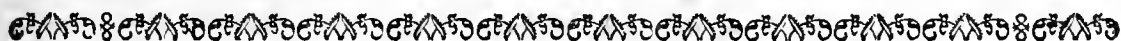
58. And this is that which *God* so often said to *Abraham*, *That he would give him the Land for an eternal Possession*; for when he promised it him, then he commanded him to go away from *that Place*, to signify, that he did not mean the external Kingdom, but the *eternal*, and set him forth a Figure in the *Stars of Heaven*, saying, *That even so his Seed should be multiplied and increased*; and as the Stars have a pure clear Body in Comparison

parison of the earthly Bodies, so likewise the Seed of *Abraham* should be an heavenly eternal one.

59. But that *Abraham's* Children, viz. the *Jews*, are at present cast out from thence, and dispersed into the whole World, the Reason of it is *their Blindness and Obstinacy, till the Time of the Gentiles be accomplished*: They have not known the Lord of Glory, but have rejected him; but when they shall know themselves, they shall be *planted again into the Root*.


60. Not that they are cast out of the Root, but they must be *blind*, that their Light might shine to the *Gentiles*, till the *Gentiles* also become *blind* in this Light of *Abraham* *Nunc.* (as indeed they are at present really blind) and then the Light of *Abraham* shall again rise out of its own Root and Stem, and shine to *all Nations*: Then *Japhet* shall dwell in *Sem's* Tent, and *Israel* shall be brought together to the open Grace-Fountain of all Nations; concerning which all People are as yet blind.

61. But the Time is *near*, and the Morning *Star* has appeared, if any are able to see: But the *Babylonical Whore* has blindfolded *all*; so that all Nations walk in the *Night*: Her abominable Whoredom is come before the most High, who will blot out her Shame, which has defiled the Heaven. This thou shalt soon find by Experience, in thy Drunkenness, says the Spirit of Wonders from its own Root.



The Thirty-eighth Chapter.

A clear Manifestation of the Beginning of the Heathen's War: How Abraham delivered Lot his Brother's Son: And of the Royal Priest Melchisedech of Salem, to whom Abraham gave Tithes.

1. ERE we see very clearly what the Imaginations, Purposes, Intentions, *Gen. xiv.* and Undertakings of Men have been, even from their Youth upward; how they have brought themselves out of the *Image of God* into half bestial and half devilish Properties, viz. into Pride, Covetousness, and self-ful Domination; in like Manner as the *Devil* desired the same, and therefore was cast out from his Kingdom.

2. For here the *Gentiles*, and the Children of *Ham* at *Sodom* and *Gomorrab*, and in the whole Region thereabouts, did now begin to exercise their domineering Power, among whom *Abraham* was only a Stranger, and dwelt in the Plain of *Mamre* as in a Wilderness, where he kept Cattle: But the *Gentiles* did tear and rend for the Kingdom of this World, and for the external Might and Power, striving how one People might rule over another, whose Will and Dominion have continued even to this Day, and have received their Beginning from the *Heathens*, and the Children of *Ham*, viz. from *Babel*, from the divided Tongues.

3. When the Powers of the formed Word, viz. the Properties of Nature, divided themselves, and each introduced itself into a Selfishness, then *Strife* and Enmity arose among them, for the Center of the Nature of the dark World has obtained his Domi-

nion in the *fallen* Property of Man: For Men were as dead to the Kingdom of God, *viz.* in the Love and Humility, and lived at present to the *outward Stars* and the *four Elements*.

4. Also the Devil had built his Strong Hold in the *Serpent's Ens* in Man; therefore they fought only after that which made them *great and potent* in the World: And yet we may see, how the Devil did only fool and ape them in the Wrath of God, so that they *slew* one another, and esteemed *temporal Pleasure* higher than their Life; which is the greatest Folly under the Sun, that Man should bring his Life into the Danger of Death, for the Sake of poor silly Pride; whereas yet he knows *not* whether he shall hold and possess that, for which he murders, kills and slays.

5. And we see how *soon* the Devil in his Envy and Pride ruled in them; for though they had the whole Earth before them to possess, and many Countries and Islands were uninhabited, yet they *undertake War*, that so they might but domineer over one another, and *rob* and *plunder* one another; thus the Devil, as Man's Enemy, brought them into his Pride, that they might serve him.

6. It is not in vain that Christ calls him a *Prince of this World*; he is a Prince according to the Property of the Wrath of the dark World; in and according to the same Property he rules *Man* in Body and Soul, in Will and Mind.

7. For all *War* and Contention arise out of the Nature and Property of the dark World, *viz.* from the four Elements of the Anger of God, which produce, in the Creature Pride, Covetousness, Envy, and Anger; *these* are the four Elements of the dark World, wherein the Devils and all evil Creatures live; and from *these four Elements* arises War.

8. For although *God* commanded the People of *Israel* to drive out the Heathen, and wage *War*, yet the Command was wholly from the *angry* zealous God, *viz.* from the Fire's Property; for the Heathen had stirred up the Wrath and Indignation which would devour them: But God, so far as he is called God, desires *no War*, yea he cannot desire any Thing that is evil or destructive, for he is according to the second Principle only *good*, and communicating, and gives himself to all Things.

9. But according to the dark World's Nature he is an *angry zealous God*, and a *consuming Fire*, if his Wrath be awakened; according to this Property he desires to consume all that moves and enkindles itself therein: And from *this* Property, God commanded *Israel* to fight, and smite the Heathen; for his Anger was set on Fire in them, and they were as Wood cast into the Fire, which the Fire desires to consume.

10. *Therefore* the Wrath of God commanded one Nation to slay another, that it might even out of his Wrath be taken away; otherwise the Fire of *his Anger* would have enkindled itself, as happened to the *five Kingdoms* of *Sodom* and *Gomorrab*: Thus the Wrath of God satiated itself in the Life of the Wicked, which it devoured into itself, in that they slew one another.

11. As it yet now so comes to pass, that oftentimes Men cry to God to give them *Success* and *Victory* against their Enemies, that they might murder them; but God gives them *not* Victory therein, but the Sword of his Anger, which they awaken with their Prayer's fierce Desires and Will: Were they *true* Men, and Children of God, they would *need* no War, for the holy Spirit does not wage War, but he only loves and gives; but according to the Property of the Anger he consumeth all Ungodliness and wicked Doings, and is thereby more blown and stirred up in Indignation.

12. For the *more* a Man adds Wood to the Fire, and stirs it, the more it elevates and enflames itself till it devours whatsoever it can reach; the like also is to be understood concerning the *Zeal* of God: This enkindled Anger-Zeal of God was set on *Fire* in *Adam*, and it devoured his Image of the holy World, and passed *from Adam upon all Men*.

13. For they which were in the Line of the Covenant had the *enkindled Zeal*, according

to the first Principle, *viz.* according to the Soul and Body, also in them; the one not better than the other; the *Serpent's* *Ens* lay as well in *Abraham*, and his Children, according to the enkindled Soul, and according to the gross bestial Property of the Mortal, as in the *Gentiles*; except the *Line* of Christ in them, which was not the sinful Man's Self-hood, but it stood in *God's* Power; as the Heaven stands in the World, and yet the one is not the other; and as the *Heaven stands in Hell*, and Hell in Heaven, and yet the one does neither confound or comprehend the other; or as the *Night is in the Day*, and the Day in the Night; or as the Light of Nature dwells and shines in the Darknets.

14. Thus we are to understand, how the Children of the Saints have waged War against the Crew of wicked Men, and drove them out, *viz.* in the *Anger's* Property, which managed its Sword by them, to destroy the Heathen and the Generation of *Ham*; for *Abraham went out with his whole House and People, against the Heathen who had carried away Lot his Brother's Son captive, and he smote the Heathen, and delivered his Brother.* ^{c Gen. xiv. 14, 15, 16.} This was done in the Zeal of God, which thus delivered his Children through the Might of his Anger; for what conduces to the Wicked for *Destruction*, the same conduces to the holy Men for Life and *Deliverance*.

15. But that those who will be called Christians (who ought in and with Christ to be dead to the Anger and Wrath of God in Christ's Death) *wage War*, they do it *not* as *Christians*, but as *Heathens*: No Christian wars; for if he be a Christian, then he is *dead* in and with Christ's Death to the four Elements of God's Anger in Self, and born a new Man in Christ's Spirit of Love, who lives in Righteousness, in Love, and Patience, and lives not to himself, but to God in Christ.

16. For a true Christian *leads his Conversation* and Will in Heaven, in the Life and Spirit of Christ; as *St. Paul* says, *Our Conversation is in Heaven*: But when the Christians wage War, they do it from the *heathenish* Property, and not from Christ's Property; for a Christian is not of this World; his Kingdom is in Heaven; and he is dead in Christ to the World, according to the new spiritual Man in him: The Heathen-Man, *viz.* the *half-devilish* Man (who has his Kingdom in this World, who never has Room enough upon the Earth, but lives in the four Elements of God's Anger, *viz.* in Pride, Covetousness, Envy, and Wrath) the same desires in the Christians to *war*, fight, and slay.

17. *Saint Paul* says, ^{d Rom. vi. 13.} *Give your Members to be Weapons of Righteousness: For why do Men fight?* For the Kingdom of this World: And yet as Christ said, ^{e James iv. 1.} *His Kingdom was not of this World*; so also his Children's Kingdom in him is not of this World: Now then ^{f John xviii. 36.} if we give up our Body and Soul for Weapons of God's Anger, and seek only thereby *Self* [Interests, Liberties, and Privileges of *Mammon*,] and slay one another for the Kingdom of this World; I think we are herein Christians indeed in the *Mouth*, but the *Heart* and Soul is an Heathen, and not born out of Christ's Spirit.

18. When *Abraham* had smote the Heathen, *he desired nothing of the Goods which he took, but restored to the King of Sodom what the Heathen had taken from him*, and was only zealous in the *Lord*; he did not fight for Country and Kingdom, but to *deliver* his Brother *Lot*: This was a true Zeal, which the Lord drove in him; he did not stand up and fight for Country, or City, and though he obtained it, he desired it not, but went again to his own Place.

19. And here the Spirit in *Moses* speaks very wonderfully, and says, that *when Abraham returned from the Slaughter, the King of Sodom met him; and Melchisedech King of Salem brought forth Bread and Wine, who was a Priest of the most High God, Possessor of Heaven and Earth, and blessed Abraham, and Abraham gave him Tithes*: And though we find almost nothing elsewhere in the holy Scripture of *this Priesthood*, yet the same was really in the Figure of Christ; for the Spirit says in another Place of Christ, that *he was an High-Priest of the Order of Melchisedech*.

20. Thus the Spirit of God does very secretly and mystically represent the Figure of Christ by *Melchisedech*, and calls him a King of *Salem*, and a Priest of the most High God, viz. a Priest of *Salvation*, and the *holy Unction*, as it intimates in the sensual Tongue; that is, Christ has blessed *Abraham*, and brought him forth Bread and Wine, viz. his *Flesh and Blood*, and is the High-Priest before God, that makes Atonement for *Abraham* and his Children.

21. For *Abraham* had managed the *Sword* of God's *Anger* against the Heathen; now came *Melchisedech*, and blessed *Abraham* again, lest the *Sword* of the *Turba* should lay hold on him; and he gave him forth Bread and Wine, that is, the heavenly *Ens*, which he would introduce into *Abraham's* Seed, and change it into *Flesh and Blood*; and here he appeared the Father's *Anger* in the Covenant, as in the Type.

22. For this Priest with *Abraham* is really to be understood in a *spiritual* Manner; for though *Abraham* might have externally a Priest after the same Manner with him, under the Figure of Christ, yet *Moses* says, *he was a Priest of God*; and said to *Abraham*, *Blessed art thou, Abraham, of the most High, who possesses Heaven and Earth*, who has shut up thine Enemies into thy Hands: Here is none other to be understood but *Christ*, who very often appeared to *Abraham* in the Figure, and blessed him always; for the Spirit in *Moses* calls him also a King of *Salem*, which is nothing else, but a King of *Salvation*.

23. And *Abraham* gave him *Tithes*: Indeed he might have such a priestly Order with him, to whom he gave *Tithes*: But this King and Priest was he of whom he preached, to whom *Abraham* gave *Tithes*, viz. the *tenth Property* of the human Properties of the fiery Tongue of the Soul; and the Priest gave his *Bread and Wine*, and his *Blessing* thereinto; viz. the *Love-Fire*, the *Tincture of the Light*, together with the heavenly *Substantiality*, that so *Abraham* might receive the *Light's Tincture* into the Soul's fiery *Tincture*, and become again a compleat *Image of God*, which was separated in *Adam* with the *Woman*: Therefore *Christ*, viz. the *Woman's Tincture*, gave him again the *Light's Ens*, that so the Male and Female Property might become *one Image* or *Person*: This the Spirit does here signify in *Moses*, under the *Royal Priest of Salem*.

24. For *Esdra's*, when he dictated the *lost Bible*, in the Knowledge of the Spirit of God, to his Scribes, saw this very well; and therefore the Holy Spirit does so set it down: And we see very exactly, how *Esdra's* wrote the Histories of *Abraham* in the *Vision of the Spirit*; for the whole History of *Abraham* is delineated under *Christ's* Person, and is an *Image* or *Type* of *Christ*.

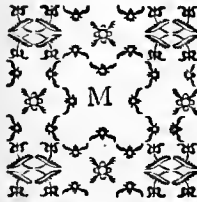
Nota.
Esdra's dic-
tates the Bi-
ble that was
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2 Esd'ras xiv.

25. *Abraham* saw in the Spirit this Priest of *Salem*; and when *Abraham* offered Sacrifice, then this Priest was in the Offering, and offered to God; for he was to make *Reconciliation* for the World with an Offering; therefore he was a Priest of God.

26. He brought *Abraham's* Will-Offering, viz. his Prayer and Desire in *Faith*, into the holy *Ens* of God, and in the same *Ens*, viz. in the divine *Essentiality*, heavenly Bread and Wine was brought to *Abraham's* Soul, that it might eat at *God's Table*, till this Priest became *Abraham*, that is, did manifest himself in *Abraham* with the heavenly *Corporeity*, viz. with the Soul's Food in the *right Bread and Wine*.

The Thirty-ninth Chapter.

How God appeared to Abraham in a Vision, and established the Covenant with him in his Seed; and how Abraham's Faith laid hold of the Covenant, which God accounted to him for Righteousness; and how God commanded him to offer Sacrifice, and what is thereby to be understood.

1.  MOSES says, 'After these Things it came to pass, that the Word of the Lord came to Abraham in a Vision; and said, Fear not Abram, I am thy Shield, and exceeding great Reward; but Abram said, Lord God, what wilt thou give me, seeing I go childless; and the Steward of my House is this Eliezer of Damascus. And Abraham said further, To me thou hast given no Seed; and lo! this Son of my Servant will be mine Heir: And behold the Lord said unto him, He shall not be thine Heir; but he that shall come forth out of thine own Bowels shall be thine Heir; and he commanded him to go forth, and said, Look towards the Heaven, and number the Stars: Canst thou number them? And he said to him, so shall thy Seed be. Abraham believed God, and that was counted to him for Righteousness.' Gen. xv. 1-7.

2. In this Portion of Scripture lies the Root of the Christian Faith; for God said to Abraham, that he was his Shield and Reward, that he would give him the Seed out of his Loins: God would be Abraham's Reward, and give him a Son of his own, whose Seed should be as the Stars in Heaven, which are innumerable; and his Steward's Son should not be Heir, viz. the animal human Seed full of the *Serpent's Ens* shall not inherit, but God's Reward, God's *Ens*. He would give in his Reward into his Seed, viz. into the Power of his Loins, which should be a Seed like to the Stars of Heaven; he looked upon the Seed in the Covenant, viz. upon the eternal Kingdom, which should be as the Stars in Heaven, so pure, bright, clear, and innumerable: And this Abraham believed, and it was accounted to him for Righteousness.

3. Believing here is this, viz. he received and laid hold of the Word; he took it into his Desire, viz. into the human *Ens*; the Aim in the Covenant in the formed compounded Word, viz. in Abraham's Nature and Property, received the speaking Word of God, viz. the Promise; and both these were formed into one; and in this one Abraham's Faith was right; for God counted the Word, which Abraham received into his Faith's Desire, to him for Righteousness, for Propriety, and Justification.

4. For this received Word which was thus taken in, justified the creaturely Word, viz. the expressed, created Word; understand that Word which had formed itself in the human Property, and brought itself into a Creature, and put itself forth out of the three Principles into an Image; in which Image the Self-will had, through Desire and Lust, elevated itself with the dark World's Property, viz. in the Fire of God's Anger, and introduced itself into an earthly Grossness; into which gross Image the Devil also had introduced, by the Serpent, his *Ens*, Will, and Desire.

5. Now the living eternal-speaking holy Word came forth, out of the Light's and divine Love's Property, to help this *Ens*, this compacted Word, and created Image, and became its Reward; this same Abraham's natural Word and Power received into itself;

and this same Word of God taken in, and fixed in the Desire, *justified Abraham's corrupted Word*; it was his *Righteousness*: The same destroyed the Anger, and ruined the Devil's Desire and Will; understand in Man's *Ens*, *viz.* in the formed Word this was effected.

6. For there is no *Faith* without God's Word and Power; therefore *Abraham* did now take God's Power and Promise into his *Ens in him*, and formed or conceived the same into a *Substance* of his Spirit; this was the *Faith of Justification*, that God's Word, and the human Will and Desire, came into *one* spiritual *Substance*: Thus God accounted the received or inspoken apprehended Word to *Abraham* for Righteousness, *viz.* for Propriety: And this is the Ground and Root of Faith, that he took in or imprinted God's Promise into his Desire, as his very *own*, and let not the same pass from him in Doubt: As *Jacob* did, who took the Word of Promise into him, and said, *I will not let thee go till thou dost bless me, and wrestled the whole Night* with the Word of Power, till he obtained *Victory*; so that the promised Word gave in itself to him, for Propriety, *viz.* to a *Blessing*, or a great Reward, as here in *Abraham*.

7. Thus understand us very accurately: The incorporated Word of the Covenant in Paradise, which God promised to *Adam* concerning the Bruiser of the Serpent's Head, did here at present *wrestle* through *Jacob's* formed Word of the human Property, with the new promised Word, *viz.* with the living Word, which did at present move itself in him, and would that the corrupt human *Ens* might be blessed with God's Love, that the Wound might be *healed*; and it did long and pant after the *fulfilling* of the Covenant, that God would be pleased forthwith to introduce the holy *Ens* of his heavenly Essentiality into Man's Essence, that Christ might be born out of God's and Man's Essence: Therefore let Christendom know, that *Faith* is not only an History or Knowledge, [but a real *Substance*.]

8. *Faith* is nothing else but the uniting of one's Will to God, and the receiving of God's Word and Power into the Will, that so both these, *viz.* God's Will and Man's Will, become both one Substance and Essence; that the human Will be even God's Will; and then *Christ in his Sufferings, Death, and Resurrection*, is accounted to his own *Humanity* for Righteousness; so that Man becomes *Christus*, or the Anointed; understand according to the *spiritual Man*: And thus we *put on Christ* in *Abraham's* Faith, and are Twigs, Shoots, and Branches in his Vine, and the *Temple of God*: He that teaches and believes otherwise, is yet in the compacted, uncontrite, or uncloven Tongue of *Unbelief*, in the Whoredom of *Babylon*.

9. This is the true real Ground of our Christian Faith, that as *Abraham* put on Christ in the Faith, so *we* also at *present* receive, and in our heavenly Part of the Humanity put on Christ in his Humanity, according to the heavenly World's Essence, in the same Flesh and Blood which *Melchisedech* represented and brought to *Abraham* in the heavenly Bread and Wine, *viz.* in the Type thereof; yea wholly receive it into our *Ens* of the heavenly World's Essence, which died in *Adam*, and became alive therein, and *arise* from Death in Christ, and dwell very essentially with our spiritual Man in him: And *then he is our own Righteousness, we in him, and he in us, only one Christ, one God, one Faith, one Tree* in the Paradise of God, in the Stem, which is God, and in the Power and Virtue thereof which is Christ, and in the Branches of the Tree which are we Christians, *wholly one Tree*, not two: We understand *not* herein the gross bestial Man full of the Serpent's *Ens*, ^h *which shall not inherit the Kingdom of God*, but the true Man, which God created in his Image.

^a John vi.

¹ Cor. xv 50.

10. Let Master Sophister or *Wiseling* of *Babel* look us right in the Face, and see what Spirit's Child we are: We understand *not* the *Beast*, but the Man Christ, which died in *Adam*, which was again regenerated out of *Abraham's Seed*, and *deprived Death of its*

Might, and destroyed Hell in Man, and flew the Death in us, and rose again from Death, and lives for ever: The same we mean by a right Christian, and not Calves, and Oxen, Dogs, Adders, Serpents, Toads, and the like, who would with their Beasts of Vanity be outwardly adopted and regenerate Children of God; no such Beast comes into Heaven, only and none else but a Christ, viz. a Child of Christ, which is born of Christ's Flesh and Blood: ¹ Without are Dogs.

¹ Rev. xxii. 15.

11. Therefore let it be told thee, O Babel, thou ridest upon the Dragon of thy own contrived, half devilish, and half bestial Tongue in thy own Words and Will, and hast not Abraham's Faith, viz. in the received and formed Word, which became Man: But thou howlest with the Dogs, and yet wouldst with thy snarling, jeering, contentious Dogs-Will, in a strange Child, be Abraham's Heir.

12. But God said to Abraham, Thy Servant's Child shall not be thy Heir, but he that is begotten out of thy Loins: He that is born of the Faith of Righteousness, he shall be God's Heir, and not the Son of the Bond-woman, viz. the strange introduced gross bestial Serpent's Ens.

13. And God said to Abraham, ^k I am the Lord that hath brought thee out of UR of the ^k Gen. xv. Chaldees to give thee this Land to inherit it. But Abraham said, Lord God, whereby shall I know that I shall possess the same? And he said unto him, Take me an Heifer of three Years old, and a She-Goat of three Years old, and a Ram of three Years old, and a Turtle-Dove, and a young Pigeon: And he took all these, and divided them in the midst, and laid each Piece one against another, but the Birds he divided not. And when the Fowls came down upon the Carcasses, Abraham drove them away; and when the Sun was down, a deep Sleep fell upon Abraham, and lo! an Horror of great Darkness fell upon him: And he said to Abraham, Know this of a Certainty, that thy Seed shall be a Stranger in a Land that is not theirs; and they shall be compelled to serve, and be afflicted four hundred Years; but I will judge the Nation whom they must serve; and afterwards I will bring them out with great Substance: And thou shalt go to thy Fathers in Peace, and be buried in a good old Age; but in the fourth Generation they shall come hither again; for the Iniquity of the Amorites is not yet full. Now when the Sun was gone down, and it was dark, behold a smoking Furnace, and a Fire-flame passed between the Pieces. Here the right Figure of Christ's Offering for the Humanity is represented; and also his Suffering and Death, his Persecution; and also his Victory is delineated herein; and likewise the Man of Sin and Vanity, intimating how he must fill up his Measure; and whereunto each is appointed.

14. God gave Abraham the Sign how it should go with his Seed, in that Abraham said, Lord God! whereby shall I know that I shall possess the same? Then God set the Figure of the Seed before him (for he had comprehended it in his Faith, which was made his Righteousness) and shewed it him in a Figure, for the Offering signifies the Offering of Christ; the three Sorts of Beasts, viz. the Heifer, She-Goat, and Ram, each three Years old, denote the Part of the outward Humanity of the Time, viz. out of the Limus of the Earth.

15. But that they must be three Years old, denotes the whole outward threefold Man, of the Sulphur, Mercury, and Salt, viz. the three Properties of the three Principles, which lie in the Earth in one Essence or Substance.

16. And that Abraham divided these three Beasts, and laid one right over against the other, signifies the twofold Limus of the Earth, viz. the gross Property out of the dark World's Property, and then secondly, the Limus out of the heavenly World's Property, which lies in one Compaction in the Earth, whence Man was created as to the Body.

17. But that Abraham divided them, signifies that the Grossness, which Adam's Desire introduced, must by Death be separated from the Pureness of the Humanity, and one

must lie right *opposite* to the other, and be divided from one another, each into its Property, as Light and Darknefs are divided, and yet are near one another.

18. The *Turtle-Dove* denotes the poor *Soul* captivated in this bestial Property; and the *young Pigeon* signifies the inward *disappeared* Humanity of the poor Soul, which shall become young again in the Offering, *viz. a new Birth*.

19. But that the *two Doves* were not divided, but offered *whole*, signifies that nothing shall be taken from the Soul, and from the inward Man of the heavenly *Limus*, they shall remain *whole* and entire in their Substance, and be offered whole to the angry Fire of God in Christ, and be brought *quite* through the Fire of Anger, through *Death*, *viz.* through the great Darknefs and Horror of Death and *Hell*, as this was the Figure thereof.

20. When *Abraham* had set forth his Offering, he fell into a deep Sleep, and Horror and great Darknefs did encompass him: The *Sleep* signifies the Death of Christ, and the *Horror* the Wrath of God, *viz.* the Abyss of Hell, and the Darknefs the dark World; into this the *Word*, which had given in itself into *Abraham's* Faith, to be a Seed of the Children of God, should enter with the Offering in the whole Humanity, both with Soul and Body, and resign itself up *wholly* to the Anger of the Father to be devoured.

21. And the *enkindling* of the Fire, which passed between the *Pieces*, was now the holy Fire of God, which came forth out of the holy Burning, *viz.* out of the *Love-flaming* Word, which gave in itself to *Abraham's* Faith, in the Humanity of Christ in Soul and Body, when he stood in the Father's Anger, in the Death and Darknefs in Hell, and cast the Humanity in Soul and Body to the *Anger*, and changed the Anger into Love-Fire; for the *Wrath* of the Father according to the eternal Nature of the dark World, which was enkindled in the Humanity, must in the *Humanity* receive such an holy *Ens*, wherein the Anger might in its Fire be changed into a Light or Love-Fire.

22. This holy *Ens* in the Word of Faith must enter into the great *Horror* of God's Anger; for the Soul stood therein essentially in its Property; it is out of the Father's Fire-Property (out of his Strength and *Omnipotence*) *viz.* out of the first Principle; and here the second Principle, *viz.* the Love-Fire, came to *help* it: Therefore it must enter again into its own *Root*, from whence it came to be a Creature, and be tinctured in the Power of the Love-Fire, in the divine Light, and be changed into an excellent, pure *divine Gold*; of which this Offering was a *Type*.

23. And that the *Fowls* fell upon the Carcasses, which *Abraham* drove away, signifies the hungry Effence of the wrathful Property of the Anger of God in Man, which *hungered* after the Humanity, and would devour the same into itself, but the *Word* in *Abraham's* Faith drove away the Devourer from thence; it should not be devoured, but be offered, that so one Effence might enter into another, and overpower the other.

24. The Offering of Christ (*viz.* the Humanity of Christ) did indeed give itself wholly as an Offering or *Sacrifice* into the Father's Anger, into his Fire's Effence; but the Love-Spirit of God *hindered* the wrathful Effence of the Fire, so that the Fire *could not* devour the Humanity of Christ; it took only the Self-will of the Humanity, and brought it again into the first *universal* entire Will, out of which Man's Will was given him, which had corrupted him, and brought him to Self-hood: Here it was *again* introduced into the Father's Will, *viz.* into the first Root; for so also Christ said, when he in this Condition or Trial on the Mount of Olives did sweat Blood, 'Father, thy Will, not my Will be done.

! Luke xxii. 42.

25. The divided Word of Man's Property, which had turned itself away from the universal *Perfection*, *viz.* from the *ONE* into a Self-hood, must enter again into the *ALL*, and be tried, purged, and purified through the Fire of God, and live and move in the *one*, *viz.* in the Father's only Will.

26. The

26. The Figure of the *Servitude in Egypt* signifies, that Christ in his Members should be only a Pilgrim and Stranger in this World, and that the *outward* Man, which is of this World's Essence, should be subject to the *Dominion* and Power of this World's Essence, and be plagued, and always accounted only as a Carpenter's Axe, whereby Men build the House.

27. For a *Christian Man* is even as God's Hatchet, wherewith God builds his House for an Habitation, both as to the *holy* Children, and also as to the *Wicked*; they must *both* build; inwardly from God's Spirit they build God's Temple, and outwardly with their Hands they must be in Servitude; for the outward Kingdom wherein they dwell is not theirs, but the *Heathen's*, which have their *Heaven* therein, and work therein in God's Anger.

28. And it was very fully and mystically told to *Abraham*, that he should be subject to Servitude in his Children, till the Iniquity of the *Amorites* was full; so that herein we see very clearly how God's Children must serve the *Amorites*, *viz.* the *Gentiles*, till they also obtain their Inheritance in the *Wrath* of God, and wholly accomplish *their Works* also in the Anger of God, for a Building of the dark World: For God said, *They should serve the Egyptians*, and have only Plagues for their Reward, till *they* had accomplished and filled up their Measure: Thus the *Wicked* must wholly finish their Works; and the Children of God must be *embroiled* also in Servitude with them.

Note.

29. Therefore, dear Children of God! though you oftentimes must serve *wicked* Lords and People, and be accounted as Bond-Slaves, as it yet at present so falls out, yet think that you also serve God *therein*: For as you in your Hearts and Mouths build God's Kingdom to your Possession, so you must likewise with your *Hands* help *your Masters* to build their hellish Seat; for you are God's Instruments, fit enough for all Kind of Structure; you must *not* do it from your *Choice* and *Good-liking*; but from the *Command of God* you must do it.

30. For in that the Potent *compel* the Poor, and force them into Servitude and Slavery, that he does from his God, *viz.* from the Kingdom of Nature, from the *Stars*, and from *Self-hood*, wherein he builds up the House of his Wonders to the Kingdom of Nature; this is his Office whereto his God uses him; and it is also a great *Wonder* before the Eternity: But it arises from the divided Tongue, where the Properties entered into Self-hood, each in itself; over which the *Strongest* domineer; to all these, *viz.* to the Kingdom of Nature, the earthly Man, I mean the outward Man, must be *subject*, otherwise he *resists* the Kingdom of Nature, *viz.* the formed Word.

Note.

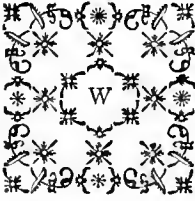
31. Now it does not belong to the Children of God to resist or oppose, *but to do all for God's Sake*, whereto only God will use them; they must think that they, in this World and in the Eternity, are God's Servants, will serve him in his *Order*, [or Ordinance.]

32. We do not hereby judge or condemn the worldly *Magistracy* and *Order*; but we shew the Ground of all Mysteries: Dominion or Rule rises out of the Kingdom of Nature, and may indeed enter into God's Kingdom, if it manages its *Authority* and Power as a *Servant of God* in the Kingdom of Nature, and not as a *self-willed* God, who will do what he pleases: If Rulers acknowledge and behave themselves as God's Stewards in his Kingdom of Nature, and transgress not the Order of Nature, and do not advance *themselves higher* than the Office of Nature sets them, and so make themselves *Petty-Gods*, to command and impose what their Will and *Lust* lead them to, then *well and good*; but if it be otherwise, they shall find it, as God said to *Abraham*, *This People, whom they must serve, I will judge.*

The Fortieth Chapter.

Of the History and wonderful Typification of God's Spirit, concerning Hagar, Sarah's Maid, and her Son Ismael, and his Rejection from the Heirship and Inheritance of Isaac.

Gen. xvi.

1.  **WHOEVER** will read the Acts of *Abraham, Isaac, and Jacob*, and rightly understand what the Spirit of God does signify and mean by the same, he must not look upon them *only* as an *History*, as if nothing else was couched therein, than an outward Acquisition or Relation of an Act or Thing done: The whole Kingdom of Christ, together with the Kingdom of Nature, is therein set forth exactly; not only the Work of Man's *Redemption*, but also what Men, how or what in Man, shall possess and inherit God's Kingdom; not as the *Jews* boast, that they alone are God's People: No! It is far otherwise; God looks not upon one Sort or Generation of Mankind, but upon the *Stem* or *Root* of the Tree.

2. In the two Brethren, *viz.* in *Isaac* and *Ismael*, both Kingdoms are typified; *viz.* in *Ismael* the Kingdom of *Nature*, and in *Isaac* the Kingdom of *Grace*; and thus also in *Esau* and *Jacob*; for at present two Lines went forth out of *Abraham*, *viz.* *Japhet's* and *Sem's*: *Ismael* was the first, as *Japhet* among *Noah's* Children; and so likewise *Cain* among *Adam's* Children; these point at the Kingdom of *Nature*, which has its Original out of the Father's Property, and must always be the *first*, if a Creature shall be brought forth, [or to the producing of a Creature.]

3. Afterwards comes the Kingdom of *Grace*, which takes in the Nature; as first there must be a *Fire*, before there is a *Light*; the *Fire* begets the *Light*; and the *Light* makes the *Fire* manifest in itself; it takes the *Fire*, *viz.* the Nature into itself, and dwells in the *Fire*.

4. The like also we are to understand concerning the two Properties of the Humanity, *viz.* in the *two* Principles, according to *Fire* and *Light*, *viz.* according to the Father's and Son's Property, according to the *Anger*, and according to the *Love*, both which are in one Essence.

5. But seeing Man's Will had subjected itself to the Kingdom of Nature, the Kingdom of Nature did now also *represent* its Property in Man's Image, to the highest God, especially in this wonderful Man *Abraham*, in whom the Spirit and Word of God moved itself; now the Figures of the eternal Principles, *viz.* of both Wills, were represented out of one Man to the Word of God, which had brought forth and formed all Essences, *viz.* the revolted disobedient (Will) in *Ismael*, and the holy Obedience, which sprung forth from the received *Word of Faith*, in *Isaac*.

6. Two Types were here set forth; in *Ismael* the poor, sick, distempered, evil, corrupted *Adam*, fallen from the Will of God; and in *Isaac* the Image of Christ was represented, which was come to *help* the poor corrupt *Adam*, and to introduce his apostate Will into Death and Mortification, and purify the same again in the *Fire* of God, and regenerate it anew in the *Love-Fire*, and in the first only eternal Will of God, where the *Father* and the *Son* are one only Will and Essence, in the wrathful *Anger-Fire* and in the *Love-light Fire*.

7. For with the *Motion* of the divine Property, when God moved the Nature, and created the Creatures, the two Properties, *viz.* of the *Love* and the *Anger* in Nature,

severed themselves ; so that the Mystery of God, *viz.* the invisible spiritual World, might be manifest, and come into a Wrestling [Love-striving] Sport, in the Strife and Counter-Will.

8. For if there was but one only Will, then all Essences would do but one Thing ; but in the *Counter-Will* each exalts itself in itself to its Victory and Exaltation ; and all Life and Vegetation stand in this Contest, and thereby the divine *Wisdom* is made manifest, and comes into Form to Contemplation, and to the Kingdom of Joy, for in the *Conquest* is Joy : But one only Will is not manifest to itself ; for there is neither Evil nor Good in it, neither Joy nor Sorrow ; and if there were, yet the *one, viz.* the only Will, must first in itself bring itself into a Contrary, that it might manifest itself.

9. The like also is here to be understood concerning *Isaac* and *Ismael* ; for *Christ* must be born of *Abraham's* Seed ; and the *corrupt Man* must also be born out of this *Abraham's* Seed, whom *Christ* should help and save.

10. For *Christ, viz.* God's holy Word and Will, took to him, on his holy, heavenly *Ens*, Man's revolted *Ens* and Will, and brought the same in him into the *Mortification* of Self-hood, even into the Root whence Man's revolted apostate Will did arise in the *Beginning* of his Creation, *viz.* into the Wrath of the eternal Nature, into the Father's Property as to that Nature, and regenerated the revolted human Will in the same Fire through the Love-Fire, and united or *atoned* God's Love and Anger, *viz.* the divided Nature, in the human Will ; which Nature, in the Creation of the World, had introduced itself into a Contrary, to the Manifestation of the *Wonders*.

11. Now understand us here right, according to the very acute Depth : *Christ* must be the King and Hierarch, *viz.* the *human Prince* in the eternal Kingdom ; and the Kingdom was his own Peculiar ; now his *Subjects, viz.* his *Servants*, must be other Persons than he, all which must introduce their Will into him, as into one *Stock* : He must be the Tree, which should give to his Branches, *viz.* to the rest of Mankind, *Sap*, Power, and Will, that so they might bring him forth Fruit ; but seeing the Branches on his Tree, which was himself, were become evil, he gave himself *into* their evil Essence, and put forth his Power and Virtue *in* them, that so they *might* become good again, and flourish in him.

12. And that this might be effected, the Tree and the Branches of the Tree must be distinguished or *severized*, that so the *Wonders* of the formed *Wisdom* of Nature in this Tree might *not* cease and come to nought ; for which [Wonder's] Sake, God had moved himself to the Creation, and severed the Will of Nature, *viz.* his formed Word, into a *Contrary*.

13. *Isaac* was conceived in the *Ens* of *Christ, viz.* in the apprehended or formed Word of *Faith*, of *Abraham's Ens* in the Faith, and stood in the Figure of *Christ* ; he was *not* wholly and only out of the heavenly *Ens*, but out of both together ; out of *Abraham's* Adamical *Ens*, and out of the conceived or apprehended Word of *Faith* : And *Ismael* was out of *Adam's Ens*, of *Abraham's* own Nature, according to the *corrupt* Property ; he was wholly out of the Essence of *Abraham's* Soul and Spirit, but *not* out of the apprehended Word of *Faith*, which passed upon *Isaac*.

14. Now *Ismael* was, as his Father *Abraham* was *before* the conceived Word of Faith, and should also take or receive that same Word of Faith in the Desire out of *Isaac's* heavenly divine *innate* or inbred Word, and bring it to a Substance of Faith in him ; for God anointed the Humanity of *Christ*, and the Humanity of *Christ* anointed his Boughs and *Branches, viz.* those who also bring their Desire into him ; and so they also come even to the same *Unction*, wherewith God anointed *Abraham's* Seed in his Faith's Desire.

15. Thus the Figure of *Christ* was represented in *Isaac*, and *Adam's* Figure in *Ismael* ; and in *Abram* God and *Adam* stood as it were opposite : God received *Adam* again in

Abram into his Covenant, Word, and Will; and out of this same Covenant, Word, and Will, which *Abraham* received of God, in which *Abram* was justified, *Christ* was born, who received *Ismael*, and all the poor corrupt Children of *Adam* (who do but introduce their Desire into him) into his Word and heavenly *Ens*, and delivered them to his Father, viz. to the *Bosom of Abraham*, into which his Father had imbosomed or immersed the eternal holy Word of divine Love, wherein stands the *Compassion* over us the Children of poor *Eve*.

16. Thus understand us now right in this, concerning *Abraham's Bond-woman*, and concerning the *Free*: What does that mean which was said to *Abraham*? ^{Gen. xxi. 10.} ^{Gal. iv. 30.} *The Son of the Bond-woman shall not inherit with the Free*: It was not only spoken concerning the outward Inheritance only, but concerning the eternal Inheritance of the *Adoption* or *Filiation* of God.

17. The rebellious Self-will of Nature was in *Ismael*, which he inherited from his Mother *Hagar*, and from *Abraham's* natural Adamical Will, which was a *Mocker* of the new Birth.

18. For the Devil had introduced his Will into the human Will inclined to Self-hood in the Serpent's *Ens*, which Will did only mock and scorn the new Birth; just as the *Devil* is only a *Scorner* and *Contemner*, when he is told, how that the *Anger*, viz. the *Wrath* of the eternal Nature, of which he is a *Prince* and *Possessor*, shall be changed in *Man* again into *Love*, the same seems ridiculous to him: This false Spirit was a *Reviler* and *Mocker* in *Ismael*, of whom God said, *Cast out the Son of the Bond-woman*, viz. this *Scoffer*; for the *Scoffer's* Spirit and Will shall not inherit with the *Free*, viz. with the *only Will* of God.

19. But now we are *not* to understand this concerning the *whole Person* of *Ismael*, as if God had *rejected* him out of his Purpose from the divine *Adoption*: No, no: The contrary plainly demonstrates itself; for when *Hagar* waxed proud, seeing she had conceived, and not her *Mistress*, and lightly set by *Sarah* her *Mistress*, and *Sarah* reprovng her sharply for it, she fled from her; then the *Angel of the Lord* met her, and said unto her, ^{Gen. xvi.} ^{7-10.} *Hagar, Sarah's Maid, whither wilt thou go? Return again to thy Mistress, and humbly submit thyself to her: I will so multiply thy Seed, that it shall not be numbered for Multitude.*

^{Ver. 11-14.} 20. *And the Angel of the Lord said further to her, Behold! thou art with Child, and thou shalt bear a Son, and his Name shall be called Ismael, because the Lord hath heard thy Affliction. He shall be a wild Man; his Hand will be against every Man, and every Man's Hand against him; and he shall dwell in the Presence of all his Brethren. And she called the Name of the Lord who spake with her, Thou God seekest me; for she said, Here I have seen him, who hath looked after me; therefore she called the Well where this was done, The Well of the Living, who hath looked upon me.*

21. Understand this Figure thus: *Hagar* fled in the Will of Self, viz. in *Disobedience*, that is, in the Will of Nature, in which the *Devil* according to the *Wrath's* Property desires to be a *Prince*; this Will would not humble itself under the Covenant, and obey the *free* one, viz. *God's* only *Free-will*: *Hagar* fled away in the Figure; for the Will of Self-hood must fly away, and wholly die, and not inherit the Covenant and the *Adoption*; but the *Angel of the Lord* met *Hagar*, and said, *Whither wilt thou go, Hagar, Sarah's Maid? Return again to thy Mistress, and humble thyself under her Hand: Behold! thou art with Child, and shalt bear a Son, whose Name thou shalt call Ismael; because the Lord hath heard thy Affliction.* The Meaning of it is this:

22. Thou poor miserable Man, captivated by the Kingdom of Nature, Nature has indeed brought thee forth in its *Contrariety*, in its *Wonders*, and the *Devil* has poisoned thee; so that thou must be a *wild Man* upon the Earth, to the *Opposition* of *God's* Children, so that they must be *tried* and exercised by thee, and be brought into *Tribulation*,

that so they also might powerfully put forth, out of the holy *Ens*, the Sap of their Root of Salvation, and in the Pressure move, act, and penetrate with the ardent Desire through the Love *Ens*, which is wholly meek, soft, and still, so that in this Contrariety and Contest Fruit might also grow upon the divine One: Thy wild Will must, indeed, be *cast out* and mortified; but *return* again to the *Free*, viz. to the only Will of God, and humble thyself before the free one; for I have looked upon thy Misery and Affliction, and have not cast thee from my Presence, but only the *wild* Property, viz. the Will of the natural Self-hood.

23. But I must have it thus also in the *Time* of *this* World; for it shall dwell in the Presence of all its Brethren, and exercise them in *the Fear of God* with its Opposition; but return thou only in *Repentance* unto the *Free*: I will so multiply thee, that thy Seed shall not be numbered.

24. Why must even this to the *Mocker* be thus done? Because in him laid the Kingdom of the *Wonders* of God's Manifestation out of Nature, viz. out of the Fire-world, out of God's Strength and Omnipotence; which he will again introduce in Christ into the *Love*, viz. into the only free one: But *Hagar*, viz. the Will of the Fire-Soul's Nature, must be *converted*, and enter into Repentance, humble itself before the *Free*, viz. the only merciful Love-will, viz. before the Covenant and Seed in *Isaac*, and cast away the rebellious Will from itself.

25. And *therefore* the Lord sent his Angel to meet her, and manifested himself to her with his Voice, and she called the Name of the Lord, *Thou God seeest me*: Here I have seen him who hath looked after me; that is, the contrary or rebellious Will *ran away* from the free, viz. from God; but God looked again upon the poor, miserable, and captive Soul, and called it again; and then said the *Soul*, Certainly, here I have seen him, who has looked after me, after that my Will of *Self*, viz. of Nature, was run forth from him; which is thus.

26. When the *Mocker*, viz. Self-will, is gone forth in its Nature, and has brought itself into an *Opposition* against its ^p Brethren (who sometimes will not work in their heavenly allotted *Ens*) and set itself against them with Contempt and Scorn, and performed its Office of Nature, given to it for the *Exercise* of the Children of God; then God looks also upon the *Mocker*, as his Instrument to the exercising of the Soul, *and wills not that the Soul should perish*; he looks on it again, instructs it, and calls it, and draws it also in *Man's Conscience* to himself: This now is the Meaning: *He hath looked after me*, even when I had almost accomplished the Work of Nature in the Will of Self.

^p Understand the Powers of the Soul; and also all holy Men in whom the Light prevails.

27. *Hagar* being thus seen of God, when she became disobedient to her Mistress, and ran away from her, and without doubt in an opposite Will against her Mistress, the same did much trouble, move and affect the Woman: Thereby her Mistress, viz. *Sarah*, was also exercised, so that she was earnestly *moved* in herself, and called, and prayed to God, that *he* would take away her *Reproach*, in that she was barren, and bless her, and make her fruitful; so that she also did *purify* the House or Vessel wherein she should receive the holy Seed of *Abraham* in his blessed Seed, and not introduce any human Wantonness of Nature into *Abraham's blessed Seed*, but desired she might have a right *divine* Desire in her, wherein she might take the *Seed* of *Abraham*.

28. And for that Purpose God made her barren, even to her old Age, *lest* the bestial Lust should be predominant in her, and *mix* itself in *Abraham's blessed Seed*; for she should give all her human Power (viz. the Woman's Seed in the Covenant, which moved itself in her as to the Kingdom of Nature) *into* the Seed of *Abraham*; *not* out of the *Wantonness* of bestial Lust, but out of the Desire of the Nature of the formed Word; and therefore the bestial Lust introduced by *Adam* (in which Lust the Devil had made his murdering Den) must be first even as *quite* mortified in her, that so the inward

Nature might yet stand only in the Desire, viz. the formed Word's *Ens* as to the Creature.

29. For the promised Word in the Covenant with *Abraham* should give itself out of *Abraham's* Seed into *Sarah's* Seed, viz. into the Woman's *Matrix* in the Tincture of *Venus*, and take to it the Female *Ens* out of the Love-Tincture, which had parted itself from *Adam* into a *Woman*; indeed not according to the manifest Life of the holy heavenly *Ens* shut up in her, which disappeared in *Adam* and *Eve*, which was first made manifest in *Christ*; but according to the Kingdom of the formed Word of Nature, in which the heavenly *Ens* laid shut up, till the *Motion* of the Covenant in the *Ens* of *Mary*, where the Limit or Eye-mark stood at the End of the Covenant.

30. Thus *Hagar* and her Son *Ismael* (who as to the Will of Self, viz. as to the Devil's introduced Desire, and his outward Constellation, was a Mocker of his Brethren, and did exercise them) must be an Instrument of Nature, whereby God manifested his *Wonders*.

31. But God will not for ever cast away the Nature from him, but thus uses it in Time in a Contrariety, to the Opening of his *Wonders* of *Wisdom* out of Love and Anger, as a Generatrix of his *Wonders* [in Good and Evil.] The like also we are to understand concerning the evil innate Property in Man, which cannot judge the Soul.

32. But the *Free-will* which it has, if it therewith continues in the *Iniquity* in Selfhood, that condemns it; for it will not enter again into the one, viz. into the quiet Rest: Its Condemnation is in itself, and not without it, it makes its Hell in itself; that is, it awakens, out of the Center of the eternal spiritual Nature, *God's Wrath* in itself, viz. the Property of the dark Fire-World; in which it is not the Child of God's Love, but of his Anger, of which Substance and Essence itself is.

33. For if the Soul dies to Self-will, then it is dead to Hell, viz. to the Kingdom of the wrathful Nature: Now it cannot do this in its own Self-Ability², unless God looks upon it again, as here it happened to *Hagar*, when she said, *Thou God jest me*; and therefore she called this Place or Fountain, *The Fountain of the Living and Seeing*: For the Fountain of Life did even there manifest itself in her, and brought her again to *Conversion*.

34. For she should not be cast out with her Son from the Purpose or Election of God: But God did only set forth the Figure of both Kingdoms in their Seed; viz. in *Ismael's* and *Isaac's*: For thus said God afterwards to *Abraham*, ' *And as for Ismael I have heard thee: Behold, I have blessed him, and will make him fruitful, and multiply him exceedingly: Twelve Princes shall he beget; and I will make him a great Nation.*

35. Now what God has blessed, that no Bishop with his Reason shall unbless, or make execrable: ' He hath set ' him up to be a Ruler in the Kingdom of Nature, that he might manifest the *Wonders* of Nature, and not predestinated him to *Condemnation*, as *Babel* judges: In whose Hand a Shepherd's Crook would be more becoming and fitting, than to expound the Mysteries of the *Scripture* with earthly Eyes, and make Conclusions therein; which indeed serve the *Devil*, and make Men lewd and prophane.

36. For though *Ismael* was afterward cast out with his Mother *Hagar*, so that he attained not to the Inheritance of *Abraham's* Goods, the same has far another Figure than Reason sees in it: God set *Ismael* to be a Prince in the Kingdom of Nature, and *Isaac* to be a Prince in the Kingdom of Grace; *Ismael* must possess strange [or another Sort of] Goods, because he was not sprung forth out of the Line of the Covenant; and *Isaac* was of the Line of the Covenant; and therefore God gave *Isaac* *Abraham's* Goods, viz. the blessed Inheritance, because he was born of the Blessing, and out of him the Lord of the Goods should come: Therefore he in the mean while should be a Possessor of the same Dominion, till the Lord should come; and *Ismael* must be a Servant and Minister of the same Lord who was to come after.

Note.

² No Self-Ability.

Note.

¹ Gen. xvii. 20.

² God.
¹ Ismael.

37. For the Children of Nature are Servants in the Kingdom of Grace, *not Lords* in Self-will; they must not with the own Self-will enter upon the Inheritance of the Kingdom of Christ: For " *it lies not in any Man's own willing, weening, running, or going to will and* " *Rem. ix. 16.* take the fame in their own Self-will's Ability; *but it lies in God's Mercy*; it is a Kingdom of Grace, not a Kingdom hereditary from one Generation of Men only; but God gave it of Grace to *Abram* in his Seed.

38. The Mocker *Ismael* must be cast from the blessed Inheritance, for he was not born of the Line of Inheritance, *viz.* out of God's special Gift, as *Isaac* was, who represented the Person of Christ; for Christ alone should be the Heir of God's Blessing, who had the same out of the Right of Nature; *all* the rest, one with another, must be as his *Sojourners*; for *Japhet* must dwell in *Sem's* Tent, not as a Lord and Master of the Tent, but as a *Servant*.

39. For the Person of *Isaac* also, according to his innate Adamical Nature, was no otherwise therein, than as a *Servant*; but that he was *chosen* to be Heir, the same was from God, who bestowed it on him as a *Vicar* or *Deputy* of his Lord, who should spring forth out of him; whose Property, given of God, he did carry in himself as in the Place or *Manſion* of the Covenant; understand, he bore Christ in himself in the *Covenant* of God, and to him alone the Goods did belong out of the Right of Nature, for he was God's Child by *divine Nature*, and an Heir of all whatsoever God had created.

40. But to all *others* the heavenly Goods did *not* belong out of a *natural* Right, for they had *lost* the Right of Nature in *Adam*, and attained thereto only by the *Free-Gift* and gracious Donation of the Giver, even by the *Mercy* of God; therefore *Ismael* was cast out from the Inheritance of *Abraham's peculiar* Goods; for the Figure of Christ's Kingdom to come was here represented.

41. And we may yet see this clearly, sufficiently, and fully set forth, in that *Abraham* laid with an *Egyptian strange* Maid, and begot a Son of her out of *his Seed*, *viz.* out of the Essence of his Body and Soul, and yet afterwards *rejected* this Son from his Inheritance; so that we plainly see here the Figure of the right Children's Inheritance, that none can come to the *Adoption* [or true Childship of God,] unless he be born out of *this Covenant*, out of Christ's Flesh and Spirit.

42. The old Adamical Man as to its own Self-will out of the *Serpent's Ens* is ^x wholly ^x *Note*, rejected, and cast away; he is nothing profitable [or wholly unfit] for the Kingdom of God; he is only an *Instrument*, whereby God proves and exercises his Children, as a *Be-* ^{Predestinate} ^{to Condem-} ^{nation.} *som* wherewith the House is swept.

43. The Soul must *forsake* its own Will to all Eternity, and must have a new Body born or generated in it out of the heavenly *Ens*; which heavenly *Ens* *disappeared* in *Adam* as to God, and was introduced again thereinto out of *Christ's Spirit*.

44. The gross introduced bestial Property, is also ^y alike rejected from the Kingdom ^y *Alike re-* of God in *all* Men who are born of *Adam's* sinful Seed, as well in *Isaac* and *Abraham*, as ^{ected or re-} ^{probated.} in *Ismael*; but the *Ens* in the Covenant shall live for ever; and at the Last Day it shall again put on the true Man created in *Adam* out of the *Limus* of the Earth, which is of the Kingdom of this World's Essence; yet *not* the Grossness of the Earth, but the ^z *Ens* ^z *Note*, of the formed Word, which has given forth itself into a Creation. ^{The Refur-} ^{rection of the} ^{Body.}

45. The inward *Ens* of Christ (which the Soul puts on it for an heavenly Body out of Christ's Spirit, and out of his Flesh and Blood) is spiritual: It is a spiritual Body, which *dies not* at the Death of the outward Man, yea it is not *buried*; neither does it arise again; but it is dead and buried, and risen again in Christ, *for all*, and *in all*, and lives eternally, for he is passed from Death to Life.

46. And therefore *Ismael* came not to the Inheritance of his Father's Goods, for he had *not yet* put on Christ in the Flesh and Spirit; but *Isaac* had put him on in the Co-

venant, viz. in the incorporated Word, and had Christ now in the Covenant from God's Gift, as a *natural Right* in himself; not from his own Power and Ability, but from the Power of the *Giver*, even from the Power of the Covenant.

47. But now *Ismael* must put on the Covenant from Christ, and *not* from the inherited Adoption or Childship, as Christ who had it from God in a Childlike [or filial] Right: And now *Ismael* must do *this* for the obtaining of it, viz. he must behold himself in the Fountain of the Seeing and Living, as his Mother *Hagar* did, and *return again* with the lost Son to his Father, and fall down before *Abraham's* Feet, that is, his Heir *Isaac* in Christ, and pray that he would receive him into his House, (which is *Christ's Humanity*, viz. the spiritual World) as a Servant, and Day-Labourer; for he has had *no* more any Right to his Inheritance; he hath been begotten and born only as a *Step-Brother* (or Son-in-Law) of a strange Mother, viz. of the Kingdom of Nature.

48. And for *their* Sake Christ came, that he might have Mercy on them; for he himself also said, when he was in the Flesh, ^a *He came not to seek the Righteous, but the poor Sinner*, his Brother in *Ismael* and *Adam*, *not* his Line in *Isaac*, for the *Whole has no Need of the Physician, but the sick wounded poor Sinner*.

49. And we will not herein conclude so blindly concerning ^b *Predestination*, and Election of Grace, as *Babel* does, which teaches that God has ordained a *certain Number* and Company to *Damnation*, and the rest to *Salvation*.

50. If this were so, then Nature must needs be limited, confined and determined, when it should beget and bring forth a Child of God, and nothing would be in the free Condition or *Liberty*; yea God must then *confine* and shut up his *unchangeable* [one, infinite] *Will* into a Beginning and Limit, and nothing at all could be free in the human Property; but whatsoever any one did, that must *unavoidably* so come to pass; let him rob, steal, murder, or blaspheme God, and live as he pleased, it must be so; if this were true, then the *ten Commandments*, and all Doctrines, Teachings, and Laws, were to *no Purpose*, and none need repent, unless *God compelled* him to it.

^c *Exod. xx. 7.* 51. I say, whosoever teaches so, he uses and ^e *takes the Name of God in vain*, and horribly prophanes the Name of God, which is *free* from Eternity, and offers itself to all

^d *Matt. xi. 28.* poor Sinners, and ^d *bids them all come unto him*.

^e Set forth. 52. The Covenant was indeed * established in *Isaac*, viz. the divine Might and Dominion; but it was given to no Man in the Line of the Covenant, but only to the *Man Christ*, so that none came out of a peculiar Right to God, but all in the *Grace* of the *One*: And God declared his Mercy and Compassion in *Christ* to *All*, and without him there was no Door of Grace to the *Jews*, viz. *Abraham's* Seed, and also to the *Gentiles*; all are only Children received out of Grace, and new-born in him; and none, either of the *Jews* or *Gentiles*, without the *Life* of Christ [are received to Mercy;] all Men who have pressed [or earnestly come] in to God, viz. to his *Grace*, all those he has received in the Grace which he offers in Christ.

53. Therefore Christ also prayed for his *Enemies*, which knew him not, but crucified him, that *God would forgive them* in him, and receive them to Favour; in which Access all Nations who knew *not* Christ in the Flesh have an open Gate, and are taken into God's Mercy.

^e Without. 54. For, ^e besides Christ no Man comes to the Childlike Inheritance; to him alone the Goods belong, viz. the Hierarchy of Men; as he himself also said, ^f *Father, the Men were thine, but thou hast given them me, and I give to them the Life eternal*; and therefore it belongs to him, because he is God's Son, born of his Essence from Eternity.

^f *John xvii. 2, 6.* 55. *Adam* was also God's natural Son, which he created out of his Essence; but he lost the Childship and the Inheritance, and was cast out, and with him all his Children, as *Ismael* was cast out from the Childlike or filial Inheritance.

56. For

56. For in *Abraham* the Inheritance of the true Sonship was again manifested; but *Ismael* was not born of the Inheritance of the Sonship, but of the *rejected Seed*; but now God offered again, out of free Grace, his holy Inheritance in *Abraham*, that he would generate the *rejected Seed* in this *new Mother*, which gave in itself into *Abraham's Seed* again in himself to a childlike Seed.

57. Not that the rebellious *Adamical Will*, which has run away in the *Self-hood* in *Ismael*, should be received into this Mother; no, the same is wholly cast out with *Ismael* in all respects from the filial Inheritance; he cannot be born anew, unless he die to his Self, and own Willing, and come in a converted Will to God in Christ as the lost Son, who neither wills nor desires any thing from a natural proper Right, but only that the Lord of the Goods would have Mercy on him, and receive him again to be a Day-Labourer: This converted Will God does take into his gracious freely-given Inheritance, ^{g Text, en-} viz. into the Goods of *Abraham* in Christ, and makes it to be Heir in *Isaac's* Goods, viz. graft. in *Isaac's* freely-given Inheritance in Christ.

58. *Ismael* was cast out from *Abraham's*, viz. from God's Goods, that he might come to his Son, to whom he gave the whole Inheritance, and entreat him for the filial Inheritance, for the natural *Adamical Man* had lost it; and that which was lost was again freely given to the Covenant of *Abraham*, viz. to the *blessed Seed*, that is, to the Man Christ; and he now does freely give it to them who come unto him.

59. All Men who come to God the Father, and pray to him for the eternal ^h Adoption, ^h Or Sonship. to all them he gives the Adoption in his Son Christ, to whom he has freely granted the whole Inheritance, viz. the Hierarchy of Mankind, the Possession of the Throne of the angelical World, even in the Place of this World; and he has given to him all the Power of Rule and Dominion, as he said ⁱ All Power in Heaven and Earth is given to me ⁱ Matt. xxviii. of my Father. 18.

60. For God the Father rules the Place of this World in his Son Christ; and all Men who now come to God, they come to him in Christ, who is the Lord, viz. the Mouth of his Father.

61. Christ is the Staff wherewith he [guides and] feeds his Sheep: In Christ's Voice all poor Sinners who turn to God are born to a new Will and Life; and in the filial Birth in Christ's Voice they die wholly to the own Will of Self-hood in Christ's Death.

62. For Christ is dead to the human Self-hood in the Father's Anger, and buried with the Will of Self in the eternal Death, and is risen again in his Father's Will, and lives and rules to all Eternity in his Father's Will.

63. God the Father introduced his Voice and Word, viz. his Manifestation into the Seed of *Abraham*, viz. into Man's Will of Self; and he brought that Will of the human Self-hood with his own introduced Voice into the Death, and into Hell, which Death and Hell were manifest in the Self-hood of Man's own Will; and in the Power of his manifested Voice, he destroyed the Death and Hell in the Voice and Word of Man's Self-hood; so that Man should not any more will to himself, but what he now wills, he must will it in the manifested Voice of God.

64. So long as *Ismael* ^k willed in the Voice of his scorning contemning Self, he could ^k Or would not be Heir of these introduced freely-given Goods: But when he has turned to God, take Inheritance. and forsaken the Will of Self, then God also sends the Angel to him, even while he is in his Mother's Womb, and says, ^l Return again to the Free; and humble thyself under her ^l Gen. xvi. 9. Hand, and thou shalt live.

65. For *Ismael* was run away from God in the Womb; which signifies the fugitive Nature of Man, which has run away in Self-hood; and in the Mother's Womb, God sent him an Angel to recall him; noting that all wicked Men are called inwardly by the Note. Voice of God, while they are yet in the Womb, and also during the Time of their whole

Life, in their own Essence and Being : Only the natural Will of Self-hood *stops* its Hearing, so that the Voice of God is not manifest therein.

66. That is, like as the *Sun* shines all the Day long, and gives itself to every Essence which will but receive its Power, so likewise the Voice of God sounds through *all* Men, to recall [and *reclaim*] them, the whole Time of their Life : As soon as the *Seed* is sown in the *Womb*, the Voice of God is founding [or *working*] therein to a good Fruit ; but on the contrary, also, the Voice of God's Anger sounds in the Essence of Man's Self-hood ; there is a continual *Combat* betwixt them, as with Heat and Cold ; that which gets *Victory*, of that is the *Fruit* ; this Strife continues *as long* as Man lives in this World.

67. Therefore we declare with good Ground, that Men ought not to make Conclusions concerning the Children of God's Saints ; as if God had so out of his *Purpose* begotten one to *Condemnation*, and hardened him that he *could not* come to the Adoption, and chosen in himself another, that he *could not* be lost ; it is a mere groundless *Fiction* : [There is no Ground or Foundation at all for it, either in the *Book* of Nature, or in the *holy Scripture* ; it proceeds from the Abyss and *bottomless* smoky Pit of Darkness and Hypocrisy.]

^m Or the
Stems.

68. By the ^m Tribes of the Saints (in whom the divine Covenant has opened itself, *viz.* by the *Patriarchs*, as *Adam*, *Noah*, *Abraham*, *Isaac*, and *Jacob*) there are always two Figures to be represented, *viz.* *Christ* and *Adam*, a good and an evil Man.

69. *Cain*, *Ham*, *Ismael*, and *Esau*, were Types of the *corrupt* Man ; and *Abel*, *Sem*, *Isaac*, and *Jacob*, were Types of *Christ*, who opened himself in this Line, and set himself before the corrupt Children of *Adam* as a Light, and *Preacher* to convert them.

ⁿ *John* iii. 17.

70. For ⁿ *God* has not sent his Son to condemn the *World*, *viz.* the poor, corrupt Man, but he has sent him into the World among the godless Crew of evil Men, to *teach* and *call* them ; and those who have a willing *Desire* to *hear* he will save, even those that have but a Spark of the divine *Ens*, which is capable of hearing in them : The quickening and renewing Voice of *Christ* does cry and call in that *little Spark* which is in all these, that is, it blows up that little Spark that it may become a divine Fire.

71. And that we may open wide the Eyes of the blind *self-named* Christendom, and also of the *Jews* in their Boasting, that they may not so brag and rely upon their Knowledge, as if they only were the Children of God, because they *know* the Name of God, and flatter themselves with the knowing it, and condemn other People who are deprived of knowing as they know, and have introduced another Knowledge, as they, alas ! do most blindly, insomuch that one Nation or People does exercise [or *evil intreat*] another ; know, that *Cain*, *Ham*, *Ismael*, and *Esau*, are the Types of the *Turks* and *Heathen*, whom God blessed in *Ismael* ; and gave them to possess the princely Dominions in his Kingdom of this World, and cast them out in their own contrived Knowledge from the *Knowledge* of the ^o Adoption of *Christ* ; as he cast out *Ismael* ; but he *recalls* them in the *Womb*, by the Angel of the great Counsel, to the Free, *viz.* to God's Goods, that they should *return* to him.

^o Or Sonship.

72. For they lie shut up under the *Veil* of *Christ*, as *Christ* did under the Levitical Priesthood under *Moses*, and as the Children of *Israel* under the Law were *not* justified through the *Law*, but through him who was *bidden* under the Law ; and thus they are now *bidden* under the true Knowledge, and lie as it were shut up in the Mother's Womb.

73. But the *Angel* of the great Counsel calls them by their Mother *Hagar*, *viz.* by the Kingdom of Nature, that she (the Mother and her Child) should return home to *Sarrah*, *viz.* to the Free ; that is, to the one only God, who hath born his Son of the Free : Thus they come, as it were, under the Veil in the Mother's Womb to the Free, *viz.* to the only one God, who has born them of the free [Woman] the true Lord, to whose Goods they, being Strangers, are received in *Grace* as Sojourners.

74. For as *Ismael* did not go to *Isaac* for the Inheritance, which did of Right belong

to *Isaac* (because the Lord was in him, who freely bestowed it upon him, and set him as a Steward) but would have it of the *Father*; so the *Turks* have turned themselves from *Isaac*, viz. from the Son to the Father, and will have the Inheritance of God from the *Father*.

75. Now the *Father* is manifested to us in the *Son*; and when they now do call upon the Father, he hears them only in his Son, viz. in his Voice manifest in the *human Property*, and they yet serve the *Son in the Father*.

76. For we Men have no *other* God at all without Christ the Son; for the Father has manifested himself towards us with his Voice in the Son, and hears us only through his Voice manifested in the Son.

77. Now when the *Turks* worship the Father, he hears them in the Son, and receives them to Adoption in the Son, in whom God has only manifested himself in the human Property, and in *no other* Property besides.

78. Now says Reason, How can they attain to the Adoption of Christ, when they will not have the *Son* to be the Son of God, and say, that God has no Son? Hear, O Man! Christ said, ^p *Whosoever speaketh a Word against the Son of Man, to him it shall be forgiven; ^r Matt. xii. 32. but he that blasphemeth the Holy Ghost, to him it shall never be forgiven: That is as much as if he should say,*

79. Whosoever reproaches the *Humanity* of Christ in *Ignorance*, [considering it] as his own Flesh, to him it may be forgiven; for he *knows not* what the *Humanity* of Christ is; but he that blasphemeth the Holy Ghost, viz. the *only God*, who has manifested himself in the *Humanity*, wherein Father, Son, and Holy Ghost, are *one only God*, he has no Forgiveness; that is, he that *rejects* the only God, he has quite broken himself off from him, into an *own Propriety* of Self.

80. Now the *Turks* do not blaspheme the Holy Spirit who manifested himself in the *Humanity*, but they reproach the *Humanity*, and say, a Creature cannot be God.

81. But that God has wrought and done ^q *Wonders in Christ*, that they confess, and blaspheme not the Holy Spirit which has wrought in Christ, viz. in the *Humanity*: *Blindness is happened to them*, so that they walk under a Veil. ^r Or Miracles.

82. Now says Reason, God has taken away the *Candlestick* from them, and *rejected* them: Hear, O Man! What was the Cause that God (as he threatened by St. Paul) did take away the *Candlestick* from them, and shut them up under the Veil? Thinkest thou, that it was done without his Foreknowledge, without his Will? No, *it was done with his Will*.

83. He permitted the Kingdom of Nature to give them a Doctrine of Reason: Seeing *Christendom* became blind in their Reason in respect of *Christ's Person*, and wrangled and jangled about Christ's *Humanity*, and put all Manner of Scorn, Reproach, and Disgrace upon his Person, as it fell out among the *Arians* when they *denied* his Deity, and the *Bishops* in their Covetousness applied his Merits in his *Humanity* for the *Belly-fake*, to their *Belly-Orders*, and practised all Manner of Lewdness and Prophaneness, (even with Swearing, Cursing, Juggling and Sorcery) by his Suffering and holy Wounds, so that there the holy *Name of God*, which had manifested itself in the *Humanity*, was abused; upon this God *hid* himself from them in their Understanding, so that first they became blind with the *Arians*, in respect of the *Deity of Christ*.

84. But afterwards, when they would be only blind Beasts, he hid himself also from them in respect of the *Humanity* by the ^r *Turkish Religion*, so that they were wholly deprived of the *Candlestick* of the World, and it went with them, as the Prophet said to *Israel* under their King, *Ab!* ^s *I must give thee Judges as in former Times*. ^t The Doctrine of Mahomet, or the Alcoran.

85. Thus the King of Light in the *Humanity* was withdrawn from them, and the *Judicature* of Nature was given them again for a Guide and Governor; so that they returned again into the Mother's Womb, viz. into the *Root*, out of which Man was created, ^u *Isai. i. 26.*

that is, to the only God; so that the Name and Knowledge of the holy Humanity of Christ is yet put out with them.

86. And that they might not use the same so vainly, and ineffectually for *swearing*, and false Defence [or Covering,] they must again enter into *Hagar*, as into the Mother's Womb, and have now verily been a long Time a People run away in their Mother *Hagar* from *Abraham's* House, viz. from the Humanity of Christ.

87. But know, and declare this as a Word of the most High, known in the Sound of his *Trumpet*, which he has prepared to awaken all Nations, and to visit the Face of the whole Earth, 'That the *Angel* of the great Counsel, viz. the holy *Voice* of *Christ*, is not departed from them eternally to forget them, ' *So little as a Mother can forget her Child, that she should not have Pity upon the Son of her Womb*, although he were disobedient to her.

88. For as the Angel came to *Ismael* (being yet in the Womb) when his Mother fled from *Sarah*, and enriched him with a Blessing and worldly Dominions, and bade the Mother with the Child return to *Sarah*; thus likewise when the *Eastern* Countries entered again into the Mother's Womb with their Knowledge of Religion, God gave to them, in the Kingdom of Nature, Power and Authority over the princely Dominions of the World, to possess and rule them under the Light of Nature, till its Time, and then they shall come in again with great Joy, and with great Humility to *Abraham*, viz. to *Christ*.

89. And this will not be in the Form of the *Babylonical*, formal, literal *Christendom*, in their invented and contrived *Orders*; who are only *Letter Christians* (so that a *Testimony* [or some outward Footsteps] of Christ and his Kingdom have still continued upon the Earth) but they shall be born in *Spirit*, and in Power; for they are the *lost Son*, who is wandered away from the Father, and is become the *Swineherd*.

90. But when the Angel shall bid them return, they come in the *Humility* of the lost Son returning to the Father; and then there will be great Joy celebrated by Christ and his Angels, *That the Dead is made alive, and the Lost is again found*, and the true golden *Jubilee-Year* of the *Marriage of the Lamb* rises up among them.

91. And though the *Elder Brother* (who has continued in the Letter) grumbles at it, in respect of the different Form which he has made to himself, for the most Part for his *Belly* and *Honour*, yet they are not moved at it; they are merry with the Father.

92. Now then, if we truly compare *counterfeit Christendom* and the *Turks* together, and look upon them right, then we see that they (since the *Turks* departed from them) have been but *one* People (before God in Righteousness and Holiness) with *different Names*.

93. And they are the two Sons; * *to one whereof the Father said, Go and do this; and he said, yea, but did it not; and to the other also do this, and he said no, but did it*; which does so highly advance or set forth the *Turks* in the Kingdom of Nature, which the blind Christian World does not understand.

94. Not that we justify the *Turks*, and say, that they should remain in their *Blindness*: No: But to the *counterfeit* [verbal] Christians we declare, that they are *alike* (with them) before God, in that they are *as blind* as to Christ's Kingdom as the *Turks*; as it plainly shews itself, in that *Christendom* is full of *Strife* and *Contention* about Christ's Deity, and Humanity, and abominably prophanes the *holy Name* in his Humanity, and use it only for a *Form* and *Custom* to swear [and covenant by;] also to *Idolatry* [and *Hypocrisy*;] and are gone from the *Sword* of the *Holy Spirit* to a *blood-thirsty confounding Sword*, wherein is nothing but contending and contemning one another; and the whole titular *Christendom* is turned into mere *Sects* and *Orders*, where one Sect despises and brands another for *Unrighteous*: And thus they have made of *Christendom* a mere murdering *Den*, full of *Blasphemies* about Christ's Person, and have bound the

Spirit of Christ, in which a Christian should live in deepest *Humility*, to the Forms and Orders of Disputation, and have set *foolish Reason* to be a ² Master of the *Understanding* ^{Or to judge what the} above Christ's Kingdom.

95. But ought we to speak so of *Christendom* and the *Turks* as if they were *alike*? ^{Meaning of the Holy Spirit is in the Scripture.} Thus we say, The *Turk* is *openly* an *Ishmaelite*, and a *Mocker* of Christ's *Humanity*, and holds him *not* for the Son of Man and God too; for he understands not the heavenly *Ens* in the *Person*.

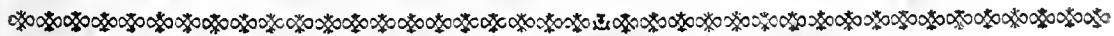
96. But the *Seets* of *Christendom* do indeed cover themselves with Christ's *Mantle*, but do attack him in his *Humanity* and *Deity*, and revile him in his *whole Person*, tear, and rend one another [with Words and Swords] about his *Person*; the one will have it this Way, another that Way, every one will be Master over *bis* Words and Spirit, and deride Christ in his *Members*, and are *as* much revolting, rebellious, and fugitive *Ishmaelites* as the *Turks*, and live in their selfish Will, and serve the Kingdom of Nature in their Self-hood, and *worldly Interests*, and Pleasures.

97. A Christian should be dead with Christ to Self, and be risen again in Christ, and be born anew of Christ, and *put on Christ*; that so he might be a Christian in Christ, in the Spirit and heavenly Flesh of Christ, according to the *internal spiritual Man*.

98. But instead hereof Men have put on *Babel* and the *Antichrist*, and boast themselves of their *Ordinances*. And in the Stone Houses of the Churches, Cathedrals, and Cloisters of *Christendom*, though indeed they *counterfeit* somewhat of Christ, seeing that they *there* read the *Writings* which the Apostles left behind them, yet afterward in their *Preaching*, for the most Part, they foist in the Kingdom and Government of Nature, with Brawling and *Disputing*; and spend the Time with disputing, confuting, and contending about *Seets*, and their different mental Idols and *Opinions*, insomuch that one Party is brought wholly to condemn another, and the Ears and Hearts of the Hearers are so infected with Gall and Bitterness, that one Sect wilfully opposes another, and cries it down for *devilish*; whence nothing but Wars and disdainful Provocations arise, to the desolating of Countries and Cities.


99. Thus they are alike before God, and lie as it were shut up in *Hagar*, in the dead Reason; except the true Children of God, which verily are here and there to be *found* among all Nations and Sects, but wholly simple and *despised*, also covered under Christ's Cross to the Reason-wise World.

100. For as the four Elements receive the powerful Influence of the *Sun*, and we see in the Substance the Body, but not the Sun, though it works therein; so likewise the Spirit of Christ is *hid* in the Children of God: But as an Herb springing from the Earth does, by the Virtue of the Sun, put forth a fair *Blossom* and *Fruit*, so also do God's Children out of their disregarded Form.



The Forty-first Chapter.

Of the Seal of the Covenant of Circumcision, and of Baptism.

1.  HEN God had made a Covenant with *Abram*, and blessed him, and *Gen. xvii.* made him a Father of many Nations, which should be blessed through him, *viz.* by *Abram's* Blessing in the Covenant, then he gave him the Seal of the Covenant, *viz.* the Sign and the Figure upon what *Ens* the Blessing passed, and shewed him in this Figure what in Man should inherit and possess the *eternal* Blessing; that is to say, *not* the gross earthly bestial Man, which is conceived and born in the *Lust of the Flesh*, out of the bestial Lust

of Man and Woman, which did involve or insinuate itself into *Adam*, according to the brutish and bestial Property of the *divided* Life's Effence; upon this the Covenant and Blessing do not pass, but upon the *Ens* of the *Word* formed out of the heavenly World's Property, out of the *Limus* of the Earth; not upon the introduced Serpent's *Ens* out of the dark World's *Ens* and Property, but upon the *Soul*, and *its* right Body, which was created to it in *Adam*.

2. And we herè see by the *Circumcision*, the Type, that the *bestial* Copulation of Man and Woman is an Abomination before the Holiness of God, which yet is borne withal, by divine Patience and *Permission*, seeing now it cannot be otherwise with Man, he having lost the magical Birth of *Paradise*; for here God set forth the Figure in the *Circumcision*, that every *Male* must be circumcised on this Member of the Propagation of the masculine Seed, in that Man sows his own *Will* out of the Property of Nature in his Seed; therefore God set forth the Figure with the *Circumcision*, both of the earthly Seed, and also of the Member and Will; for the Spirit in the Covenant must^e cut off through Christ's *Death* this Figure in the inward spiritual Man, together with this bestial Will and Desire.

3. For the bestial, gross, earthly *Seed* of the Man or Woman shall not put on the Covenant and Blessing, as Christ also said, but he ^a *who is not born of the Will of Man, nor of the Flesh, but of God*; the bestial Birth with its Members must be cut off through the temporal Death, and die in the spiritual Birth through Christ's Death, and be buried in the eternal Death, *viz.* in the Nothing.

4. But seeing the Covenant of God had incorporated itself in *Abraham's* Seed to a Propagation, God did here set before him, by the *Circumcision*, the Person of Christ, in whose Death this Beast and Monster should *die*, and out of his Death a new angelical Form should come forth; for the *Circumcision* was not the Atonement, but the apprehended [or conceived] *Ens* of *Faith* was the Atonement; out of which *Ens* of Faith Christ should be born; but the *Circumcision* was the *Sign*, that the *Ens* of Faith in the Word of God should cut off the *earthly* Seed.

5. For the living Word of God looked into the Covenant; and in the Covenant the human *Seed* of the heavenly Part laid disappeared; and in the disappeared *Ens* stood the Aim or *Limit* of the new Regeneration in Christ's Motion, where the Word of the divine Tincture and Power would *again* move itself in the true Humanity created in *Adam*: And it did also move itself in the *Spirit* of the Children of Faith, so that they were received and accepted of God in the Spirit (upon the *Promise* of the Motion or Manifestation of the shut-up *Ens*) as dear innate Children.

6. *Note.* Not that they had put on Christ in the Flesh before his Manifestation, but indeed the same *Ens* in their *Faith*; and this same received *Ens* of *Faith* was the *Circumcision*, which circumcised the Heart and Mind, and rent in twain the sinful *Veil*, and pointed at the cutting off of the earthly introduced Serpent's *Ens* in *Adam*, *viz.* of the earthly *Seed*, and the earthly Members to the bestial Propagation; it shewed, that Christ (when the incorporated *Ens* of Faith should manifest itself in the Humanity) should and would *cut off* this Beast, and destroy the Life of Death and Hell therein.

7. We must not look upon the *Circumcision* only and *barely* as a Sign or Figure, for it is the Seal of the Covenant, which stood as a Seal *imprinted* on the *Ens* of Faith, for the *Spirit* of the promised Word to the new Birth was in the Seal, as among Christians it is in the *Seal* of Baptism.

8. And therefore God said, That Soul that shall contemn this Covenant shall be rooted out from among his People; and he commanded the Natives and Strangers to be circumcised, though they were not of the Seed of *Abraham*, to signify, that the Covenant passed upon *all* People, who would but receive the *Ens* of Faith; even there the *Circumcision* should be done.

9. For that was not the right Circumcision which was done *outwardly* on the Flesh, but it was the *Sign* only of the Circumcision; the true Circumcision was effected in the *Ens* of Faith, in the Covenant, in the *Power* of the Word and Holy Spirit, where the Word, in the Spirit of Christ, cuts off the Serpent's *Ens* from the right human *Ens* of the heavenly Part; *viz.* it cuts off the *Ens* of the dark World, introduced and insinuated through *Adam's* evil Desire, and the Devil's poisonous Desire flying in.

10. The *Baptism* of the Christians and the *Circumcision* of the Jews hold wholly one and the same *Right*; among the Jews the Circumcision was effected or performed in the Word of *Power*, the Holy Spirit baptized them with the holy *Fire's Baptism*; understand, it baptized their true Man corrupt [and withered] in *Adam*; the same was tinctured with this Baptism, *viz.* in the *Ens* of Faith; for the *Ens* of Faith was the *Baptism* of the *Jews*, where the Holy Spirit did inwardly baptize them to Christ's Humanity.

11. But now seeing this same Word of Faith (*viz.* the *Ens* of Faith) has put on the Humanity, and quickened it in itself to Life, this same Spirit does *now baptize* with *Wa-* Note.
ter, pointing at the Humanity of Christ; for the Water of eternal Life, *viz.* the heavenly World's Substance, was disappeared in *Adam*, and made alive again in Christ's heavenly *Ens* (being also the Water of the heavenly *Powers*) introduced into our (in him assumed) Humanity; therefore the Humanity of Christ was the *First-born* from the Dead.

12. And with this same heavenly *Water*, which God's Word and Power introduced into the Humanity of Christ from Heaven, understand from the holy spiritual World, *viz.* from the second Principle, the Holy Spirit of Christ does *baptize* the Christians in their *Baptism of Water*; which externally is also but a *Sign* of the internal Seal, in which Seal the Holy Ghost baptizes.

13. And *therefore* Christ has appointed the Seal of the Circumcision into a Baptism of Water, seeing the Fire-Baptism in the Covenant is become manifest in the Water of Life in the Humanity; so that this *Fire-Baptism*, *viz.* the flaming Love-word, is made Flesh; therefore Christ said, ^b *We must now be born anew through the Water and Spirit,* ^b *John iii.*
otherwise we shall not see God.

14. For in the *Water* wherein the flaming Love-word in the *Ens* of the Covenant has manifested itself in our heavenly disappeared Water, which is become incarnate, *all* the Children of Christ must be new-born, and take *this Water* in their Faith's Desire, in which Water the eternal flaming Love-word of God has incorporated itself; this same Water baptizes the *inward* Man which disappeared in *Adam* to the new Regeneration; and the earthly, bestial, half-serpentine and devilish Man to Mortification and *Death*^c; it circumcises the poor captive Soul, and puts the Covenant and Humanity of Christ upon it in the inward spiritual Man, now disappeared or withered as to the Kingdom of Heaven. ^c Note, how we are baptized into Death.

15. Understand it right, you *Jews* and *Christians*; you have but *one* only Baptism; the Jew is baptized inwardly on the Soul in the *Ens* of the Covenant, and circumcised on the disappeared *Ens* of the right heavenly Humanity; *viz.* the Serpent's *Ens* is cut off from the heavenly *Ens* in the Power of the Word's Humanity, and the flaming Love-spirit in the *Ens* of the Word tinctures the true Humanity, and baptizes it with the conceived *Ens* of Faith which is taken in; the *Faith* in the Spirit of God baptizes it with its *heavenly Water*.

16. And the Christian is baptized with the same very Word and Water in the Faith; it is wholly *one* and the same; only this is the [external] Difference, that God has appointed and established the *Covenant* of Circumcision in the Baptism of Water, seeing this *Fire-Baptism* has manifested itself in Christ's Humanity in the *Water* of Life.

17. And that you may yet see that they are both *one*; *Christ* was circumcised as a Jew, and was baptized as a Christian, thereby to declare, that he, in his Love revealed in the Humanity, had manifested the Fire-baptism in the Water, *viz.* in great Meekness and Long-sufferance, and changed them into *one*.

18. The *Ens* of Faith was not yet incarnate among the Jews, therefore God gave them the Sign of the inward Circumcision by the cutting off the *outward* Fore-skin, that so they might have a Sign, that the Holy Spirit in the *Ens* of Faith in the Covenant would cut off their *sinful* Birth; whereby they were the Children of Grace in the *Ens* of Faith.

19. But this same *Ens* of Faith was *first* made Flesh among the Christians in Christ's Humanity, and is also now *incarnate* in the Children of Faith in their true Man: The Christians now, in their Faith's Desire, put on Christ, (*viz.* this *Ens* of Faith, which the Jews did also put on in the Flesh) in the *heavenly* Flesh, *viz.* in the heavenly living Water in the divine Manifestation.

20. This Water is the Heaven, wherein the only holy Element is the Motion and Essence; it is Christ's, *viz.* God's holy Corporeity, *viz.* the formed *Wisdom* of the forth-breathed or formed Word of the divine Powers, God's living, eternal speaking Word, which is a Spirit, and the divine *Understanding*; which again attracts to itself its own forth-breathed Essence, *viz.* the *Forming* of its Wisdom.

21. The *Father's* Will draws the Soul, which is a Fire-Breath, out of its Fire-Spirit, to itself; and the *Son's* Will draws the noble Image created of the Wisdom, *viz.* out of the heavenly Essence, to itself; and the *Holy Spirit* draws the whole moving human Understanding to itself; so that it is a God-Man, and a Man-God, God made manifest in an Image; and this is the Image of God: And thus also the *Circumcision* and the *Baptism* are to be understood, which in both is the Ground, and *chief Corner-Stone* to the new Birth, among the Jews and Christians.

Note, Why Males only circumcised. Why Males and Females both baptized.

22. Now in that the *Males* were to be circumcised and not the *Females*^d, and yet *all* are to be baptized among the Christians, is thus to be understood, as follows. Mark it right, you Jews and Christians, and *all* other Nations, we tell and declare it to you all, for you are hereby *called*; the Time is come about that the *Antichrist* must die.

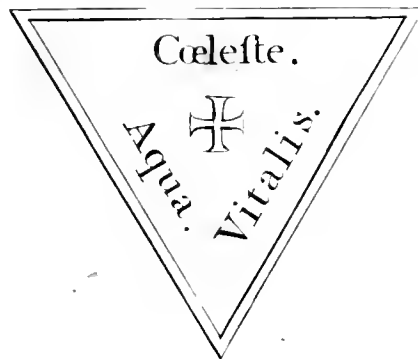
23. *Adam* was the Image of God, he was Man and Woman, and yet neither of them, before his *Eve*, but a masculine Virgin in peculiar Love, full of Chastity and Purity: The Tinctures, *viz.* the *Power* of the Fire and Light according to the Property of the Father and Son, were both in each other as *one*, in an incessant Conjunction of Desire, wherein stood the peculiar *fiery* Love-Desire.

24. But seeing the *Devil* assailed the Property of the Fire's Tincture, and brought his false Desire thereinto, so that the Fire's Tincture was divided in the Properties of the eternal Nature, each Property on the Center gave itself forth into its Self-hood, whence the *selfish* revolted Will and the false *Lust* did arise; which Lust desired to prove the dark World's Essence, *viz.* the earthly Essence out of the dark World's Desire, and to taste in itself how the same would *relish*, if Evil and Good (each manifest in itself) were together, *viz.* in the Distemperature without the divine *One*: Hereupon the false fiery Desire shut up the Property of the Light's Tincture with the introduced *Vanity* of the Devil's Desire, and with the earthly Hunger after the Vanity (proceeding from the dark World's Essence) in the Earth, and in the Elements; so that the *heavenly Female*, or right Virgin-like Life, was extinct in the *Ens* of the Light.

25. For the Holy Spirit departed from the introduced Vanity; and so the *holy Matrix*, *viz.* the heavenly Generatrix, disappeared, and the Mother of the outward Nature, *viz.* the outward natural *Woman*, understand the Property of the Woman, got the upper Dominion in the Birth, so that *Adam* must now be divided and figured into a Man and Woman.

26. But seeing the *fiery* Property of the Tincture (which now has the Dominion in the Man, and is called Man by Reason of the Father's Property) was the Cause of the poisonous Infection, so that the Tincture of *Venus*, *viz.* of the Woman or the *Light*, was mortified;

Magnum Opus Philosophicum



TRIA juncta in UNO

Complent

Admirabile Opus:

UNIONIS autem MEDIUM,

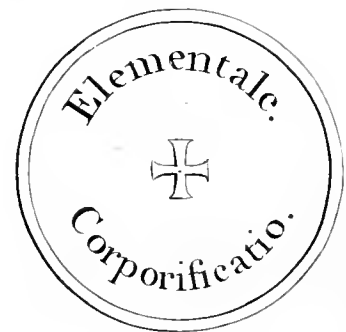
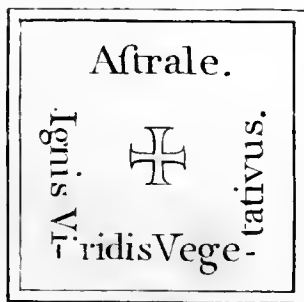
Significantissime

Indicatum,

Rerum Natura

Maxime, ut debet,

Concelatum est.



Elementa non tantum consulere Oportet;

Sagacissime considera Elémentata.

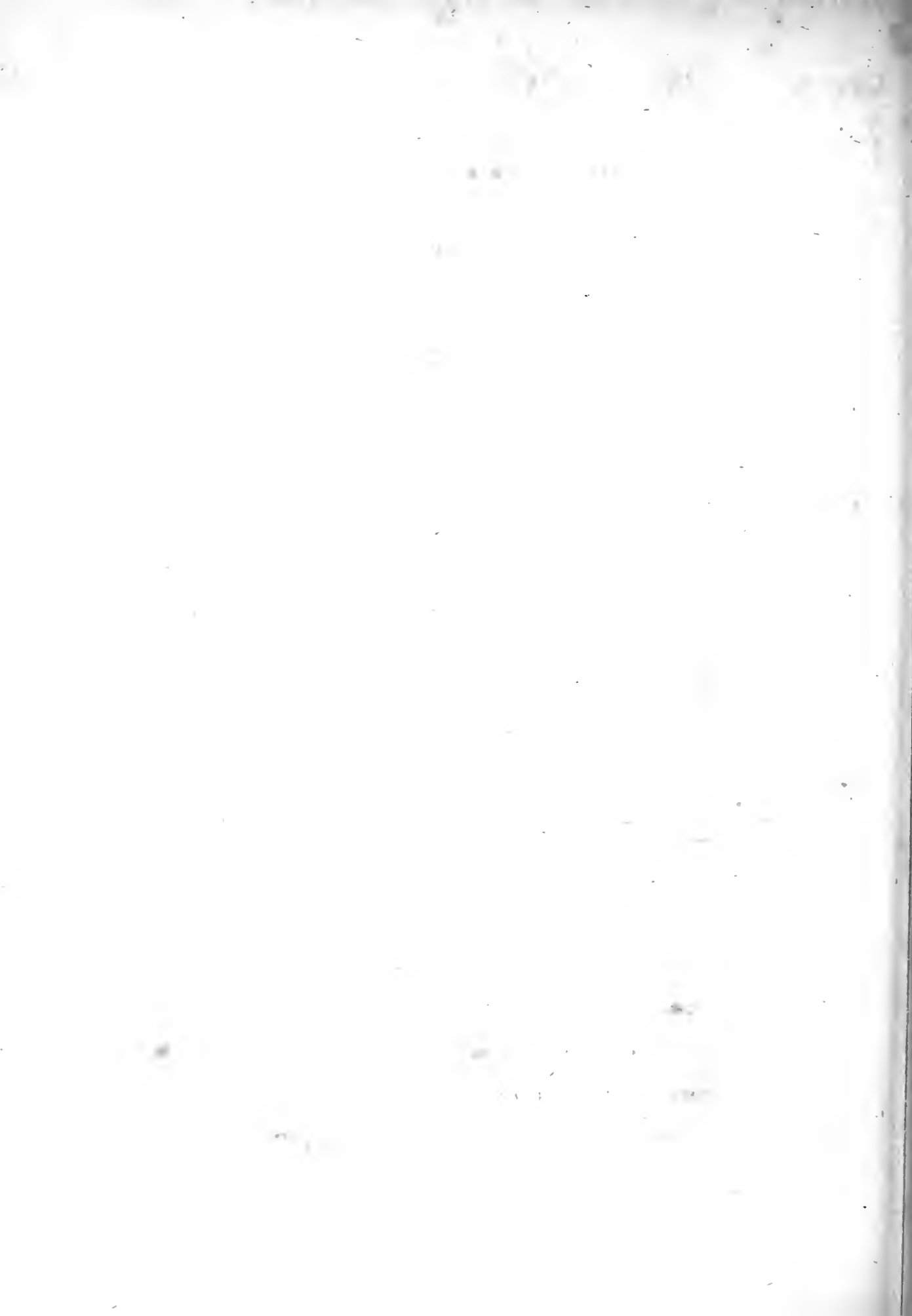
Hoc autem scito, et, si rejicis, frustra Moliris;

DEI sine Lumine Hæc certe non perfici Possunt,

Nec valeret Inceptum absque Potentia EJUS:

Opus enim est Divinum, ac Renovationem

Naturæ, et CHRISTI PROCESSUM ample Demonstrat.



mortified; and seeing he introduced in himself the Abomination of *Lust* into the Woman's Property, whereby afterwards the Woman, *viz.* his *Eve*, did so eagerly lust after Evil and Good, and began the earthly *Eating*, thereupon we are here to consider, that this same Fire's Soul, *viz.* the *Man's Tincture*, must be baptized again with the divine Love-Fire, that so it might not introduce the *Ens* of the Devil and Serpent, insinuated into the *masculine Seed*, so poisonous, into the *Woman's Matrix*; it must be tinctured, and baptized again with the divine Love-Tincture, *viz.* with the holy Love-*Ens*, which came to pass in the *Ens* of Faith, in the *promised* incorporated Word of the Power of God.

27. But the Woman, *viz.* *Adam's* Virginity, was now transformed, or formed out of *Adam's* Nature and Essence into a Woman or Female-Man; and in her the holy Virginity disappeared as to God, *viz.* the Tincture of the Love and Light did still remain, but as it were *dead* or disappeared; for the *outward Mother*, *viz.* the elementary Mother, lived now in its *Stead* in her, and was the Generatrix of Nature, which must receive *Adam's*, *viz.* the *Man's* Seed, into itself.

28. Into this disappeared heavenly Tincture of the Light, *viz.* into the true holy Virginity, the eternal holy Word of the Power of God, which had created *Adam* into an Image of God, did *promise* and incorporate itself, with a Covenant, to bruise the Head of the Devil, and the Serpent's *Ens*.

29. Thus understand us here very accurately: Like as the Father generates the Son; and as out of *Adam*, who denotes the Father's Property, the Woman, *viz.* his Love-Tincture, was taken; and as before, whilst the Woman was *in* the Man, the Fire's Tincture penetrated into the Light's Tincture, and loved itself therein; and as Man and Woman are *one Body*, so likewise the *Fire-Baptism* of the Circumcision went forth out of the *Man's Fire-Tincture* into his *Female Tincture* in the Woman; God baptized the Fire's Tincture in the Man; and out of the *Man's* Seed comes both the Male and Female Sex.

30. Thus the Man's Covenant and Baptism entered into the Woman, *viz.* into the *Female* Property, for the Woman's Tincture had in it (already) the holy *Ens* in the Covenant, that God's Word in the Covenant would become Man, in her shut-up [barren] *Ens*, and *quicken* again therein the disappeared Virginity.

31. *Therefore* the Woman must not put on the Seal of Baptism in her *own* peculiar *Will* or Desire, but have it from the Man, seeing she was taken from the Man, that so she might become a *right* Woman in the Man's Baptism, that the Image of God in her might obtain the *Fire's* Baptism and Tincture from the Man.

32. For St. *Paul* understood this very well when he said, * *The Woman shall be saved by* * 1 *Tim. ii. 15.* *bearing of Children, if she continues in the Covenant, and in the Love.* For the Woman has her Soul from the Man's Soul; and when she is given to the Man, then she is *one* Body with him, and brings forth Children to the Man; she is his Woman, his Instrument; an *half Man*, and the Man an *half Woman*.

33. And that the Man's Property might again obtain the perfect Love, *viz.* the *Female Ens*, and the Woman the *Masculine Ens*, the Holy Spirit baptized the Man's, *viz.* the *Fire's* Tincture, with the heavenly holy Virgin-like Tincture, and the Man baptized the Woman's Essence in his Seed with the *fiery* and also divine Tincture; *therefore* God commanded the *Males only* to be *circumcised*.

34. For in the Jews *Fire-Baptism* the Spirit baptized, only *without* Water, but among the Christians the Spirit baptized *through* Water: The Jewish Women could put on the Spirit indeed in the Man's *Fire-Tincture*, but now seeing this same ^f *Fire-Word* is be- ^f *Burning, ar-* come *Flesh*, they ought now of Right also to put on Christ in the *Flesh*, and be *baptized*; ^{dent.} for their heavenly disappeared Virginity must also put on Christ's introduced heavenly *Virginity*, that so they might be true manlike Virgins in the Spirit and Essence of Christ.

z Circumci-
sion the 8th
Day.

35. Now Reason asks further, Why must the *Male-Children* be circumcised just on the *Eighth Day*? Why must it not be either sooner or later? Did it not lie in Man's Choice and Power to delay the same if it was weak? Herein is contained the Mystery and *Wonder*. Dear Brethren, cease from the Contention of the Letter, and learn to understand the *hidden Mysteries*; we shall deal with you in a child-like Manner; do but look us in the Face, from whence we come, and whence it is that we know and understand all this.

36. God commanded the Boys to be circumcised upon the *Eighth Day*. And for what Reason? Six Days are the Man in Nature, the *seventh* is the Day of Rest in him, viz. the heavenly disappeared *Ens*, wherein the six Spirits of Nature work; as God made the Creation in six Days, viz. out of the six Properties of Nature, and brought them to Rest into the *seventh*, viz. into the Emanation or Flowing-forth of the heavenly *Ens*, which God has co-imprinted into the Compaction of the Creation, which is the Rest and right Life of the six Properties.

37. Thus Man has got seven Days for his own; the seventh is his Day of Rest; understand the seventh Property is the heavenly Nature, which died in him, whereby he came into Disquietness; therefore the *Eighth Day* came out of mere Grace to help him, and gave itself again into his seven working Days, viz. into the seven Properties of his own Essence: And THIS DAY is Christ, in the Circumcision, and in the Baptism.

h Text, The
Sun-Even-
ing.

38. For God in this Process holds the Order, with the Regeneration of Man, in the Manner and Nature as he created him out of seven Days; understand in six Days his natural Life was brought out of the six Properties of the inward and outward Nature into an Image, and the seventh Property was the Paradise, viz. the Saturday, in which the six Spirits of Nature in their Operation were reconciled and atoned; for it was the spiritual World.

39. And hence arose that Command to the Jews, that they should sanctify the Sabbath, and rest even externally on the Saturday, to signify the inward, holy, eternal Sabbath, in which the Spirit of God works in Man and every Creature, in each according to its Property; for every created Being rested in him.

40. And therefore he commanded the Male Children to be circumcised on the *Eighth Day*, viz. in himself; for he himself is this Eighth Day which circumcises; for before Christ's Humanity the Process went in the Form of Nature; but seeing now Christ has fulfilled the Nature of Man, and given himself into the seven Days of Man's Property, Children may now be baptized every Day.

41. We see here a very excellent Figure by the Beginning [or first Institution] of the Circumcision, and Covenant of the Fire-Baptism, against the Makers of Conclusions in Reason upon the Letter, who will needs have it, that some Children are damned from the Womb, and even for this Reason, because they are taken and born out of the corrupt *Ens* of Nature: For *Ishmael*, who was by Nature a Mocker, and captivated in the poisonous and corrupt *Adamical Ens*, even He must be the first Man which Abraham circumcises; who was baptized in the Covenant.

42. You Reason-wise! I pray set this Looking-Glass before your Eyes, and think what you do with your Conclusions concerning Predestination; we shew it you in Humility; if you will not see, it shall be shewn you with Fire, which is certainly known: For Christ came for *Ishmael's* Sake, and for those that are like him, to help and save them, if they would themselves; but in *Isaac* shall the Seed be called, viz. the *Eighth Day*, which is come to help the other six Days, and introduce them again into the seventh, viz. into the Day of Rest.

43. Dear Brethren, be instructed right: The God of Love wills not the Death of poor corrupt Man; but has poured forth his best Treasure (which he had in himself, and is

himself) in *Grace* over all Men; like as the Sun shines to the Good and Evil; but the Wicked corrupts and spoils the ¹ *Treasure* in himself, and will not receive it, but takes ¹ His precious Image. in the *Ens* of the Serpent full of Vanity, and is *baptized* with the *Fire* of God's *Anger* in the Will of Self.

44. But if he went with his own Will into the Death of Christ, and desired from the Bottom of his Heart to die to his Self-hood and own Will *in God's Mercy*, and cast his whole Trust and Confidence in God, and thought that he had nothing of his *own* in this earthly Cottage, but that he was only a Servant, and *Steward* of God and his Neighbour, in all that he has and possesses, and forsook the Propriety [and selfish Interest] thereof in his Mind, he should *soon* be baptized with the *Holy Spirit*, and put on Christ *in his Will*.

45. But these mischievous *earthly* temporal *Goods*, temporal Honour, and Pleasure of the *Flesh*, captivate him in the *Ens* of the Serpent, so that he is not *capable* of the Baptism of the Holy Spirit.

46. Also the self-elected, unfitted, and unprofitable *Teachers* (trained up in the School of the disputing Reason, and chosen by the Favour of Man) are wholly *blind* herein, and teach only out of the *Husk* or outward Vessel of the Regeneration; they will needs be *outwardly* adopted Children, by an *external* Imputation of Grace, though they live only in the Will of *Self*; they will preach the Holy Spirit into the *Beast* of Self-Will, which yet is no Way capable of the Holy Spirit: They *understand* nothing fundamentally either of the *Baptism*, or the *Lord's Supper*; the new Birth is strange to them; they deny the divine *essential* In-dwelling in God's Children, *viz.* the Temple of God, and so stand before the *Jews*, when they should declare unto them *What Christ is IN US*, and what *Baptism* and the *Lord's Supper* are, just as pictured Christians, or as *Idols*.

47. For the Jews *know* that God has spoke with *their Fathers*, and given them the Circumcision, and the Covenant; there they *stick*: But could the Christians fundamentally demonstrate to them what the Covenant and Circumcision are essentially and *effectually*, together with their ^k Offerings, they would forsake the *Sign*, and enter into the ^k Sacrifices. *Substance*.

48. But that it has so fallen out, that both the *Jews*, and also the *Christians*, have walked in *Blindness*, even till this *last* Time, and so also the *Turks*, who by Reason of the Blindness, Contention, and Ungodliness of the Christians, have turned themselves to *Reason* and *Nature*, God has therefore permitted it, because the Christians and Jews both in the *old* and *new* Testament received and appropriated to themselves the Covenant, and the Seal of the Covenant, in the *outward Shell* only, *viz.* in the Vessel, [or literal Notion and Apprehension,] and lived only to the outward earthly mortal Man; they always regarded, and provided for the earthly Kingdom and Life, *more* than for the eternal.

49. They would understand in the *Husk*, *viz.* in the outward Letter, what God has spoke; and they chose to themselves Reason-wise People, which were gifted in the outward, formal, logical, and notional Understanding of the *Letter*, who had *not* the Spirit and Power of God's Word and Life in the new Birth in them, but only the Spirit of *Self*, Pride, and the earthly Belly-God, contriving thereby how they might be *rich*, in Christ's Poverty, upon the Earth: *These* Men have blinded them, so that, both among the Jews and Christians, Men have regarded and loved only the earthly *Ens*.

50. Therefore God has permitted, that the Wonders of Nature in the Power of his *Anger* should be opened and brought forth *in them*, and that they should thus stick in Blindness, yet in Controversy and Contests, so that the Name and Memory of his *Covenant* might *not* quite be extinguished; and one Nation has by Reason thereof exercised and evil-intreated another, in the Contention and Contrariety, whereby often a *fair green Twig* has sprung from the right Understanding, which has been strange to them, by

Reason of their *received Opinions*, and they have contemned and persecuted it; for the earthly Man in Self is not worthy of the holy Covenant and Seal.

51. And seeing God knew very well that they would *run* of themselves without being sent of him, and would abuse the holy *Ens* in the Covenant, thereupon the Veil of *Moses* has beset the Jews, and the Tower of *Babel* with the Antichrist, (*viz.* the outward Christ instead of the holy *Ens* in the Covenant, that is, God's Presence) the *Christians*; so that they have been evermore seeking, in this Antichrist, what God is, in his Covenant, Will, and Essence.

52. Thus they have been exercised in Contention, and *Persecution*, in that they have persecuted one another; yet so, as that God's Children have sprung forth in the *Cross*; and *Christ* has been inwardly manifest to them, but outwardly *Babel* has yet stood both among the Jews, Christians, and Turks; the Antichrist is only the *same* among all, for he is the *Titular* or Letter-God, wherein the Self-Will seeks and worships God in the *Husk*.

53. Hear therefore, ye Christians, Jews, Turks, and Heathen, even *all Nations* of the Earth, what now (yet once more for a Farewell in this World's Existence) is freely tendered to you, in the *Visitation* of the *merciful* God in the Voice of his Trumpet, by his Love-Will and Spirit; the Sound of the *Trumpet* concerns you all; let it enter into your Ears, and do but open your Ears and Hearts a little from *Self*, and then you shall hear the Sound *in you*: It sounds through all, even to the Ends of the Earth, but no Self-Will hears it.

54. The only divine Way, wherein Man may see God in his Word, Being and Will, is *this*, that Man become wholly *one* in himself, and in his *own* Will forsake all, whatsoever he himself is or has, let it be Authority, Might, Power, Honour, Beauty, Riches, Money, Goods, Father, Mother, Brother, Sister, Wife, and Child, Body, and Life, and become wholly a Nothing to himself: He must freely *resign* up *all*, and be poorer than a Bird in the Air, which yet has a *Nest*; the true Man must have none; for he must travel away from this World, that so he be no more *to himself* in this World: He must be a Nothing to the World's Self and *Interests*; for the Substance of this World which he possesses for a Propriety is the *Tower of Babel*, and the Antichrist, wherein Men will be their *own God*; and with this self-made God they will ascend upon the Tower to Heaven, and place themselves ¹ for God. Understand it thus:

¹ Or with God.

55. It is *not meant* that one should run from House and Home, from Wife, Children, and Kindred, and fly out of the World, or so to forsake his Goods as not to *regard* them; but the own *Self-Will* which possesses all this for a Propriety, that he must *kill* and annihilate.

56. And he must *think*, that all that of which he is a Master is not at all his *own*, let him thrive or go behind-hand, gain or lose, be rich or poor, wise or simple, high or low, let him have something or nothing; let him esteem all *these Things alike*, a fair Garment as a coarse patched one, the Prosperity of this World as the Adversity, Life as Death, his Authority as a Servant's Place, a kingly Crown as an old Hat; and let him *forsake* it all in his *Mind*, and not account it for his own.

57. But he must think and wholly resign up his Will thereinto, that he is *but* a *Servant* of all whatsoever he has; and is only a Steward in that Calling, Profession, Office, and Order, wherein he is; that it is *God's* and his *Brethren's* in common; that he only serves God and his Brethren therein; and let him look that whatsoever is *conferred* and put upon him, be so received of him, and managed by him, as that it may conduce to the general *brotherly* Order and Profession, and that God may make such *Orders* in this World, as a Figure of the angelical World, that so he might serve him therein.

58. And he must *not* at all insinuate his Mind into Self-hood, 'as to think (let him be

either King, Counsellor, or Judge of the People) that he is therefore *better* before God, or before Man; he must continually look upon his *naked* Bosom, and think, that one naked Man does always resemble and is *like* another; and also that his Gown of State, and Office over which he has *Charge*, belong to the brotherly Society.

59. And all whatsoever is bestowed and conferred upon him either for Honour, Power, Wealth, and Goods, he must return and *give* it back again to God his Creator, and say unfeignedly in his Mind, Lord! it is *thin*, I am *unworthy* to have Command over it: But seeing thou hast placed me therein, I wholly and fully resign up my Will to thee: Govern, and work thou by me, as thou pleasest, that it may be done *in thy Will*, and conduce to the *Profit* and *Service* of my Brethren, whom I serve in my Calling, as thy Command: Do thou, O Lord, all through me, and say only in me, how, and to what I ought to direct the *Works* of my Hands, *to whom* I should give and bestow Money, Goods, Power, and Honour: And thus continually he should think, how he in his Place may please and pleasure (*not* himself but) his Brethren.

60. But if he be a Servant, then let him think that he serves God in his Will, and Men in God's, and the general brotherly Function; and in that little which God has given him in this Cottage for *Food* and *Raiment*, he is as rich as a King; for if he looks upon himself naked, he sees the Truth.

61. And when Man brings it so far, that *all* is *one* to him [that he is able to esteem all Things alike, and be content with any Condition, as *St. Paul* teaches] then he is as the poor *Christ*, ^m *who had not whereon to lay his Head*; and he rightly follows Christ, who ^m *Math. viii.* said, ⁿ *He that forsaketh not House, Court, Monies, Goods, Brethren, Sisters, Wife, Child,* ^{20.} ⁿ *Math. xix-* ^{29.} *and denieth not himself, he is not worthy of me.*

62. And for the Sake of this Self and Unworthiness, God has turned away his holy Countenance from the Nations, so that they have known him only through a dark *Word* and *Shadow*.

63. But he that enters into this total Resignation, he comes, in Christ, to divine Contemplation, so that he sees God in him, and speaks with God, and God with him, and *understands* what God's *Word*, *Being*, and *Will* are; this Man is *fit* to *teach*, and none else; he teaches God's Word from him; for God is made known and manifest to him in his Covenant, of which he is a Servant and *Minister*; for he wills nothing but what God wills through him.

64. He teaches when *God* commands him, let it be either to Friends or Foes, *in their Season*, or *out of their Season*; he thinks that God must do in him as he pleases, and though he must therefore suffer Scorn, yet it is all one to him: If he be honoured and respected of Men, he *humbles* himself before God and his Brethren, and gives God and his Brethren the *Honour*, and takes it not at all to himself; but if they curse him and smite him on the Face, he thinks thus; I now stand in Christ's State of Persecution, it shall turn to the *best* for me and my Brethren.

65. Lo! loving Brethren, this is a Christian, and such a Kingdom he now offers to you, by the wonderful Sound of his Spirit's Trumpet, and there *must* and *shall* be such a Kingdom soon manifest and come into Being, *for a Witness to all the Nations* of the Earth, of which all the Prophets have prophesied.

66. On the contrary, he offers to all wicked, unwilling, stubborn Men, his Anger, Wrath, and Hardening, *to devour them*, and to make an End with *Babel*: This say not I; but the Spirit of the Wonders of all Nations.

67. Therefore trusts up thyself in Armour, and lay lustily about thee, thou Antichristian *Babylon*, and devour much Blood, for thou thyself art even *he* that destroys, and quite ruins thyself: For thee, there is no Remedy, [thou wilt take no Counsel, thy own *Cain-like* Fury in Hypocrisy hardens thee,] also there is *no Repentance* in thy Will;

but for the Children of God under thee, we have written this, as we have known and seen it.

68. Now says *Babel*, *Whence shall this People come that shall know the Lord, and live in God? Hear, O Babel!* Among thy Brethren in the Time of thy Affliction and Tribulation, they are brought forth in their Disrespect and Misery; and thou callest them *Fools*, and knowest them not; let no Man wait for another coming; the Time is *already* come about; the Voice of the Caller and Hearer is *already* present; the Covering is put away from *this Voice*; thou art not at this Time called under a Veil, but with open Mouth, very clearly.

69. This Voice of the *Crier* opens God's clear Countenance in his Children; and in the Ungodly the angry Countenance, seeing they desire fully to purse up all, in Covetousness into Self, *viz.* into the Antichristian Bag, and to bring the Whore of Self even to the very *Top* of the *Babylonical Tower*.

70. The *Sign* of this Image, and its Destruction, is the Covetousness and Envy; its Sign stood before in *Silver and Gold*; that was the Banner and Standard of Antichrist: But now the Banner has changed itself into *Copper*, seeing *Mars* is the Soul, *viz.* the Man or Husband in Copper, so that this *Mars* is given to *Babel* for a Banner and Ensign, *which shall rule till Babel has an End*, and no wicked Man shall know this; and though he carries the Sign in his Hands, yet he calls it only his loving Companion.

71. But upon the Kingdom that is, and is not, and yet is, shall the glorious Ornament of *Gold* be put, for the Prince of the Powers of the Earth has given it to them. *Amen.*

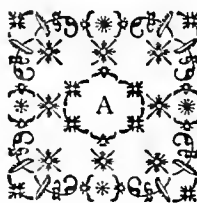


The Forty-second Chapter.

Of the Three Men which appeared to Abraham in the Plain of Mamre, who went towards Sodom, and set the Cities of the Children of Ham on Fire from the Lord.

The Meaning of this Figure.

Gen. xviii.

1.  T first, when *Abraham* was called only *Abram*, God appeared to him in the Vision as *one*; and when he had sealed the Covenant with the Circumcision, he called him *Abraham*, *viz.* a Company or Multitude of Nations, a forth-breathed manifest People of God, in whom God had forth-breathed or manifested himself; and he appeared to him also afterwards in the Manifestation of the holy *Trinity*, *viz.* in *Three Men*, which were only *One*, wherein the Manifestation of the holy Trinity in the Deity was set forth, and represented in Man's Image, how the whole Trinity of the Deity would now manifest itself in this Covenant in the Humanity, that the Trinity of the Deity should be seen *in the Flesh*.

2. And hereby is declared the great Humility in the Deity, *viz.* in Christ, how Christ would *visit* Mankind, and take Care of Man, and also condescend to be *entertained* by Man; as he came, in these three Men, to *Abraham*, and suffered his Feet to be washed,

and did eat and drink; which denotes, that Men must cherish or lovingly entertain the poor Christ, who is poor in this World, in his Members and Children, who also would be poor, contemned, and despised People; and what Men do unto them, that they have done to these three Men, viz. to Christ the holy Deity in the Humanity.

3. The Words of this Figure runs: ^p *And the Lord appeared unto him in the Plain of Mamre, as he sat in the Door of his Tent in the Heat of the Day; and he lifted up his Eyes, and looked, and lo! three Men stood by him: And when he saw them, he ran to meet them from the Tent-Door, and bowed himself towards the Ground, and said, My Lord, if I have found Grace in thy Sight, pass not away, I pray thee, from thy Servant; let a little Water be fetched, I pray, to wash your Feet, and rest yourselves under the Tree, and I will fetch a Morsel of Bread, that you may refresh your Hearts; after that you shall go on; for therefore are ye come to your Servant. They said, Do as thou hast said; and Abraham hastened into the Tent unto Sarah, and said, Make ready quickly three Measures of fine Meal, knead it, and make Cakes upon the Hearth: And Abraham ran unto the Herd, and fetched a Calf tender and good, and gave it to a young Man, and he hastened to dress it; and he took Butter and Milk, and of the Calf which he had dressed, and set it before them; and he stood by them under the Tree, and they did eat.*

4. *And they said unto him, Where is Sarah thy Wife? And he said, Behold, in the Tent. And he said, I will certainly return unto thee again, ^q as I live; and lo! Sarah thy Wife shall have a Son: And Sarah heard it as she stood behind at the Tent-Door. Now Abraham and Sarah were both old, and well stricken in Age, and it ceased to be with Sarah after the Manner of Women, and therefore she laughed within herself, and said, Now I am old, shall I have Pleasure, my Lord being old also? And the Lord said unto Abraham, Why did Sarah laugh, and say, Shall I assuredly bear a Child which am old? Is any Thing too hard for the Lord? At the appointed Time I will come unto thee again, as I live, and Sarah shall have a Son: Then Sarah denied it, saying, I laughed not: For she was afraid: And he said, Nay, but thou didst laugh.*

^q Or in that Manner. In our Translation, According to the Time of Life.

5. O thou great and wonderful God, how plainly and simply dost thou represent and pourtray the Kingdom of thy Son in the Humanity? How lively and fully are the greatest Mysteries delineated herein? And indeed they are so plainly represented, in such entire Singleness and Simplicity, as Christ, who notwithstanding was King of Israel, did ride into Jerusalem upon an Ass. Here the proud World may have a very true Looking-Glass, and see if they be the Children of this Simplicity.

6. The great Love and Humility of God in Christ's Person are fully represented in this Figure, how God came in the deepest Humility and Simplicity into the Humanity, when the Humanity was enflamed with highest Heat of the wrathful Indignation of God's Anger, as the Figure here denotes.

7. *The three Men came before Abraham's Tent in the very Heat of all the Day:* This signifies, that God did first incorporate himself with his Love-Covenant, and also with the Fulness of Time respecting the Covenant, when the human Day, understand the six Properties of the Days, were most of all inflamed and set on Fire in the Wrath of Nature, in Man, that is, in the Fall. And afterwards in the Fulness of Time, when the Humanity of these six Days was in the very exceeding burning Heat of Vanity, and the bestial Property, he manifested himself with his tender Humanity out of the Ens of the holy Covenant, and came in three Persons of the Deity before the earthly Man's Essence, or earthly Cottage, viz. the Soul's Tent, and appeared to Abraham, that is, to Adam in his Children, viz. to the human Essence.

8. And here is fully set forth the Type and Image of Christ: *When Abraham sees these Men, he goes to meet them, and bows himself towards the Earth, and runs from the Door of his Tent unto them, and prays them to rest under the Tree, until he should do that for which they came.*

9. We must look upon this Figure thus: When the *divine* Voice had represented itself in the *Ens* wherein it would become Man, in three Persons to *Abraham*, then *Abraham's* apprehended *Ens* of Faith set itself forth also to this Image, *viz.* to the Triune Humanity in the Figure; for the *Ens* in the Covenant in *Abraham's* Faith was surrounded with the great *Heat* of God's Anger, when the human Day was grown hottest in the human Essence.

10. But when he *looked up*, and saw the Type of the Triune Deity standing before him, this Faith's *Ens* in deepest Humility in Christ's Person (being that which was to become Christ) did *bow itself* before the Trinity of the Deity, which was come unto him, which would in the Fulness of Time give forth and manifest itself with the *Voice* (which now spoke in these three Men with him) in this *Ens* of Faith (being the Humanity of Christ before his Father) and said, *Lord, if I have found Grace in thy Sight, pass not away from this Ens of Faith, viz. thy Servant.*

11. For *Abraham* was now in the Spirit, and spoke from his Faith's *Ens* in Christ's Humanity, and before him stood the Type and Image of Christ's Deity; and he said in the great Humility of the Humanity of Christ, *Let a little Water be fetched, and wash your Feet*: This is the great Humility of Christ, who *washed his Disciples, viz. his Children's Feet*, as these three Men here were washed; signifying, and pointing out, that Christ should wash with his *Blood* the Feet of God's Children, who should be born of these three Men, *viz.* of the Trinity of the Deity, whereby they might come to God.

12. *And he had the three Men rest under the Tree*: This now signifies the *Tree of Life*, under which God's Children should sit down; *and then he would bring them a Morsel of Bread to refresh and comfort their Hearts; and afterward they should go*: That is, when Christ has washed his Children's Feet with his Blood, whereby they are able to go to God, *viz.* the holy Trinity, then he gives them a Morsel of *Bread*, that so they may recreate and strengthen their *Hearts*; that is, he gives them the Bread of Life, *viz.* his heavenly *Flesh for Food*, so that they wax strong, and are able, in the divine Power, to go from *Abraham's earthly Tent*, through this World in God's Anger, to meet the Lord, and bow themselves before him, as this Figure signifies.

13. And he says further: *For ye are therefore come to your Servant*: Understand it thus, The holy Trinity was here at this Time represented in an Image of *our* Humanity, and *Abraham* stood in the Type of the Humanity of *Christ*, even as Christ and his Children are in reference to each other; the holy Trinity leads the Children of Christ in the *divine Drawing* to the Humanity of Christ; and now these three Men stood there in our *Stead* before Christ, *viz.* before the Figure; for the Father draws them to Christ, and through Christ to the Father; they are *washed* and atoned in Christ; therefore now said Christ to the three Men, which God represented to him in his Person, *Therefore are ye come to your Servant.*

14. For Christ must be our, *viz.* these three Men's Servant; and God brings his three Men, *viz.* us, who approach to him, *in himself, viz.* into the Will of the holy Trinity, to his *Servant the Man-Christ*, that so he may wash and feed them; and then they are *able* with Boldness and Confidence to come to the holy Triune Deity.

15. *And the Men said to Abraham, Do as thou hast said*: That is, Christ offers himself to his Father, *viz.* to the *Triune* God, for a Servant; understand, the Word, which the Triune God did *inspire* into *Adam*, concerning the Bruiser of the Serpent's Head, *offers* itself for a Servant to the Triune God, *viz.* to the Children who should possess the Kingdom of Heaven; now the Triune God says, *Do with these thine and my Children as thou hast said*, that is, with these Children which are now set before *thee*; for they shall be Angels, and thou shalt thereunto help them, for I am therefore come *in them* unto thee; now do as thou hast said.

16. Here God *fully* gave the Man Christ to accomplish the *Consummatum* with them, as he had said; and the whole, entire, excellent, and holy Figure of the New-Birth, is therein emphatically and lively set forth; and it shews, how the holy Trinity delights itself with *Figures* concerning the Word incorporated and inspoken into *Adam*, and now opened in *Abraham's Ens* of Faith, and sets it forth with Types, and plays in Figures with this *Christ*, who was to come; where God represents the Person of Christ in *Abraham*, and the Children of the New-Birth, whom Christ should *beget anew*, in the Person of the three Men, *viz.* in the Triune Deity, which brings them through Christ into itself, and places them in the *Angelical Choir*; as these three Men did appear in the Form of three *Angels*, and also in the Person of the holy Trinity, signifying, that the holy Trinity would dwell in these angelical Men, and that they should be the Image, *viz.* the Manifestation of God.

17. *Abraham* commanded to take three Measures of fine Meal, and to knead it, and bake Cakes, that the Men might eat: What does this mean? These three Men had no Need of any such Eating; it is the Figure of Man's Regeneration: The three Measures denote the three Principles, *viz.* the three Worlds in Man: The fine Meal points out the heavenly Humanity, *viz.* the divine heavenly Substantiality, that the Property of this heavenly and divine Substantiality should also be kneaded and mixed with ours, disappeared in *Adam*; and a divine Cake, *viz.* sweet Bread for Food of God's Children, should be baked thereof; understand in the *fiery Hear*. Or Essence.

18. When Christ stood in the Fire of his Father's Anger, *viz. in Hell*, then these sweet Cakes were baked for God's Children, which they should eat; and the three Measures are now the three Worlds (*viz.* the whole Man without the Serpent's and Beast's Property) which shall be mixed with the divine *Ens* into a Lump, and Cakes baked thereof; this is now *Christ's Flesh*, which he has joined or mixed with our Humanity, and gives us now the sweet Cakes thereof to eat, *viz.* the heavenly Flesh; here the holy Spirit played therewith in the Figure.

19. *And Abraham ran to the Herd, and made ready also a Calf tender and good; that is, he gave it to his young Man to dress it.* O thou wonderful God! How much does Simplicity please thee? How plainly and simply dost thou represent the great Mysteries to us? I thank thee, that thou shewest me, unworthy Man, such Things, wherein the whole World is *blind*. O God, open thou their Eyes, I pray, that they may see, and turn to thee, and enter into *Humility*.

20. The tender *Calf*, which was made ready for this Meal, is the *Limus* of the Earth, *viz.* the outward Man, which is before God as a Beast; understand, it is a Wonder-Beast, like as the whole outward World before the divine Understanding is only as a Beast, wherein God forms himself with the holy spiritual *Ens* into an external Body, to the Manifestation of his Deeds of Wonder, both of Love and Anger; which Figure of the outward World, *viz.* the divine Beast, shall not be wholly turned into nothing, but the *Vanity* only shall be separated from the Good into the Kingdom of Darknefs. Marvellous or wonderful.

21. In like Manner, God will not wholly cast away the divine Beast on Man, which indeed dies here, but only the introduced *Serpent's Ens*, and the *Vanity* of the dark World's Essence: The divine Wonder-Beast, which is the *Servant* of the divine spiritual Image, and shall be so in Eternity, the same shall arise at the Last Day, and be proved through the Fire of God; where it shall be made very pure, as a Crystal, in which the *Angel*, *viz.* God's right Image, shall dwell, in which angelical Image God is primely manifest, and thence shines through the Beast, as the *Sun* through a Crystal: This now is the Signification of this tender and good *Calf*, which was dressed for this Meal, and shews that the outward Man, according to his right Image created in *Adam* out of the *Limus* of the Earth, shall be brought upon God's Table. Note, What shall arise at the Resurrection.

22. But that *Abraham* says, He gave it to the *young Man* to dress, that is, the *Servant*, it denotes that this heavenly *Beast-Man* is the *Instrument* of the *Angelical Man*, who is prepared to be a *Servant* of this *Angel's Image*.

23. And *Abraham* took *Butter*, and *Milk* also, and set it all before these three Men, and came before them under the *Tree*, and they did eat. When *Christ* has fed his *People* with his *Body* and *Blood* (and even while he feeds them) he comes in his *Power* in his *Children* before the holy *Trinity*, and waits in his *Children* upon these three Men, and gives them from this prepared *Food*, wherewith he feeds his *Children*, *Praise* and *spiritual Food*.

24. These three Men, viz. the holy *Trinity*, eat these holy *spiritual Meats*, out of the *Power* of *Christ's Body*; for *Man's Will* gives itself wholly, peculiarly, and fully, to these three Men, for a *Food* of *Praise*, with an holy *Voice* and *Prayer* of *Thanksgiving*; and this *Voice* of *Praise* eats the *Power* of *God* into itself, in such *Manner* as a *Man* willingly eats the *Tune*, *Harmony*, or pleasant *Air* of delightful *Musick* into his *Hearing*, and is therein merry and pleasant; so *God* does awaken, or manifest himself in his *Power* in his *Word* of *Hearing*, or divine *Sense*, with *Man's* pure humble *Voice* or *Melody* of *Praise*.

25. For thereunto *God* has created *Angels* and *Men*, viz. to his own *Joy*: And know, * OrParables. that we speak from the *true Ground*, and not from *Conjecture* or *Similitudes*, but from the *open Seal* of *God*, as we really see; do but understand it right.

26. And now when *God* had delighted, and fed himself with *Abraham* in the heavenly *Ens*, which he would, by the *Opening* of the living *Word* in the *Seed* of the *Woman*, being also the heavenly *Ens*, manifest, and introduce into the *Ens* of the *Covenant*, and had sported in the *Ens* of *Abraham's Faith*, viz. in the *Power* of the *Praise* of *Abraham*, viz. in his *Humility*, then *God* asked after *Sarah*, whom he well knew, but *Sarah* knew him not, that the *Lord* should be in such a *Form*: Then he said to *Abraham*, Where is thy *Wife Sarah*? That is, she was not yet in this *Play* till she had received *Abraham's Ens* of *Faith*, and then this *Play* would awaken itself in her; therefore she laughed at this; for she knew not the *Mysteries*; they did at present only manifest themselves in *Abraham's Spirit*, where the *Ens* of *Faith* laid: And he said, She is in the *Tent*; which is thus.

27. She is in the *human Tent* covered with the *earthly Tent*, that she does not see who now is with me: And the *Lord* said, I will come again to thee, * As I live, and lo! *Sarah* signifies *As*, or thy *Wife shall have a Son*; that is, I will come again to thee with the *Motion* of thy *Seed*; and when *Sarah* shall conceive, then I will open and unloose her in her shut-up *Seed* and come into thy *Seed*, that is, move: For, to come signifies to move: When *God* comes, then he moves *Man*, and comes or goes in and with *Man*.

28. But that he says, *As I live*; this is spoken after an essential *Manner*; for *God* told him how he would come; not before him as at this *Time* he did; but *As*, that is, as the *lightful Influence* and *Power* of the *Sun* gives itself into a *Fruit*, which when it comes, does not step near to the *Fruit*, but *As*; that is, it penetrates essentially with the *As* into it; for *As* is as much as thus, I will see into it [or open my *Love-aspect* in the *Ens* of its *Life*.] *As I live*; hereby we are not to understand, as if he had said, If I yet live; but he would live in the *As*; he would come in the *As*, viz. essentially, and not figuratively and typically, as at this *Time* he did.

29. For when *God* cometh, then he comes no otherwise, than *As*, that is, like the *Sun-shine* into the *Fruit*: This is understood, in the *Language* of *Nature*, essentially, with emphatical *Excellency*; for if *God* speaks of his own *Coming*, then he speaks only essentially, in *Nature* and *Manner* of the *uncompacted Tongue* of *Sense*.

30. And *Sarah* laughed at this: She thought she should bring forth a *Son* from *Abraham's Lust* only, from the *human Cohabitation* in the *Concupiscence* of the *Flesh*; there-

fore she said, *Shall I, now I and my Lord are both old, take Pleasure?* The bestial World's Spirit laughed at its Youth, in that it was now weak, and should now again become youthful, and thought with itself, this were a Sport if thou couldest: As if one should tell an *old Man*, Thou shalt become *young* again, and receive such a Desire and Lust as when thou wast young; at this *Nature* would laugh; and think, Yes, indeed, would that were true; as if Doubt and Hope were coupled together. Thus it was also with *Sarah*, for the World's Spirit understands not the Mysteries of God; it is before God only as a Beast; and seeing the World-Spirit did *now hear* that it should so come to pass, then it thought, thou shalt be the Work-master; oh that thou couldest, thou *wouldst* very fain; and it laughed at itself that it should become young again.

31. The natural Man understands even as much of God as a Beast; when it *sees* the Hay, then it thinks, now there is somewhat for me to *eat*; but if it sees nothing, then it hopes for it out of Custom: But *Sarah* had now hoped till she was ninety Years old, and thought it to be very *wonderful*, that God would do somewhat to her *above* the ordinary and usual Course of Nature, and imagined it to herself after the Manner of human Pleasure.

32. But the Lord said, *Why did Sarah laugh at it? And she was afraid, and said, I laughed not. But the Lord said, It is not so, thou didst laugh. Should any Thing be too impossible for the Lord to do?* Here is the Type of *Eve*: When she had turned her vain Curiosity into Self-Lust, to eat of the forbidden Tree, and God afterwards asked her, *Why she had done so*, she denied also her own Lust, and laid it upon the *Serpent*.

33. And seeing that now God had here alluded with *Abraham* concerning the New-Birth, he also does the like with *Sarah* concerning the Lust of *Eve*, which this Woman's Seed should slay as a Lye; for *Sarah* did here *therefore* tell a *Lye*, that she did not laugh, in that *Eve* also *lyed*; God did here represent before him the Lye of *Eve*, and that he would confound it with the eternal Truth, and *reclaim* her; as he did to *Sarah*, and *convinced* her so of her Lye, that she must be ashamed of it.

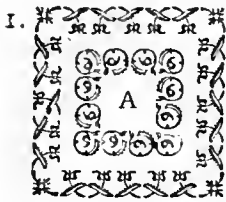
34. And here we are to understand, that God hath represented (or delineated) the whole Process, how he would *regenerate* anew the true Man which he created; and how the same should come to pass; and how he would *burn* the *Serpent's Ens* in the eternal Fire; and how he would put the Lye of the poor Soul to open Shame and *Death* on the *Cross*; for we see this here very excellently in the Type.

35. After God had set forth the Process of the New-Birth, these three Men went towards *Sodom*, and would burn *Ham*, *viz.* the evil *Ham-like* fleshly Property, with Fire from the Lord, as it also came to pass; so that we see it very emphatically, how the Judgment of God *begins* at the *House* of *Israel*; how Christ is set to be a Judge of the Devil's *Ens* and Will, who shall burn the Devil's Essence with Fire; as the following Figure signifies.

The Forty-third Chapter.

Of the Ruin and Destruction of Sodom and Gomorrah; how the same was predicted by God to Abraham.

Gen. xviii.



1. AND the Lord spoke to *Abraham*, when he had blessed *Abraham*, and had said, that he would command his Children to walk in the Ways of the Lord, and that he would also bless them, as is before mentioned, *Behold! there is a Cry of Sodom and Gomorrah, which is great; and their Sin is exceeding grievous: Therefore I will go down and see, whether they have done altogether according to the Cry which is come unto me; and if not so, I will know. And the Men turned their Faces from thence, and went towards Sodom. God said, How can I hide from Abraham that Thing which I do, seeing that he shall become a great and mighty Nation?* And thereupon he shewed him what he would do.

¹ Comprehensible or measurable.

2. The unilluminated Reason looks upon this Figure very wonderfully, that God said, he would come down and see if the Cry was true, *that he might know whether it was so or no*: Reason supposes with itself, Is he then ¹ circumscriptive? Or dwells he aloft only and above? Doth he not know all Things before? Does not the Scripture also say of him, *Am not I he who filleth all Things? Also the Heaven is my Throne, and the Earth my Footstool?* Would he then first come down like a ² circumscriptive Being, which was separate from Time and Place?

² Concluded in a Place, severed, and apart by himself.

³ Substance, Thing, or Being.

3. Much more is Reason incapable of searching out the Cry which came up before him; and hereupon the creaturely Reason thinks, that God dwells *only* on High above the Stars, in an Heaven alone, and looks *down* here beneath, as the Lustre of the Sun looks and shines *from* its Body upon the Earth; so far Reason reaches, and further it knows *not* what God is, or *where* he dwells: It knows *not* that he is every Essence, and dwells through every Essence or Being, and possesses *no* Locality, also needs no Place or Space for his Habitation; and yet that he (so far as he is called God) is *no* ³ Essence, but is as a Nothing in regard to the Essence; and yet he is even *through* all Things, and gives in himself, in an energetical working Manner, to every Essence, as the powerful Influence of the Sun to the Fruit; but he works with the Creature, and its Life, not from without into it, but from within out of it, to his own Manifestation; that the Nature and Creature is his Manifestation; if ⁴ it did but understand *this* right, it would here make no farther Question.

⁴ Reason.

⁵ Material Substance.

4. Now understand the Sum of all briefly thus: *God* dwells in himself, both according to the Love, and according to the Anger; each Property sees only into itself, and is *not manifest* in the other with its own Property; as you have a *Similitude* of this in the Day and Night, *viz.* in the Light and Darknes; *the Light dwells in the Darknes, and sees it not, also the Darknes sees not the Light*: And as the Light dwells in its great Meekness in the Fire, and yet receives not the Source and Pain of the Fire to itself, but remains only good, without any feeling Life of the Fire, and yet it *arises* through the Consuming of the Fire, *viz.* through the *Dying* of the ⁵ Essence; in like Manner also understand the Being of God.

5. God's *Love-Eye* does not see essentially into the wicked rebellious apostate *Soul*, neither also into the Devil, but his *Anger-Eye* sees thereinto; that is, God, according to the Property of the Anger or Fire of Wrath, sees in the Devil, and in the false *Soul*.

6. Therefore God said, *There was a Cry come up before him*; there he understood, before his *manifested* Word, *viz.* before the Voice in the divine revealed *Ens* of these three Men: It was come before the *Ens*, and before the Hearing which had now in the *promised Ens* represented itself, in three Persons, to Man, concerning *the Humanity* of Christ.

7. For the Judgment over all the Devils and wicked Men was given *this* Word, or *Hearing*; for it was the ^d moveable Hearing whereby God the Father heard in the Hu-^d Effective. manity, and *whereby* he would separate the Evil from the Good.

8. Now this Hearing, *viz.* the *Hearing* which would manifest itself in Christ's Person in the Humanity, *heard* the Voice of the *Sodomites*, *viz.* of the Children of *Ham* in itself, that is, according to the Property of the *Anger*, and brought the Hearing before the *infinite* Hearing into the first Principle, *viz.* into the *Original* of Nature and Creature: For the *Sodomites*, *viz.* the Children of the Flesh, do all live in the *Hearing* of *this* World, *viz.* in the expressed formed Word, in the *Figure* of the Deity, where Evil and Good are manifest together in one Essence.

9. Now understand us here very punctually and acutely: The Angelical World is called ^e *above*, and the formed outward is ^e called *below*; in like Manner as we say, when ^e Or is said to a Fire is kindled, then the Light is *above*, and the Substance [or Matter] *below*; when ^{be} we speak of God's [being] *above*, then we mean and understand *within*, for the [being] within, ^f without the Substance, is the [being] above; for, without the Substance [or ^f Extra Sub- Matter] there is all *above*, no below; that which is under the Substance is also *above*. ^{stantiam.}

10. Now the Cry of the *Sodomites* was come before the ^g *Above*, *viz.* before and into ^g Or High- the first Principle, where the ^g *Above* does conceive or comprehend itself out of the No- ^{ness.} thing in the first *eternal Beginning*, *viz.* to a Nature, and Formation of the Powers, or Word; and God's formed Word or Voice out of the Father's and Son's Property, out of Love and Anger, which had betrothed itself by Promise to be a *Christ* to Man, and formed itself into a divine *Ens*, *heard* the Cry in the Property of the Anger, wherewith he is a *Judge* of the wicked *Ens* or Ungodliness.

11. Therefore said the Father, *I will come down, that I may see whether it be so or no*; that is, he came down, that is, ^h out of the *Above* with that formed Hearing of these three Men, in the *Ens* which God had formed to be Judge of the World, which was to be- ^h Or from on come the *Christ*. ^{High.}

12. For this *Ens* was to be creatural in the Person; therefore it was formative, in an angelical Manner, in the conceived *Word* of the *Promise*; and therewith it came from above, that is, out of the *Above*, *viz.* out of God, out of the unchangeable God, and *heard first* in *Abraham* into the *Ens* of the Covenant, into the Aim or Limit of his Covenant with his *Love*; and with the *Anger*, *viz.* with the Hearing of the Fire, he heard into the Iniquity and Vanity of Man, and *saw* with the Anger what they did; that is, his Wrath saw essentially into the Vanity of Man, in Manner as an incentive Fire should arise in any Piece of Wood or Fuel, and would devour the Wood; so likewise God looked with his *Anger-Eye* in the formed *Ens* (through the same *judicial* Word in Christ's *Ens*, wherein he will judge the World) into the wicked Infection and Will of the Children of *Ham* at *Sodom* and *Gomorrah*.

13. For when God had set before him, in *Abraham*, the New-Birth of his holy Children out of his *Love-Ens*, he also set before him the *Judgment* in his *Anger Ens*, how he would, through this Christ, prove the Wicked in the Fire.

14. And the Judgment upon *Sodom* is a Figure of the Last Judgment: As the three Men which came before *Abraham* were a Figure of our new angelical Humanity, where God dwells in Man, so was also his Anger in the Wicked; and we see here, that God will *judge* the Devils, and all wicked Men, by the *Children* of the *Saints*; as he now represented the Figure of the *judicial Office* in an Humanity of three, and destroyed *Sodom* and *Gomorrah* from the World.

15. Also God said to *Abraham*, *How can I hide from Abraham the Thing which I do?* It was hidden to the earthly *Abraham*, but from the heavenly, out of God's *Ens*, God would not hide it; and here he set forth the Figure of his Love and his Anger, *viz.* the Humanity of Christ in the great Humility and Love; and his Truth and Righteousness in the two Angels.

¹ Chap. xviii.
²²—²⁵.

16. For thus says the Text in *Moses*; ¹ *And Abraham stood yet before the Lord, viz.* before these three Men, which he here calls only one, and came near to him, and said; *Wilt thou also destroy the Righteous with the Wicked? Perhaps there are fifty Righteous within the City. Wilt thou also destroy them, and not spare the Place for the fifty Righteous that are therein? That be far from thee to do so, to slay the Righteous with the Wicked; and that the Righteous should be as the Wicked, that be far from thee; that thou, who art the Judge of the whole Earth, shouldst so judge.*

17. This is now the very excellent and pregnant Figure, how *Abraham* (in the *Ens* of Faith in Christ's Person and Spirit) comes before God, *viz.* before the Triune God, before the severe Righteousness of God, and will reconcile and atone the Father, and prayeth for his Children, which dwell among the Company of the Wicked, that his Father would be pleased to spare that Place (where yet righteous People dwell) from Rebuke, and draws his Mercy into his Righteousness, and says, *Thou wilt not so judge, who art the Judge of the whole World.*

18. This Figure is nothing else but God in his Righteousness, and God in Christ with his Mercy: Here the two Types stand both together: What should it else mean, that a *Man* would with-hold God from doing what he pleases?

19. The *Man* Christ does with-hold God's Righteousness and severe Judgment from falling on the Crew of wicked Men, else they had been devoured at the first Disobedience in Paradise; this is he who comes before God, and into God, *viz.* into God's Anger, for he is of God, and therefore he can come before God.

20. That is, the *formed Word*, *viz.* the Creature, stands before the Judgment, and sits in Judgment, and suffers not the Anger to judge, so long as there are righteous People; as is here to be seen: *If there had been but ten righteous Persons, God had spared them; indeed there were but three Persons only which were righteous before God, viz. Lot with his two Daughters: His Wife was also not fit [or capable of this Mercy,] therefore, though she went out of Sodom, yet she remained still, and was turned to a Pillar of Salt, as shall afterwards be cleared and explained.*

21. *Abraham*, that is, the Spirit of Christ, entreats so far with God, that God would spare all these Places for the Sake of ten Persons; but they were all revolted and gone astray, except his Brother's Son, who was a Stranger among this People, whom God first brought out before he enkindled the Wrath.

^k Note, *Esdra*s wrote the Book of these Acts, *viz. Genesis, &c.* 22. The Spirit here speaks very covertly and hiddenly in *Moses*, and *Esdra*s^k, who wrote again these Acts in the Spirit of God, after they were left among the Children of *Israel*; and we here see very fully and pregnantly, how exactly and punctually the Spirit here aims at the Figure in *Abraham*, and points out what is thereby to be understood.

23. For at the Appearance to *Abraham*, he speaks of three Men; and here he speaks of two Angels, which went towards *Sodom*, and destroyed the Cities, to signify, that the Person of Christ is the third, which went not along; for here only two went, *viz.* God's Truth, and God's Righteousness, *viz.* the Judgment and the Truth; the Judgment remained in *Sodom*, and the Truth brought *Lot* out.

^l Upon.

^m Gen. xix. 1,
&c.

24. And when both these [Angels] at Even (when their Time was out, and their Day passed) came to *Sodom*, *Lot* sat at the Gate; and when he saw them, he arose up to meet them, and he bowed himself with his Face towards the Ground, and he said, Behold now, my Lords, turn in, I pray, into your Servant's House, and tarry all Night, and wash your Feet,

and ye shall rise up early, and go on your Ways. And they said Nay, but we will abide in the Street all Night. And he earnestly entreated them; and they turned in unto him, and entered into his House; and he made them a Feast, and baked them unleavened Cakes, and they did eat.

25. If we should declare and explain this in its right Understanding, then we would express it after this Manner: The Cry of the Sodomites was the Curse, which Noab laid upon Ham when he cursed him, by Reason of his unchaste wanton bestial Eyes and Desire; this same cursed, bestial Spirit had propagated and bred up itself in the malicious, prophane, wholly earthly, and serpentine Property, in the *Flesh and Soul* of this Generation of Ham, so that it had established itself in a kingly Dominion, under which they lived more like *Beasts* than true Men.

26. This Cry of the cursed Serpent's *Ens*, grown up to its full Height in the Anger, was made manifest, and founded aloud in its Mother, viz. in the Anger of God in the dark World's Property, and had awakened the Judgment upon and in itself; and now God sent his Judgment upon the *Serpent's Ens*: This was now the Time of *Enos's* hidden and at present opened Seal, as it is before mentioned concerning the seven ⁿ Lines, [or ⁿ See Chap. general Junctures of Time,] where his Mystery was at the End, and was now revealed xxx. Ver. 36. as a Sound of his *Preaching* in the Word of Power, both in Love and Anger.

27. In *Abraham* it was in Love; for here the formed Word, which began to be taught in the Days of *Enos*, did now manifest itself in the formed, pregnant, and grown *Ens* [or Being] in *Abraham*, with the promised and holy Seed of Faith: And in the Children of Iniquity, who were of the Generation of cursed *Ham*, the Property of the Anger did here manifest itself out of *Enos's* Preaching, wherein he threatened God's Judgment and Rebuke; this same was now grown up in the Children of Iniquity, and brought to Substance.

28. And now seeing the Seal of this *Enos* did open itself, his Mystery was at the End, and was forthwith to be manifest according to Love and Anger, thereupon each Property set forth its Substance to the divine Contemplation, viz. whatsoever the Word in the *Love Ens* had wrought under the Sound or Voice of *Enos*, and also what the Sound of the Denunciation of the Anger of God had wrought: Here now the Essences of both Properties opened themselves, and set themselves into the Judgment, to the final Sentence of the Righteousness of God: Now in this final Arbitration or Determination of the divine Justice, viz. in *Abraham*, there stood Christ in the Judgment of *Enos* his Preaching of Repentance; and in *Enos* his Threatenings of Plagues and Punishment, the earnest and severe Judgment of God, viz. Prince *Lucifer* did there stand (in the Judgment in the Children of the Curse in *Ham*) to execute the same in the Wrath of God, as a Servant of the House of Darknes.

29. For God said to the People of *Israel* upon Mount *Sinai*, ° *I will visit and punish* ° *Exod. xx. 5.* the Iniquities of the Parents upon the Children, even unto the third and fourth Generation; which is here to be seen in *Ham*, *Noab's* Son; here came first the Curse of *Noab* into Judgment.

30. And here two Angels were sent (that is, in the Power and Might of the Judgment) in Christ's Stead, seeing Christ was not yet in the *Flesh*, and in Office; for Christ's Office continued in *Abraham* before the Lord, and prayed for the rebellious Men of *Sodom* and *Gomorrhah*.

31. But when they were tried in the Judgment, (viz. in the Office of the Love of Christ before the Lord,) whether there were any Men of *Sodom* who were capable of the Office of Christ in the Love, and yet none were found, then the Office of Christ in *Abraham* remained behind, and went not to *Sodom*; but the Office of divine Righteousness and Truth went in the Form of two Angels to *Sodom*, and looked very intimately into their Essence and Being, and proved the same in itself, as it is to be seen, that as soon as

these two Angels came into the City, the Property of the People did open and manifest itself, and *they would have these Men brought forth among them.*

32. For *these* two Angels had stirred up or moved their Properties, and set them in open View before the Lord, to see what was in them; and then they found, that they were only bestial, unchaste, lewd Murderers, which brought them into Judgment; and now they must be judged according to their Essence.

33. But that the Spirit in *Moses* signifies, *That Lot sat at the Gate, and knew these Angels, and entreated them earnestly to turn in unto him, that so he might wash their Feet, and bake them Cakes, and that they did eat, and yet at first denied to turn in unto him;* the same is a very hidden Mystery; for it is the Spirit of Truth and Righteousness, which *Lot* knew very well, for it was moved in the Essence, and entered first with the *Trial* into *Lot*; and when he humbled and bowed himself before the Lord, he was proved, and found upright in himself.

^p Prima Materia.

^a The hard Attringent.

34. But the Truth did *first refuse* to go into his House with the Righteousness, *viz.* with the Judgment, and *would remain in the Street*; for it was because of *Lot's* Wife, who, when she was proved, and the Judgment passed through her, was cast as to her *temporal* Life; for she continued in the Judgment, as a ^p first Matter, *viz.* a Sulphur-Mercurius, that is, an ^a impressed Matter of the Judgment, as a Transmutation into the first Essence out of which the *Body* was created.

35. Yet it was *not* so soon as to be before the Execution of the Judgment, but *when Lot went with her out of Sodom,* and the Judgment began, she drew the Judgment back again on her; as is to be seen in the Judgment, which then laid hold on her, for it had taken her in the *Probation.*

36. Yet the Command was given her *not to look back,* and so she might have overcome, if she had immediately entered into *Repentance,* and broke the evil *earthly* Will, and fallen down, with *Lot,* at the Lord's Feet: And *this* was the Cause, that the two Angels *refused* to turn in to *Lot.*

^r In Mysterior Magno.

37. And by *Lot's* Wife the *earthly Matrix* is signified, which shall not go along through the Judgment, though it must help to work and bring forth Fruit, as an Instrument; yet it is not in its *outward Form* chosen to the Kingdom of Heaven; for it was adjoined to *Eve* in the Sleep in *Adam's* Fall, and shall remain in the Judgment, and be changed again into its first Matter out of which it was created; it is not *condemned* into the Abyss, but it shall pass into the Mystery, *viz.* into Sulphur and *Mercurius,* which ^r in the Grand Mystery is a salt Spirit, *viz.* a Cause of all *Corporality*; as it shall be mentioned hereafter concerning *Lot's* Daughters, who *for this very Cause* were to be gotten with Child of their Father.

38. Thus understand the Figure further internally; *Lot baked Cakes of unleavened Dough, and made them a Feast, and they did eat.* Now the Angels do *not use* any such Food; but they were only formed Angels in an angelical Shape; for *Abraham* and *Lot* also called them Lord: It was God's Judgment and Truth.

^s Amassis, conceives.

39. This Feast was eaten in Manner as the Offerings of *Abraham* and *Moses,* as is before mentioned; for the Will's Desire ^s forms itself therein into a Substance: God eats only the Word of the Will; but the Food is consumed in the *outward* Spirit, in which it is wrought.

40. For the Faith's Desire of *Lot* was the divine Food of these Men; but with the Feast, which *Lot* gave them out of his good Love-Will, *Lot's* Will was formed into a Substance, that so he might be preserved in this Judgment *outwardly* as to the earthly Life, and *inwardly* as to the Will of Faith.

41. For these Angels did eat of *Lot's* Food, as if they had eat of his Body and Spirit, which was therein apprehended, in like Manner as it is to be understood in the Offer-

Offerings, as is before sufficiently explained concerning the Offerings of Cain and Abel: Or Sacrifices. For the *unleavened Cakes* were (or signified) the Informing [or Impression] as may be seen every where in *Moses*; and they denote the *Body* of Christ, whereinto the Imagination of God entered as into a Type, and yet was only conceived or apprehended in the Faith.

42. Further, the Spirit in *Moses* says^u, And before the Men laid down, the Men of the^u Ver. 4, 5. City Sodom came, and encompassed the House round about, young and old, even all the People from every Quarter. And they called for Lot, and said unto him, Where are the Men that came in unto you the last Night? Bring them out, that we may know them.

43. This is now the Figure, as it is before mentioned: The Judgment (after it had bound itself with Lot in the Feast) did now penetrate and press in the Probation of their Essence and Being into All, that they came furiously on Heaps, running as mad enraged People, driven, forced, and compelled to the Judgment.

44. For the Zeal of the Lord, which longed after them, drew them to itself; it hungered earnestly to devour their Vanity; therefore they run all together, young and old, and would know the Mouth which hungered after them; for they in their Blindness knew not what they did; thus the Anger drew them to itself.

45. * And Lot went out unto them at the Door, and shut the Door after him; and said, I^x Ver. 6-9. pray you, Brethren, do not so wickedly; I have two Daughters which have never known Man, let me, I pray you, bring them out unto you, and do with them what seems good in your Eyes; but unto these Men do nothing, for therefore came they under the Shadow of my Roof. And they said, Come hither, thou art the only Stranger among us, and thou wilt rule; well, we will deal worse with thee than with them.

46. Here the Ground of their Sin is finely decyphered, and laid out in its Colours, wherein their Cry was come before God; as namely, Uncleanness, Lasciviousness, Tyranny, self-willed Perverseness; and the greatest of all was, the Contempt of God; for Lot had told them of the Punishment which God would bring upon them; and then they said, Thou art the only Stranger among us, and wilt go about to rule and judge us; we will yet plague thee worse than those; to signify, that God had before sent them Warning by the Messengers of his Mouth, and that they had only plagued and contemned them, therefore they said also to Lot, Wilt thou govern us with thy Threatenings, and condemn and nullify our Works? We will serve thee worse than them.

47. For when they understood, that Men of God were come in to Lot, who threatened them with Ruin and Destruction, they made an Uproar against them, and would kill them; as the mad blind World has always done, when God has sent them Messengers, who have rebuked and reprov'd them; then the Babylonical Whore has cried out, Run, run, there is a new Heresy, which would teach us other Doctrine, and reprove our Way which we go in.

48. Thus it was here: The self-ful, rebellious Devil's Will, in his Serpent's *Ens*, would be uncontrollable, unreplicable; and seeing these Men were come, they cried out^y Mordio, and said, there were false Prophets and Teachers come, to rebuke and^y Murder. contemn them, as the Babylonical Whore has always done; for she will not hear what the Lord speaks through his Children; but that only must be accounted sacred, which she speaks from the Serpent's *Ens*.

49. This Whore has covered herself with the literal Word, and gives forth herself for Holy, and boasts much in a strange Attire, but her Heart is only Sodom and Gomorrhah; when she sees these two Angels come from Abraham, that is, from Christ, to her in Sodom and Gomorrhah, and lay open her Shame, then she makes the whole City of an Uproar, with a Cry of Murder; so that all People, young and old, come running together, and think that there is some strange wonderful Beast arrived.

50. And when they can perceive no new strange Thing in God's Messengers, and hear

that they only teach and reprove. then they think, O! our *Minister* and our *Pastor* calls him a new Uprising, an *Heretick*, and false Prophet; there is a Foul, and a frantick Fellow! sure enough he is *worse* than our of his Wits; and they begin to wonder at him [like Binas] at an Owl, and assault him and his House, his Wife, and his Children, with Scorn, *Reproach*, and Contempt, as the *Sodomites* did *Lot*; every one thinks he does well. If he can but make a Jest of, and revile *these* Messengers.

51. And although he knows no other Ground or Reason in the World, but only that the *Hier-Priest* who has *put on* the Whore of *Babylon*, sets him at nought, yet he is very raging *mad*, and suffers a false Wind (*viz.* the Spirit of the Babylonish Whore) to drive him: and raves in Misunderstanding, as here the *Sodomites* did. who (both young and old, small and great force upon *Lot*, and the *two* Men which were come in to him, that they might *know* them; that they might plague them, scorn, revile, and reproach them; for thus the Anger of God does drive itself into a Fire for its own *outraging*: And thus mad also must the People be, when the *Punishment* shall come, that they must all *make up the Measure of their Iniquities*.

52. And we will not hide from thee, thou unclean, lascivious, rebellious, self-willed, lewd, idolatrous, murderous *Babylon*, full of all Vices, Sins, and Abominations, that now also *these* two Angels, *viz.* God's Truth and Judgment, are come *into* thee, and declare unto thee, now at the *End of Enoch's Seal*, which was hidden, but at present is opened in its Sound and Voice, thy Destruction and Overthrow; for the Time of thy Judgment is at hand; and behold thyself right, and observe it very narrowly; thou hast at present cast Scorn, Reproach, and Contempt upon *Lot*, and the *two* Angels, as the *Sodomites* did: and therefore thy Punishment hangs over thee: And observe it, when the *two* Angels shall carry forth *Lot* under the opened Seal from thee, then the Day of thy Destruction is at hand, which now thou wilt by no Means *believe*, but must be forced to find it so by sad and woful *Experience*, says the Spirit of Wonders.

53. We may see very fully what was the *Sodomites* Vice and great Sin; the Cry whereof was come up before God; for *Lot* would bring out his two *Daughters*, which were yet Virgins, unto them, that so they might but cease from the raging Uproar against these angelical Messengers, for he knew well enough that they were wholly *aroused in Uncleanness*, if so be they might satisfy their Desire.

54. The inward Figure in the Spirit, giving us to understand what *Moses* does hereby typify, is this: The Judgment begins at the House of God, as here in *Lot*; the Children of God must be first brought into Judgment, and *proved*; if there be Children of God in any Place which may with-hold the Anger, so that the Punishment may be kept back, then the Spirit takes the Children of God, and *proves* them in the same Vice and Sin of that City or Country. [to see] if they be capable of the same Lewdness.

55. *Lot* must set his two *Daughters* with Entreaties into Judgment; he would give them to the unclean lascivious People to be tried; for that which he said was so directed by the Spirit, which had the two *Daughters* of *Lot* in the Judgment, and had brought in the *Probe* of Trial into their *Essence*, and hereby signified and laid open the Sin and Shame of the City, *viz.* that they were only unclean *Heriot's Beasts*.

56. But when these two Virgins were not capable of this Vice, the Spirit, *viz.* the two Angels, defended them; understand, God's Truth *protected* them from the Judgment of this People, and also from the Sin of Uncleanness; for *Lot* did not speak so of his *Daughters*, as if he would suffer his Daughters to be defouled and defiled; but the Spirit did set forth in Figure.

57. And know for certain, that this *first* Book of *Moses* was written wholly from the Prophecy of the Spirit, intimating what each Act, or Sentence of the History, holds forth in the Figure; and whosoever will read, and rightly understands these Acts [of the

[Patriarchs,] he must modellize or represent in his Mind the old and new Man, and set *Christ* and *Adam* one against the other, and then he may understand *all*; and without this, he understands nothing hereof but a *Child-like History*, which yet is so rich and full of *Mysteries*, that no Man from the Cradle to the longest Age is able to express them, although he had obtained the Knowledge and Understanding thereto in his *Childhood*: And we in our Gifts do also give but some Glances and *Hints* thereof, though we have obtained the Apprehension and Meaning of them from the *Gift of God*; yet we cannot express all, and the World would not be able to ^a receive it.

58. And *Moses* says, ^b *The Men of the City pressed sore upon the Man Lot, and when they drew near together to break the Door, the Men put forth their Hand and pulled Lot into the House to them, and shut too the Door: And the Men which were before the Door of the House were smitten with Blindness, both small and great; so that they wearied themselves, and could not find the Door.*

^a To understand or apprehend it right.
^b Verse 9, 10, 11.

59. This Figure was acted thus externally; so that they were thus blind with visible Eyes, and could not see the Door, and did no Hurt neither to *Lot*, nor the two Men with him, nor his House neither; but in the Spirit the *Figure* stands thus.

60. When God sends these two Angels, *viz.* his Truth and Judgment, into a *Man's* Spirit, *viz.* into the House of his *Heart*, as here it came to pass in *Lot* (in whom also the Spirit, *viz.* God's Truth and Judgment, was manifest, and therefore he rebuked *Sodom*, for which Cause they encompassed him about, to slay and murder him) then the Judgment passes first upon this Man, who is represented to the *Sodomites* as if he was a *Fool*, whom they must vex, plague, and perplex; and they also do without Intermision revile and rail at him, and condemn him for false.

61. But he must reprove, rebuke, and teach them; and he hath no *external* Protection of Man, they all cast the Dirt of their Mouths upon him, and they that should hinder it do but *laugh* at it; let him look where he will, he has no Deliverer; then the common People suppose that God rebukes and punishes him on this wise.

62. But these two Angels are with him in his *Heart*, and stand in his Person, as in their Vessel and Instrument, even *amidst* the Enemies; but the common People eagerly labour and bestir themselves to destroy him and his House.

63. And when it comes to the Trial in earnest, then these *two* Angels put forth their Hand upon the wicked malicious Men's Heart, and strike them with *Blindness*, that they are confounded, and know not how they should get ^c by this *Lot*, and the two Angels; ^d Or at one casts forth this, another that; one says he is *honest*, another *reviles* him, and says all Evil of him; and this so long, till they cannot find the Door, wherein they would break in to him, and do him Mischief; for *these* two Angels shut him up in themselves, that they cannot see the Door of *Revenge*; as it may be seen here in *Lot*, how God delivers the Messengers of his Mouth, and hides them from the Enemies; and this ^e *Pen* has found it by good Experience.

^d Understand the Author.

64. ^e *And these Men said unto Lot, Hast thou here any besides? Son-in-Law, and Sons and Daughters, and whatsoever belongs to thee in the City, bring them out of this Place. For we will destroy this Place, because the Cry thereof is waxen great before the Lord, who hath sent us to destroy it. And Lot went, and spoke to his Sons-in-Law which married his Daughters; and said, Arise, get ye out of this Place, for the Lord will destroy this City. But he seemed unto them as one that mocked.*

^e Ver. 12, 13.

65. This is now an excellent *Mirror*, how God also gave Warning to these Men, and would have spared them for *Lot's* Sake, if they would have followed him; but the *Wrath* had captivated them, and wholly hardened them, that they did but *laugh* and jeer at him, and as it were said to him, What is happened to the Fool? He thinks the Sky will fall.

66. The inward Figure stands thus : God's Truth in the Love drew these Men, Lot's Sons-in-Law, and would deliver them ; but the Wrath was stronger in them, and had captivated them in the Probation of their Heart ; they continued in the Judgment, as Lot's Wife, whom notwithstanding Lot brought forth with him before the City, yet the Wrath drew her back again into Judgment ; so that she (seeing she was for Lot's Sake freed from the Fire-Sword) must go into a Transmutation, till the last Judgment, which is a terrible Example.


† Or Judgment.

67. In this Figure this present World may behold itself, and take Warning ; for as certain and as true that the Preaching of Lot was true, and the Punishment followed thereupon, so certainly also the Punishment of the sixth Seal's Time (which Seal is even now at hand, and has already opened itself) shall suddenly follow.

‡ Or Seal.

68. But that the Warning hereof came so long ago, this declares that the Time of the sixth Seal, in its Manifestation, is the most wonderful of all the six Seals, till the seventh Number, which is yet more wonderful ; for it is the End of this World, and the Last Judgment.

§ A mystical Mark, where- by he shews to Babel the pouring forth of the sixth Seal in Wrath on the Myste- ry of Iniqui- ty, and also the Time.

69. Let this be declared to thee, Babel, ^h I  under the Voice of the open Seal of this sixth Time, though thou contemnest and deridest it, it hits thee, and has already struck thee with the obdurate Obstinacy of Wrath, which has thoroughly sifted thee in the Appearance of the Message of these two Angels, and shall now be hinted only to some few, who shall go out, and be delivered with Lot's Daughters.

70. The hardened, surprized, and apprehended Crew is already judged ; for the dole- ful sifting Sword has taken hold of them ; they run now, in a raving, raging Manner, as mad People, in Pride, Covetousness and Envy, and contemn what the Angel's Trum- pet sounds.

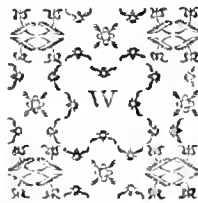
71. The Cry which the Angel's Trumpet sounds is this : Go out from Babel : Go out from Babel : Go out from Babel : She stands apprehended and captivated in the flaming Sword. AMEN.



The Forty-fourth Chapter.

How Lot departed out of Sodom ; and of the terrible Overthrow of this whole Region in Ham's Generation ; of the Circumstances thereof, and how it was effected.

Gen. xix. 15, 1. &c.



WHEN the Wrath of the Judgment was now set on Fire, and the Day appeared, that the Sun shone bright, and every Man thought, All is in Peace and Quiet, there is no Danger, the Angels commanded Lot to make haste, and said, Arise, take thy Wife, and thy two Daughters which are here, lest thou also perish in the Iniquity of this City. And while Lot lingered, the Men took him, and his Wife, and his two Daughters by the Hand, the Lord being merciful to him, and they brought him forth, and set him without the City.

2. The internal Figure stands thus : The Spirit in Moses sets forth the Figure so clearly, that a Man may easily apprehend it ; for he says, When the Morning came, and the Sun

was risen, they took him by the Hand, and brought him and his Wife, and his two Daughters, forth out of the City. And now as the Figure was externally in the risen Light of the Day and the Sun, so it was also internally in God's Truth and Judgment.

3. In the Truth the Figure was internally thus: In *Lot* and his two Daughters, the Light of the Understanding concerning the *Messiah* was risen in God's Truth; which *Lot's Daughters* knew very well, that it [viz. the Light of the Sun of Righteousness] in God's Truth had moved itself in their Father *Lot*; from which Cause afterwards when they were gone out from *Sodom*, and the Night approached, they made their Father drink sweet *Wine* to the full, and laid with him, that they might receive Seed, viz. the holy Seed, from him; for the Spirit, both in *Lot* and his Daughters, did also signify thus much, in their risen Light, and shewed it to them.

4. And now as the *Sun* was externally risen, and it seemed to be a very lovely, pleasant Day, so also internally in God's Truth, the *Sun* of the Covenant, viz. the holy *Sun-day*, was risen according to the *Probation* in their Essence, for they were now passed through the Judgment: And likewise on the contrary, the *Sun* of the dark World's Property, viz. the working of God's Anger, was risen now in the Children of *Sodom*, and forced mightily into God's Righteousness; therefore the Angels bid *Lot* make haste; for the *Sun* of Anger was already risen, and had apprehended the Children of Iniquity.

5. Like as the holy *Sun* in God's Truth (which had apprehended *Lot* and his Daughters in the Essence of Faith) took *Lot* and his Daughters by the Hand, and brought them forth from them, so likewise the *Wrath* had already taken the Children of *Sodom* by the Hand of their Essence, and brought them into the Judgment of Execution. And we will signify and apply, (O *Babel!*) this Figure to the Time of thy Seal: Mark and observe it, ye Daughters, Children of *Lot*; it concerns you.

6. When God will punish a Land, he first sends them Messengers, and exhorts them to Repentance, and declares to them his Grace; soon after he sends them the Angel of Righteousness, who tries and sifts them, whether they are capable of the Grace that is tendered to them, and sets Judgment before them, with Threats of their Ruin, denouncing great War and Plagues upon them, to blot and root them out if they will not return and repent; and he shews them also by his Messengers the Light, and Way of Righteousness, and suffers them to run on in the Light that is tendered to them, till they be weary and glutted with it, and hold it only for a customary Thing, and an History, and again become a *Sodom*.

7. And then he sends them both Angels together, viz. the Angel of Righteousness, and the Angel of Truth; and he first threatens them severely, and exhorts them, and sets the Judgment before them; but when they grow wholly a *Sodom*, he leaves off are. from the outward Figure, and lets them fill up their Measure; and then it seems as if the *Sun* was risen upon their *Sodom*, and now it should be good and prosperous; but even then says the Angel of Truth in his Children, Hasten and go out; the Punishment and Ruin is at hand.

8. * Thus we declare to thee, *Babel*, that God has already long since sent thee Messengers, and with the Declaration of the Gospel has tendered thee his Grace; and there-^k Note well this and the succeeding Verses. with also he has mightily threatened to punish thee with Ruin; but thou hast made only a contentious disputing *Babel* of the Light of the Gospel, and art now the well-fatted *Sodom*.

9. And know for certain, that the Lord for a Farewell has now sent thee two Angels; one has the Truth in him, and bids *Lot* with his Daughters to go out from *Sodom*; and the other has the severe Judgment, and has now at last sifted thee, and turned thy inward Signature outwards, and set it before the Lord; and thy murderous Cry is come up before the Presence of the most High, and it is exceeding great; he has sent his Angels to destroy thee, and to overturn the Cities.

^k Thy Cain-like Crying for Ruin upon others

10. Thy Signature, wherewith thou art now outwardly marked, is the great *Covetousness* and *Envy*, together with thy *Ammunition-Money*; and the great wrathful Severity of thy Oppression of the Poor and Miserable, in that thy Covetousness has served itself to high, that it desires to devour all into itself, whence thy great *Enbaucement* of Men's Necessaries is risen.

* The Scarcity and Dearness of Commodities, and all Oppressions, rise from the Covetousness and Pride of Man, who seeks to maintain it: by the Sword.

11. But thou sayest, Now it is a good and a prosperous Time; the Sun is *risen* upon me, and shines on *my Purse*, so that I can fill it as I please; it is a good and a fine Time for me; it shall now be a good and golden Time sure enough; I shall certainly enjoy it, and *rise* in high Power and Authority, and be respected.

12. But hear now, what at present the Sound of the Trumpet declares: It says, *Go out from Sodom*; the Sun is risen in Love and Anger; this we will not hide from you: The Angel of Truth has now already taken *Lot's Daughters*, with the *Father*, and his *Wife*, by the Hand, and bids them go; it is Time; this thou shalt soon see by woful Experience.

13. For the Angel of Anger has also taken thee into Judgment, and *therefore* thou art so wrathful, covetous, murderous, and wicked; do but behold thyself whether we speak Truth; thou *gettest* thyself *much* to spend in thy Signature, and thou hast indeed a Storehouse full of Provision in the *Abyss*: He that can see, let him see: In whom there is but the least Intimation of the Trumpet's Sound, let him go out of *Sodom*: There is no longer any tarrying.

* Ver. 17—23.

14. And *Moses* says further, *And when he had brought Lot forth, he said, Escape for thy Life, look not behind thee, and stay not also in this whole Plain; escape unto the Mountain, lest thou be consumed. But Lot said unto him; Ob not so, my Lord: Behold now, seeing thy Servant has found Grace in thy Sight, be pleased to magnify thy Mercy which thou hast shewn unto me, in that thou hast saved my Life: I cannot escape to the Mountain, lest some Evil take me, and I die. Behold there is a City very near, unto which I may flee, it is a little one: O let me escape thither (is it not a little one?) and my Soul shall live. And he said unto him, See, I have accepted thee concerning this Thing, that I should not overturn the City for which thou hast spoken. Hasten thee, escape thither; for I can do nothing till thou be come thither; therefore the Name of the City was called Zoar: And the Sun was risen upon the Earth when Lot came into Zoar.*

The inward Figure stands thus:

15. The Spirit of Truth had moved the Spirit in the Covenant in *Lot*, and taken him by his *spiritual* Hand, and brought him forth out of the Judgment, understand the *Soul* of *Lot*, in which the *Word of Promise* in the Covenant had opened itself according to the spiritual Property, into which also the now-sent Voice of *Truth and Judgment* did force, and defended *Lot* from and in the Judgment.

16. For with the *Judgment*, the first Principle, *viz.* the Soul's Centre, was sifted and proved through all the Properties of the eternal Nature; into *this*, the Lord's Hand, *viz.* the *Angel* of the Lord, did put itself, with the *Grace* of Christ's Covenant in *Abraham*, and drew *Lot* out of the Judgment, and from the Children of *Sodom*: Therefore the *Angel* said, *Deliver thyself, and look not behind thee* into Judgment, *viz.* into the enkindled Wrath, lest the same should take thee; as it happened to *Lot's Wife*, who *turned* her Desire *back* again, to see and behold what the Wrath of the Lord should be.

17. As *Adam* and *Lucifer* also did the like, who would *essentially* behold and prove God's, *viz.* the eternal Nature's Wrath; which yet *is a consuming Fire*, and forthwith proves Spirit and Body, and if it reaches any thing of which it is capable, it devours it into itself.

18. Now the Soul of *Lot* trembled and stood in Fear before the Angel of the Judgment, viz. before God's Righteousness, and entreated his Truth, that he would be pleased to magnify his *Mercy* in the Covenant towards him, lest the *Turba* should take hold of him; and it is a very excellent Example, how God takes his Children in the *Time* of Punishment and Judgment, into his Love, defends them, and brings them forth from great Destruction; as he did here to *Lot*, and also unto the upright Children in the final Destruction of *Jerusalem*.

19. Also the Angel of *Vengeance* said, *I can do nothing until thou be come thither*. Oh! thou wonderful God, who can hinder thee? But this is even thus to be understood: The Spirit of his Love in the Covenant had set or established itself with the Truth in *Lot*, and kept off the Anger, that it could not burn till *Lot* came out.

20. And we see that often the Children of God are able to with-hold great Plagues *Notes* and Punishments of God, [from coming down on a People;] there is even such a Might in them, that God's Anger is able to do nothing; and it is as it were impotent where they are present; also they are a Might and Power against *Hell* and the *Devil*; for such a Thing is true real *Faith*, that it can with-hold and overpower God in his Anger.

21. Therefore the Lord said to *Lot*, *I cannot do any Thing, until thou be gone out*, and he spared also the little City called *Pella*, or *Zoar*, (viz. a Diversion or turning away of the Anger) for *Lot's* Sake; for when he came thither, the *Turba* must be extinguished, as the Name, in the uncompacted Tongue of Sense, does express it.

22. ° And then the Lord rained upon Sodom, and upon Gomorrah, Brimstone and Fire from Ver. 24, 25, the Lord out of Heaven, and overthrew the Cities, and all the Plain, and all the Inhabitants 26. of the Cities, and all whatsoever grew upon the Ground. But his Wife looked back, and she became a Pillar of Salt.

23. This is now the Figure of the Kingdom of *Christ*, who had opened himself to *Abraham* in the Love, how he would sit in Judgment over the World, and how the Might and Dominion is given to him of God, that he should destroy the *Devil's* Kingdom upon the Earth, and give all wicked Men to the Anger of God to be devoured; for when he had manifested himself to *Abraham*, and confirmed the Covenant of Righteousness, he then sent these two Angels, viz. God's Truth and Judgment, to *Sodom*, to blot out and destroy the Children of *Ham*, viz. the malicious, vile, rebellious, Half-Devil Men, that so the *Devil's* Kingdom might be lessened, and not grow so great upon the Earth, and hinder his Kingdom.

The inward Figure stands thus:

24. It rained Brimstone and Fire from the Lord from Heaven, says *Moses*: This was not the inward hellish Fire, which at the End of Days shall purge the Floor; otherwise the four Elements would have been changed; it was only a Figure of the future: The Original of the Brimstone and Fire was generated in *Turba Magna*, in the third Principle; it was only a Sword of Vengeance: The inward Fire consumes Earth, and Stones, and all Elements: But this was only a Fire, as is generated in the ^p Tempest in *Turba Magna* in ^p Thunder-clap. the ^q Egestum, which the Constellation casts forth from itself, which is a *Materia* there-^q Or Excrement. unto; though it be no palpable Matter or Substance, yet it is a spiritual Substance, in which *Mercurius* does enkindle itself in the *Sal-Nitre*, viz. in the Fire-Crack, where then also the Flagrat, or Fire-Crack, fixes itself into a Substance or Essence, which is Brimstone

25. For the three [first Properties,] viz. *Sulphur*, *Mercurius*, and the *Salt-Sharpness*, are in the Original (as they are yet a Spirit) only one Thing; but when *Mercurius*, viz. the Sound of the formed Word, moves itself in the Principle, viz. in its first Original, by

an Opposition or contrary *Aspect*, then he is terrified in himself; that is, the Motion stirs the Original of the Heat and Cold, *viz.* the Original of the *first Principle*, according to the cold and hot Fire, which is the Beginning of the Contrariety and Horror, from whence the Fire-flash or Sal-nitral Flagrat arises; where also the *three first*, *viz.* the Heat, the Cold, and the Sound, do impress and introduce themselves each into a peculiar Substance in the Flagrat, *viz.* the *Heat* into Brimstone, and the *Cold* into a saltish Property, and *Mercurius* into a watery Property; and yet they were not wholly seperated, and each of them of another or fundry Substance. by itself, but *fixed* together according to one Property.

26. The like also we are here to understand concerning the *Brimstone-Fire*: The Wrath of the first Principle, *viz.* God's Anger, according to the eternal Nature, did behold the outward Nature in the *third Principle* with an ¹ *Aspect*, which is called *Turba Magna*, being a *Turba* in the Soul of the outward World in the Spirit of Nature, whence the outward Nature does enflame and enkindle itself; and the ² three first [Properties] fix themselves into a *Substance*, *viz.* into Brimstone, Salt, and into a mercurial, poisonous Water; in which the Flagrat or Flash of the Fire did *enkindle* and impress itself, and so being enkindled did *rain upon Sodom and Gomorrah, and upon the Plain of the Country*, and destroyed all; this is that which is said, *The Lord rained Brimstone and Fire from the Lord out of Heaven.*

¹ Or darting Flash.

² The prime Ternary of Nature.

27. Not that this Matter of the Brimstone and Fire came from the *inward* Heaven; but the *Wrath* came forth from the inward into the outward [Principle,] so that the outward, in the Might of the inward, did impress and *enkindle* itself out of the Properties of the inward; and this is a real *Type* of the inward dark World: If the same Nature moves itself, then it is even so in spiritual Property, which God calls his Wrath and Anger, and a consuming Fire; for if this inward spiritual dark World did move itself, the outward World with the four Elements would forthwith be swallowed up in this same *Spirit-Fire*; which shall come to pass at the *End of Days*.

³ Or that Property was most predominant in her.

28. And here we have a Figure of this in *Lot's Wife, who was turned into a Pillar of Salt*: For the three first [Properties] had moved themselves: For she, after she had looked back into the *Turba*, was apprehended or taken in the *Salt's Spirit* in its Impression; which denotes, that she was ⁴ most of that very Property, *viz.* covetous in the Desire, in which she also was taken and apprehended in the sitting *Probation* of the Angel.

29. And though the Angel had defended her from the Fire-Wrath, yet she was *taken* in the Wrath of Nature of her own peculiar Property; for the *Turba Magna* laid hold of the Body, *viz.* the Substance of the third Principle, and changed it into its own peculiar Property, *viz.* into the *Might* of the first, which was chiefly *predominant* in her Body, according to which Property she was apprehended in the *Turba*.

⁴ That is, awakened and stirred up, and not a-toned.

30. And we ought not to account this a strange Thing; for we have very much hereof in the *Scripture*: Let us look upon *Uzza*, who was apprehended and *smitten by the Ark of the Covenant*, when he only *touched* the same, when the Wrath of God was moved but in the ⁵ Sound. Let us see also how it seized on the *Philistines*, when they had the *Ark of the Covenant* with them; also how it devoured *Chorab, Dathan, and Abiram*, by *Moses* in the Wilderness: All these have but one Original; but each is peculiarly manifest in its *own* [Matter and Manner,] according as the *Turba* is enkindled among the three first [Properties.]


31. But if *Lot's Wife* had apprehended, and laid hold of the Word of Truth and Mercy in the *Message of the Angel*, it had well *protected* her; but she did not believe what the Angel said, and very likely she loved her *temporal Goods*, all which she must forsake, and looked back again, and earnestly longed after the temporal, and the *Turba* of Time did also apprehend her; so that she, according to the Substance of the Body must remain

in the *first Matter* (out of which God had extracted the *Limus* of the Earth, and formed it into a spiritual, living Image) till the Lord shall again *transmute* the same Substance into a spiritual Effence.

32. And it was done for this End, that Man should yet see what he is according to the *outward Body*, if God withdraws his Spirit from it; and that he requires the Ground of the Heart, and not only a Mouth-Hypocrisy and Flatteries of a *seeming holy* devout Lip-Labour; that a Man should only comfort himself with the *Grace tendered*, [feeding himself with an outward Apprehension or Application thereof,] and receive the same only as a Free-Gift of Grace from without, and yet remain an *evil Beast* in the Spirit and Will.

33. As the present *Babylonical Christendom* does, which also with *Lot's Wife* receives the Grace only *externally*, [or by a strange imaginary Imputation,] and comforts itself with the Grace, but remains in the Heart, in Self-hood and the Lust of the Flesh, *unconverted*, and has turned its Eyes only towards *Sodom*; but with the Mouth it is gone out of *Sodom*, and the Body is yet at *Sodom*, and looks with *Lot's Wife* only upon Covetousness, and temporal Pleasure, and will *not go* with the Heart *out of Sodom*.

34. Therefore the Angel of the Wonders says, Thou art sifted, and ^x apprehended in ^x Captivated. the *Turba*; thou art guilty, and *capable* of the Brimstone-Fire: Thy verbal Hypocrisy, in that thou sayest, that thou art *gone out of Babel and Sodom*, does *not* at all avail thee; thou art wholly captivated with *Lot's Wife* in the three first, seeing thou hungerest only after the three first, and usest the Spirit of Christ only for an external Covering, and wilt *not* hear *in thee* what now the Lord speaks, but hearest only what the Antichrist speaks in his Pride, Covetousness, Envy, and Anger, how thou mayest *please* thy earthly mortal Idol *Maozim*, and *Mammon*, *viz.* Self-Love, Self-Will, Self-Sense.

35. Thou seekest and honourest only the *external* Idol-God, *viz.* Silver and Gold, Copper, and the Fulness of the Belly to thy luxurious, sumptuous, and stately sodomitical *Pleasure*; and this Idol is also sifted for thy Sake, and is made nigh and far off to thee, and thou understandest not what it means: Thou sayest, There is no Danger, and it may well be helped and amended; we may *contrive* it well enough to a good Use; but thou knowest not what is thereby signed and signified. 

The most inward Figure of *Lot's Wife*, being *turned to a Pillar of Salt*, is this:

36. When these two Angels came from *Abraham*, *viz.* from the Spirit of Christ, unto *Sodom* to *Lot*, and he bowed himself before the Lord to the Earth, and entreated these Angels to turn in to him, they entered according to the divine Property *essentially* in to him, in like Manner as they came in to *Abraham* with the *Ens* of Faith; even so it was here; for it was but one Covenant; but in *Abraham* the Seed to Christ's Person was named, and *not* in *Lot*; as *Moses* declares very sufficiently.

37. *Lot's* Faith took the *Ens* from the Angel, who brought the same to him from *Abraham's* Faith's *Ens*; for of one (*viz.* of him who did move and manifest himself in *Abraham*) they must all be sanctified; now *Lot* by the Administration of the Angel (understand formed Angels sent out of the divine Property, out of Christ's *Ens* and Word) was sanctified as a ^y proximate Line, or Branch on the *Ens* of *Abraham*.

38. And seeing *Lot's Daughters* were capable of this Sanctification, and *not* the Mother, the Mother must go again into the first Matter; and *Lot* must copulate with his two Daughters in the blessed Seed; for they were *capable* of it, and none else in the World; for two potent Generations were to arise from thence, *viz.* the *Moabites* and the *Ammonites*, a great People; as the Spirit in *Moses* does also speak very covertly and

^y Or Line of Affinity.

hiddenly concerning Lot's Daughters, that the one said unto the other, *Lo! there is not a Man on the Earth to come in unto us after the Manner of Men; come, let us give our Father sweet Wine to drink; and then we will lye with him; that so he may not know it, and we may preserve Seed of our Father*: For the Mother was not capable of this holy Seed, seeing she was captivated and taken in the ^z Probation in the *Turba*.

^z Or sitting Trial.

39. Now Reason would object, and say, Why did not the Daughters of Lot marry with Abraham's Generation? *Why* would they lye with their Father, contrary to the Right and Law of Nature, and all Nations? Answer: This *might not* be, for the Seed of Christ was called in Abraham; but now there laid *two other* Lines in the Seed of Christ, as near Affinities, which should be born of Abraham's Faith, viz. of Christ: As Abraham's Faith was born out of *JEHOVA*, out of the Name *Jesus*, so these *two* Lines of Affinity were in the *Tree of Wonders*, which should spring forth from God's Truth and Righteousness, and be brought into the Love of *Jesus*: This Manifestation the Angels brought to and into Lot, which Opening and Manifestation did spring forth in Lot's Seed.

40. But seeing his two Daughters did also stand in *this Judgment*, and were apprehended in the same Spirit which opened itself in Lot, and received also the *same* Properties as their Father, it must be so, and it was so *permitted* of God, that these two Sons, *Ammon* and *Moab*, must be born of *two Sisters* of *one Seed*; for they were to be *two Nations*, proceeding from *two Lines* of Nature, yet from *one Root*.

41. But in that the Spirit in *Moses* does so cover it, and says, *The two Daughters caused their Father to drink sweet Wine, that he did not know what he did*, and so were gotten with Child of their Father in the Father's Drunkenness (which yet seems to be wonderfully strange *without* God's Work) the same is thus to be understood; *not* that it did not so come to pass; it did so come to pass, as the Text in *Moses* declares; but this was a Work of the *Spirit* of God, and hereby also he covers the external *Shame*.

42. For the *outward* Work is only a Shame in God's Sight, and also in the Sight of all People, but the *inward* Work in its Figure must be so; and it is the true Figure, that the *Man* Christ, viz. God's Son, should be born through a Shame, which also was a Shame before God; but *so he took our Shame* and Reproach upon himself, and hung it as a Curse upon the Tree of the Cross, and offered it up to the Righteousness of God; so likewise both these Lines must be *covered* with a Shame, that they both might be sanctified only and alone under *Christ's Shame* on the Cross; and they should *not dare* to say, ^a *Rom. xi. 32.* that they were pure before God and Nature; for the Scripture says, ^a *He has shut them up all under Sin, that he might have Mercy upon all.*

43. And that this was truly and certainly a Work of God, appears in this, that on the *same Day* the Mother was turned to a Pillar of Salt, and *Sodom* destroyed, doubtless with all their Household Furniture and Goods, yet that *same Night* they set about this Work; whereas they continued all Night in a Cave of the Mountain by *Zoar*, [so that we may well think] *no natural fleshy* Instigation did provoke them thereunto.

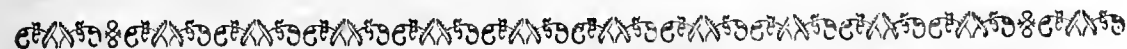
44. But it *must be*, that the Father should be drunk, that the *human Understanding* might not do it, but that it might be God's Work; also that the Soul of Lot might not enter into the *Turba* in the Tincture of the Seed with the *Shame* of the Daughters; it must be done therefore as it were in Man's Drunkenness, and *Misunderstanding*, lest the Nations should make a Right or *Custom* of it; for the Daughters of Lot were also as it were drunk in the Spirit, so that the Spirit might do what he would, and they only were Instruments.

45. And that they understood that the Father was *sanctified*, and that they willingly would conceive of the *holy* Seed, appears, in that they said, *There was not a Man upon Earth who could come in unto them after the Manner of Mankind; and therefore they would lye with their Father, that they might preserve Seed*: There were indeed many upon the

Earth, but *none* was capable of *this* Seed, but these his Daughters; this the Spirit in them gave them to understand.


46. Therefore we ought narrowly to observe what it means, when the Spirit in *Moses* draws a *Veil* before his Face, that it does not appear wholly pure before God, and yet, on Account that it was unavoidable, it must be so.

47. And we ought not also to judge, in the Deeds of God, according to Reason; for Reason looks only upon the *outward*, and understands nothing of the *inward*; it knows nothing of the Root of this Tree, and of its Boughs and Branches, from whence each Branch or People must take its *unavoidable* Rise and Original.



The Forty-fifth Chapter.

How God led Abraham very wonderfully, and how he always stood by him in Temptation, and defended him; what we are to understand thereby.

1.  BRAHAM must be only as a *Pilgrim* upon the Earth, and travel from Gen. xx. one Place to another, and dwell in *Tents*; and he was every-where tried and tempted; his Wife *Sarah* was twice taken from him, but wonderfully protected, and preserved of God, as once by *Pharaoh* in *Egypt*, and then by *Abimelech* King of *Gerar*; but both Times he was protected by God.

2. And now that *Abraham*, viz. the Stock, and Beginning of the conceived *Ens* of Faith, in which Christ was understood, must thus *wander* from one Place to another, and could have no abiding Place upon the Earth, and moreover must stand in *Fear* and *Temptation*, the same is the true *Type* of *Christendom* upon the Earth; how the same should not be bound to any *certain* Place, nor to any People that God did chuse thereto in a peculiar Manner; but that Christ was given, with his *Gospel* of the Kingdom of God, to *all* Nations.

3. And it shews how he would *wander* with his Knowledge from one People to another, and have no where any *constant* abiding Place with a People, but be among the Nations with his Children upon the Earth only as a Sojourner or Stranger; and how they would continually try to destroy^b *Christendom* among the Nations, and cast Reproach upon it, as they would sinfully reproach *Sarah*, *Abraham's* Wife. ^b The true Christians.

4. And it shews how the Christians should be continually tempted and *exercised* of the Nations, and plagued with *Contention* and *War*; also how Christ would go with his *Gospel* from one People to another, when they should be weary and glutted with the same, and hold it only for a *Custom*, and a common ordinary Thing; and so they would grow *wholly* blind in it, and make only a fine devout Lip-Labour thereof, and suppose to find out Christ by their acute *Disputations* and *Arguments*.

5. And then he would depart with the Understanding and Spirit from them, and come to another People, which also would be only *fleshy*, and account and look upon Christ externally as a *mere* Man; as *Pharaoh* and this King *Abimelech* looked upon *Abraham* and his Wife, and desired to have carnal Knowledge of *Sarah*, by Reason of her Beauty;

which signified and denoted, that they would put on Christ in the Flesh in an *outward* bestial Manner, but *not* in Power and Spirit.

6. As it is here to be seen in *Abimelech*, and also in *Pharaoh*, that when they desired to know *Sarah* carnally, that the Lord came in among them with Punishments and Plagues, and shewed them his angry Countenance, shut them up, and dismayed them, as if he bound them with the Chains of his *Might*, and made their Women barren, and terrified them with *Visions* and *Prefages*; thus he did to this *Abimelech*, and *threatened* him with Death in the Dream, and made known to him, that *Abraham* was a Man of God, and how he was blessed of God.

7. Through which Means God brought the Nations to the *Faith*; when he came to a delibly *unbelieving* People, then he shewed himself in Power and Wonders; which the carnal Nations seeing, did convert themselves, and turn to God.

8. Thus *Abraham* must be a Type of Christ's Kingdom upon the Earth, and go up and down from one People to another; whereupon the People which he left did yet boast themselves of *Abraham*, and called themselves after his Name, but were only historical Children, brought forth of *strange* Women, without *Abraham's* Faith and Spirit.

9. Thus also it has fallen out in *Christendom*; when they have been *wearry* of the Spirit of Christ, and made only a prating Business thereof, the Spirit of Christ has then departed, and *bidden* itself from them; and then these People have indeed stood yet in the History, and *boasted* themselves to be Christians, but have been indeed only the Children of the Bond-woman, *viz.* of *Hagar*, and the Sons of Mockery, who with *disputing* and wrangling about Christ's Name and Will, have mocked, scorned, reviled, contemned, reproached, and branded each other for *Hereticks*; and mere *Ismaelites* have risen of them.

10. And it is as plain as the Day, that now Men go from the *scorning* and reproaching each other, to the *Sword* of Murder, and will wholly slay and root out Christ, [in his Members,] and set the *Babylonical* Tower in Christ's Stead, whereby a Man shall be able in *Self-will* and Power to climb into Heaven; so that a Man *need not* enter in through the mortifying of the old evil Man, but may be able to come in after a fine hypocritical Way, with the Self-hood of the *evil* Man, or indeed as outwardly adopted Children, covered with Christ's purple Mantle; where yet the Will of Self is *immortified*, and cannot truly come to God.

11. Now as these People were afterwards judged when *Abraham* departed from them, they being only *Mockers* of the Children of *Abraham*, as may be seen in *Pharaoh*, and the *Heathens* also, especially in the Land of *Canaan*; so likewise it has happened to the Christians, that these Nations which continued only under the *Name* of Christ, and yet were only heathenish in the *Heart*, were always judged and banished by such heathenish People; as may be seen by *Asia*, *Egypt*, and *Greece*, and many other Nations besides, how God has pulled off the *Mantle* of Christ from them, as verbal Hypocrites and Mockers of Christ, and given them a darkened Heart and Understanding of the Kingdom of Christ, and cast away their *Candlestick*, that they could no longer say, We are Christians, and belong unto Christ; but they have become *Turks*, and *barbarous* People, begotten of the wild Tree of Nature.

12. Thus Christ must here in this World wander only as a Light from one People to another, ^{Mat. xxiv.} ^{14.} *for a Testimony to all People*: And to thee, O *Germany*, it is now shewn, [and also to those Nations of whom thou art born with the Name of Christ,] in that thou hast for a long Time walked under the *Mantle* of Christ with an heathenish Heart, and boasted of the Adoption, but lived only in the Iniquity of the Flesh, that thy *Judgment* is nigh at Hand.

13. For the Angel of the Judgment calls aloud to the *Residue* of *Abraham's* Children

in Christ, *Go out of Sodom*: *Abraham* in Christ is gone away from you; you have no more of Christ than an *empty Breath*, and a disputing verbal Lip-Labour; a Mockery, whereby one Brother does contemn, scorn, and mock another for Christ's *Knowledge* Sake, and only kills Christ in his Members. The City *Jerusalem* and *Babylon* wherein thou hast gloried shall go to Ruin. *Amen.*

14. Lo! a *Star* shines from the *East* and *North*, which shall blind thee, and break down thy walled Towers and Strong-Holds in *Jerusalem* and *Babylon*, for thou art called no longer *Jerusalem*, but *Babel*; and the Children which sit in the Shadow of the Night, and which lye imprisoned in *Babel*, shall be *delivered*, and come forth, and enter into the City of God, which he has set open to all Nations and Tongues of the Earth, that his Glory may be known: A *Light* for all Nations.



15. The Figure of ^a *Abraham*, *Sarah*, and *Abimelech*, is an emphatical Type of *Christ*-^d *Gen. xx.* *tendom*, how they should be *weak* in their own Power, and be delivered by *God* only; as *Abraham* was of a faint and timorous Spirit, when he was to go among these Nations, and prayed his *Sarah*, that she would say of him, that he was her Brother, that so they might *not* slay him for her Sake; to signify, that a Christian in his *own* Strength is *not* able to do any Thing, or to take to *himself* therein the Spirit of Christ, who gives Courage; but he must go only naked among his Enemies, and not at all *rely* on himself and his Knowledge, but merely and only upon God's *Grace*.

16. For he himself cannot stand, only *Christ* in him must be his sole Courage, and stedfast Perseverance: As *Abraham* here, in his own Abilities, was *full of Doubt* before *Pharaoh* and *Abimelech*, and continually fearful of his Life, and must see only when, and how *God* would shield him, and his *Sarah*: And this History is excellently, elegantly, and exactly written by ^e *Esdras* in the Vision of the Spirit of Christ, concerning Christ's ^c *Kingdom*, as if the Spirit had on Purpose figured this *History* concerning Christ's *Kingdom*, for it aims directly at it. ^c *Note, Esdras.*

17. But the *outward* Man understands nothing of the Kingdom of Christ; as we may see in *Sarah*, when she had conceived and brought forth *Isaac*, she said, the Lord has made me to *laugh*; the People will laugh at this, that the very *aged Sarah* should give a Child suck; she did not *yet* understand the Type of Christ; but the Spirit of Christ *in her* understood it, and not the natural Man in *Self-hood*; but the Will which was resigned and given up to God, the same only did apprehend the *Covenant*, and the Spirit of Christ.

18. But *Reason*, *viz.* the self-ful Will, did not perceive any Thing of it, it was only Matter of *Mirth* and *Laughter* to it; for it looked only upon itself, what it was: As *Abraham's* Will of own *Self-hood* looked only *on itself*, and was afraid and dismayed; ^{Note.} and yet in him there was the great *Might* over all Powers and Principalities; but it did *not* belong to the human *Self-hood*.

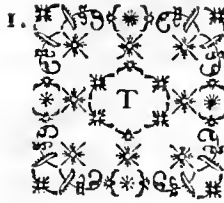
19. For *Christ* in his Children does not belong to the human *Self-hood*, *viz.* to the *Self-will*; neither does he *appropriate* or give in himself to it, but to the *humble* resigned Will; to that he does incline and appropriate himself; and *sometimes* he does also defend the own Will *thereby*.

20. For the own *Self-Will* is of the Nature of this World, born of *Flesh* and *Blood*; but the *resigned* Will dies to the World, and is brought forth to *Life* in *God*: Thus also we are to understand in *Abraham*, and in *all* Christians, a twofold Will, *viz.* one of this World, which *always* stands in *Fear*; and then according to the second Principle, *viz.* the Kingdom of Heaven, the poor captive *Soul's* Will, which dives and immerses itself into God's *Mercy* in *Hope*.

The Forty-sixth Chapter.

Of Isaac's Birth, and the casting out of Ishmael with his Mother Hagar. What thereby is signified.

Gen. xxi.



1. THE Spirit in *Moses* sets the Figure of Man's Regeneration in its Process so exactly and orderly together in the History of *Abraham*, that a Man may even *lay hold* of it, much more see it; how he does set the natural Man in *Self* and *Christ* so punctually by each other, and points even with the Finger at the Figure: For when God had destroyed *Sodom* and *Gomorrab*, and that Plain, over-against which *Abraham* dwelt, and brought forth *Lot*, then *Abraham* journeyed from thence towards the South; shewing, that when the Kingdom of *Christ* should be ^e despoiled in any Place, that then *Christ* would *depart* thence.

Corrupt.

2. And he lived under the King *Abimelech*, and sojourned as a Stranger at *Gerar*: In their two Names, *viz.* *Abimelech* and *Gerar*, the Figure stands plain in the Generation or Formation of the Word without any Interpretation or Explanation; therefore the Spirit in *Moses* wrote down this History, and from thence he looks as through an exact *Perspective*: For *ABIMELECH* denotes the Man of ingenious and discreet Reason, *viz.* the true Man, but *without* *Christ*, only in the Creature, as he is created: *GERAR* denotes the strong austere Life of Nature, wherein the Understanding must dwell, which Nature is corrupted, and from that *Corruption* casts or darts Temptations and Oppositions continually into the Life's Understanding, or Reason-light; so that the Life stands in a constant *Contrariety*, and is incessantly sifted, winnowed, and proved; which is the *Cross*^b of the Children of God, that they see, that while they live in themselves in *Self-Reason*, they can do nothing else but *go astray*, slip, and err, as may be seen here in *Abraham*. When God led him away from the Borders of the *Sodomites*, he went towards the South to King *Abimelech*.

Note.

The inward Figure of this stands thus:

3. When God had manifested himself to *Abraham*, and set forth the Figure of *Christ* and his Kingdom, and also the *Power* of *Judgment* upon the whole Earth, then God hid himself again from *Abraham*: And then *Abraham* went towards the *South* Country, that is, into his *Reason*, *viz.* into Man's own Understanding, and dwelt at *Gerar*, that is, in the corrupt Nature; which manifests itself plainly in his *Carriage* towards *Abimelech*, where he in the Fear of Nature, in the Temptation, denied his Wife, and said, that she was not his Wife, that so he might but preserve himself by the *Subtlety* of Reason. And we see here also how that that very Thing, by which he thought in Reason to keep himself from *Mischief*, must reprove and teach him; as we see how *Abimelech* reprov'd him, in that he had denied his Wife, with whom he had *almost* sinned if the Lord had not warned him; and the Explanation is this:

4. If we see a Man whom the Spirit of God *drives*, and by whom he oftentimes speaks, we must *not* so conclude and think, that he is something more than other Men; as *Abraham* was no more than others in his own *Reason*; the *Self-Reason* in them is as wavering, dubious, and imperfect, *as in other* Men, so that what they know, and teach of God, is *not* their own Propriety; as we see here in *Abraham*, how he out of *Fear* did not spare his

Sarah (but denied her out of a timorous Conjecture; though *Abimelech* had taken her away from him to be his *Concubine*) that so he might but live, and it might be well with him for *her* Sake.

5. Thus God proves his Children, that they might see, that they in their own Ability are *no more* than all other sinful Men; and that Men should not so set by them, and hold them for a God: Thus often God *permits* them to go astray and err, and yet then he rebukes them also by *those* whom they ought to teach; as we see here in *Abimelech*, how he must reprove *Abraham* and make him *ashamed*, that he would not spare his Wife for a small Fear's Sake, but would deny her.

6. And though it does fall out, that sometimes we see such a Man whom God drives to *err*, yet we ought not therefore presently wholly to *reject* him, and set him at nought, and think that he is *wholly* without God, as the World does; but we should think, that God does thus set his Children *under the Cross*, to prove them, that they should learn to know themselves; and then the *Sun* riseth again upon them; as here it did upon *Abraham*, when God had suffered him to go unto *Gerar*, that is, into his natural, rational Life, wherein he committed a great Offence before *Abimelech*. A *twofold Sun* did afterwards arise and shine on him, *viz.* one was, that *Abimelech* did acknowledge him, and *learned* to fear the Lord, and gave the Land for a Possession to *Abraham*; he gave him also *Gifts* for Rebuke; as the Reproof of the Saints is, that Men should *fear* at God's Reproof: Thus the *Sun* of King *Abimelech's Favour* arose upon him. And then the other *Sun* which shined upon him was, that *Sarah* conceived, and a Branch sprang forth to him out of the *Line* of the Covenant, from the divine *Sun's* Power, and *Isaac* was born to him.

7. And that we may understand the very Truth, we see how always the *Cross* stands by the Children of God; and *Adam* and *Christ* are continually set by each other; as here *Abimelech* and *Abraham*; and *Ishmael* and *Isaac*; and also the Man of right Reason, and the corrupt Nature against Reason, which incessantly sits and tries Reason; as we may see it is here in *Hagar* and *Sarah*, which also were set one against another, that one did exercise the other; as *Hagar* in the Property of *corrupt* Nature, *viz.* in *Adam's* Life, and *Sarah* in *Christ's* Person; so that *Hagar* did exercise and prove the natural *Sarah*, that she pressed forth out of the *Reason* into God.

8. And we here in *Sarah* and her Maid *Hagar*, with her Son *Ishmael*, and with *Isaac* *Sarah's* Son, learn how *Sarah* cast out the *Bondswoman* with her Son, which seemed grievous to *Abraham*, and yet was *right* in the Sight of God; such an excellent Mirror, as we find not the like again in the Bible; shewing how *Christ* and the *natural Man* dwell by one another, and how the natural Man, with *Ishmael* and his Mother, must be *wholly* cast out from the Right of Inheritance, and Self-will; that the natural own Will is *no* Heir of God.

9. And when the resigned Will has wholly cast him out, then the poor Nature of The self-
sufficing Will
of Nature,
which seeks
to be Master
in Man. *Man* sits in its *rejected Will* in Fear, and trembling, and utterly despairs of Life; as here *Hagar*, with her Son *Ishmael*, when she was cast out from *Abraham*, she wandered in the Wilderness of *Beer-sheba*, that is, in the *Brokenness* of her Heart, and looked upon herself as one wholly forsaken, and as one quite spent and faint, despaired of her own and her Son's Life; for she had lost the *Inheritance*, and the Favour of her Mistress also, and all her Goods, and there was neither Water nor Bread to preserve Life, and they were as given up to Death; for she went and sat a Stone's Cast from the Child, because she would not see him die; and when she had even wholly given up herself to die, then the *Angel* came again to her, and called her, and comforted her, and shewed her also a Fountain, and told her that she should not be so afraid of Death; her Son must yet become a great Nation.

The inward Figure of this is thus :

10. When *Isaac*, that is, Christ, is born in the *Convert*, then the spiritual new-born Will rejects its *own* evil Nature; it contemns it, and condemns it to Death, casts it out also from itself, with its Son the *Mocker*, viz. the false Interpreter, [and Perverter of the Truth,] as if it would even burst the same in the *Mind*; so very an hateful Enemy the new-born spiritual Will becomes to the natural Will in its evil *Qualities*; viz. to *Ishmael* the Son of the natural Will, who is only a *Mocker*, *Scoffer*, *pharisaical Censurer*, *Liar*, *Backbiter*, and *Unrighteous*.

11. And when the new-born Will has thus cast out the evil Nature with his *wicked* Children from itself, then the poor *forsaken Nature* stands in great Distress, Trembling, and Desertion; for the internal *holy Soul* does forsake it; and then it even gives up itself wholly to Death, and wanders in itself in the Wilderness, and looks upon itself as a *foolish* and simple one, who is every one's *By-Word*, and *Laughing-stock*.

12. And when the Nature does willingly give itself thereto, that it also will now die *wholly* to itself, and despairs wholly of itself, as a poor forsaken Woman that is deprived of all the worldly Glory, Riches, Beauty, and the *Pleasure* of the outward Life also, being wholly cast out from its former Desire, and almost quite *forlorn*, so that the own Desire begins to faint and sink within itself; then comes the Angel of God to the Nature, and comforts it, and bids it not to despair, and gives it also *Water* to drink; that is, some faithful upright Man, [or some inward Ray and Beam of Light from the new Birth of Christ in the Heart,] which *comforts* it in its forsaken Condition, and helps to nourish and cherish it, and tells it, that it shall not die, but become a *great Nation*, but not in its innate and inbred Heritage, viz. in the evil Self-Will, but in *Beer-sheba*, that is, in the true *Contrition* in the Wilderness, viz. in the Valley of Tears in the *Desertion*; that is, the poor Nature must work in this forsaken Condition, and in its present Banishment and Exile [from the sensible and full Enjoyment of Paradise] bring forth *much Fruit*; which Fruit the Angel brings again into *Abraham's Tent* to be a Sojourner of Christ.

13. That is (we must understand) when Christ is born in Man, he rejects the *Vanity* of Nature, with the Will which works and desires Vanity, and makes the natural Will to be *Servant*, whereas before it was Lord and Master; but Nature stands in the *Wilderness*, in the Vanity of Death, encompassed with *Sin*; and now it must work and bring forth Fruit, and yet it looks upon itself as *wholly impotent*, and as one wholly cast out from the inward spiritual Will of Christ; and in itself it seems as one foolish, and *contemned* of the World, and every Way beaten off from its own Will; and then it begins even to *sink* and *faint* in itself, and to leave off from its own Will; and all Things are of small Esteem with it: That which before did rejoice it, that now is against it; and it stands *always* as if it should *die*; it hopes and doubts; that is, it hopes Amendment, that it might yet once be delivered from the scornful Contempt, and be set again into the *Honour* of its Self-hood; but it dries up also its Well of Water; and God's Anger appears in its Sight; that is, all its *Friends* depart from it, with whom before, in its temporal Goods and Prosperity, it had Pleasure, Respect, and Honour; so that it looks upon itself as continually *dying*.

14. And when this comes to pass, then it is right in the *Way to Beer-sheba*, and wanders in the Wilderness; for it knows not what it shall do; it is every one's Scorn; whatsoever it looks upon, rebukes it for a *Fool*, in that its Power is taken from it, that it must now forego the Beauty, Riches, and Honour of the World, and all whatsoever might advance and prefer it in *Temporals*; and it would fain have them; but yet it is drawn from them by the inward Man in Christ's Spirit, and reprov'd in these Temporals for *unrighteous* and abominable.

15. And

15. And then indeed it enters right into *Beer-sheba*, viz. into the Contrition of the Heart, and sets Reason by the empty Water-Pot of *Hagar*, and goes a Stone's Cast from its Son *Ishmael*, viz. from the own Desire of Nature, and stands and compels also the Thoughts of Nature, and will not give any Thing any longer to its own Children, viz. to the Senses and Cogitations of the Mind; but it casts them away (as Children that now must die) a Stone's Cast, that is, a while from itself, that it might not see the Death of its Children; so wholly does *Hagar*, viz. the Nature with its Son, give up itself to the Mind for the Mortification of the Self-hood of the own Will; it sits also and mourns in itself in *Beer-sheba*, viz. in the broken and contrite Heart, and wholly despairs of its Reason; it would fain die, that it might be but freed from the miserable forlorn Condition.

16. And then when it is thus prepared, that it quite despairs of itself, and gives up itself wholly into the Death of Self-hood, then comes the Angel of God to *Hagar*, that is, to the poor forsaken and dying Nature, and says, *What aileth thee, Hagar? God hath heard the Voice of the Lad, where he lies; arise, take up the Lad, and hold him in thy Hand, for I will make him a great Nation: And then God opens the Eyes of Hagar, viz. of Nature; and she sees a Well of Water, and then fills her Bottle with Water, and gives the Lad Drink, who grows in the Desert, and is a good Archer, and dwells even in the Wilderness of Paran, and must take an Egyptian Wife.*

The inward exceeding precious and worthy Figure of this stands thus:

17. When Man has put on Christ in Faith, and is entered into right true Repentance, and has in his Mind forsook the whole World, even all its Honour, Goods, and Things temporal, then the poor Nature of Man does thus stand in the Mortification of Self, as is above-mentioned concerning *Hagar* and her Son; for it desires also to die, even to the Senses and Cogitations of the Mind, and to enter wholly into Resignation.

18. And when it stands thus in the Thoughts of Death, having given up its Will and Cogitations into Mortification, then the inward Voice of God's Word manifests itself in the Mind and Senses; and even there the divine Word bears the Voice of the Child's Thoughts, Crying, viz. the troubled disconsolate Mind in its Thoughts; for it sounds therein in the divine Voice, and says in the divine Voice to Nature, viz. to *Hagar*, What aileth thee, thou troubled and perplexed Nature? Fear not, God has heard the Voice of the Lad; viz. of thy Thoughts, which thou hast offered up in the Desire to God: Arise, that is, lift up thyself to God in this Resignation, and stand up in the Voice which has graciously heard thee, and looked upon thee; and take thy Cogitations, viz. thy Son, by the Hand of Faith, and guide and govern the Powers of the Mind; they shall not die, but live, and go; for I will make them a great Nation, that is, to a great divine Understanding and Capacity in divine Mysteries; and God opens to Nature the Fountain of living Water, so that it receives, into the Bottle of its Essence in itself, of God's Well-spring, and there-with it gives the Lad, viz. the Senses [or Powers of the Mind] Drink.

19. And then God is with this Lad of the Thoughts; and he grows great in the Wilderness, that is, in the corrupt Nature; the right, discreet, and intellectual Child grows great in the Spirit of the Lord, and becomes an Archer, that is, an Archer of the Lord, and his Brethren, who shoots the Birds of Prey, and the wild Beasts; understand, he shoots down, out of his Spirit, the evil Beasts and Birds in his Brethren, with the holy Spirit; he teaches them, and reproves them with divine Arrows.

20. But he must dwell in the Wilderness of *Paran*; viz. in the corrupt Flesh, and in the Wilderness among ungodly People; and there he must be an Archer of God; and his Mother, viz. Nature, gives him an Egyptian Woman, that is, Nature lays a fleshly Woman by the noble Mind born in Christ's Spirit, with which the noble new-born Mind

must sit in *Wedlock*, and be plagued with this idolatrous fleshly Woman: Understand it thus:

21. This *Egyptian* Woman is his Flesh and Blood with Reason, wherein the Idol *Maozim*, viz. the *Babylonical* Whore, sits, where the Devil has his *Pulpit*, which, to the precious Mind, is *the Cross of Christ*, where the Woman's Seed, viz. the Spirit of Christ, must incessantly bruise the Serpent's Head, viz. the Devil's introduced Desire, in this *Whore of Babylon*.

22. This Whore is now the Exercise and Probation of the spiritual *Cogitations* or Senses in the Christian Mind; but this Whore does not hurt the Children of Christ; indeed it has a false Lust, and is a very *wedded* Harlot, which shall not see the Kingdom of God; but it must yet serve for Good to the Children of God; for by it the Cross of Christ is laid upon the precious Mind, so that the Mind must continue in *Humility*, and not say, I am righteous, I am holy: No! no! The Holiness is *not* this Child's *own*; but it is God's Mercy, who has heard the Crying of the Lad, viz. of the poor forsaken Mind: Thus the noble holy Mind, viz. the new Man, born in Christ's Spirit, must be wedded with this *Egyptian*, evil, malicious, idolatrous, *whorish*, ungodly Woman, which is ¹ neither able to do, will, or think any Good, and must bear with it the foul Shame and Reproach so long, till the unclean, idolatrous Whore *dies*; and then this Lad is led of the Angel into *Isaac's Tent*, viz. into Christ's Flesh and Blood.

¹ Note, How we cannot so much as think a good Thought.

23. And this is the very real Figure of the Spirit in *Moses*, for which Reason he has so punctually and emphatically deciphered this Figure; for the Spirit in *Moses* aims so directly and fully at the mortifying of Man's Self-hood, and plainly declares, that the *Self-will* must be cast out from God; and where Christ is born, there the same is brought to pass; as here, when *Isaac*, the Type of Christ, was born of the free Woman, then *the Son of the Bond-woman must be cast out*; for in *Isaac* the Seed which should inherit the Kingdom of God *was to be called*; it should not proceed out of the self-ful Nature of the Flesh, and Will of Man; but out of God's Will, out of the *mortified Will* of our Nature, which dies to its Self-hood, and despairs of itself, a Christian must be born; that is, *Ishmael*, viz. the poor Sinner (when he becomes an Enemy to Sin, repents of it, and wills it no more) *shall be born* in God's Mercy: Indeed Nature must and shall be there, even with its evil earthly Flesh, but *Christ* is brought forth from thence, as a fair Blossom out of the wild Earth, as a pleasant Fruit out of the Kernel.

24. A very excellent Figure the Spirit in *Moses* does present to us in *Abraham* and *Sarah*; when *Sarah* would cast out the Son of the Bond-woman from the Inheritance, so that the Son of the Bond-woman should *not* be Heir with the Free, the same seemed unjust to *Abraham*, seeing he was of his Seed, and his own Son: But God said to him, *Let it not be grievous in thy Sight, because of the Lad, and because of the Bond-woman; in all that Sarah hath said unto thee, hearken to her Voice; for in Isaac shall thy Seed be called.*

The inward precious Figure of this is thus:

25. When a Man is born again in Christ's Spirit, as it was here with *Abraham*, then he thinks *sometimes*, that he is *wholly new*, and knows not himself yet right, and that he has yet the whorish *Egyptian* Bond-woman with her scoffing Son of *Vanity* in his Arms, and now, when it happens that oftentimes the Mocker, viz. *Ishmael* the Son of the Bond-woman, *breaks forth* out of him, yea, even wholly without his Will and Purpose, that *Sarah*, that is, honest Minds, to whom God makes it known, *reprove* him; nay, and he is oftentimes reprov'd of the *Evil*, so that it is plainly declared to him, that this Mocker should be cast out: This *Abraham*, viz. the *Man*, will by no Means brook; he will be

uncontrouled; and yet he does not know, that he in *this* Time of his earthly *Life* stands in the *Judgment* of God, that his Words and Works must be daily proved, and judged; he will often go in a Way of *Justification*, and maintain his own Cause, and will be praised, and in the mean Time forgets the *Egyptian* Bond-woman in his Arms, and her scoffing Son, who sometimes *peep* forth in his Words with evil Interpretations, *wrong Meanings*, and evil Surmises, and cover themselves finely under a glossing Mantle of glittering Hypocrisy; this now the free Woman casts out, that is, the *Spirit* of Christ casts it out by other People's Mouths; and yet this *seems* to be unrighteous to the Man, seeing the Word is born of his Body, and risen out of his very Mind.

26. But the Lord speaks in the Spirit of the Humility of Christ; Let it not seem grievous in thy Sight, that *People* find Fault with thy Words, and reject thy Labour: Harken to *Sarah*, *viz.* to the *divine Voice*; and do thou thyself cast out from thee whatsoever thou hast at any Time spoke or meant evilly, wrongfully, or *partially*; for in *Isaac*, that is, in thy deepest *Humility*, thy Seed shall be called, where, in thy Words and Works, the Spirit of God works in Love, and not in thy natural Self, and peculiar *Ownhood* of Reason, wherein the Son of the Bond-woman speaks and works.

27. And the Children of God ought well to consider this Figure, and think, that whatsoever is spoken and done from Favour, *Affection*, and Partiality, be it either towards honest or dishonest Men, the same proceeds from the Son of the Bond-woman, which must go into *Judgment* to be tried, and must be judged of Men, *viz.* of the Evil and Good; it must be cast forth among a Company of evil and good *Tongues*, where every one passes his Sentence and Judgment thereupon: God judges upon the Earth externally by Men, both by the Evil and Good.

28. This now must seem so very grievous and heinous to *Abraham*, *viz.* to *Man*, when his Words and Works are judged and proved, to think, that his *divine Seed* must be brought forth only in the Love and Humility, and that whatsoever he speaks, judges, or does from *Partiality* or Favour, does belong again unto Judgment, where it must be proved and purged; as *Hagar* with her Son *Ishmael* was; and then, when it is judged, that is, cast out by the People, then comes the Angel of God, and speaks to this natural Man, that he should *not despair* in this Judgment, but take it in good Part, and be content that his Words and Works are judged.

29. Therefore we say, as the Lord has given us to know it, that whosoever will read and *understand* right the History of the Old Testament, he must set before him two Types, *viz.* externally *Adam*, *viz.* the earthly Man, and internally *Christ*, and change *Note:* both these into *one*; and so he may understand *all whatsoever Moses* and the Prophets have spoke in the Spirit.

30. He must not be so blind, as to look upon it as the *Jews* and *Babel* do, who make only of this History Conclusions of Reason in Respect of the *Election* of God, as if God had thus only chose to himself a several and peculiar Nation or Sort of People to be his Children: The *Election* of God passes upon the *Figure* only, shewing what People should bear the Figure of the *inward* Kingdom of Christ in the *outward*, in which People God would set forth and manifest the Kingdom of Christ externally: The *Jews* have had only a Mirror and Type hereof externally, and so likewise the *Christians*, who looked upon Christ in the Flesh as a *mere* pure Man.

31. These Figures have remained very speechless to the World, even to this last Time, and that from the *Purpose* of God; seeing Man is such a Piece of mere Vanity and *Flesh*, and is so soon weary of the *Pearls*, and afterwards comes to trample them under Foot, *therefore* God has dealt with Man in Types and *Parables*; as Christ also did when he came upon the Earth: *He spoke all these Mysteries in Parables*, on Account of Man's Unworthiness.

32. But now at present there is great Cause (as all the Prophets have prophesied thereof) that the same should be made manifest; and the Cause is this, that in this *last Trumpet's Sound*, the *Mystery of the Kingdom of God shall be finished*; and the *Bride of Christ*, viz. the wise Virgins, shall be prepared, who shall meet the Lord in his *Appearance*; and it denotes the Day of Christ's Coming, when he will appear with the holy City of the *New Jerusalem*, and bring home his *Bride*: Therefore the *Mystery of the Kingdom of God* must first be unfolded and explained out of its Types, and become wholly manifest.

33. And this will be the Fall of the fleshly *sinful Man*, in that *the Man of Sin* must be made manifest, as *St. Paul* plainly prophesieth thereof, *that the Child of Perdition shall be revealed* to all Nations, Speeches, Tongues, and *the Beast with the Whore shall go into the bottomless Pit*; that is, when the Kingdom of Christ becomes wholly manifest, then the *Beast*, and the *Whore of Flesh*, viz. the false Bond-woman, with her scoffing Son, stands in great Shame, and are *judged of every one*, as an *Whore in the Cage*, that every one scorns and scoffs at.

34. As indeed hitherto Men have reviled Christ, in the outward Image of *Simplicity*, in his Children and Members, in which Reason has seen and known no more, than *Hagar* and *Ismael* in their miserable Banishment; under which, notwithstanding, the Voice of the Angel has been, which they have scorned and mocked in the foolish, plain Simplicity under the Veil, and have set up the *Mocker Ismael* in Christ's Stead, which has been only an *Antichrist*: Now this *Mocker and Antichrist shall be revealed* under this Trumpet's Sound, and be cast out of the Children of God into the *Abyss*: This *Babel* shall see in a short Time, declares the Spirit of the Wonders of God.

35. We see an excellent Figure of this in *Abimelech*, that when God will manifest himself to a People, how he *terrifies* them in the Midst of their *Sins*, and appears to them in Anger; as he did to *Abimelech* in the Vision, and to *Moses* in the Bush of Fire, and to *Israel* upon the Mount *Sinai* also in the Fire; and also to *Elias* in the Fire and Wind; where always the Rebuke of God's Wrath is pre-signified, how God does bruise the Hearts of Men, that they may *fear* and tremble before him; as here *Abimelech*, when the Lord appeared to him by Night in a Vision, and threatened him by Reason of *Sarah*, was astonished, and told the same in the Ears of his People; and the People were fore afraid, and *Abimelech* called *Abraham*, and made a Covenant with him.

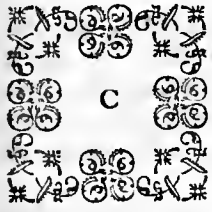
36. This is an excellent Figure, and fully intimates how God *terrifies* the *Enemies*, and comforts poor dejected Nature, when it faints for Fear, and turns its Fear into *Joy*; and how the miserable and afflicted, if he be *honest*, is at last drawn out of Misery and Affliction; and how, at last, his *Enemies*, whom before he thought to be his *Enemies*, must *serve* him and *advance* him; so wonderfully does God lead his Children, if they do but endure Temptation, and continue under the Cross of Christ in Humility, and not look upon *Self-Revenge*, but put on *Patience* in Hope, and persevere stedfast in the Faith; at last, all a Man's Adversaries must see and acknowledge that *God* is with the Man, and that the World has dealt wrongfully and unrighteously with him.

37. Also this is an excellent emphatical Figure, how *Abraham* (when God would punish *Abimelech*) *prayed* to God for *Abimelech*, and made Reconciliation, that God blessed *Abimelech*; and this whole History stands in the *Figure of Christ*, and holds forth how *Adam* and Christ are together; how Christ is come into the self-assumed *kingly* Ownhood or Selfness of Man, and *terrifies Sin* and *Death*; and how the poor, corrupt Nature turns itself, in the Horror and Acknowledgment of Sin, to God; as here *Abimelech* turned to *Abraham*; and how it then gives the Kingdom of Nature for a *Possession* to Christ: And the inward Figure in the Spirit of *Moses* (who was the Type and Figure of Christ, who yet points, out of the Father's Property, to the Son in the Flesh, viz. in the *Humanity*) can be understood no otherwise than even thus: It is the true *Ground*.

The Forty-seventh Chapter.

Of the Covenant of Abimelech and Abraham, shewing what the same is in the spiritual Figure; and what the Spirit in Moses, under his Veil, does here point at.

A very precious and excellent Gate to the Children of God in Beer-sheba.

1.  COURTEOUS and friendly Reader, know, that if a Man should write many hundred *Books* of the History of *Abraham*, yet he could not sufficiently express the abundant Richness which lies hid under this Figure: But we will afford a little Service to the Children of God in their Weakness, and somewhat unveil this Figure; it is not to be understood by the natural Man: But the Lord doth thus lead us in Grace [to the Understanding of it;] therefore I shall here give him the Hand thereto; observe it well. There is couched under it a peerless, matchless *Pearl*, which shall here stand open, and yet also continue hidden, which cannot be purchased with the Goods of the *whole* World; it is hidden to *Reason*.

The outward Figure in the Text of *Moses* stands thus:

2. And it came to pass at that Time, that Abimelech, and Pichol the chief Captain of his *Hoft*, spoke unto Abraham, saying, God is with thee in all that thou doest: Now therefore Gen. xxi. 22-34. swear unto me here by God, that thou wilt not deal ^o unfaithfully with me, nor with my Chil- ^o Unkindly. dren, nor Grandchildren; but according to the Kindness which I have done unto thee, thou shalt also do unto me, and to the Land wherein thou art a Stranger. And Abraham said, I will swear. And Abraham reprov'd Abimelech, because of a Well of Water which Abimelech's Servants had violently taken away. And Abimelech answered, I know not who hath done this Thing; neither didst thou tell me; neither yet heard I of it but to-day. And Abraham took Sheep and Oxen, and gave them unto Abimelech; and both of them made a Covenant. And Abraham set seven Ewe-Lambs of the Flock by themselves. And Abimelech said unto Abraham, What mean these seven Ewe-Lambs which thou hast set by themselves? And he answered, Seven Lambs thou shalt take of my Hand, that they may be a Witness unto me that I have digged this Well: Whereupon he called that Place Beer-sheba, because they there swore both of them; and thus they made a Covenant at Beer-sheba. Then Abimelech rose up, and Pichol the chief Captain of his *Hoft*; and they returned into the Land of the Philistines. And Abraham planted Trees in Beer-sheba, and preached there of the Name of the Lord the eternal God; and he was for a long Time a Stranger in the Land of the Philistines. This Figure seems outwardly, as if Abimelech was afraid of Abraham; seeing God had given him to understand in a Vision that Abraham was a Prince of God, thereupon he desired a Covenant and Oath from Abraham, lest he should root out him and his Posterity.

3. But the Spirit of Christ under the Veil of *Moses* has deciphered before him far another Figure, wherewith he alludes, and prophesies; for under all the Acts of *Abraham*, which the Spirit of *Moses* has wrote, we are to understand a twofold Figure, viz. externally, an History relating something done; and under that same History the Spirit of Christ in the Covenant does so aptly and exactly set its Figure, as if he played therewith.

4. For the Place here mentioned, is even the same whither *Hagar* fled with *Ishmael*; it is even the same *Beer-sheba*, and the same Fountain of Water signified, which the Angel shewed *Hagar*; which *Abraham*, that is, Christ, digged; where afterwards ^p *Christendom* preached of the Name of the Lord the eternal God in Christ, by this Well of Water in *Beer-sheba*.

5. And the Covenant betwixt *Abimelech* and *Abraham* is the Covenant of Christ with the *Humanity*, where *Abraham*, that is, Christ, swore, that he would not destroy the *Humanity*; as he also said, when he came into the *Flesh*, that ^a *he was not come into this World to condemn the World, but to save the World*; that is, to bless and keep Covenant.

The inward holy Figure stands thus :

6. *Abimelech* and *Pichol*, who spoke with *Abraham* concerning the Covenant, the Spirit does here represent in the Type of God the Father, and then also of Nature: King *Abimelech* points at the *Father* in the Soul's Property, and *Pichol*, his Field-Captain, points at *Nature*, viz. God's Officer; both these approach to the Type of Christ, viz. to *Abraham*. For Mankind was given to this *Christ*: He should be a Prince of God in, and over the *Humanity*.

7. Now Nature had brought itself out of the Father's Property into false *Lust*, understand in the human Nature, for it desired to manifest *Sarah*, viz. the free Woman, understand the heavenly Virgin-like *Matrix*, in the earthly bestial Property; which came to pass in *Adam*, when he brought his female Property into a bestial Lust; now the Spirit here in *Moses* hints at this Figure, and represents, under King *Abimelech*, *Adam* in the Father's Property and Nature.

8. As *Adam* lusted to manifest himself with his female Property, viz. with the *Mother* of the *holy Birth* in the earthly bestial Mother, or to prove, try and taste in the Tincture of *Venus* the Root or the Ground of the third Principle; so here King *Abimelech* in the same Nature (understand the *masculine* out of the Father's Property) did lust after the Mother of the Covenant which was now moved in *Sarah*, to know the same; which the holy God would not have; and therefore he came to *Abimelech*, and terrified this Nature of *Lust*, and threatened Punishment and Destruction to it.

9. Now understand in King *Abimelech* the *Soul* out of the Father's Property; and by *Pichol* understand the *outward Nature*, viz. the third Principle; which is the Field-Captain or Servant of the King, viz. of the Soul; and by *Abraham* understand *Christ* in the *Humanity*, or in the *Ens* of the *Faith* of the Covenant, as the Spirit signifies and sets forth pregnantly by Way of Allusion in this Figure.

10. God the Father brings the poor *Soul*, viz. the King of the human Property, to Christ, after that it had given itself to Lust with its Servant, viz. the *Body* of Nature; and now the Soul speaks to *Abraham* in the Figure of *Christ*, Why didst thou not tell me that God was in *Sarah*, viz. in this *Image*? Why didst thou not say to me, that she was thy Wife? understand *Christ's* Wife, which is called the Woman's Seed in this *Mother*; for I had almost heinously offended towards her.

11. Understand, the Soul of *Adam* knew not Christ in its heavenly *Matrix* in the Tincture of *Venus*; it thought, that it was the fair, pleasant Child; therefore it went with this holy Tincture into self-ful *Lust*; but now when God shewed the Soul this holy Tincture in the Covenant, then the Soul said, I did not know it; viz. that this female Property, as it was in me, was God's Wife, who brings forth by it; and it spoke by the Field-Captain, viz. by the outward Nature, to *Abraham* in Christ, Take now thy Wife, viz. the heavenly *Matrix* in me; for, lo! God is with thee in all that thou doest; that is, I will restore again to thee whatsoever I have taken into my *Self-Possession*, viz. the *Matrix* of

the *divine* World's Property, which is closed up in me, and now awakened in thee; take it, it is thy Wife. And when *Abraham*, understand Christ, took the same, ¹ *Then all the Women and Maids of Abimelech, and his Servants, understand the Daughters of Eve, were healed in the heavenly Matrix through Christ's Wife, viz. through Sarah in the Covenant, that they again might bring forth God's Children.* ^{Gen. xx. 17.}

12. Now the Soul, in the Father's Property, spoke to *Abraham* in Christ, seeing ² *all Power over the Humanity was given unto him. Swear unto me by God, that thou wilt not shew any Unkindness to me, nor my Children, nor my Nephews; but according to the Kindness that I have done unto thee, do thou also unto me, and to the Land wherein thou art a Stranger.* ³ *That is, as if God the Father in the Soul should speak with Christ his Son, to whom he had given the whole Humanity for a peculiar Possession, and say thus, Seeing I have given thee the Power in the human Property, which is mine, to be thy own, swear now unto me by God, that is, deeply bind thyself therewith into an essential Oath, or one eternal Covenant, that thou wilt not shew any Unkindness to my Nature in the human Property; nor to the Children, viz. to the Branches which spring forth anew out of their Property; nor to their Nephews, or Grandchildren; that is, to those Children who spring out from the wild Property, where oftentimes a wicked Husband or a wicked Wife are joined together, the one being ungodly, and the other honest; but according to the Kindness which I have done unto thee, even unto thy Image; (in that I have restored unto thee again this heavenly Matrix, which in Adam was captivated in my Wrath, and disappeared from thy Image, in my Anger;) thou shalt do likewise to me, and to the Land, that is, to the outward Man, wherein God's Children bear the heavenly Image; that is, to the Land wherein thou sojournest.* ⁴ *That is, all Mankind.*

13. For Christ is a *Stranger* in our earthly Humanity; and our earthly Humanity does often make our Children or Grandchildren *Strangers to God*: There the Father of Nature in the Soul's Property said to Christ, he was a *Stranger in our Land*; as Christ also said, that *his Kingdom was not of this World*, that is, of the earthly Man; but Christ should shew Kindness in this strange Land, understand the *strange Humanity*, and not reject the Children which should be born therein; as the Father had done to his Image of the heavenly Humanity, which disappeared in *Adam*: This Christ should swear to God, as he also swears in the Prophet *Ezekiel*, ⁵ *As true as I live, I will not (or have no Delight in) the Death of the Wicked or Sinner, but rather that he should turn and live*: For ⁶ *Abraham in Christ, viz. in the Figure, said, I will swear, that is, I will do it.* ^{Ezek. xxxiii. 11.}

14. And *Abraham* reproved *Abimelech* because of the *Well of Water* which the *Servants of Abimelech* had taken away by Force; that is, Christ reproved the Soul, that the Soul's Servants, viz. the *Effence* of Nature, had taken away the Well-spring of the *Effence* from the heavenly *Corporality*, viz. Christ's Body in *Adam*, whereupon the heavenly Image died or disappeared; for Christ's holy Fountain of Water sprung up in the Soul's fiery *Effence*; but the Soul's *Effence* had taken this Fountain of *divine Sweetness* into its own selfful Power, and changed the same in itself to another Property.

15. And *Abimelech* answered, that is, the Soul, I wot not who has done this; that is, I did not know that the *Devil* had deceived me, that the false Lust was risen in the very *Effence* of my Nature: And who has done this Hurt? Also thou didst not tell it me, that is, thou didst not declare to me, that thy Image was in me, that this holy divine Fountain was thine, which my Servants, viz. my *Effences*, have taken to Self-hood; moreover, I heard not of it but to-day; that is, thou hast not revealed to me that this Fountain is thy Seat, but to-day only, that is, to-day, where thou dost again manifest thyself in me in *Adam* with a Covenant of Grace, where now I heard thy Voice in me. ⁷ *Turned it to a selfish Propriety.*

16. And *Abraham* took Sheep, and Oxen, and gave them to *Abimelech*; and they both made a Covenant with each other; that is, then Christ took his Sheep, that is, Children; and

his Oxen are the *Gentiles*: The Sheep are the *Children* in whom the Covenant was manifested, *viz.* the *Jews*, and he gave them to the Father, and made between Christ's Spirit and Humanity, and between the Jews and Gentiles, an eternal Covenant, that it should be *one* Humanity and *not* two.

17. And Abraham set seven Lambs apart by themselves. These seven Lambs are the seven Properties of the natural Humanity of Christ, which he did manifest in our Humanity; and in that the Spirit says, *by themselves*, signifies, that Christ in his Humanity of the seven Properties is a *distinct* Person; so that we Men (*viz.* Jews and Gentiles, who come to his Grace) ought *not* to say, *We are Christ*; but we are his *House* in which he dwells; the Power of the holy Fountain of Water is *his*; we are only *Branches* on his Tree: He is with the seven *Lambs* of the divine Property ² *apart in us*; they belong not to Man's Self.

² Or by himself.

18. Only in the right *Resignation* Christ and Man is wholly *one*, when Man's Will wills nothing any more without Christ, but gives up itself wholly in Christ, then it is *dead* to Self, and Christ only *lives* in it; also it signifies that his creaturely Person with the seven Properties of the Humanity shall dwell among us as a *distinct* Person, as eternal High Priest.

19. And Abimelech said, *What mean these seven Lambs which thou hast set by themselves?* That is, God the Father made an Allusion, through the Essence of the Soul in this Figure, with Christ's Figure in *Abraham*, and said, *What mean thy seven Properties of our divine Nature by themselves?* Why, seeing thou shouldst regenerate Mankind and dwell in them, wilt thou also set forth thy seven Properties of our divine Nature in a *distinct*, human Person? And Christ answered in the Figure of *Abraham*, *Thou shalt take seven Lambs from my Hand, that they may be an eternal Testimony unto me, that I have digged this Well*; that is to say, Christ speaks to his Father in Man's Person, Thou shalt take the Figure, or the *Image* of my seven Properties of the human Creature, *for an everlasting Testimony*, that I in my Sufferings and Death have *again digged* the Well-spring of eternal Life in the human Property, that Man's new-digged Fountain of *Life* is mine.

20. And the Spirit in *Moses* speaks wholly under a Veil; therefore, or from hence, the Place was called *Beer-sheba*: This is the very precious Place, where God the Father and his Son in the Humanity *swore* both of them together; the Place was called *Beer-sheba*; *viz.* a *Bruising of Death* by the Will of him that lives and sees in the disappeared Humanity, where, in Christ's Humanity (which he assumed from us Men) *Death* was *bruised*, and broken in Pieces, and the Well-spring of Love flowed forth again, out of the living God in our bruised Humanity of the *heavenly* Part, into the Soul's creaturely Fountain: Now the Spirit of *Moses* speaks here very pregnantly, that the Place was called *Beer-sheba*, where the Testimony of this Oath (*viz.* a Fountain of *Grace*) was established.

21. And the Place of God at *Beer-sheba* is shewn to us poor Men, where God the Father has made an *everlasting Covenant* with us in Christ Jesus, *viz.* in the *penitent*, contrite Soul; when the poor Soul in this precious Covenant and Oath wholly gives up itself with a *broken* and contrite Heart to Repentance; then the *Oath* of God in the Covenant of Jesus Christ stands open to it in *Beer-sheba*, *viz.* in the Soul's *Contrition*; where God in Christ Jesus has sworn that he will *not* destroy the poor Soul, and its Children, and Grandchildren; nor do any Hurt to this Land of the Soul, *viz.* to the Body of the Humanity.

22. Thus now we ought stedfastly to trust our dear *Immanuel* Jesus Christ, who has sworn a precious Oath to his Father, in our Soul's Property, that he will not turn away his *Mercy* and Love from us; we should but come to him in *Beer-sheba*, and receive the Oath as our own, that is, with *contrite*, penitent Hearts.

23. And *Moses* says further; *When this was done, then Abimelech arose, and Pickol his Field-*

Field-Captain, and they returned into the Land of the Philistines: That is to say, when God the *Father* had given over the Humanity to his *Son* Jesus Christ, with this Covenant and Oath, then he went with his Regiment or Host, *viz.* with *Pichol*, that is, with the outward Nature, again into the Land of the *Philistines*, that is, into the Dominion or *Regimen* of the outward and inward Nature, which is of the Philistine Property, that is, inclined to Good and Evil: This denotes that the poor Soul, though it has taken on it the Covenant and Oath of God, and sworn with Christ to God, yet it must in *this Lifetime* dwell in the earthly Body, *viz.* under the heathenish Philistine Essence of the *Flesh*; which is a constant *Adversary* to this King *Abimelech*, *viz.* to the poor Soul, and only forsakes the Covenant and Oath, and brings itself, in its Philistine, selfish, lustful *Concupiscence* and Desires, into Self-hood, as into its own Land.

24. And hereby it is signified to the poor *Christians*, that they must lodge and lye with the New-Birth in this Philistine Land or *House of Flesh*, as mere Strangers, and cannot be wholly freed in the Time of this Life; for *Pichol* the Field-Captain of the Soul, *viz.* Nature, must have its Rule and Work in this Time, in Evil and Good, and be an hard *Cross*, and continual *Temptation* to the precious Image of Christ, *viz.* to the *New-Birth*; by which Cross the noble and dear *Tree of Pearl* is moved, stirred, and caused to spring and grow: As a Tree which comes out of the Earth must grow in Heat and Cold, in Wind, Rain, and Snow, so also must the precious little *Tree* of Jesus Christ, which is a Stranger with *Abraham* in *Beer-sheba*, *viz.* in the *earthly Cottage*.

25. And the Spirit in *Moses* speaks further, saying, *Abraham* planted Trees at *Beer-sheba*, and there preached the Name of the Lord, the ever-living God, and was a Stranger in the Land of the *Philistines* a long Time: This is as much as if he had said, The Spirit of Christ in *Abraham*, when the Soul has received the Covenant and Oath, that it is contrite in true Repentance, does plant Trees in *Beer-sheba*, that is, it brings forth heavenly Branches in this penitent Heart in the strange Land, the *earthly Man*, and preaches from these new Branches, of the Name of the eternal God, and dwells a long Time, *viz.* the Time of the whole *earthly Life*, in this Philistine Cottage.

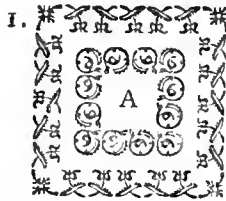
26. And this is a real Figure of the poor *penitent* Sinner, who in Christ's Spirit becomes a new Creature according to the *inward Man*; shewing how he must enter into Repentance, and plant out of Christ's Spirit the little Tree of Christ in his contrite and truly broken *Mind*, and dwell also with this little *Pearl-Tree* of Christ among a Company of *wicked Men* in a strange Land, *viz.* in the evil *corrupt* *Flesh* and Blood, and there teach of the Name of God, and instruct the Heathenish, and Philistine Children, that they in his Preaching may come to him in *Beer-sheba*, that is, into true and *unfeigned* Repentance.

27. Thus very exactly does the Spirit in *Moses* play here with the Type of Christ, under an external History in a *simple* child-like Form, and it shews us how we must continually stand in Temptation, Trials, Danger, and Opposition; and how God does thus wonderfully deliver his Children, that even those of whom they are afraid, who also wish them no Good, must at last make a Covenant of *Peace* with them in their Conscience; and also how the poor Soul, by Reason of great *Fears* and Horror, has *no Rest* in itself, unless it comes through earnest Repentance in Christ to God, and makes a Covenant with Christ in God, so that the poor, dejected Conscience and Nature be comforted: Without this there is mere Distress, Anguish, Horror, Unsettlement; as it happened to *Abimelech* when he was enkindled in false Lust towards *Sarah*; then God terrified his Conscience, that he went to *Abraham*, and humbled himself before him, and with great Recompence and Gifts made a Covenant with him: Thus also it goes with the Children of Christ, when they endure Temptation, and continue stedfast in the Faith; then at last their *Enemies* must be ashamed, and return back; as it is to be seen here in this Figure.

The Forty-eighth Chapter.

How God tried Abraham, and set the Figure of Christ's Offering in his Suffering and Death.

Gen. xxii.



1. AFTER the Spirit in *Moses* had deciphered the Figure of the Covenant of God, established in Christ Jesus with his Children, shewing how we poor Children of *Eve* should and must depart out of this earthly Will of Self, and be born in Christ with a new Will and Life, he here now sets forth the *Figure*, how the same should and must be brought to pass; how Christ must again offer up our Soul and Humanity to his Father, even as he also was to be cast as an Offering into the Fire of God's Anger, and wholly die in the Wrath of God to the human Soul's Selfness and own Will, and yet spring forth powerfully with the *divine* only Will of God, through Death, and the Anger of God, and break in Pieces and make a Scorn of Death which held the Humanity captive, and so bring the *human Soul* again to God his Father into the only eternal divine Will, and ^a deliver up again the Kingdom to him, which he had given him in the Humanity; so that afterwards, and to all Eternity ^b God might be all in all, and the Creature might not live any more to its own Will, but found only as an Instrument of a divine Tune in a divine Harmony, and the whole human Tree might be only one in all its Boughs and Branches.

^a 1 Cor. xv.

24.

^b 1 Cor. xv.

28.

2. The Spirit in *Moses* sets forth this Figure very clearly, even to the End of all his Writings, and plays, under the *outward* Figure, with the *inward*, which shall remain for ever. I will therefore set down this Figure of *Abraham's* Temptation, in respect of his Son *Isaac*, also in the *spiritual* Figure, and shew what is thereby to be understood; for though the Learned have explained it, that God tempted *Abraham*, to see if he would continue *stedfast* in the Faith upon him, yet it has far another Meaning and Interpretation; for God knows well *beforehand* what Man will do; also Man cannot without his Grace stand in the Temptation, as may be seen here in *Abraham*, when he denied his Wife before King *Abimelech*, as he came into *Gerar*.

Note.

3. *Abraham* is here represented in *Adam's* Stead, and his Son *Isaac* is represented in Christ's Humanity, and the Voice which came to *Abraham* is *God the Father's*; these three stand here in the Figure of the Process of the Work of Man's Redemption, shewing how *Abraham*, that is *Adam*, should offer up his ^c Person in *Isaac*, that is in *Christ*, to the Voice of God in the *Fire* of God, that so the Humanity might be proved in the Fire of God.

^c Text, Image.

Gen. xxii. 1,

2.

4. Now the Voice of God spoke to *Abraham*, and said, *Abraham! And he answered, Here I am*: That is, God called to *Adam* in *Abraham*, viz. to all Men, and said, *Take thy own Son Isaac whom thou lovest, and go into the Land of Moriah, and offer him there for a Burnt-Offering upon a Mountain which I will tell thee of*. Here the Spirit looks with *Isaac* upon Christ, for in *Isaac* laid the Covenant, and the *Ens* of *Abraham's* Faith, out of which Christ should come. Now said the Voice of God to *Adam* in *Abraham*, *Take thy Son whom thou lovest, and offer him for a Burnt-Offering upon the Mountain which I shall tell thee of*; that is, the *Jews*, viz. *Adam's* Children, should offer Christ for a Burnt-Offering; that is, the *divine Ens* should give in itself into *Adam's* *Ens*, which the Children of *Adam* should offer up one with another in the Fire of God. And it denotes, that every Man, when he has received the *Ens* of Faith, must offer up himself wholly to God,

and die to his own Will in the Fire of God, and in the divine *Ens* of Faith be born anew through the Offering in the Fire of God.

5. For said the Spirit in *Moses*, Thy Son whom thou lovest, *viz.* thy *own Will*, which has brought itself into *Self-love*, this Self-will must be offered up to God, that it may leave the own selfish Will in the Fire of God, and wholly give over its own Propriety, and *no more* will and live to itself, but to God; and it rightly points out, how Christ in our human Will, which had broken off or turned itself in *Adam* from God, should again *wholly* offer, and give up himself in *Adam's* Person to God his Father; and how the *Wrath* of God should devour the Will, *viz.* the Will wherein *Adam* had introduced himself into Self-hood.

6. In which Devoration of the Fire of Anger, the Love *Ens*, in the Word of Faith, of divine Power, *viz.* the true Man created in *Adam*, must be formed, and also *preserved* in this devouring Fire, as Gold or Silver in the Crucible; where the Copper, and all that is impure, ^d purges from it, and only the Gold or Silver *subsides* in the Fire; so ^d Evaporates. likewise the human assumed own Self-Propriety, together with the assumed *Ens* of the Serpent and Beast, and all whatsoever subsists not in the divine Fire, must be *consumed* in the Offering. And that we might have again, in Christ's Person, a wholly pure *Entrance*, and open Fountain of Grace, Christ must offer up *our* human Will of Self to his Father, and resign it up to him wholly, and that upon the Mount *Moriab*, that is, in his *Death*, where he, for ^e all, and in all, should die to the human Self-hood; ^f even as ^e 2 Cor. v. 15. when the Stock of a Tree dies, then also all its Branches in it die; and as the Tree re-^f Note, How Christ's Death was effectual to all Men. news its youthful Growth, it also introduces its new Power and Strength into its *Branches*; which indeed is not possible to the outward Nature, but in God it is very possible; as may be seen in the dry *Rod* of *Aaron*, which was dead to its Sap and Life, and yet in one Night sprang forth afresh, and bore fair Almonds.

7. Now said God, Upon the Mountain which *I shall shew thee*; that is, it must not be done according to *Adam's* Will; also it must not be done in us according to our Will, as if we should prescribe to ourselves where and how we would offer up ourselves in Christ to the Father, as *Babel* does: No; but upon the Mountain; that is, on the Place, in the Property, and in the *Death*, as the Lord appoints, orders, and sends it to us: We must be only obedient with *Abraham*, and give up ourselves willingly thereunto when *he will* have us offer to himself; not whip, beat, and plague ourselves, but only sink with our Will into him, and wait till the Lord shews us the Place where, and how he will have us offer to him: We must give up to him our *whole Heart* and Will, with Body and Soul, and commit it to him what he will further do with us; where he in the ^g Type of Jesus Christ will offer us according to the Body: And when the Lord ^g Image, or Likeness. calls us to the Offering with his *Cross*, or will offer us up to the *temporal* Death, then we should say with *Abraham*, Lo! here am I, Lord! Do what thou pleasest.

8. *And Abraham rose up early in the Morning, and* ^h *saddled his Ass, and took with him two* ^h *young Men, and Isaac his Son, and clove Wood for the Burnt-Offering, and rose up, and went* ^h *unto the Place of which God had told him.* ^h Text, girt.

This Figure stands thus:

When the Voice of God calls us, then we should with *Abraham* go presently; for *early in the Morning* signifies here, when the Voice breaks forth as the Dawning of the Day; when God *in us* calls us; when Man has a *Thought* come into him, saying, Thou shouldst return, amend, and truly repent; *then* it is Time: He must forthwith girt his Ass, *viz.* the *bestial Man*, with Power, although he cries, Stay yet a while, it is Time enough To-morrow; yet it should be done *presently* in the first Looking of the Will to

God; for this is *the Hind which is hunted early in the Morning*, as the prophetic Spirit prophesies: For Christ must girt this Afs early with the Voice of God, and go to the Offering.

9. And the two young Men which *Abraham* took along with him, denote the Soul from the *first* Principle, and the Soul of *this* World, *viz.* the outward Spirit of the outward Life; these must go with *Isaac*, that is, with Christ in the old *Abraham*, that is, *Adam*, to the Offering of God; and *Abraham*, that is, the Man *Adam*, in his Children, must *himself* cleave the Wood, upon which the Offering must be burnt; that is, when he *confesses* Christ, then he cleaves the Hearts of the Wicked, who run with him to the Death, and the Offering of God: For *Adam* in his Humanity clove God's Love and Anger; and now also *Abraham* must cleave the Wood for the Offering; for Christ should also *cleave* Death and Life afunder, and offer up himself upon the cloven Wood of Death and Life to God's Anger.

Gen. xxii. 4. 10. *And on the third Day Abraham lifted up his Eyes, and saw the Place afar off.* Here the Spirit points at the Sleep of *Adam*, wherein he slept to the angelical World; and on the *third* Day after his falling asleep, when now the Woman was made out of him, and the Fall effected, he saw Christ, *viz.* the Place of God, in the Covenant *afar off*; also herein is included the Resurrection of Christ on the *third* Day, where he saw his Place (where he would and should offer and give up Man to God his Father) *viz.* the *last* Judgment, and the final Offering *afar off*; also it signifies that *Abraham* in the Spirit saw the Offering of Christ *afar off*, *viz.* above 2000 Years then to come: And that the Spirit says, *Abraham lifted up his Eyes on the third Day, and saw the Place*; it is nothing else, but that Christ did again lift up on the third Day *our* human Eyes out of the Grave, from the Dead, to God; and also that it was yet *afar off* in the Days of *Abraham*: Thus the Spirit alludes with the outward Figure to that which was and is to come.

Gen. xxii. 5. 11. *And Abraham said unto the two young Men which he took with him, Abide you here with the Afs, and I and the Lad will go yonder and worship, and come again to you.*

The Figure of it internally stands thus:

The two young Men must tarry there with the Afs, and not go, at this Time, to the Offering, only *Abraham* and *Isaac* must perform that; that is, *we* poor Children of *Eve* must abide with the first and third Principle of our Life, this our Time with the Afs, *viz.* with the *outward* Body here in this World; but Christ in *Isaac*, and *Abraham* in *Adam*, must go forth to the Offering; that is, Christ stood in *Abraham's*, *viz.* *Adam's* Person, and also in his heavenly Humanity, who should only go, and offer up the Offering of his Body to the Anger-Fire of his Father, and worship for us God his Father; therefore he said he would go yonder; that is, when he should offer up his Life, he would go yonder, that is, to God, and *worship* God for us.

12. This points at his *Ascension* according to the Humanity; when he had finished the Sacrifice, he went ¹ *thither*, and worshipped in our assumed Humanity God his Father; that is, our assumed Soul, in *divine* Power and Property, does pray and *intercede* for our *Weaknesses* and Ignorances, to and before God. Therefore says *Abraham*, We will go yonder and worship; that is, we, God and Man; and when we have worshipped, we will come again to you; that is, *we* poor Children of *Eve* must in the mean while *tarry* with the Afs, till the Time of its Offering and Prayer be out; and then he *comes again* to us, when we have finished the Course of the *outward* Asinine Life.

13. Also it intimates very pregnantly, that he (when the Time of the Offering in Prayer is out) will certainly *come* again to us, from the Place whither he is gone, and dwell *visibly* with the creaturely Humanity among us; as the two Angels said to the Men

of Israel, * *Ye shall see this Jesus come again in like Manner as he is ascended*; which Time is now near; and his Voice to prepare the Bride has already sounded: And therefore hold not this for an uncertain Fiction; the Morning Star and Messenger of the Annunciation has appeared. * Note, That Jesus comes again, Acts i. 11.

14. *And Abraham took the Wood of the Burnt-Offering, and laid it upon Isaac his Son, and he took the Fire in his Hand, and the Knife; and they went both of them together.* Gen. xxii. 6.

The inward Figure stands thus:

Adam had divided and rent asunder God's Love and Anger in himself, and brought himself with the creaturely Life into the Anger, which had amassed the earthly *Vanity* to itself; now the Spirit of *Moses* does here point at this Figure, how Christ should take our introduced Sin upon himself, and carry it to the Burnt-Offering.

15. *And Abraham took the Knife and Fire: Abraham denotes Adam, who took the Fire of God's Anger into himself; and the Knife signifies Death, that Christ should be killed, and offered up in Abraham's, that is, in Adam's, Anger-Fire to the Father; and it clearly denotes, that Abraham, that is Adam, should do it to Christ; for Christ should be offered up of Man: Seeing the Man Adam had taken on himself the Fuel (viz. the Sin) for the Offering, therefore also Man, viz. the Jews, must offer it up to the Anger of God, that so Man might be atoned by Man: Understand by the Humanity of Christ.*

16. *And Isaac spoke unto Abraham his Father, and said, My Father! and Abraham answered, Here am I, my Son. And he said, Lo! here is the Fire, and the Wood, but where is the Lamb for the Burnt-Offering? And Abraham said, My Son, God will provide himself a Lamb for the Burnt-Offering; and so they went both of them together.* Gen. xxii. 7, 8.

The precious Figure is thus:

The Spirit here plays in Christ's Person, who was come in great *Humility* into *Adam's* Humanity, and presents himself to his Father in *Adam's* Essence, with his heavenly Humanity, and said, Behold, my Father! here I have taken on me the *Sin* and *Death* in the Humanity; here is now the Fire of thy Anger; viz. the divided Life's Forms of Man's Property, Self-hood, and own Will; in *this* now I have the Fuel, wherein thy Fire of Anger burns; here now I have the *Wood*, viz. the Sins of all Men, and also *thy Fire* to the Offering; where is now the ¹ *Lamb*, viz. the *patient Lamb*, which shall ¹ *Sheep* be offered up in this Fire? And *Abraham* answered from his *strong Faith's Ens*, God will provide himself a Lamb for the Burnt-Offering; and they went both of them together.

17. Here Christ does in *Isaac's* Figure present himself in our assumed Humanity to his Father, and says, Where is now the *Lamb* for the true Peace-Offering? But the Faith of *Abraham* had apprehended the *patient Lamb*, which laid in *Isaac*, viz. the *heavenly Humanity*, which God would open in the *Ens* of Faith in our disappeared and also heavenly Humanity, and said, God would provide himself a Lamb for the *right* Burnt-Offering: And hereby he secretly points at the heavenly Humanity, which God would *introduce* into Christ's Humanity, viz. into our Humanity, which should be the *patient Lamb* that God would provide for himself; which *Abraham* had already apprehended in Faith, and hints at.

18. And that the Spirit of *Moses* says, *They went both of them together*, understand, to the Offering; it denotes our *Adamical* Humanity, and Christ's heavenly supernatural Humanity of divine Essentiality, that *both these* should go together to the Offering of God; as Christ offered on the Cross his heavenly Humanity in our Humanity to the Father,

and with the heavenly reconciled ours captivated in the Anger of God, and preserved it in the Fire of God's Anger, as the Gold is preserved of the Tincture in the Fire.

Gen. xxii. 9, 10. 19. And when they came to the Place of which God had told him, Abraham built there an Altar, and laid the Wood in order upon it, and bound Isaac his Son, and laid him on the Altar upon the Wood. And Abraham stretched forth his Hand, and took the Knife to slay his Son. This is now the right Earnestness, viz. the Figure, how God would bind his Son by Adam's Children, viz. by Abraham's Children, the Jews; that is, he would bind our Sin, and lay it upon the Wood, that is, hang it on the Cross, viz. on the Figure of the holy Trinity, which was become in Man a wooden earthly Cross; whereas before the Life's Cross, viz. the Figure of the Deity, was spiritual and holy in Adam; but in the earthly Lust it had made itself earthly, and as it were wooden: Thus also the Death, viz. the Dying of the holy Cross in Man, must be again offered up to God upon a wooden, earthly Cross, and be again changed out of the earthly Death into the holy spiritual Figure.

20. But Christ should not be slain, but hung up on the Cross, pierced through in his Hands and Feet, for the Anger of God was awakened in the Conversation and Works of our Hands and Feet; and therefore also Isaac in the Figure of Christ must not be slain, nor also burnt; for he was not the right one, but the Figure only in our Humanity, for he could not accomplish this Offering in its Powers. And it denotes, that we are indeed bound with Christ, and laid upon the Wood, and also must die for Christ's Sake, but with our Death we cannot attain this Offering, as Isaac also could not effect that; but the Ens of Faith in Abraham and Isaac, out of which Christ rose, the same did effect it, and can yet now in these Days effect it in the Christians, in Christ, in his Humanity in us.

21. And as Isaac was represented in Christ's Figure, as if he was to be the Sacrifice, so every true Christian must with Isaac enter into Christ's Figure; he must willingly resign himself into Christ's Death, and bind his Sin with the Will in the Spirit of Christ, and offer it upon the Altar of Christ, and with a full and free Will die wholly to Sin; then comes the Voice of God, as it came to Abraham, and to Hagar in the Wilderness of Beer-sheba, and says, Do not any Thing to Nature, viz. thy Son; now I know thou believest God.

22. But it must come so far with the penitent Sinner, as here it did with Abraham and Isaac, where Isaac was laid ready bound upon the Wood, and Abraham took the Knife to slay him. There must be a very real sincere Earnestness in this Matter; the sinful Man must bind the Sin with all his Thoughts and Mind, and give himself wholly into the Process; that he will now die to Sin, and offer it up in Faith and Confidence to God in Christ's Death; he must take the Knife with Abraham into the Hand; that is, he must wholly take and fasten into his Mind to perform the Work of earnest Repentance in dying to Sin: It must come to the real and effectual Practice, and not only come before the Altar, and say, I am a Sinner, God has offered Christ for me, and yet keep the sinful Will; but he must bind Sin in Christ's Death, and lay himself wholly with all Power and Strength on the Altar of Burnt-Offerings, upon the Wood.

23. The evil earthly Will must be bound, and resigned up with Earnestness, and cast upon God's Altar in Christ's Death, and be also offered up in Christ's Dying; we must not only comfort the sinful Man, and flatter it with Christ's Death, saying, God takes away Sin from us in Christ's Satisfaction and Merit; we need only comfort ourselves therewith, and apply it from without to ourselves: No, no; but we also ourselves must die to Sin in Christ's Death, and put on Christ's Offering in his Death; and as an obedient Isaac we must cast ourselves on God's Mercy, in the Spirit and Will of Christ, and arise in Christ, in and with him, that God may justify us from the Altar of Sin-Offering with Isaac, in Christ, which is the true Offering in the Figure of Isaac.

24. It is *not* as *Babel* teaches: There must be an entire and sincere Earnestness, and not only a comforting, [and applying Promises of Consolation,] but we must with *Abraham* obey God, and then we put on Christ's Suffering and Death; and Christ's Death avails only in us. And here it is truly said, *You are saved by Grace in Christ's Merit*: The Will of Self attains it not, but that which enters into Christ's Death and dies; it must come to the Death and Mortification of the own Self-Will: The Soul's Will must be an utter destroying *Enemy* to Sin in the Flesh, *viz.* to the Lust of the Flesh; there must be an opposite Enmity between them, else Christ's *Death* is ^m *not* at all profitable to any. ^m *Note, To whom Christ's Death is not profitable.*

25. And *Moses* says, *The Angel of the Lord called unto him out of Heaven. and said, Abraham, Abraham!* That is, when Man resigns up his Will wholly, and willingly desires to obey the Voice of the Lord, having given himself into Christ's *Suffering*, Death, and Reproach, that he now will in the Cross and Suffering hold still and steadfast to God under Christ's red ⁿ Banner, then God calls Man with a ^o *double Voice*, as here he did *Abraham*; where God said to him, *Abraham, Abraham!* that is, he calls to him in his own Voice in *his Word*, and also in the Voice of the *human Essence*; that is, he opens to him the *divine Hearing* in himself, so that he hears God from without in *his Word* of his *Servants*, and also from within in his own *Life's Word*, *viz.* in the sensual Voice, which was divided in *Babel* by the Children of *Nimrod*, and formed into the Spirits of Letters, where the *mental Tongue* was then compacted. Here it arises again in the uncompacted sensual Tongue, so that Man *hears what the Lord speaks in him*; of which *Babel* knows nothing, nor can know, nor will know, but climbs up continually in the compacted Tongue, on the *Tower of Babel*, into an Heaven of human Self-hood; and it has put Christ's Garment outwardly upon itself, but it has not the twofold Voice: Therefore also it does not hear when God calls *Abraham*. ⁿ *Ensign.* ^o *Twofold.*

26. And *Abraham* answered, *Here I am. And he said, Lay not thy Hand upon the Lad,* ^{Gen. xxii. 12.} *neither do thou any Thing unto him; for now I know that thou fearest God, seeing thou hast not spared thy only Son for my Sake.* That is thus: When Man has wholly resigned up himself, *viz.* his own *Will* or Son, and put it wholly to the Mortification in Christ's Death, then the Nature of Man falls into *Sadness*; for it has lost its Right, [its own Law and Will:] then says the Spirit of God by the Soul, Do nothing to thy Nature, now I know that it is given up and resigned to me; and the Soul has now ^p an *Assurance* of ^p *Plerophory.* Confidence in God, and is fully *bold*, even to leave the outward Life, for God's Sake, and give over its Will to God in Obedience; as here *Abraham* had fully resigned up his Will to God; he would now do whatsoever God commanded him.

27. And as *Abraham* did not spare his Son, and would have given him up to Death, so also God did not spare his Son, and gave him to Death for us; and so should *we* also not spare even our own Will, but rather be willing to leave all whatsoever the own Will has taken Possession of, and *delights* in, and willingly *die* to all Temporals for God's Sake, let it be Principality, Dominion, or Kingdom, Temporal Honour, or Goods, or whatsoever it may be that is our *dearly* beloved Son, all this a Christian must give over, and resign up in the Mind, and account and esteem himself only a *Servant* therein; yea, he must esteem his *outward Life* *not* for *his own*, but in his *Mind* depart from and forsake every Creature; and then he lies bound upon the Wood of the Altar of *Burnt-Offerings*, and waits for the Voice of God from Heaven, which calls to him, and becomes the *Voice* and *Mouth* of his Life; and this is truly, with *Abraham*, *to believe God*; where God believes in Man: And then God says, Now I know that thou fearest God, and puttest thy Trust in him alone, for the human Will sinks into the most pure Being of God.

28. And *Abraham* lifted up his Eyes, and looked, and lo! a Ram was hung in a Thicket by ^{Gen. xxii. 13,} *his Horns*: And he went, and took the Ram, and offered him up for a *Burnt-Offering* in the ^{14.}

3 Jehovah-jireh.

4 Text, Soul's Man.

Stead of his Son. And Abraham called the Name of the Place ³ *The Lord seeth; as it is said to this Day, Upon the Mount where the Lord seeth.* This is the golden Figure, which shews, that the Killing, Death, and Dying, does *not* reach the true Man, but only the *Ram* with his Horns, which sticks in the Flesh and Blood in the *Thorus* of *Sin*: And it chiefly denotes that the true ⁴ human Soul in Christ, and his Children, shall *not die* in this Burnt-Offering of God; but after it has resigned up the Will of Self, then God opens its Eyes, that it sees the *Ram* behind it, *viz.* it spies the Will of the wild evil Flesh, and *learns* to know it; which will stick, with its pushing Beast's Horns, in the thorny Thicket of the Devil, in Flesh and Blood, *viz.* in the Desire of the *Vanity* of the World in self-ful Lust: This the resigned Soul sees, and offers it up for a Burnt-Offering in the *Stead* of the true Nature; for the right Nature is delivered in this Burnt-Offering from the *Ram* of the Flesh: The *Horns* are the Injections, Oppositions, and Assaults of the Devil; and the Thicket of *Thorus* is the Serpent's *Ens*, which the Lust of *Adam* has introduced.

29. Thus we must understand in this Figure, that the *whole* Man in Christ's Person should not be given to the Anger of God, as if the *Adamical* Man should be wholly consumed and devoured by it; no, but the wild *Ram* only, the *Enmity*, the opposite Will, the Property of Apostacy and Rebellion; but the *Life's Essence* should remain for ever: The same *Adam*, which God created to Paradise, the same shall remain eternally; but the Division, or dissonant Disunion of the *Life's* Forms, in that they are rent asunder, and brought into the Property of Self-hood, whence Strife and Enmity are risen in Man; I say, *this* evil *Ram*, *viz.* this introduced Infection, vain Desire, and adverse Will, must be offered up in Christ in the Fire of God's Anger: This was the *Beast* for the Burnt-Offering: The *Lamb* of God in *Adam* shall *not* be consumed in the Fire, but it must only *shed its Blood*; it must immerse and sink itself wholly with the human Nature into the One, *viz.* into the eternal Nothing, without all Nature; and then this Place is called *Here the Lord seeth*; that is, when the *Ram* is offered, then this Place is afterwards the Temple of God, *where the Lord seeth.*

30. And the Spirit of *Moses* speaks very hiddenly hereof, and says, *Hence it is said still to this Day, Upon the Mount where the Lord seeth*: The Mount is the *Life's Nature*, where the Lord has seen not only in *Abraham* and *Isaac*, but he sees in Christ's Spirit, yet at *this* Day, upon this Mount, in the Children of God: When the *Ram* is offered up, then the Spirit of God sees through Nature, as the Sun shines through a Glass, or as a Fire thoroughly heats an Iron.

31. Therefore a Man ought not to be so foolish, as to *torment* his whole Life in his Repentance and Conversion, and to offer it up in the Fire of Death without God's Command; but he must only sacrifice the *Sin*, and Self-Love of Vanity; he must offer up only the *Ram*, and not do any Violence or *Mischief* to Nature; *not* strike, whip, and beat it; or creep into a Corner, and suffer the Body to *starve* for Hunger: No, he must not, out of his own *Purpose*, give the Image of God to Death; but the *Ram* he must; he merits not any Thing by plaguing and torturing himself; for God has bestowed his Heart to that End, to redeem us from *Pain* and Torment.

32. When the Soul with the right Nature has tamed itself from the *Ram* of the Flesh, then it must sacrifice the *Ram* to the *Death of Christ*; but it must remain steadfast in great Humility, in the Resignation in God, and not any further afflict and rack itself, either with Doubts, or with any other external inflicted Tortures. It must also give Nature its *necessary* Nourishment, and not enfeeble and distemper itself; for it is the Temple and the Image of God: But it must daily and continually *mortify* the *Ram* in the Flesh, *viz.* the selfish *Lust* of the evil Flesh, and the Will to the Self-hood of this World; and though the Flesh be disquieted, seeing it must forsake what it fain would have, yet the true Nature and the Soul must not give Heed to it. It must *not* also *take Care* for the

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Sake of the Flesh, where that should have its Maintenance, but commit it to God, and go on in his Calling as a *Day-Labourer* in the Service of his Lord and Master, and let God take Care for the Ram, and give it what he pleases.

33. *And the Angel of the Lord called unto Abraham out of Heaven the second Time, and said, Gen. xxii. By myself have I sworn, saith the Lord, because thou hast done this Thing, and hast not spared* ^{15-19.} *thy on'y Son, that I will bless and multiply thy Seed as the Stars of the Heaven, and as the Sand that is upon the Sea-shore; and thy Seed shall possess the Gate of his Enemies; and through thy Seed shall all the Nations of the Earth be blessed; because thou hast obeyed my Voice. And so Abraham returned to his young Men, and they rose up and went together to Beer-sheba, and dwelt there.*

This is now the *Seal of Faith*: When Man has wholly given himself up to God, then God swears to the Humanity by himself, that he will bless Man; that his *Life's Essence* shall thenceforward spread forth itself in his *Power*, and grow to a great Tree of divine Essence in the Wisdom, whose Fruit and Knowledge shall be infinite and innumerable; as he swore to *Abraham*, that out of his Body, or *Life's Essence*, many Nations should arise; also how his *Life's Essence* should possess the Gates of the Enemies, *viz.* of the Devil and Death; as here he gives a full and pregnant Hint concerning Christ and his Christendom, how they should destroy the Devil's Kingdom, and break down his Gate in Man: This the *Faith* in God's Children is able to do.

34. For as soon as the Judgment of the earthly Man has been held in the *penitent* Man, so that the Soul rejects the Will of the evil Flesh, *viz.* the Will of the animal Soul, and brings it into Judgment to the Condemnation of Death, and *resigns* itself up wholly to God, then God *swears* in Christ Jesus this Oath to the Soul, and sets it to be a Prince over the Enemies, *viz.* over the proud and haughty Devils, even to *judge* them, and obtains full Power over them, and *drives* them out.

35. After these Things *Moses* mentions how the Blessing of *Abraham* spread forth itself, and he makes a Relation of his Brother *Nabor*, how *Milcab* bore to him eight Sons, from whom great Nations did arise, *viz.* the *Affyrians*; who indeed did not spring forth out of the *Ens of Faith*, *viz.* in the Line of Christ, as *Abraham*, but out of the natural *Adam*, upon whom also the Blessing of *Abraham* did ^{light}; for the History is so exactly ^{Passed or} deciphered, that a Man may see that God has not only chosen the natural Line of Christ, ^{went.} proceeding from *Abraham* and *Isaac*, but also the *Lines of Nature* in the *Adamic* Tree, which he would also bring together, and manifest himself to them; and they who would believe in God should be engrafted into the Line of Christ; that is, they who should be capable of the divine *Ens* in the Voice of the Lord, whose Will should direct itself to God.

36. As we may see again in this Figure, how God has not rejected the Kingdom of Nature in Man, but that he in Christ will *deliver* it out of the Anguish and Enmity; and that a Man should and must continue in the Kingdom of Nature; as *Abraham*, when he had finished his Offering, went with his Son and two young Men to *Beer-sheba*, and dwelt there; by which the Spirit in *Moses* signifies, that when *Abraham* had performed this Calling in the Figure of Christ before the Lord, he returned again to his natural Affairs, *viz.* to the Doing of *this World's Business*; he went to *Beer-sheba*, that is, into the Toil and Labour, whereinto *Adam* has brought us, where a Child of God in the cloven and broken Nature, *viz.* in *Beer-sheba*, must work in God, with *teaching* and *praying*, and also in Nature, with the *Labour* of the Hand to maintain the outward Man, and follow the Wonders of the outward World in the formed Word, and help to form, manifest and bring them forth in Figure, to the Contemplation of the Wisdom of God.

37. Also hereby is hinted very clearly, that a Child of God, in this World's Existence, does not stand daily and *hourly* in the Operation of the *spiritual* Figure, that his Spirit can see and know that [only] but also in the *natural*, where the Spirit of God goes also

along working in the Work of Nature, and manifests itself in another Property in him; as it may be seen *here* in *Abraham*, and in all the Saints; that God did sometimes manifest himself to them in the Figure of *Christ*, and sometimes again in the *Cross* and *Labour*, in the Temptation and Contrariety of the Nature of the corrupt *Adam*; so that they have lived in Weakness and *Infirmities*, as all *Adam's* Children [have done and do.]

38. And we ought to look upon and consider this Figure concerning *Abraham*, in all that the Spirit of *Moses* and *Esdra*s has written down, as a Type of *Christ* and *Adam*; *viz.* of the Kingdom of *Christ*, and the Kingdom of Nature; that hereby God has represented the Figure of *Christ* and his Christendom, how he would again *redeem* and deliver them from the great Toil and Labour.

39. Wherewith also the Kingdom of Darknes in the Pain and Torment is continually represented, and how the same does *pant* and reach after Man, and how Man stands here in this Life as in a Field, and grows; on whom sometimes the Sun of divine Love does cast a Glimpse and shine, and sometimes again God's Wrath and Anger; and how Man must be *purged*, tried, and purified: And the chiefest and most especial Point herein is this, that a Man must give up and *resign* himself to God, in Faith and full Assurance, and hold still to him, and let him work in him as he *pleases*; and how also he must learn to bend and bow his own Nature, and *lead* it towards God, that in all Things it may desire to be God's Instrument and Servant, and desire and will to work nothing but what belongs to the *divine* Manifestation in the Wonders of Nature, for the Contemplation of God's Wisdom; and on the contrary, it must *reject* the own Will of the Devil, and all Desire to Self-hood.

40. And we should not look upon the written History of *Moses* concerning the *Patriarchs* so *blindly*, as the *Jews* and *Babel* do; as if they were only a mere History: No; the same is not only full of the Types of *Christ* and *Adam*, *viz.* of the old and new Man, but there are also secret and *mysterious* Intimations, and Prophecies concerning the *bidden* spiritual World, shewing what shall be *after* this Time.

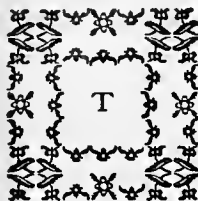
41. Reason must know, that the Spirit of God has not laboured in the Work only to set forth the *Histories* of the Ancients, which for the most Part seem but simple and childlike: No; they are set forth for a *Type* and Information.

42. The Spirit of God has represented the *greatest Wonders* therein, which he would accomplish in Man, and that in a plain, simple, and childlike Manner, that so the Pride of the *Devil*, and the Subtlety or Wisdom of *Reason*, might be confounded and made foolish thereby.

43. For we must know, that the greatest Power and Virtue, together with the Wonders, lie in the *Humility* and *Lowliness*; and how God is so *near* to all Things, and yet nothing apprehends him, unless it stands still unto him, and gives up the *own* Will; and then he works through all; as the Sun does through the whole World.

The Forty-ninth Chapter.

Of the Death of Sarah, and the hereditary Sepulchre of Abraham :
What is understood, and signified thereby.

1.  HE Spirit in *Moses* has set before him the whole Figure of Man by *Gen. xxiii. Abraham*, shewing what his Condition should be in *this* World, and what *hereafter* should become of him; for after he had first spoke of the Beginning, *viz.* of the *Stock* of the human Tree, shewing whence it did spring, he afterwards declares its *Boughs* and *Branches*, together with its Power and Virtue, and mentions how this Tree is corrupted in its Power and Essence; and that God has bestowed the highest Tincture upon it, to tincture it again, and *renew* it; and how the *Poison* in the Essence of the Tree is to be resisted.

2. Here he does now very wonderfully signify, how this Tree has stood in the *corrupt* Property in a strange Field, and rooted itself with the Root into a strange or alienate Ownhood, wherein the Root was *not* native; and how the Root of the human Tree must forsake the strange Field, together with the strange introduced Essence, and wholly give itself freely out of its Life's Will and Desire.

3. Hereby also is signified, how the Place whence the human Root did spring is *between* the holy spiritual World and this earthly corrupt World; and that Man's Propriety, from whence he is sprung, stands in a *double* Cave, *viz.* in two Principles; and how he must be *buried* in this twofold Pit, as a Kernel which is sown into the Ground; and how also [this Cave of *Machpelah*] this twofold Pit, is Man's Propriety, of which Essence or Substance he himself is essentially.

4. The Figure of this we see here in *Abraham*, that when he conversed in this outward World, he possessed upon the Earth *no* Land of his own, but went from one Place to another, and was every where a Stranger; but when his *Sarah* died, then he would have a Burying-place for a certain Possession for his Wife, for himself also, and his Children; and moreover he would *not* have it for nothing, but *buy* it: All which is a very wonderful Typification, and not only a bare History, as the *Jews* have held it to be, before whose Eyes the Veil of *Moses* is hung, but we will here also set forth the inward Figure with the outward, and see what the Spirit in *Moses* does here signify.

5. *Moses* says, *Sarah* died at *Hebron* in the ^x *Head-City* in the Land of *Canaan*: This may very well thus be, but the Spirit has his Figure under it; for he looks upon the Center, where the Death of the *Saints* is, and where the true Man must die; as namely in the *Head-City Hebron*; that is, in the *formed Word*, where he has introduced the Ownhood, and selfish Lust, into the formed Word of his Life's Property, and set himself up into a self-ful Dominion and *Regimen*, as into an *Head-City*, where the Self-will has framed, and contrived to itself a City, or Propriety, in the formed Word, and built it up for its own peculiar Land of Possession; where he indeed supposes he is a God, or something of his own, that he may do with and how he pleases; now this Self-will must die in the *Head-City*, *viz.* in the formed *Eus* of the Word in its Center, *viz.* in the City of its *Self-hood*.

6. And this *City Hebron* lies over-against *Mamre*; *viz.* between the eternal and temporal Nature; where [the Cave of *Machpelah*] the twofold Pit is, *viz.* the Kingdom of God and of Nature; for in this twofold Pit *Abraham* would bury his *Sarah*, and have the Pit for his own.

7. That is to say, when the Children of the Saints in *Hebron*, viz. in the City of human Self-Propriety, die to the self-ful outward natural Life, or Self-hood, then the true resigned Life will no longer stand in a strange Field, or strange Effence, but in its own, from whence it is originally risen: But seeing it has lost this same Life's Field in *Adam*, and rooted itself into a strange Field, viz. into the Serpent's Field of *Falshood*, the Life cannot take to itself again, of due Right, the first true Field; but it must buy it: This is even the Figure; that Christ has bought it for his *Blood* of the heavenly Essentiality, for the holy Tincture; understand [he has thus purchased it] of the eternal Nature, wherein God's Anger, viz. the Wrath of God in the Center of Nature, was manifest, and had devoured this Field in the human Property into itself as its own; for out of the Center of Nature the Word of the human Property was brought into a *Formation*; this the Children of Self had taken into Possession; therefore says the Spirit, the Children of *Heth* had this Field for their own Possession.

8. This signifies, that God's Children must wholly forsake the *Nature-Right* in this Field of the formed Life or Word; for they have lost the natural Right in it; but in Christ they must buy it again of the Father of Nature; they must take Christ for their Ransom, and give the Father *four hundred Shekels of Silver* for the same; and these are the four Centers in the spiritual Body's Property, which are born in the holy Tincture, viz. in Christ's Property.

9. The first Shekel is the true *magical Fire*; the second is the Light, or *Love-Desire*; the third is the holy *Sound* of the mental Tongue; the fourth is the formed or *conceived Ens* out of the other Properties, where the holy Life is formed, and stands in an Effence: This is the pure Silver without any Spot or Foulness, under which the Spirit of *Moses* points out, that *Abraham* in Christ has given to the Children of *Heth*, viz. to *Ephron*; understand to the Father, or the Father's Property, [for his Cave of *Machpelah*] for his twofold Pit, viz. for the Center of the Father's Nature according to Eternity, and for the Center of the temporal Nature; in both which the divine *Lubet* has brought itself out of the Property of both Centers into an *Ens*, and into the Creature of the Humanity; which human Creature has broken itself off from the *universal Being*, and put itself into a *Selfishness*; therefore it must be again rooted into the universal; for which End it must be tinctured with the most *holy Ens*, and engrafted; which the Spirit does here compare to pure Silver, and so secretly intimates in the Figure.

10. When *Abraham* conversed upon the Earth, he desired to buy *no Field* for his own Possession; but now when he was to bury his *Sarah*, he would have the Sepulchre *hereditary*, and peculiar; ² *and bowed himself before the Children of the Land*, and entreated them for it; whereas they would freely have given him the Field, and bowed themselves before him also; but the Spirit in *Moses* has its Figure here: For he has represented *Man* to him in a very perfect Model; for which Cause also he plays in the Process in the Figure; shewing that the Children which belong to Christ must *bow themselves* before God the Father, from whom all Beings originally come; desiring that he would *sell* to them the ² twofold Pit, viz. the Kingdom of Nature, and the Kingdom of Grace, in Christ's Blood; for that, with the four Centers of Humility and the Love-Birth, the Father takes for Payment.

11. And that the Children of *Heth* and *Ephron* would freely give it to *Abraham*, and yet at last, upon the Desire of *Abraham*, took Money for the same, it intimates to us, that God the Father has indeed freely given us the Kingdom of Grace; for he gave it freely to Christ his Son, in our Humanity; but Christ would have it for a natural due Right; therefore he offers his *Humility* to his Father, that he would be pleased to take his Payment for it, viz. his human Property, of him; as here *Abraham* did in Christ's Figure; although he could have taken the Field, yet he *would not*; for the Cave of

¹ Or good Will and Pleasure.

² Gen. xxiii. 7.

³ The Cave of *Machpelah* the double Valley.

Machpelah should not be taken, but dearly *purchased* with the most precious Substance: God took the Earnest or Ransom of Christ, for his ^b *Cave of Machpelah*, for Payment; therefore *Abraham* must stand in Christ's Figure; for the Body must be buried in the ^b *Cave of Machpelah* (in this twofold Pit) *viz.* in the eternal and temporal Nature, *viz.* in the *formed* compacted Word, if it shall rise again in the Motion in the Voice of this same Word, and subsist in its *Image* which it first had.

12. For *Moses* says, *Hebron is situate in the Land of Canaan*, which God promised to give to *Abraham*; understand by *Canaan* the holy *crystalline* World or Earth, *viz.* the City of God, which shall hereafter be manifest; wherein *Hebron* lies, *viz.* the Head-City of the Land; whereby externally the outward World with its *Figure* is set forth, and internally the holy *eternal* Land of *Canaan*. Gen. xxiii. 2.

13. And we see very clearly what the Spirit of *Moses* means in its Figure; for first it represents by *Isaac* Christ's Figure with his Offering and Death; and presently thereupon it sets forth also *Man's own Death*, and where Man must die, namely, in his City *Hebron*, the City of human *Self*; and whereinto he must be buried and put, namely, into the twofold Pit; *viz.* into the Kingdom of God and this World; and it is therefore called a *twofold* Cave, because there are two Mansions, *viz.* a twofold Life in two *Principles*, whence Man did originally arise: But if he be buried in the Will of his Self-hood in the *Serpent's* Desire, then he does not reach this twofold Cave; and though he should be therein, yet he lives only in the apostate Essence in the Self-hood of the *Devil*, *viz.* in the introduced *Serpent's* *Ens* in the dark World's Property, which is manifest and predominant in the *Serpent's* *Ens*.

14. The chiefest Part in this Figure is, that the Spirit of *Moses* points at the twofold Life; how this World has a *twofold* Life and Essence, which he intimates by the twofold Cave, wherein *Abraham* would have his *Burying-Place*, to signify that his twofold Humanity, *viz.* one out of the *divine* *Ens*, out of the Eternity and heavenly spiritual Essentiality, and the other which is out of the Time, even out of *this World's* Essence and Substance, should be buried and put into an eternal Sepulchre; where the Substance of the twofold Body shall lie in its *original* Mother, and leave the own Will in this *eternal* Grave in Death; that so the Spirit of God might alone live, rule, and *will*, in the Spirit of the Creature, *viz.* in the Soul, and the Life of Man might be only his *Instrument*, where-with he might work, and will, how and what he pleases.

15. For so it must be, that the human Will might be brought again into the only Will of the Deity and Eternity; for it was, in the Beginning, when God breathed the Soul into the Flesh, in the eternal ^c *living* Word, and God's Spirit formed it into a Likeness of the Deity, *viz.* into a *creaturely* Soul; which Soul had turned itself away from the only eternal Word of God into a Self-hood, that so it might be manifest in Evil and Good, and rule in the Dissimilitude or Distemperature. John 1.

16. This Dissimilitude or Distemperature should be buried or put again into the Likeness or Temperature, *viz.* into the *Essence* out of which the Soul and Body did arise; that is, each Essence's Property should return again into its Mother; and the Mother is a twofold Cave, *viz.* the *inward* spiritual and divine Kingdom, and the *outward* visible, sensible, palpable Kingdom of the external World, wherein *Abraham* would have his *Burying-Place*.

17. For the *outward* Kingdom remains for ever; for it is produced out of the eternal, as a Model, Representation, or visible Image of the *inward* spiritual Kingdom; but the *Dominion* in the Stars and four Elements do not remain for ever in such *Self-hood* or Propriety, but only *one* Element, wherein the four are understood, but in equal Accord and Harmony, in just and equal *Weight*, *Number*, and *Measure*, in one only Love-Will; where the ascending, domineering, stirring Might of the divided Figure, the four Ele-

ments, do no longer rule, but the soft, meek, and still Humility in a pleasant, lovely, ^{• Musical Air.} delightful [•] Air, [or still harmonious Sound.]

18. The compacted Property of the Word, in the Soul of the outward World, viz. in the Ownhood, or Selfness of the third Principle, ceases; the outward Spirit of the World is changed into the inward, that the inward might rule and govern wholly through the outward; which, at present, the great Motion of the enkindled Might of the dark World does with-hold and carry in its Dominion; in which [dark World's Property, which is now so predominant] the Devil is an aspiring, *assaulting Prince*; and all Things work and tend to the great *Seperation*, that so the Properties of the three Principles might each become creaturely in themselves; to which End the Eternity has brought itself into a *Fiat*, or Desire, to the Formation of the Essence, viz. of the [•] Grand Mystery, that thus one might be manifest in the other; the Evil in the Good, and the Good in the Evil; and each Thing might have its own Seat and Habitation.


• Mysterium
Magnum.



The Fiftieth Chapter.

Of Abraham's sending his Servant to take a Wife for his Son Isaac:
What we are to understand under this Figure.

Gen. xxiv.
2, 3, 4.

I.  BRAHAM strongly engages his Servant, who was the chief Ruler in his Family Government, and laid an Oath upon him, that he should not take a Wife unto his Son of the Daughters of the Canaanites, among whom he dwelt, but go unto his Kindred and to his Father's House, and take him a Wife. Reason looks upon this Figure in a mean and simple Manner, as if Abraham hated and abominated this People among whom he dwelt, because of their evil Conversation; but the Spirit of God

• Genesis.

in Moses, who has thus noted down this Figure, has his secret and mysterious Meanings couched herein, and plays with the whole written History of the [•] first Book of Moses, as with a most pleasant Interlude, and points continually, by the outward *Act* of the external Man, at the spiritual *Figure* of the spiritual eternal Man in the Kingdom of Christ.

2. The Servant must swear an Oath to Abraham, that he would take a Wife to his Son out of his Family, Stock, and Kindred: Why did Abraham lay an Oath upon him, whereas the Servant must obey his Master without taking an Oath, and Isaac would not have taken a Wife contrary to his Father's Mind and Will? The Spirit of Moses looks here into the internal Figure. Isaac stands here in the Figure of Christ; and Abraham's Servant stands in the Figure of Nature; and the Canaanites stand in the Figure of the introduced *Serpent's Eus*, out of which the rebellious, selfish Will of Man's Self-hood is risen, viz. in the Figure of the *bestial Man*, which shall not inherit the Kingdom of God: These three the Spirit of Moses does set before him in the Type, and thereby points at the true Man which shall subsist eternally.

The inward Figure is thus:

3. Abraham requires his Servant, who was the chief in his whole Family. Abraham here denotes God the Father, and the Servant, by whom he governs, denotes Nature:

Nature must here in its Might and Strength *swear* to God, that is, deeply engage and essentially bind itself, that it will not take to *Isaac*, that is, to the *Christians*, viz. to God's Children, a Wife, that is, a *Matrix* of the *Canaanites*, viz. of the *Serpent's Ens*, or associate with it to the Propagation of the *Serpent's Ens*; that it will not assume the *Poison* of the dark World's Property to it, viz. the *Canaanitish* Property, and introduce it into the Children of Christ for their Wife, viz. into the *Tincture* of *Venus*, which is the true female *Matrix* in Men and Women; but that it will join the true *Adamical* Man, which God had created in his Image (viz. the true human *Essence* proceeding from the first original *Tree* out of the first *Root*, viz. from *Abraham's* Stock, who denotes *Adam*) to the *Ens* of Christ, viz. to the true *Isaac* in the Children of Christ.

4. Understand thus: *Adam* has introduced into our *Flesh* and *Soul* the *Ens* of the *Serpent* and the *Devil*, which Nature has taken into *Soul* and *Body*, and has begotten and brought forth therein a selfish rebellious *Will*, which is *disobedient* to God.

5. But now seeing that God had again introduced the holy *Ens* of his holy *Word* into *Isaac*, which *Abraham* apprehended in the *Desire* of *Faith*, and represented the same here in *Isaac*, with a new *Twig* springing forth out of the *corrupt Tree* of the human *Property*, and born out of *Christ's* Spirit; thereupon Nature, viz. God's *Officer*, must here deeply engage itself to God, and swear, that it will no more take the *Serpent's Ens* for a *Wife*, viz. for its beloved *Companion* and *Yoke-fellow*; understand that it will not take its *Consort* out of the *poisonful*, *serpentine* *Property* of the introduced *Iniquity* of the *adverse* opposite *Will*; but God's *Officer*, viz. *Nature*, must take *Essence* and *Substance* out of *Abraham's* true *Climate*, where *Abraham's* *Home* was, in *Adam*, viz. out of the *right* human *Essence*, and bring the same to *Isaac*, viz. to *Christ's* *Members* in their heavenly spiritual *holy Ens* of *Faith*, as a *spiritual* *Woman*, with whom the true *Man* takes *Delight* in himself with the heavenly *Matrix*, in *pure* *Desire* of *Love*, and loves his own *Nature* in *God's* *Love*, and *not* in the *Canaanitish*, selfish *Serpent's Ens*, in the *apostate*, *rebellious*, *ungodly* *Will*; that so the *New-Birth* might be *holy* in its *Virginity*, as to the *inward* *Man*.

6. For *Man* in his *Essence* or *Being* stands in a *twofold* *Essence*, viz. in the *natural*, and *supernatural*; in the *divine Ens* of the *formed* *Word*, and in the *natural Ens* of the *Center* of *Nature* in the *Fiat*, viz. in the *divine* *Desire*; in which *Desire* *Nature*, and the *bright*-*burning* *World*, take their *Original*, which *bright* *flaming* *Nature* should not any more take the *false* *Lust* of the *bestial* *Serpent's* *Property* into itself; of which the *Spirit* here does *prophecy* in the *inward* *Figure*.

7. And *Abraham's* *Servant* said, *How, if the* *Woman* *will not follow me, shall I bring thy* *Son* *again* *unto the* *Land* *from whence thou camest?* The *Meaning* hereof in the *inward* *Understanding* is this: *Nature* speaks to *God*, and says, *How, if the* *right* *human Ens* *will not follow me, seeing it has a* *cleaving Affection* *to the* *Serpent's* *Poison*, shall I then bring thy *Son*, viz. the *holy* *heavenly Ens*, again into the *Land*, viz. into the *Place* from whence it came, along with me? That is, when *God* entrusts the *Officer* of *Nature* with his *holy Ens*, to bring the same into the *human* *Property*, and to take the *human Ens* for a *Wife* of the *heavenly* *Man*, then says *Nature*, viz. *God's* *Officer*, *How* then, if the *Woman* (understand the *human Ens*) *will not follow me and come with this* *Isaac*, that is, with the *Ens* of *Christ*, into the true *human* *Land*, viz. into the true *Adamical* *Paradise* *Tree*, shall I bring thy *Son* again, viz. thy *holy Ens*, into the *Place* of *God*?

8. And *Abraham* said, *Beware* *thou, that thou dost not bring my* *Son* *thither* *again: The* *Lord* *God* *of* *Heaven* *which* *took* *me* *from* *my* *Father's* *House, and* *from* *the* *Land* *of* *my* *Kin-* *dred; and* *that* *spoke* *unto* *me, and* *did* *swear* *also* *unto* *me, saying, Unto* *thy* *Seed* *I* *will* *give* *this* *Land; he* *shall* *send* *his* *Angel* *before* *thee, and* *thou* *shalt* *there* *take* *a* *Wife* *unto* *my* *Son. But* *if* *the* *Woman* *will* *not* *follow* *thee, then* *thou* *art* *clear* *from* *the* *Oath; only* *bring* *not* *my*

Son thither again. And then the Servant put his Hand under the Thigh of Abraham his Master, and swore unto him concerning this Matter.

9. The inward Meaning is thus: God says to his Officer Nature, Take Care that thou dost *not* go according to thy *Reason*, and conceive another Will, and bring my *holy Ens* again thither from whence it is come, for it *must* dwell in Man. The God of Heaven, who has taken the human *Ens* from the eternal Word, from his eternal native Country, which is the *House* of the eternal Father, who has promised Man the Land of *Canaan* according to the Paradisical Property, and moreover has sworn to him he shall send his Angel before thee, that so thou mayest take a Wife unto my Son there, even where the Angel, *viz.* the *divine Will*, shall guide and direct thee; that is, when God will betroth and bind himself with his Word and Power in his Children, with an *eternal Marriage*, then he sends his Angel before, *viz.* his Will, into the human *Ens*, that the same does *convert* and turn itself to God.

10. The Nature of the Mind must not in its Will of Reason take upon it to be Lord and Master, and *doubt* at what God will do, when the Office or Charge of a Servant is laid upon it; it must not make itself its Looking-glass, and doubt, when it sees that the Soul lies *captivated* in the *Ens* of the Serpent; it must not think with itself, I shall not here arrive with a prosperous Success with my *divine Message*, but it must leave that to God, and discharge its Message according to God's Command, and commit it to God, how he will bring the Woman, *viz.* the *human Spirit*, and betroth and join it with the Son *Isaac*, that is, with Christ in the *divine Ens*.

11. But if the Woman will *not follow* thee, then thou art *clear* of the Oath; that is, if the *human Will*, when I send my Will before thee in Man, will not follow thee, then the Messenger, *viz.* God's Officer, with the Heaven's *Ens* which is sent, is *clear*; only bring not my Son thither again; that is, bring not the heavenly *Ens* again into that Essence out of which it is come, but *stand still* therewith, and hear whereunto God shall direct and incline thee: For the *Rain* from Heaven shall not ascend up again empty without Fruit, so likewise *God's Word* and Command shall not return Home empty, but work and bring forth Fruit in its *formed Wisdom*.

12. If one Man will not, then the same Word falls upon another which is capable of it: Therefore Nature, *viz.* the Messenger, Officer, Advocate, or Petitioner of the heavenly Message, *must not* bring the Word with the divine *Ens* back again into that Place, *viz.* into the *inward* divine Voice; for what God once speaks forth by his Word in Power, that shall and must *stand* in a divine Form, to the divine Contemplation: Nature must go forward, as a Messenger must go on his Way, and declare that the Lord has given *Isaac all his Goods*; that is, he has given to Christ all his Goods, and desires now a *Wife*, *viz.* *Man*, who should give himself in Marriage with *Isaac* in Christ.

Gen. xxiv. 9. 13. And the Servant laid his Hand under the Thigh of Abraham his Master, and swore to him concerning this Matter: That is, when God put his holy Word with the *heavenly Ens* or Essence, *viz.* with the formed Wisdom, into the *natural Ens* of *Mary*, as into God's Servant, and God and Man became *one* Person, then the human Nature swore under the Thigh of the Father's eternal Nature to God, that it would *obey* God, and henceforward go forth, and seek the human Wife, and marry it to the divine *Ens*: All which is to be understood in *Christ's Person*, who in his assumed Humanity, as *Abraham's*, or God his Father's Servant, in the natural Property, should go forth with his Word, and *seek* this Woman, *viz.* his Bride and Spouse, which the Angel of the Lord, *viz.* God's Will, should bring to him.

Gen. xxiv. 10. 14. And the Servant took ten Camels of the Camels of his Master, and departed, and had with him all Sorts of his Master's Goods; and he arose and went to *Mesopotamia*, the City of *Nabor*. Here now the Spirit looks upon the Process of God, and intimates how God

sent his Angel, or Messenger *Gabriel*, with the Voice of Nature to the human Nature in *Nabor*, viz. to *Adam's* Nature in the *Ens* of *Mary*; in which Voice the living holy Word was hidden with the heavenly living *Ens*; and gave also the Father's Nature Ten Camels; that is, the ⁵ *Ten Forms* of the three Principles to the natural and supernatural ³ *Ten Forms*, Fire-Life, viz. ⁵ *Seven Forms* of the Center of Nature, and ¹ *Three Forms* of the three ⁵ *Seven Forms*, Distinctions of the Principles; all which are *God's Camels*, whereby he bears and carries ¹ *Three Forms*, all Things.

15. And the Goods of the Lord are the formed Wisdom of the great Wonders and Powers: All these *God's Officer* took along with him when he had the *divine Word* in himself, and introduced the same into the human natural *Ens*, even into the *Ens* of *Mary*, or awakened, opened, or manifested the same therein, according as a Man might express the great Deeds and Works of God; whereas indeed the outward, compacted, bound-up, *sensual Tongue*, cannot give Words sufficient enough to the deep *mental Understanding*.

16. For here the Spirit of *Moses* takes the Angel's Message along with *Isaac's* Figure, and plays externally in the Figure with *Isaac* and *Rebecca*, as *Christ's* Figure; and inwardly he plays with *Mary*, as *Adam's* Essence, and with *Christ's*, as the *Virgin-like divine Ens*.

17. And the Spirit of *Moses* says further, *And the Servant made the Camels to kneel down* Gen. xxiv. 11. *without the City, by a Well of Water at Evening Time, even about the Time that Women use to go out to draw Water*: This signifies and notes internally, how the Mystery of the Nature of the three Principles, being the *Bearers* or *Carriers* of the formed Wisdom of God, has laid itself down by the divine Fountain without the City; the City denotes the *hidden* Mysteries of the divine holy *Ens* of the formed Wisdom; about which the Nature ^k of the three Principles has laid itself; for Nature is external, and a Carrier of ^k *Or the three Principles of Nature.* the Mysteries of God: It lies by the *Well-spring* of God, viz. by the Birth of the holy Trinity.

The outward Figure is thus explained:

18. *At Evening*, that is, in the last Days of the World, or towards the Evening Time in *Man*, when the eternal Night draws near, then God brings his ¹ *Bearer*, viz. the Will ¹ *Or Carrier.* of the Father's Nature, which lies down by the Fountain of the *divine* Property in *Man*, and will there give his Camels, viz. his *Will*, Drink; like as towards the Evening, that is, in the *last Time*, he laid his Will to the human Nature in the *Ens* of *Mary*, by the true Well-spring of the Covenant, and there gave the *human Nature* Drink.

19. And as the Servant of *Abraham*, standing by the Well of Water in *Mesopotamia*, did purpose and endeavour to fulfil his Master's Will, and yet did not look upon himself [and cast about in his Reason] how it should be, but commended his Cause to God, to do as he would please, and only set a *Lot* before him, that he might see what *Way* God would lead and direct him; even so also does the Spirit of *Moses* here play in the Figure of *Christ*; for Nature in the *Ens* or *Seed* of *Mary* was the Servant of God, which pitched down before the *Ens* of the Covenant, as an Instrument of God, and gave God the Honour, and committed it to him, how he would bring it to the holy Virginity in the holy *Ens* of the Covenant in *Mary*; as here *Abraham's* Servant commended it to God, when he came before the Fountain, how he would lead him, and *whither*, or what he should do, that God might bring him to the true Virgin, whom God would give his Master's Son.

20. So likewise it was *not effected* by and from the Purpose, Understanding, or Power of Nature, that Nature was brought to the holy *Ens* in the Covenant, and *married* the divine Virgin in the *Ens* of the Word of God; Nature understood *nothing* of it, how it

should be brought to pass, or what it should do to *purchase* or accomplish the same; it knew not the holy Virginitie in the Covenant; but when God's *Command* did sound or speak to it, by *the Angel Gabriel*, then it gave God the Honour, and committed to him what he would do and work through it, that God might espouse it to the Virgin of Wisdom; as here *Abraham's Servants prayed to God*, that he would bring the right Virgin, which God had chosen for him, to the Fountain of Water.

21. For, by the Well of God, Nature shall know what Kind of *Virgin* shall come and give the Camels, or the Bearer Nature, Drink; as *Rebecca came forth* by God's Instigation, and gave the Camels of *Abraham's Servants* Drink, so likewise the divine Virginitie, in the *Ens* of *Mary*, came and gave the Essence in the *Seed* of *Mary*, and took the human Nature for a Spouse and Consort.

Or Ear-rings.

22. And the human Nature in the Covenant, in the *Seed* of *Abraham*, in his *Ens* of Faith (when he apprehended the *Word of Promise* in the Faith, which was his Righteousness) had the fair golden Forehead Jewel in itself, and the two Bracelets, which it hung on the Word of God, which moved itself in the Angel's Message in *Mary*, where then the *Ens* of Faith was espoused or married with the now-moving Voice; which Motion beset, and embraced Nature; as here *Abraham's Servant*, when he saw that God had brought to him *the true Virgin*, he drew forth the *Free Gift* of his Master *Abraham*, and hung it on the Virgin.

23. Thus also Nature, in the Covenant, in the *Seed* of *Mary*, put the fair Jewel, which God promised *Adam* in Paradise, and opened in *Abraham*, which *Abraham* apprehended in the Spirit and Faith, upon the Voice of God, viz. on the living, moving Word of God, which founded in the Angel's Message, in *Abraham's Ens* of Faith; and herewith also itself.

24. For *Abraham* had laid hold of the Word of the Covenant in Faith, so that it was formed into an *Ens*, but not *rebelly* into the Humanity; and this *Ens* was the fair Jewel, which Nature bore as a *hidden Treasure* in itself, till the Limit of the Covenant, even towards the *Evening* of the World, and then God's living Voice founded into Nature, in the *Seed* of the *Woman*; and so Nature, viz. God's Servant, gave forth the *hidden Pearl*, and hung it on the Forehead of the Virgin-like Love of *Jesus*, which was moved in the Angel's Message, and came now to the Fountain to draw forth the *shut-up* Virginitie in Man from the divine *Ens*; and there it obtained its Bridegroom, viz. the Soul of Man, with the Father's Jewels, and great Goods: With this, the Spirit of *Moses* does here play, and hold forth a *secret* Intimation under the outward Act.

Gen.xxiv. 14. 25. *Abraham's Servant* made him a Lot, to know the Virgin by, which was this, *She that should come and give him, and all his Servants and Camels, Drink*, she should be the right one: Thus also God has planted this Lot, and put it into the Nature of the Soul, and the right Humanity, that the *Virgin*, which should refresh the Soul with the true Humanity out of God's Love-Fountain, the same the Soul should desire for its eternal Spouse.

26. As it came to pass in *Mary*; when the Angel greeted her, he refreshed the Soul, and also her Seed of the Soul's Nature proceeding from the Woman's Tincture, whereby this Soul's Essence brought its Desire towards the sweet Spring-water of the Fountain of *Jesus*, and drank of this Water of the Love of *Jesus*, whereby, and wherein, it was married to the sweet Love of *Jesus*, in *JEHOVA*; so that in this *Seed* of *Mary*, in the Limit of the Covenant, a manly Virgin of God was conceived, which is *Christ Jesus* in our Humanity; and in the divine *Ens*, in the Power of the Word of God, a formed God, according to the Creature; but according to the divine Voice, *God all in all*; understand a formed God, according to the human Property, viz. a visible Image of the Deity, and therein the whole invisible, immense God in Trinity in Essence.

27. This whole Figure stands in the Process of the New-Birth, and shews how it should come to pass; for *Abraham* in his *Faith* stands in the Figure of *Adam*, viz. in God the *Father's* Figure, who created him in his very Image and Likeness; and *Isaac* his Son stands in the Figure of the *Humanity* of Christ, viz. in the *Son's* Figure.

28. God the Father has given all his Goods, understand, of the formed Word, viz. all created and procreated Beings, in the *Place* of this World, to his *Son*, who manifested himself in the divine Image of the *Humanity*; even as *Abraham* gave all his Goods to *Isaac*, who was the Type of Christ.

29. And as *Abraham* would take a Wife to his Son *Isaac* of his Kindred, and sent out his chief Officer to take a Wife to his Son, and yet did not before-hand name the same to him, and tell him who she should be, but bade him go only to his *Father's House*, and to his *Kindred*, and see what Woman God would bring to him for his Son *Isaac* to take; so likewise God has sent his Officer (who ruleth chief in his whole House, that is Dominion, which is the *Voice* of his revealed Word) into the World, to the right *Adamical* Man, and not to the *Canaanitish* *Serpent's* *Ens*; but to the disappeared Virgin-like Image of God, and to the living Soul, which is of God the *Father's House*, that is, his Property; and looks out for a Virgin, for a Wife to his Son *Jesus Christ*, viz. he woos for the heavenly Virginity in Man, which disappeared in *Adam*; for this Virgin God's Officer of Nature does woo, by his *Servants*, whom he sends forth, and bids them make Suit for this Virginity, for a Wife to his Son, and join it with him in Marriage.

30. And as *Abraham* did not name before-hand the Virgin to his Officer, but commanded him to go to his *Father's House*, and there look up unto God, and see where he should bid him make Suit, and take that Virgin which God should choose, and bring to him; so likewise God has sent his Officer, viz. his *holy Word* by his *Servants*, into the World to the true Man, not to the *Serpent-Beasts*; for these bear not God's Word, they have no *Hearing* in them thereto; like as the *Canaanites* in the *Serpent's* *Ens* were even wholly bestial, and half dead as to the *divine Hearing*, by Reason of their Iniquity and *Self-Will*.

31. And he causes his *Servants*, viz. Officers, to sit down by the Fountain of his holy Word, with Command, that they should, in their Office and Charge committed to them, call upon God, and pray, and teach his Word, till God draws the Virgin's Heart, and brings her to the *Fountain* of his Word, to draw Water out of the Well-spring of God's Word.

32. And when this Virgin, understand the inward divine Image, which was obscured in *Adam*, draws Water in the Fountain of the divine Word, then the Officer, *Abraham's* *Servant*, viz. the *Father's Will*, speaks in the Soul, saying, Give me to drink of thy sweet Water of the eternal Virginity; and the precious Virgin says to the Will of God, Drink, my Lord: I will also draw [Water] for thy Camels; understand by the Camels the *Essences* of the human Nature proceeding from the *Father's Property*; and by the Virgin understand the Nature and Property of the *Light* in the *Love*; viz. the *Essence* of the divine *Ens* of the angelical World, which disappeared in *Adam*, and now comes again to draw Water for its Bridegroom the Soul.

33. And now, when the Officer (viz. God's Will) with his Camels, viz. the *Essences* of Nature, is refreshed with Drink by the Virgin, then the Will sent forth of the Father, in the *Essence* of Nature, gives Thanks to the true Deity, that God has brought this Virgin unto him, that he should take this Virgin of the *Love* and *Humanity* of *Jesus Christ* for a Wife.

34. And immediately the Will of God the Father takes the precious *Jewels* (which God did incorporate into *Adam's* Soul, even into the *Light* of his *Life*, in *Paradise*, with the precious *Name Jesus*; yea, which *Jewels* were incorporated in the *Center* of the

ⁿ *Eph. i. 4.* Soul ⁿ before the Foundation of the World was laid, which have been wholly hidden to the Note. Soul; which Jewels are the *holy Fire* of the hidden Love-desire) and hangs the same on the noble Virgin of the heavenly World's Essence, as a golden ^o Ear-ring of half a Shekel Weight.

^r Half a Shekel. ^s *Job. iii.* 35. This golden Jewel [or Ear-ring] of ^v half a Shekel Weight is the new heavenly Essentiality, which came down or proceeded from Heaven; as Christ said, ^a *That he was come from Heaven*; there he means the *Ens* proceeding or coming from thence, which was the half-holy Humanity, *viz.* the holy *Ens* in the Word, which did unite itself to the disappeared heavenly *Ens* in the Humanity; so that this golden Jewel of half a Shekel Weight belongs to the divine Sound or Word, which comes into the Humanity, and is hung upon the heavenly Virginity in Man.

^r A whole Shekel. 36. And now when the Marriage is celebrated, and the Virgin-like *Ens* betrothed to this holy *Ens*, so that the Virginity receives this Jewel offered unto it, then it is a ^r whole Shekel of Gold; half of the Deity, and half of the Humanity.

^r Ten Shekels. 37. And the two Bracelets, which Abraham's Servants, *viz.* the Will of the Father in the Soul's Nature, puts on the Virgin, which are of ^r Ten Shekels Weight of Gold, they are the ten Forms of the holy Fire, which are hung with the new-introduced Humanity of Jesus Christ's divine *Ens* on the disappeared Virginity; whereby it again receives its true Life.

38. And when this Virgin has thus received this Jewel and Bracelets, then it rejoices, and runs to her Brother Laban; *viz.* to the third Principle of the outward Humanity, proceeding from the *Limus* of the Earth, that is, to the outward Soul, and tells this to him; that is, when the Virgin's Image does receive the *Ens* of Christ, *viz.* this fair and precious Jewel of half a Shekel, together with the holy Fire of the Word, then it penetrates, with its Voice of the divine Essence, through the outward Man, *viz.* its Brother, and declares the divine Power; whereby the outward Man, understand the third Principle, is glad, and exceedingly rejoices with the Virgin of the inward Man, and runs also to the Fountain of the Word of God, and prays God, that he would be pleased to come in to him with his Word; as here Laban prayeth Abraham's Servant to come in to him; which Abraham's Servant, *viz.* God's Will, does willingly, and turns to the outward Man, as Abraham's Servant did.

39. Thus does the human Nature likewise, when it hears the Voice of Christ sounding in the inward Man, and sees the Ornament, which the holy Spirit has put on the Virgin's Image, then Laban, *viz.* the Brother of the inward Image, does earnestly intreat the Will of God to come in.

40. And when the Will of God (here typified by Abraham's Servant) is come into Bethuel and Laban, *viz.* into the third Principle of the Humanity; then the Officer of God, *viz.* the Word of God, which comes into Man, says, *I will not eat of thy Food* (understand of the outward Life's Essence) *except I obtain my Errand*, that thou givest my Master, *viz.* my Master's Son (that is, the Humanity of Jesus Christ) thy Sister, *viz.* the heavenly Virginity, to Wife; and he relates the Mission or Errand of God to the human Nature; that is, he opens to it the divine Understanding, so that even the natural Man learns to understand the Will of God, in which before it was blind.

41. And then the poor Nature with the Soul gives up itself into God's Will; and then thus speak Laban and Bethuel, *This comes from the Lord, we shall not speak any Thing against it*; behold here is thy Place, do with me and with my inward [Ground] as thou plearest: *Here is Rebecca*, *viz.* the formed Word of the heavenly Property, take it, and marry it to thy Master's Son, *viz.* to the Humanity of Jesus Christ, according to thy good Liking, as the Lord has spoken.

42. We see here very exactly, how the Spirit of Moses does speak in the Figure; for

he sets *Laban, viz. Bethuel's Son,* before the Father, *viz. the outward Soul before the inward Fire-Soul, the Air-Soul before the right Fire-Soul;* though they are not two, but *one,* yet they are understood in two Principles; for the Fire-Soul gives Answer through the Air-Soul; the Fire-Soul uses the *uncompact*ed Tongue; but the Air-Soul uses the *compact*ed formed Language.

43. Therefore the Spirit of *Moses* sets *Laban, Rebecca's Brother,* first, as if the Business was done by *Laban;* to signify, that when God's Officer, *viz. the Will of God, in the Drawing of the Father,* comes into Man, and seeks a Lodging, and the Virgin, then the outward Spirit of Man must give its Promise; for it is turned away from God and the true Resignation; now it must again give its Will *wholly and fully* into God's Will.

44. And when it comes to pass, that the outward Soul with the inward Fire-Soul does wholly consent to this holy Match, and gives up itself to God, then the Will of God, *viz. the Officer, in the drawing of the Father, bows himself again* towards the true Deity; that is, he comes again to its Seat and Place, and brings forth out of *Abraham's Treasure,* that is, out of God the Father's Treasury of his formed Wisdom, the *silver and golden Jewels, and hangs them on Rebecca, viz. the heavenly Virginity.*

45. For these Jewels do not belong to *Laban or Bethuel* (understand to the outward or inward Fire-Soul) while it is *here* in this earthly Life, but to the true *Virgin Rebecca,* proceeding from the *divine Ens* of the formed holy Word, according to the angelical World's Property, *viz. according to the second Principle, viz. the inward spiritual new Man,* which is, with *Rebecca,* married to the right *Isaac, Christ;* and therefore the Spirit of *Moses* sets down, how *Abraham's Servant gave Rebecca the golden Ear-ring and Bracelets, with silver and golden Jewels and Raiment; but unto Laban, viz. unto Rebecca's Brother, and her Mother also, he gave Spices.* Gen. xxiv. 53.

46. O thou wonderful God! how plainly dost thou set forth the great Mysteries? The silver and golden Jewels are the *Treasure* of the divine Wisdom in the Word of Life, which Treasure the divine Word brings along with it to the right *Virginity,* which died in *Adam,* and is again brought in Christ to its Beloved, and gives it wholly and peculiarly for the Ornament of the Banquet; and the Raiment is the *new Humanity,* wherewith she comes before her Bridegroom; and the *Spices* which were given to *Laban* and the Mother, are the Power and *Virtues* of the holy Spirit, which are freely given to the Fire-Soul and the Air-Soul, by the *Coming-in* of the tender Humanity of Jesus Christ.

^t Our Text, precious Things.

47. For the outward Soul is not in this Life-time (seeing yet the earthly Body adheres to it) clothed with the new Raiment; neither is the silver and golden Jewel of the Humanity of Jesus Christ given in *this Life-time wholly* to the peculiar Possession and Power of the Fire-Soul; but the Spices only; that is, the Virtue and *pleasant Aspect* of the holy Spirit: For the Fire-Soul might become proud and haughty again, if it should have this Virgin in its *own Power,* as *Lucifer and Adam* did; therefore the Fire-Soul must here in this Life-time remain in its Principle; and in the Air-Soul, *viz. in the third Principle,* where the earthly evil Man lives, it must take on it *the Cross of Christ.*

48. But *Virgin Rebecca or Sophia,* with her Bridegroom Christ, remains in their own, *viz. in the second Principle, in Heaven;* for *St. Paul* says, "*Our Conversation is in Heaven,*" Philipp. iii. 20. understand the Conversation of the Virgin [*Sophia,*] where she with her beloved Christ stands in *Wedlock;* and Christ and Virgin *Sophia* are *one Person;* understand the true manly Virgin of God, which *Adam* was before his *Eve,* when he was Man and Woman, and yet neither of them, but a Virgin of God.

49. And now when these Nuptials are celebrated, then *Abraham's Servant with all his Servants sits down with his obtained Bride, and with Father and Brother, at the Table, and eat together* the Marriage-Feast; that is, when Man, understand the inward Virgin-like spiritual Man, is married to Christ, then God eats of Man's Will and Words; and again

Man eats of God's Will and Words; there they sit at one Feast, and then it is truly laid, and applied, *Whoever heareth you, heareth me*; whosoever hears *these Men* teach and speak of God, he hears God speak, for they speak in the Power of the holy Spirit's Spices, and eat together of *the great Supper* of Christ.

50. O what a very glorious and *sumptuous* Feast is there kept, where this Wedding-Day is celebrated in Man! Which no *Canaanitish* Serpent-Man is worthy to know, or taste of, yea, he does not *experimentally* taste of it to all Eternity; neither knows he what Meat or Food is there eaten; nor also what internal Joy is there, where Christ and Virgin *Sophia* are Bride and Bridegroom; and the inward and outward Soul *fit* by the Bride, and eat with her of this Feast; which we leave to the Consideration of the Children of Christ, who have been at this Wedding-Feast; no Man else in this World understands it: No one knows any Thing thereof, but the right *Laban* and *Bethuel*.

51. But this Bridal does not last continually, but *when Abraham's Servant had obtained the Virgin*, and celebrated this Feast and Wedding-day with the Father, and Mother, *and Laban, and had continued there all Night, he arose up early in the Morning, and said, Let me go unto my Master.*

The inward Figure stands thus:

52. When *Christ* has married himself with Virgin *Sophia*, *viz.* with the *inward Humanity*, soon after the Voice of God sounded in the Soul, and said, *I will go away from thee with the Virgin*; and it is continually, as if he would force away, and depart from Man; then the poor Soul must make *continual* Prayers and Supplications that he would be pleased to tarry still longer with it; but the Voice oftentimes sounds, *Hinder me not, I must go, or make my Journey, to my Master*; thou art vain, evil, and sinful, I may not tarry with thee any longer.

53. And then the poor Soul calls Virgin *Rebecca*, *viz.* Christ with his Bride; and puts him in Mind of his precious *Word* and *Promise*, in that *He hath promised to remain with us even to the End of the World, and to make his Abode in us*; and thus one Day after another it is delayed, and yet Christ goes with his Bride into his native Country, *viz.* into the second Principle; but the Marriage is celebrated in *all the three* Principles.

54. A very excellent Figure we have in this also, that *when Rebecca went home with Abraham's Servant, and Isaac met her in the Field, and she asked him what Man that was, and Abraham's Servant told her, that it was his Master Isaac, how she lighted off the Camel, and put a Veil before her Eyes, and was ashamed; and how Isaac took her and carried her into his Mother's Tent.*

The inward Figure is this:

55. When the inward disappeared Humanity does *again* obtain the precious Jewel, and is quickened in the Spirit of Christ, and discovers its beloved Christ in itself, then it falls down into the *deepest Humility* before the Holiness of God, and is ashamed that it has laid so long captive in the *bestial* Man, and that it was a Queen, but has lost its Kingdom in *Adam*; then it veils its own Face before God's glorious Clarity, and humbles itself: But Christ takes her into his Arms, and leads her into his Mother's Tent, *viz.* into the *heavenly World's Essence*, from whence he is come with his heavenly Essence, and there she becomes his Wife; and thus *Isaac* is truly comforted for his Mother, *viz.* for the *disappeared Matrix* in the Tincture of *Venus* which died in *Adam*, and which he *again* does now obtain in Virgin-like Chastity for his Spouse; as here the History concerning *Isaac* sounds.

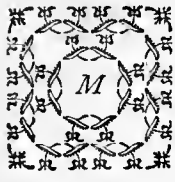
56. And we seriously admonish the Reader not to contemn, scorn or deride our *Explanation*, it is the true Ground; for when *Isaac* met his Bride, he came from the Well *Gen. xxiv. Labai-roi*, [from the Fountain of the Living and Seeing One,] as *Moses* says: If any de- 62. fires to understand our Meaning and Knowledge; he must then make towards *this* Fountain, that so he may be received with *Rebecca*; and then he will see from what Spirit this Pen has wrote, and in what ^z *Number* and *Voice* [it is risen.] ^z Seal, Vial, or Trumpet.

57. If any one here sees nothing, he may well blame himself for being *blind*, and no Man else; the *Jews*, and *Turks*, and also *Babel*, may here open their Eyes wide, and look upon the Figures of the Old Testament right; they will even find them so.



The Fifty-first Chapter.

How Abraham took another Wife, of whom he begat six Sons, to whom he gave Gifts; and to his Son Isaac he gave all his Goods; but the other he sent away from his Son Isaac, while he lived; and also he died, and was buried by his Sons Ishmael and Isaac: What hereby is signified unto us.

I.  *MOSES* says, *Abraham* took a Wife, and her Name was *Keturah*, and she *Gen. xxv. 1, 2.* bore unto him *Zimran*, *Jochshan*, *Medan*, *Midian*, *Isback*, *Sbuab*, from whom sprang forth six Generations: Of *Sarah* *Abraham* begat only one Son, at which the whole History points; but of *Keturah* he begat six Sons, concerning whom no peculiar or especial Thing is mentioned, but only their Families or Generations.

This is thus to be understood in the inward Figure :

Abraham and his *Sarah* must be first *old*, before he begat *Isaac*, to signify, that *Christ* should be manifested in the *Flesh* in the *Old Age* of the *World*.

2. *Isaac* was begotten and conceived of *Abraham's* Nature, and of the *Ens* of Faith in an old and almost dead *Matrix*, as to the human Nature, that so the divine *Ens* might have the Predominance; but when *Sarah* died, *Abraham* took unto him *Keturah*, and soon begat of her six Sons: *Keturah* does in its Name express the *Center* of Nature; when we form the sensual uncompacted Spirits of the Letters in this Word *Keturah*, then we understand, that *KETURAH* is a formed *Matrix* of Nature; which signifies to us, that *Abraham*, after he had begot the Type of *Christ* in the *Ens* of Faith, should now beget his own Likeness as to *Abraham's* Nature out of the six Properties of the natural Spirit's Life, and also set forth and represent his own natural Likeness; and therefore he must also have such a *Vessel* thereunto.

3. *Sarah* must bring forth but one Son, to signify, that the Kingdom of Mankind is given but to one, and that they all belong to this one, and should in him become the same only one, as Branches on one Tree; which [One] should be *Christ* in All.

4. But here *Abraham* did now with *Keturah* beget six Sons, according to the six Pro-

parties of the formed Nature, of the Operation of the *six Days Works*; and *Isaac*, that is *Christ*, is the *seventh*, viz. the Day of Rest, or *Sabbath*, wherein the six Sons should enter into Rest; even as the six Days of the Creation, understand the six *Properties* of the Center of Nature (viz. the *working Spirit-Life*) do rest in the seventh; thus the Spirit of God represents the *Figure* in *Abraham*.

5. And we have here a very excellent Figure against the *Reason-wife*, who say, that whosoever is not born by Nature in the *Eus* of Faith (that is naturally as it were begotten of the Seed of the Woman which works only by a *particular Election* of God as they feign) the same is *hardened*, and cannot attain to the Adoption of God; he is *not* drawn by God, that he should come to the New-Birth: This Figure quite strikes down their *Fiction*, and shews the true Ground; and first, it sets forth *Isaac*, viz. *Christ*, and declares plainly that to *him* alone the Kingdom of God is hereditary and *peculiar*, and that no Man can have it any more for or from the Right of *Nature*; and it shews how *we* are altogether cast out from thence with *Adam*, and have lost the same; as the Children of *Keturab* were all cast out from the Inheritance of *Abraham's* Goods, and only *Isaac* inherited them.

6. And it sets down hereby, how *Adam's* Children were also begotten of *Abraham*, and ^b *Gen. xxv. 6.* how he gave them Gifts of his Goods^b; denoting how free Gifts were given to *Adam's* natural Children, out of God the Father's and *Christ's* Goods; as *Abraham's* Goods were given them of Grace as a free Gift.

7. For *Abraham* did not cast out his natural Children from him *without Gifts*; so likewise God did not cast *Adam* out of Paradise *without* his^c free Gift; he first gave him the *Bruiser of the Serpent* in the Word of the Covenant; and afterwards he cast *Adam* from the childlike Inheritance of the *natural Right*; and yet he received him again in the *free Donation*; as *Abraham* also did not here reject his Children, and cast them out from the Childship, but from the *natural Right* of his Goods; yet they were *dear* unto him in the Childship; therefore he *freely* gave them Gifts of his Goods: And thereby he signifies to us, that the Kingdom of Heaven does indeed belong only to *Christ*, viz. to the true *Isaac*: But as he freely of Grace gave the Covenant to *Adam*, and as *Abraham* gave Gifts out of *Isaac's* Right to the Sons of the Concubines, so God the Father does still, to this Day, give *Adam's* and *Abraham's* natural Children the *Covenant* and Heritage of *Christ*, as a free Gift of Grace.

^c Note, where the free Grace of God was given to Mankind.

8. And as *Abraham's* natural Children were not *disinherited* from the Covenant, but only from his Goods, so likewise *no Man* is disinherited from the Covenant of God established in *Adam* and *Abraham*; every Man receives the free given Covenant in the *Womb*, in which his free-given Covenant he has *Power* to turn in to *Christ's* Goods.

9. But he has not the Goods in the *Right of Nature*, to take the same at or by his own Will, but as a *free Gift*; he shall and must resign himself up to the Covenant as a Servant, wholly giving up his own natural Will in the Covenant, and *forsake* the Will to the Right of Nature, and become wholly the Covenant's own; so that he does not any longer introduce his own *natural Will* into the Covenant and free Gift, but give up his Will to the Covenant. And then the free Gift stands in the Place of the own Will; and the Nature of *Adam* lives in the free Gift, and also enjoys the Inheritance, but *not* in the Self-Will, but in the true Resignation, where the *Will of the Covenant* becomes Man's Will.

10. For the Will of the Covenant inherits the Sonship in the Right of Nature, but the Will of the natural Self is cast out from it, the same must die to the assuming own Propriety; and when it is brought so to pass, it arises in the Covenant in *Christ*, and possesses the free Gift in the *Right of Grace*: *Christ* has manifested himself in the Covenant in *Adam's* freely given Gift in the human Nature, and is become the Life and Will of the Covenant, and has fulfilled the same.

11. But now this free-given Covenant, which God bestowed on *Adam*, lies in all Men; for as *Six* passed as a Birth-right from one upon all, so also the Covenant and the Free Gift of Grace pass from one upon all: *Every Man has Christ in him*; but the own Will does not apprehend him, but it crucifies him, and will not die to its Selfishness, that so it might enter into *Christ's Death*, and arise in the Covenant in the Will of Christ.

12. The own Will desires only to be an outwardly assumed or adopted Son of Grace, and yet it is cast out from the *Presence* of God: As *Abraham* cast out his natural Children from his Goods, and disinherited them, and gave the Goods only to *Isaac*, so likewise the Kingdom of God belongs only to the Will of the Covenant.

13. Which indeed lies in all Men; but no Man can receive or see the Kingdom of God, unless he becomes the *Child* of the Covenant, so that he forsakes the natural Will proceeded forth, and put on the Will of Christ in the Covenant, so that his Will in the Covenant be born anew in Christ; and then he is ^d a Branch on the *Vine* of Christ, and receives ^d *John xv. 5.* Christ's Spirit, Will, and Life, and becomes as to the Covenant *Christus*, or one anointed; and thus *Christ then dwells* in *Adam*, and *Adam* in Christ; and this is that which the Spirit of *Moses* represents in this Figure.

14. But that *Abraham* sent the Children of his *Adamical Nature* away out of his House with Gifts, and did not keep them with him as Sojourners, it denotes that the external Man will, while in this Life, live in the Will of Self upon the Earth, and that he cannot wholly put off the same according to the *earthly Man*; but this same earthly Self-will is cast out of the Holiness of God, viz. from the Kingdom of Heaven.

15. And though the free Gift of the Covenant lies hidden in him, yet the outward earthly Man is cast out from Paradise and the Covenant of God, and shall not inherit the Kingdom of Heaven; but he only shall inherit it who is born of the free Gift of the Covenant, not *Adam*, but Christ in his Members; not the *Serpent's Ens*, and the selfish rebellious *Ismaelitish* scoffing false Will, but the Will of the Covenant in *Ismael's Circumcision*, where the *Mocker* is cut off from the Covenant, and *Ismael* then becomes *Isaac's Brother*. ^e *John iii. 3,*
^{5.} *Chap. vi.*
¹ *Cor. xv. 30.*

16. The Own self-made gross earthly *Adam*, who by his own Lust has made himself a *Beast*, and received and taken in the Devil's Desire and Will into the self-assumed *Beast*, the same cannot be or remain in the Image of Christ; he is cast out from thence, and walks in the World of *Vanity*, and his own Lust, so that he is not capable of the free Gift in the Covenant.

17. But the right *Adamical Man*, which God made out of the *Matrix* of the Earth, out of which the Earth had its Original, in the same is the Covenant, and the Free Gift; even as a Tincture in the gross Lead, which swallows up in itself the Grossness, viz. the gross *Saturn* in its own Desire, and mortifies the Saturnine Will, and advances or sublimates its own (understand the Tincture's Will and Propriety) in the Lead, whereby the Lead is changed into Gold.

18. Thus likewise we are to understand, that the gross Saturnine Self-will, proceeding from the dark World's Property, in Man, cannot dwell in God's House: It is without in the corrupt World; God has cast it forth out of Paradise; as *Abraham* cast out his natural *Adamical Children* from *Isaac's Goods*, so also our earthly Man, as to its assumed Grossness and Self-Propriety, is not at all fit for or profitable unto the Kingdom of Heaven; it is only the *Ax* wherewith the Carpenter builds in this Life-Time; in Heaven he hath no Need of *this Ax*, for he shall not have Occasion to build him an House for his Propriety; but Christ, viz. the formed Word of God, is his House.

19. For as *Abraham* cast out of his House the Sons of his Concubines with Gifts, fo

likewise the *Adamical* Man is cast out from God, whom Christ, *viz.* the Father's Free Gift, receives again unto himself; for when Christ was come into our Humanity, God suffered him to be hung upon the Cross, and be put to Death, but received him again in his free Favour, and set him at the Right-Hand of the Power of God in Heaven, and our Humanity also with and in him; but the human Self-will must die on the Cross.

20. Thus likewise the Spirit of *Moses* does here signify in the Figure, concerning *Abraham* and his natural Children, that the *outward* natural Man shall not dwell in the *Ens* of Christ, for he is cast out of Paradise in *Adam*; therefore also he cannot be received according to his bestial selfish Propriety to the Possession of *Isaac's* Goods, that is, to the *Ens of Faith*, *viz.* in Christ; and though Christ, *viz.* the Free Gift of the Father, dwells in the *inward* true Man which God created in *Adam*, yet the gross *Beast*, *viz.* the Earthliness and Vanity, shall and must in every Respect be cast away from Christ; yea, every Man, who desires to be a Christian, must cast out the *Earthly Will*, which longs and breathes after Vanity and Self-lust.

21. As *Abraham* (in this Figure) did not spare his own Children, but cast them out, so likewise a Christian must not spare or forbear his Children, *viz.* his own Lust and *vain Desire*, and all whatsoever hangs or depends thereon, but daily and hourly cast them by the Understanding out of the true Temple of Christ, *viz.* out of God's Free Gift, and crucify the old *Adam*; otherwise, if it be not thus effected, the old self-willed *Adam* crucifies Christ in him, and so Christ indeed must hang on the Cross, and be put to Death.

22. And this Figure also, concerning *Abraham's* casting out his natural Children, signifies that when Christ, *viz.* the true *Isaac*, came into the Flesh, *viz.* into the Humanity, *Abraham's* natural Children, *viz.* the *Jews*, should, under the Kingdom of Christ, be cast out from the natural Goods, *viz.* from all *Dominion*, from Country and Kingdom, and their Rule and Dominion should cease; for the Dominion belongs only to Christ, *viz.* to *Christendom*, for Christ brought an eternal Kingdom with him; the Goods were all his, as *Abraham's* Goods belonged to *Isaac*.

23. And though it has not Dominion over all, as *Isaac* had Possession and Rule of that only which his Father left him, for the natural Children of *Abraham* born of *Kethura* became afterwards heathen, and ruled over the outward Goods as Children of the outward Nature, yet *Abraham's* Children, who were in the Covenant under *Circumcision*, must, when Christ did manifest himself, be cast out, to signify, that the earthly Man also, *viz.* Self in the *Serpent's Ens* which is on the Children of the Covenant, must be cast away from God.

24. Thus in *Abraham* and his Son *Isaac* the Figure of the Kingdom of Christ was represented: But when Christ came into the Flesh, God put away the Figure, and took from the *external* Children of *Isaac* the *outward* Goods of the Land *Canaan*, to intimate, that now the Holy Land of *Canaan* is become manifest, where *Isaac's* Children shall take Possession of the true promised Inheritance in Christ, and no longer have the Figure only, but the Essence of the Figure, *viz.* the perfect Substance, and now forsake the outward Goods with the Figure, and put on Christ in the Flesh.

25. But that the *Jews*, *viz.* *Isaac's* and *Abraham's* Children, *viz.* the Children in Christ's Figure, did not all turn to Christ, when he manifested himself in the Flesh, has this Meaning; God gave them the Law of Nature, where, in the Law, the Government of Nature was understood externally, and internally Christ, *viz.* the Covenant, and the promised Free Gift of God in Paradise; so that the Law of Nature was to be Christ's *Sejourner*, and the true Man also was to live under the Law of Nature in a right Rationality, and yet bring his own Nature into Christ's House; and thus the Figure of

the Law must continue among some of *Abraham's Children*, viz. among some of the *Jews*, to signify, that the Law is Christ's Sojourner.

26. Understand, that the *Nature of Man* shall remain; for it is not so rejected of God, as if quite another new Man should arise out of the old; but the new Man shall arise out of *Adam's Nature and Property*, and out of God's, in Christ's Nature and Property; so that Man is become an *Adam-Christ*, and Christ a *Christ-Adam*, a Man-God, and a God-Man; and therefore the Figure continued still among the *Jews*; and for this Cause they were not all converted to Christ; that so Nature might keep its Figure, and due Right; for it shall deliver up its Children under the Law, viz. the Figure of Christ, to God the Father, in Christ, but its Figure shall be proved in the Fire of God, so that it shall be known, who has been the true Child of the natural Law, in the Figure of Christ, who has been born in the Spirit in the Law out of the Figure of Christ, and who has not.

27. It is not he that has the Words and Title of the Law, that is, a Jew born in the Figure, and in the Law, but he who is born of the Promise in *Abraham's Faith*; he that lives in the Figure of Christ, viz. in the Law in Profession, and Practice, with Mouth and Heart, the same the Law of God in Christ's Figure has comprehended, and will bring him into the fulfilling of the Figure.

28. For it does not only depend on Man's knowing that Christ has given himself into the Law, and is become the fulfilling in the Law, as the titular Christian boasts; but it depends on God's Order, on the Mercy of God: Whosoever has been a true Jew, and has put on *Abraham's Faith* in the Law, he has put on the *Ens* of Christ, which *Abraham* conceived or apprehended, which *Ens* of Faith the Humanity of Christ has fulfilled; and it is bidden to him what it is, for he works in the Office of Nature in the Law of God, which Christ has taken into himself and fulfilled; so that he serves God in the Office of Nature, and the Office of Nature serves Christ, for it is become Christ's own Propriety.

29. For ¹ to him all Power is given both in Heaven and on Earth, under which Power ¹ *Matt. xxviii.* the Office of Nature also is in the Law; for God, in the Spirit of Christ, is even the self-same who gave the Law and the Office of Nature to do Righteousness, together with the Figure of the Kingdom of Christ, with the *Ens* of Faith, to *Abraham* and *Moses*; and he is also the very same who fulfilled the Faith and the Law.

30. Thus the Jew works in his Faith in Christ's Office, viz. in the Law, wherewith Christ governs in Nature, and has put on Christ in the Covenant, and in the *Ens* of Faith in Christ's Figure, which Christ has fulfilled.

31. For the Christian who confesses Christ in the Flesh, works in his Faith in the Flesh of Christ, and has the Law of Nature, viz. God's Officer, to do uprightly in his Faith; for Christ rules in the Law of God, which he has fulfilled, and made a Servant in his Children, and kills the Law of Sin through the fulfilling of his Love in his Blood and Death, both in them who live in the Dominion of his Law, and also in them who live in the Dominion of his Conquest, as the Christians do.

32. For the Faith which presses or comes in to God in the Law, in the Figure, in the Covenant, the same comes to God in the *Ens* of *Abraham's Faith*, out of which Christ was born; and he that comes in to God in the fulfilling of the same, comes or presses in to God in the Humanity of Christ, viz. in the whole Process of his Suffering, Death, and Resurrection.

33. A Christian is Christ in the inward Humanity, and a Jew is Christ in the Figure, and in the Office of his Law, viz. according to Nature; but now *Adam* in his Nature, and Christ in the divine Nature, are but one Person, one only Tree, ² *Who now is here* ² *Rom. viii. 32.* that judges?

^h Rom. ii.
11—15.

34. Saint Paul says, ^h *There is no respect of Persons before God; for as many as have sinned without Law, shall also perish without Law, and they who have sinned in the Law, shall be judged by the Law; for not the Hearers of the Law are just before God, but the Doers of the Law shall be justified: For when the Gentiles which have not the Law, do by Nature the Things contained in the Law, these having not the Law, are a Law to themselves, which shew that the Work of the Law is written in their Hearts, their Conscience also bearing Witness to them, and their Thoughts within themselves either accusing, or excusing each other. That is. or signifies, thus much:*

35. When the *Gentiles* apprehend Christ, then they apprehend the *Law* of Nature to do uprightly, for Christ is the Beginning and the Fulfilling of the *Law*: But the *Jews* have the *Law*; now whosoever transgresses, and sins, either the Jew in the *Law* of Nature, or the Gentile who acknowledges Christ in the *Law* of the Fulfilling, each shall be punished or judged in *his Law*; viz. the Jew in the *Law* of God the Father in Christ, and the Christian in the *Law* of the *Gospel*, viz. in the *Law* of the Accomplishment.

36. For here is no respect of Name, in that one says, I am a Jew, the other I am a Christian, the *Name* makes *no Difference* in the Adoption of God, but the Spirit in the *Heart* to do uprightly, to obey God; they all come in the *Grace* under the Obedience of Christ to God, both the *Jew and Christian*.

37. For without Christ there is neither *Law* nor *Gospel*, Christ is the Righteousness which avails before God in the *Law*; so that Man without Christ has no God; now let him run either in the *Law* or *Gospel*, if he runs in the *Desire to obey God*, then he runs in the *Law* of the Accomplishment; for Christ is the only Obedience which avails before God, both in the *Law* and *Gospel*; all Men who give up themselves in Obedience to God, they are received in *Christ's Obedience*, viz. in the fulfilling of the Obedience, the Jew and the Christian, and so likewise the *Heathen* who has neither the *Law* nor *Gospel*.

38. For if the Gentile *desires* to obey the only God, and yet knows him not according to the Essence of his Manifestation, but presses in to the Obedience of God, then he is a *Law to himself*, and declares indeed that *God has written his Law in him*, which he has fulfilled in his Son, as *Paul* says; for he who knows the *Law* and the *Gospel* knows the same only as a Gift of the Giver, who has *given* him the Knowledge; but he that does not know it, and yet *desires* the Power of the *Law* and *Gospel* in him, God in Christ knows what he pleases.

39. For *Grace* does not only lie in *knowing*, that one knows the *Grace* in Christ, but it lies in the pressing into that *Grace*, and in the Mercy of God. One presses in to Mercy in the *Law*, the *other* in the *Gospel*, and the *third* without the *Law*, and without the Knowledge of the *Gospel*; he that has neither, but hangs on the *Grace* of God, the same is freely given *without* his Knowledge of it.

40. Even as the Branch on the Tree does *not know* whence the Stock introduces the Sap and Power into it, it only longs and gasps after the Power and Virtue of the Root, and *draws* with its Desire the Sap into itself; so likewise many an *ignorant* Man longs after his eternal Mother, out of whom he is arisen with *Adam*, and comes in his Ignorance again to the free Gift of *Grace*, which God freely bestowed on *Adam* in his Fall; for the Covenant and *Grace* passed from *Adam* upon all originally, or by way of *Inheritance*, even as Sin passed from one upon all: Whosoever desires the *Grace* of the only God, he *obtains it in Christ*, who is the *Grace* itself.

41. The Jews will not believe the outward Humanity of Christ, and *deny* the same; but the Christians believe it, and yet *defile* the same with ungodly Conversation; and the

one is as the other before God, except the Children of *Faith* among the Jews and Christians, whose defiled Garment is washed in the Blood of Christ.

42. We do *not* hereby confirm, or *speak for* the Unbelief of the Jews and Gentiles, that they should or might remain in Blindness, for the Time of their *Vistation* is at ⁱ Hand, ⁱ Text, born, that they shall see; but we hereby disclose and lay open the wicked *Antichrist* among the Jews and Christians, in that every one boasts of his Name, and condemns another; the Jew in the *Law*, and the Christian in the *Gospel*, and the Heathen in his *Superstition*.

43. Each of them will be God's Child in his Knowledge, and yet the Disobedience and Unbelief are as great among one People as another; and they are in the Knowledge only as a *Figure* before God, and none is saved by his Knowledge only; for that I believe and hold for a Truth, that Christ was born, died, and rose again from Death for me, does *not make* me a Child of God; the Devil knows it also, but it does not avail him: I must *put on Christ* in the Desire of Faith, and enter into his Obedience, into his Incarnation, Suffering, and Death, and rise again in him, and put on *the Obedience of Christ*, and then I am a Christian, and not before.

44. The judging, censuring, and condemning others without God's Command, is only the Antichrist among the Jews, and among the Christians: Without *God's Mercy*, none comes to the Sonship; we must all enter through the free Mercy of God; the Jew, and Christian, the Knower, and he that knows not; our Knowledge must be filled and abound with the *Love of Christ* effectually, so *that we love one another*, otherwise Knowledge is not at all available: If I bring not my Knowledge with the Desire into the Love of God, wherewith he has loved us in Christ, *and love my Neighbour* in the Love of God in Christ, with that Love wherewith God generally loves us, *and loved us when we were his Enemies*, then *I have not* as yet *the Love of God dwelling in me*.

45. But *how* will he love his Brother, who contemns him for the Sake of his Knowledge? Did not *God* love us when we knew nothing of his Love? If a Man has not *this* Love of God in him, wherewith God loved us *when we knew him not*, why does he boast then of God's Sonship? If he be the Child of God, then he *has* the free Love of God, wherewith he loves all Things; if he has it not, he is not then *as yet* capable of the Adoption: Now then if any one contemns and condemns his Brother, who has not *as yet his Knowledge*, how can he boast of the Love of God, *wherewith God loved his Enemies in Christ*, wherewith *Christ prayed for his Enemies*?

46. O thou false cold Love of the titular Christendom, how does the eternal Truth strike thee in the Face of thy *Conscience*, in that thou only dependest on thy *knowing*, and contendest about the mere Knowledge, and hast *not* Love? Thou judgest thyself only in thy judging others: One Set and Company judges and condemns another, and before God they are no other than the natural Children of *Abraham* born of *Kethura*, one laying the Blame upon another that the Father had *cast* them out from the Inheritance, and yet they could not see what was the Fault, namely, that it was by reason of the evil *corrupt Nature*, which was not a true Heir.

47. So likewise your judging and censuring others does not entitle you to the Goods of Christ: Nay, the same is *wholly cast* out from the Inheritance, both of the *Jews* and *Christians*, and also of the *Turks*; all your Contention is nothing else but the *Mocker Ishmael*, who mocks Christ in his Members; you do all abuse the Name of God with your judging, and condemn the manifold Gifts of the Spirit of God among you, and judge only in Self, and not according to the Love of Christ.

48. Your judging one another is only the Hurt and *Wound* of the World, wherewith you make the Ignorant to err, and bring them to *blaspheme*; you teach them the Art of censuring and condemning, and you yourselves have *not* the true Knowledge in the *Spirit of God*; you do not teach yourselves, and yet you will be teaching and judging others;

and in this Way and Course you are all, one with another, the disinherited Children of *Kethura*; you contend, bite, and devour one another about *Abraham's*, viz. Christ's Goods, and yet you *have* them *not*; if you had them, then you would have the *Love* of Christ, which is the true Goods.

49. No Knowledge without the Love of Christ is at all available to the Sonship, it is only *Babel*, and Fable, teaching, and yet an effecting and doing *nothing*, but only honouring the Idol *Maozim* in itself: The Knowledge of the high Schools, and the Knowledge of the Devil, without the Spirit of Christ in Love, do both of them bring only Contention and Desolation.

50. If the *Devil* had not known in Self, then had he been an Angel; and if *Adam* had not desired the Self-knowledge without God's Love, he had continued in Paradise; if the *high Schools* did not know the sharp acute Disputing, they had continued in the Simplicity of Christ, and had not brought the whole World with their Contentions and Disputings into *Opinions*, and Judgings of one another, so that now there is nothing but contemning and condemning in Christendom, and all Love and Truth are extinct; and Men have set and put *Salvation* in Opinions, [in this or that *Way* and *Form*,] and bound the Master to the Servant, so that Antichrist *domineers* over Christ, and yet *pretends* all for Christ; but indeed he thereby only honours and minds his *Lucifer*, and Belly-God *Maozim*, as it is plainly to be seen.

51. Now after that *Abraham* had sent away all the Children of the Concubines from *Isaac's* Goods, with Gifts towards the East, as *Moses* says, they came into the East-Country; that is, into the Dominion and Government of Nature, where the Essence begins, and *Abraham* died in a quiet Age when he was old, and full of Years, and was buried by* his *Sarah* in the Cave of *Machpelah*, which is before *Mamre*.

Gen. xxv.
6-9.

* Near to.

The inward Figure is this:

52. *Abraham's* natural Children of the Concubines went towards the East; here the Spirit points at the Figure of the whole Man, when Christ has manifested himself in Man, and possessed his Goods, as here *Isaac*, then *Nature* goes into the^b East, viz. into the *Father's Property*, and works according to the Soul in the first and third Principle; and Christ sits in the midst, viz. in the second Principle, and rules over that which Nature in the Father's Property forms and *fashions* in the *divine* Wisdom.

^b Text. Beginning.

53. Therefore *Moses* says here, that they went towards the East, and points secretly in his Figure at the Property of Man, signifying how *Nature* possesses the¹ East, viz. the Beginning or Rise of the Dominion; even as Christ also said, that *He was a Vine-dresser who did glean*. In God's Kingdom Nature is Christ's Servant, but in the Kingdom of Nature's Self or Propriety, Christ has given himself with his *Humility* to be a Servant, and an Assistant, and serves the Father in his natural Manifestation, and continually picks up or gleans; what the Father formeth through Nature, that the Wisdom brings into its Treasure.

¹ Text. Morning.

54. Therefore says Saint *Paul*, that^m the Spirit of God is subject to the Children of God, and goes along with them in the *Searching*, even into the Depths of the Deity: And when it comes thus far, then Man is in a quiet old Age, and then all Things stand in Order in him; viz. Nature in theⁿ Morning, in the Father's Property, and Christ in the^o Evening, in the Humility; and then Man has *enough* of the outward, evil, sinful Life, he longs continually to enter with his Essence into the Cave of^p *Machpelah*, viz. into the *eternal Mother*, as it is before^q mentioned.

^m 1 Cor. xiv.
32. ii. 10.

ⁿ East.

^o West.

^p That is the twofold Pit, as the Dutch Translation has it.


^q Chap. xlix.

55. And when he has brought his Life's Forms into the divine Order, as here *Abraham* had set all Things in Order, then he gives up himself wholly and fully in one Es-

fence into the eternal Generatrix, and with his own Will he resigns up himself into *Mortification* and Death, and is wholly tired, and weary of the Life of Self, and so rests in his God.

The Fifty-second Chapter.

Of the History of Isaac, and also of the Birth of Esau and Jacob, and what has been acted concerning them; the Meaning thereof is hinted to us in this Chapter.

1.  **M** OSES says; *After the Death of Abraham, God blessed his Son Isaac, and he dwelt by the Well of the Living and Seeing.* Reason understands this externally of a Place where Isaac dwelt; but the Spirit looks upon the Figure of the Life's Form, shewing how the human Nature and Creature has dwelt by the Well-spring of the *divine Ens* in the Covenant, which *Abraham* laid hold of in Faith, viz. the Soul of Isaac dwelt by the *Well-spring* of the holy Trinity, in which the Soul received its Light, and saw and knew the Will of God, out of which Well-spring the highest Love of the Deity manifested itself to the Soul; and out of which Fountain afterwards, in the Fullness of Time, the holy Name *Jesus* out of *Jehova* manifested itself, and espoused itself for a Bride to the Soul. Gen. xxv. 11. ^r Laharoi.
2. The Soul of *Isaac* dwelt by this Fountain of the Living and Seeing, till the same Fountain afterwards poured forth, and opened itself in the *Humanity* of Christ in the Soul; and then afterwards the Soul dwelt in the Fountain, when it was exalted in Christ's Person to the right Hand of God; and then the Fountain of God sprang forth through the Soul, where then it received the *divine Might* as a Prince of God, or as an Image or express Likeness of God, or as a formed Word of the Voice of God, through which Voice God was made known and manifest.
3. So likewise our Soul when it forsakes the earthly Will of its assumed Self, and apprehends the *Ens* of Christ in the Covenant, and turns itself to God, then it dwells also by the Fountain of the Living and Seeing, that is, by *God's Eye*, which he has again with Christ manifested and opened in the *Humanity*: Indeed our Soul does not in this Time of the earthly Cottage dwell in the Well-spring of God, as if it apprehended the Well-spring in Self, but like as the Sun shines through the Glass, and yet the Glass is not turned to be Sun, but it dwells by the Lustre and Virtue of the Sun, and suffers the Sun to work and shine through it, so is the Soul in this Time.
4. And further yet, As the Sun gives its Tincture into the *metalline Ens*, and the *metalline Ens* gives its Desire into the Sun's Tincture, so that out of them both the fair and precious Gold is generated, so likewise it is to be understood concerning the Soul and the Fountain of God; the Deity inhabits the Soul, but the Soul comprehends not the same as to its creaturely Power; but the Eye or Light of God, with the holy Love-Tincture from the Light's Lustre, gives itself into the Desire of the Soul. Or dwells through the Soul.
5. For the Desire of the Soul is the *Fiat*, which takes the Power of the holy Love-Tincture into itself, and makes it *essential*, so that the *divine Tincture* proceeding Note, what the Fiat is.

proceeding from the Desire of the true Love-Spring, viz. from the Fountain of the Living and Seeing, and the Soul's believing Desire, become *one* Essence.

6. Understand a spiritual Essence; and this same spiritual Essence is the *inward* new Man, viz. a new House or Habitation of the Soul, in which it dwells according to the inward heavenly World: The Name of which Essence is *Sophia*, viz. the Bride of Christ, Christ's Humanity, in which the glorious *Jacob's* Star of the dear and precious Name *Jesus* is a shining Light, whereby the Soul *sees* and knows God.

7. The Soul is not changed into the Deity, viz. into *Labai-roi*, the Fountain of the Living and Seeing, for it is the eternal and temporal Nature's; but the Deity is not Nature's, but *the Will* to Nature, and manifests itself *through* the Soul's Nature, as the Fire manifests itself through the Iron, where then the Iron seems as if it were mere Fire, and yet it keeps its own Nature, and the Fire also its own, and the one does only *dwell* in the other, and one is the Manifestation of the other. The Iron has no Power over the Fire, only the Fire gives itself to the Iron, and the Iron gives its *Ens* to the Fire, and so *both* are changed into *one*, and yet remain two Essences; so likewise it is to be understood with the Soul and the Deity.

8. And as the fiery Property is different from the gross Iron, and has another Source, so likewise the new *spiritual* Humanity in the Ens of Christ in the divine Love-Fire is quite another Essence than the *earthly* Body, though the Soul is understood in the Fire, and in the Light's Lustre the Body of *Sophia*, for the Power or Virtue of the Light is the Tincture or the Beginning to the new spiritual Body; which Power the Soul's believing Desire takes, and forms or brings into an *Essence*, that is, it makes it essential; it becomes an Essence or spiritual Body from the Desire, which spiritual Essence is the *Temple of God*, of which the Scripture speaks.

9. But our *Babylon* will understand nothing hereof, but will be wholly blind therein; for she will not know how Christ is born in the Faith *in us*, and how Faith comes to Essence, but she will directly make the *Half-Serpent* Man to be an assumed and adopted Child of Grace, and set in God's Temple; but it avails not: Shall the Devil sit at the Right-Hand of God in the Fountain of the Living and Seeing? He hath been once cast away from thence, he shall not any more possess the same: A Beast is not *Sophia*. The Scripture says, ^u *You must be converted, and be born again as Children, otherwise you shall not see God.*

^u *Matth. xviii.*
3.

10. The Soul cannot see God but only in its new-born Image, only through and in Virgin *Sophia* in *Jacob's* Star, viz. in the Name of *Jesus* it sees in *Jehova* in the Well-spring of the Life of God; it is not itself this very Fountain, it gives only the Fire to the Manifestation of this Fountain: But the Fountain is understood in the Light, viz. in the *Meekness* of the Light.

11. Now the Soul's *magick* Fire-source could not so be enkindled that a shining Lustre of a Light might arise in the Soul's Fire, if the divine Love-Desire, viz. the *Love-Ens*, had *not* given itself into the Soul's Fire; the Ens of Christ, out of the divine Love, gives itself into the Soul's Fire-Source, which the Soul's Fire *eats* into its fiery Essence, and thereupon the Life of the Wrathfulness *dies*, and the fair precious Light is thence generated; for here *Christ* arises out of the consuming Fire of the Father's Property, according to his Anger, *from Death*, out of the Fire of another Life: Here the magical Soul's Fire becomes the precious *Sophia's* Bridegroom, and here are Man and Wife, viz. both Tinctures of the Fire and of the Light become one Person, viz. an *Angel* of God.

12. Here *Lucifer* loses his Throne, and the Serpent his viperous Seed, and *Christ* sits at the Right-Hand of God in Man; and Man then dwells truly by the Fountain of the Living and Seeing: And this is that which the Spirit of *Moses* sets forth by this Figure concerning *Isaac's* Habitation, if we would but once become seeing, and forsake the mere Husk,

Husk, and know *ourselves* right, not according to the earthly Beast, but according to the inward, spiritual, heavenly Man.

13. As to the Part of the bestial Soul [of Man,] that *attains not* the precious Image in this Life-time for Propriety; the *mortal* Soul either from the Stars or four Elements attains it not, only the *inward* Soul, out of the eternal Word of God, out of the eternal *Nature*, out of the formed Word, out of God's Essence according to God's Love and Anger, *viz.* out of the *Center* of the eternal Nature, which has its Original out of the divine Desire through the eternal ** Verbum Fiat*, whereby the divine Lubet forms and fa- ** Word.* shions the Wisdom into a Substance, to the Contemplation of the Deity, *This* [Soul is that which] is betrothed to *Sophia*.

14. The outward Soul is now betrothed and espoused to the Stars and four Elements, to form and bring forth the Wonders of God's formed Wisdom in *Figures*, both in Words and Works: This outward Soul obtains sometimes only a *Look* from *Sophia*, for it has the Death and Mortality in itself, but it shall *after* this Time be changed again into the first Image, which God created in *Adam*, and *leave* the *Serpent's* *Ens* to the Earth, which shall at the End of Days be tried in the Fire of God, where the *Serpent's* *introduced* Desire shall evaporate from it; and then the whole Image of God out of all the Three Principles stands in One Essence; and then *God fills all in all*: This is here to be under- ** Ephes. i. 23.* stood by this Figure.

15. Further, the Spirit of *Moses* describes the *Children of Ismael*, and relates how *he* *Gen. xxv. 16.* *begat twelve Sons, from whom twelve Princes arose in their Generations*; and he sets down *18.* at last, *he fell in the Presence of all his Brethren*; here he means, before *Isaac's* Generation, and yet he waxed great in worldly Dominion before them, and potent Nations arose from him; and *Isaac* with his Children and Posterity were only as *Pilgrims*, and travelled up and down from one Place to another, till they were at last *redeemed* from the *Egyptian* Bondage, and possessed the promised Land.

The inward Figure.

16. *Ismael* in his *twelve* Princes typifies the Kingdom of the *corrupt Nature* of Man's *12 Princes.* Property, which Kingdom is twofold, *viz. six* Numbers out of the *inward* Life's Figure, *6 Inward.* and *six* Numbers out of the earthly *outward* Life's Figure, *viz.* the outward, visible, pal- *6 Outward.* pable Man, and the inward, spiritual, soulish Man; both these have twelve Numbers in the Figure, whence *twelve* Princes arose, according to the inward and outward Nature's Property: These the Spirit of *Moses* puts in the Figure, and says, that they *fell* in the Presence of all their Brethren, to signify, that the twelve Dominions of the inward and outward Nature of the *human* Property in its *Corruption* fell before the twelve Dominions new-born of the *Ens* of Faith in their corrupt Self; for the Devil had set his Dominion and Power into these Properties.

17. But when the promised Seed of Faith was conceived in *Abraham*, it *suppressed* and beat down the Devil's Power in the Dominion of Man's Self; and then happened the spiritual Fall in *Ismael's* Line, wherein the Devil as an haughty Prince had set himself to bear the chief Sway and Dominion; for *Christ* kills the Pride of the Serpent in Man.

18. Now says *Moses*, *Ismael fell in the Presence of all his Brethren*; this was nothing else but a spiritual Fall of the human Self before *God*, for as to this World they were famous renowned People, as their princely Dominions testify: Whereas, on the contrary, *Isaac's* Generation were only *Strangers* among the Nations; which signifies, that *Christ's* Kingdom and Dominion is *not in this World's Nature*; and yet the Kingdoms of this World shall *fall* before *Christ*, and be in Subjection to *Christ*.

19. Afterwards the Spirit of *Moses* describes *Isaac's* Children by *Rebecca*, and says,

Gen. xxv. 21, that she was barren, and Isaac intreated the Lord for his Wife, and God was intreated of him, and Rebecca conceived with two Sons, which strove together in the Womb. Here now the Figure of the Kingdom of Nature, and also of the Kingdom of Christ in the New Birth, is clearly set forth; for Rebecca's two Sons which she brought forth, viz. Esau and Jacob, point at two Lines, viz. Esau proceeds from Abraham's own Adamic corrupt Nature, and Jacob arises in the Ens of Faith, in which Abraham's Faith's Ens had incorporated itself into his Adamic Nature, in which also the Covenant and the Line of Christ stood, who should bruise the Serpent's Head in the Adamic Nature.

20. And here is described and held forth how the two Kingdoms in the two Brothers, viz. the Devil's Kingdom in the corrupt Nature of Esau in Adam's own Nature of the introduced Serpent's Ens, and also the Kingdom of Christ in Jacob in the Ens of Faith, did both strive together while they were Children even in the Womb; where then the Kingdom of Nature in Esau began to fall before the Kingdom of Christ in Jacob; for here the Woman's Seed already bruised the Head of the Serpent's Ens, its Might, in Esau, and the Serpent already stung the Woman's Seed, viz. the Ens of Faith in Jacob on the Heel, and therefore they struggled together in the Womb.

7 Stop or
strong Bar.
Barrenness.

21. Also we have here a very emphatical, pregnant Figure in Rebecca, in that she was shut up, and could not be opened to conceive of Isaac's Seed; until Isaac had intreated the Lord, that he would open the Withholding in the Covenant in Rebecca; where then the Lord was intreated in the Covenant concerning the Barrenness of Rebecca, so that he opened the Tincture in the Woman's Seed to this Impregnation or Conception.

The inward Figure stands thus:

22. The Seed of Faith was in Isaac inherited from his Father Abraham, but Rebecca had not this Ens; indeed she was in the Covenant, but the Ens of Faith was not in her in the Essence, but only in the Covenant, and therefore her Matrix was shut up, and was not capable of the Ens of Faith, so long, till Isaac immersed his believing Desire into the Lord, understand into the Center of Nature in Rebecca, so that the Spirit of the Lord moved itself in the Covenant in Rebecca, and moved also the Covenant together with her Adamic Nature, so that the Barrenness in her Matrix was disclosed, both in the shut-up Ens in the Covenant, and then likewise the Adamic Matrix, whereupon she conceived two Sons, of two Kingdoms Property.

23. And this is the Meaning of the Saying, The Lord was intreated: When Isaac brought his Faith's Desire, through the eternal and temporal Nature, into the Lord, and therewith did earnestly press for his Wife Rebecca, that the Lord would be pleased to open her through his Prayer and Faith's Desire, that so she might be with Child by him; which Faith's Desire, together with the Adamic Nature's Desire, gave in themselves into the Barrenness of the Matrix in Rebecca, and opened her; whereupon she conceived both Nature's Properties from a twofold Seed of Isaac.

24. Not that we are to think or understand that Jacob was wholly conceived of the Ens of Faith, but as well of the Adamic sinful Nature as Esau; only the Kingdom of Grace in the Covenant set forth its Figure in the Ens of Faith in him; and in Esau the Kingdom of Nature, viz. the right corrupt Adamic Nature, set forth its Figure, not as a Separation, sundry Partition, or Rejection, but to signify that Christ should be conceived and born with his holy divine Ens in the Adamic corrupt Nature, and destroy Death, and the Strong-Hold of Sin, together with the self-raised Desire to Ownhood and Propriety in Self, and mortify the same with the Love-Desire in the divine Ens, and ruin the Devil's rampant Fort of Prey, which he has built up to himself therein, and change the Wrath of God according to the eternal Nature, in the Center of the dark fiery World's

Property, into *divine* Love and Joy, and tincture the *Adamical* Nature with the *holy* Tincture of the Love-Fire.

25. Therefore the *corrupt Adamical* Nature in its *Type* was represented in the Womb in *Esau*, with the *Type* of Christ in *Jacob*; and they both must be formed of *one* Seed, to signify, that Christ should give in himself to our corrupt Nature, and *redeem* our corrupted right *Adamical* Nature from Corruption, and *introduce* it into his own holy Nature in himself.

26. Also God *represented* in *Esau* the Figure of his Wrath; and the Devil's Might, who had possessed the Kingdom of Nature in Man, shews how *he* would fight, and exercise great Enmity against the Ens of Faith, and the Kingdom of Grace, which should deprive *him* of his Strength.

27. Reason says, Wherefore should God *permit* the Devil to fight against the Kingdom of his Grace? Hear and hearken, thou very *blind* and altogether ignorant *Reason*: Learn the ^a A, B, C in the Center, how God's Love and the Kingdom of *Grace* and ^a *Instruction*. *Mercy* would not, and could not be manifest, without *Strife* and Enmity, and then thou halt here no further Question: Go forward into the Center of *this* Book, and thou findest the Ground.

28. And when the Strife between the two Kingdoms began in these Children in the *Womb*, so that they strove or spurned against each other, *Rebecca* became discontented and troubled at it, and said, ^b *If it should be thus with me, why am I with Child? And* ^b *Gen. xxv:* *she went to enquire of the Lord: And the Lord said to her, Two Nations are in thy Womb,* ^{22, 23.} *and two Manner of People shall be separated from thy Bowels; and one People shall be stronger than the other, and the greater shall serve the less.*

29. These two Nations, which were conceived of one Seed in *Rebecca*, are on one Part the Man of the *Adamical selfish* Nature in Self, *viz.* the Original of Man, and on the other Part the new spiritual Man regenerated of the Kingdom of *Grace* in the Covenant, these came out of one Seed; one out of the *Adamical* Nature only, and he was the *greater* or *elder*, *viz.* the first Man which God created in his Image, which became *corrupt*, and died as to God; the other came indeed out of the same *Adamical* Nature, but the Kingdom of *Grace* in the Ens of *Faith* had given itself to it as a Conqueror, and this was as to the *Adamical* Nature the *younger*, but God was manifest in him; therefore the greater should serve, and be subject to the *less*, who was the *least* according to the human Property, but the greatest in God.

30. And yet we do *not* see that *Esau* was subject to *Jacob*, but it is the spiritual Figure, shewing how the Kingdom of Nature in Man should be *broken* by the Children of God, and made subject to the Kingdom of *Grace*, *viz.* to the *divine Humility*, and wholly dive itself into the divine Humility, and be born anew of the Humility; thus the Spirit of God shewed this by the *Answer* to *Rebecca*, saying, that it should be a *striving* or fighting Kingdom, where indeed the first corrupt Man, being the greater or elder in Nature, should *strive* against the less, *viz.* the Spirit of Christ in his Lowliness and Humility, and *persecute* him: But the *Adamical* Man must at *last* be obedient and subject to the Humility of Christ, *if* he will be *Abraham's* Child and Heir; but if not, then he must be so long cast out from *Abraham's* and Christ's Goods, *till* he humbles himself, and freely *yields* under Christ's Humility, and forsakes the Self-hood of the greater and elder Self and Enmity assumed in *Adam*.

31. By *Rebecca's* Trouble, Discontent, Impatience, and Regret, in that she runneth to enquire of the Lord why the Strife was in her, that the Children did *so* struggle together, is signified thus much to us; that when Christ manifests himself in the *Adamical* Nature, then begins and *arises* the *Strife* of both these Kingdoms, *viz.* the Devil's Kingdom in God's Anger in the Serpent's Ens, and also Christ's Kingdom: When Christ bruises the

Serpent's Head, then arises great *Disquietness* in the Mind; for the Serpent stings Christ, *viz.* the New Birth on the Heel, and then arises this kicking and spurning, *viz.* a lamentable and woeful *Distress*: And then says *Reason* in the Mind with *Rebecca*, If it should be thus with me, why am I entered into the divine Impregnation, into *Repentance*? Am I not thereby come only into *Disquietness*, and thereby become a *Fool* to the World, and to my Reason also? And then arises the *Combat*, and Satan's Bruising, in the Mind, with Anguish and Grief, and then the Mind knows not where to betake itself, but runs into *Penitence*, and asks the Lord why it goes so with it.

32. And then the Lord shews him in his Language, that Christ now is in him in *Hell*, and assaults the Devil's strong rampant Fort of Prey, whereupon there is such Contest and *Disquietness* in him, and shews him how his Reason, and the *Adamic* Nature, *viz.* the greater Part of his Life, must be broken, and dive itself wholly into Resignation, into the deepest *Humility*, into the Process of Christ under his Cross, and become a Stranger to itself, yea its own Enemy, and go with the Reason, and the greater *Adamic* Will, into its *Nothing*.

33. And when this is done, then *Esau*, *viz.* the *Adamic* Nature, is indeed born, and comes forth always first; but *Jacob*, *viz.* the Spirit of Christ, comes soon after, and deprives *Esau* of the Kingdom and Power, and makes Nature a Servant; and then *Esau*, *viz.* Nature, must serve *Jacob*, *viz.* the Spirit of Christ: Then it is even here, as

* *Job* xvii. 6. the Son said to the Father, * *Father, the Men were thine, and thou hast given them me,*

* *John* x. 28. and * *I give unto them eternal Life.*

34. Understand, Nature is the Father's Property, for it is the Strength and Might, *viz.* the *Fire Spirit*: This Fire-spirit was given to the Light or *Love-spirit* in Christ, *viz.* to the holy Name *Jesus*, which introduced itself in *Abraham's* believing Desire into an *Ens*, out of which Christ. and then the new Man out of Christ, is born, to whom the Kingdom of Nature in the Father's Fire-property was given; and he wholly gave his Love-Ens for Food to the Father's Fire-source, *viz.* to the fiery Soul in the Father's Nature: And even there Christ with Love took Possession of the Father's Fire-strength, and changed it into the Glory of the triumphant Kingdom of Joy; and thus also it is to be understood in the new Birth of Man.

Gen. xxv.
24-26.

35. And *Moses* says further: *And now when the Time came that Rebecca should be delivered, behold there were Twins in her Womb; and the first which came out was red, and all over rough like an hairy Hide, and they called his Name Esau; and presently after came his Brother out, and his Hand took hold on Esau's Heel, and they called him Jacob.* Here now stands the Figure so lively and so clearly set forth, that Reason may even see it: That which before was hinted at in the *spiritual* Figure, that stands here in a lively *personal* Figure; for *Moses* says, *Esau came forth first, who was red, and had a rough Skin.*

* *Sau* signifies Sow, or the earthly swinish Property.

36. Red betokens the Father's Nature in the *Fire*: Rough denotes the earthly *bestial* Nature, which *Adam* with his Lust introduced into him from the Earthliness. His Name is called *ESAU* from the sensual Language, from the Property of the Formation * his Nature's Property; the same in its Formation in the Language of Nature stands thus: E is the original *ex uno*, *viz.* [aus dem Einem] [out of the One;] and is the true angelical Property created in *Adam*: (* *SAU*) is the formed Beast of Self-lust, which has enclosed and shut up the E, and obscured and slain the same in itself; that is, when it was extinct in it as to the Light's Fire, yet the *SAU*, *viz.* the outward bestial Man, who had changed the E, *viz.* the [Engels] [Angelical] Image into a Beast, did yet remain in its Form: Therefore the Spirit called his Name *ESAU*, *viz.* a formed or amassed Image of Lust, turned from its fine Purity into Grossness, wherein notwithstanding the E did still remain, but wholly encompassed and shut up with the *SAU*.

37. After this *Esau* comes *Jacob*, *viz.* the Type or Image of Christ conceived in the

Ens of Faith, and holds *Esau* by the Heel: This declares, that the *Adamic* Image which God created shall and must be *first born*, for the same is it which shall live for ever, but not in its rough Beast's Hide; for in that *Jacob holds Esau*, viz. the first Man by the Heel, it signifies, that the second *Adam*, viz. Christ, is born after the first *Adam*, and takes hold of him behind, and brings him back again from the Course of his own Self-Will into the first Mother, from whence Nature is risen, viz. to another *new Birth*.

38. But that *Esau* goes forward with his Birth, and *Jacob* by holding him by the Heel cannot withhold him, denotes, that the earthly Man in his *Selfness* should go forward, and not go wholly in this Life-time back again into the Mother of the new Birth, but he would walk up and down with the *bestial* Man through this Time; for the Beast shall not be new born, but the Image of God, which was lost or perished in *Adam*.

39. And it further denotes, how Christ should take the true *Adamic* created Man by his Heel, that is, by the *Mind* of his Conversation, and put him back again into the first Mother, whence he did arise, and how the Spirit of Christ should follow after the earthly Man in this Life-time; when the *Devil* should be the earthly Man's chief Guide in the Anger of God, then *Christ* should come after him, and take the inward Property of the poor fallen and captivated Man, viz. the poor *corrupt Mind* of the Soul into his Arms, and draw it back again out of the Devil's Nets and Snares; as Christ said, *That he was a Vine-dresser who gleaned*: For in this Life-time the *Adamic* Nature's Image stands before, and the Image of Christ behind; therefore the natural Man must die, and Christ must arise and put himself forth eminently in him.

40. And it shews further, how the Spirit of Christ in *Esau's* Line should take *Esau* in this Life-time by his Heel, and hold and rebuke him, and by his Children labour to binder and suppress his *evil Conversation* and wicked Walking; but the *Esauitish* Generation would contemn, despise, and only trample it under foot, and lay about them as an evil, malicious, fiery Beast; as it even so comes to pass, when God sends his Prophets, that they must reprove and rebuke Men, then they even *spurn* them away from them as Dogs, and will by no Means endure them; but *Jacob*, that is, the Spirit of God, holds them yet by the Heel, and makes them *naked* and bare so long, till *Jacob's* Footstep or Impression is known.

41. JACOB signifies, in the Formation of the Name in the high Tongue, a strong Lubet or Desire out of the mental Tongue, viz. out of the Name JEHOVA brought into a Compaction or *Ens*; where the I takes the A, and exalts itself in the A, and takes the sensual Tongue into the mental, viz. into the COB, so that the O is set for the Center of the Word; where then the profound Name of God is conceived or brought into the O, and therein it is rightly understood how the Father's Nature, viz. the Spirit of Sense in A, C, and B, does form itself into the I and O; for I is the Center of the highest Love, and O is the Center of the perceptive Word in the *Deity*, which is understood [to be] without or beyond all Nature.

42. This the Spirit has understood in *Isaac*; therefore they call him JACOB, so long till this Name was moved through the I in the Ens of Faith, so that the I opened the C and B, and put forth the formed or conceived *Ens* in the O, seeing the I had formed itself with the O in Nature, through Nature, as an holy Blossom; and then the Name was called *JESUS*: For the I brought itself again into the enclosed shut-up ^[Engels] _[Angels] Property in *Adam's* Nature, and then the A was put into E, for the Father gave his Nature in the Humanity to the Son, viz. to the I, and the Son made again an ^[Engel] _[Angel] of it through the I, for the I entered into the deepest Humility and Lowliness; and then the Figure stood thus, IE, out of which the fiery Love-spirit went forth, and made itself *predominant*, and set forth before it its Character with the S and V; for the S is the Character of the holy Fire, and the V is the Character of the *Efflux*, issuing forth or Emanation, out of the Fire.

43. Thus the Name *Jacob* was in the Fulness of Time in the Ens of *Mary* changed into the Name *Jesus*, which Understanding has been dumb and dead both to the *Jews* and *Christians*; seeing no Nation does any more understand its *own Language*, but they contend only about the Compaction of the formed Nature of the *outward Name* and Understanding: The *mental Tongue* none will learn to understand, how the same has formed, imprinted, and ^fideaified itself in the Words and Names in the sensual Tongue; and yet the *whole Understanding* lies therein without Opinions: If we were not *so very blind* and shut up in Ignorance, suffering Self in Pride to rule and govern us, we should *soon attain* to the deepest Understanding, but the Antichrist bears the Supremacy; therefore *Esau* only rules in the Understanding.

Gen. xxv.
27, 28.
8 Honest.

44. And *Moses* says further; *And when the Children were grown up, Esau was a cunning Hunter, and a Man of the Field; and Jacob was a plain Man, and dwelt in Tents; and Isaac loved Esau, and loved to eat of his Venison, but Rebecca loved Jacob.* O thou wonderful God, how very simply and plainly are the greatest Mysteries typified and deciphered! Who can be able to understand, without thy Spirit, from whence it was, that the precious Man *Isaac*, in the Type of Christ, loved the natural Man in *Adam's* corrupt Image, *Esau*, more than *Jacob* in the Type of Christ in his Figure? If thou hadst not in thy Knowledge *vouchsafed* me to understand the same, I must be here even stark blind: But it is by thy Counsel, O Lord, that we know *thee*; and thy Time is born, that thou *revealest* the Secrets.

45. *Moses* says, that *Esau was an Hunter, and a Man of the Field, and the Father loved to eat of his Venison, and loved him above Jacob.* Here stands an *external Figure*, as if *Isaac* loved *Esau* for his Activity, cunning Skill, or worldly Exercise, and loved him more than *Jacob*; so wholly has the Lord the Heart of the Wise and of his Children in his Hand, that his Children must *not* in their Will *do* what they please, and oftentimes well understand, but what God wills.

46. Also we herein see how oftentimes God *withdraws* the Mysteries from the most holy, that they must be even Children in them; and though they bear the divine Play in their *Hands*, and it is their Work and Exercise, yet they must have a *childlike Heart* in the Understanding thereof, as it may be seen here in *Isaac*.

47. He loved *Esau* more than *Jacob*: Why so? The *Ens* of *Christ* laid in him, which ruled him; for Christ should *love his Enemies*, *viz.* the corrupt *Esau*, and his natural Children; *him* he loved more than his *divine Nature*; for he brought his divine Nature into the Death of the corrupt *Adam*, and loved ^b *Adam's* corrupted Nature more than his holy *Ens*, which he, for the Sake of Man's corrupt Nature, *gave* into the *Fire* of God's Anger, that so he might redeem it in his Love; of this, *Isaac* was here a Figure in the Image of *Christ*, who loved his *Hunter* in his evil Nature more than *Jacob*; he did *not* love his Iniquity. but his Child-like Nature, to which he would do much good, as Christ loved us in our *Adamical Nature*, and did us Good: He did not love us according to the Will of *Sin* in us, as *Isaac* also did not therein love his Son *Esau*, but according to the Father's Nature and Property, according to the childlike *filial Nature*.

^b Not his Sin in the Nature, but his poor undone Nature by Sin, which he by Death freed from Sin and Death.

The inward Figure stands thus:

48. When *Isaac* intreated the Lord, that his *Rebecca* might conceive, his natural *Desire* with the ^c *Luber* of the divine *Ens* of Faith entered into *Rebecca*, whereby *Rebecca* was opened; and so the natural Love of *Isaac*, which was environed with Faith, was propagated in his Seed, and opened itself in *Esau*: *Isaac's* Love did not open itself in *Esau* as to his *corrupt Nature*, I say, not according to the Kingdom of the Nature of this World, but according to the *Covenant*, according to the second Principle, *viz.* according to God's Kingdom, which the external Nature in him had not *as yet* apprehended, as

^c Earnest longing.

the divine Ens in *Abraham* opened and manifested itself according to the second Principle, and not in the mortal corrupt *Adamic* Nature of the outward World: The like also is here to be understood in the Figure in *Esau*.

49. Not that *Esau* received the Ens of Christ in the Covenant as *Jacob*, but his Father's Love-desire, in which the *bidden* Covenant stood *unmoveable*: Now there was thus a Conjunction with his Father's natural Love, for every Property loves its own Likeness, especially if the Likeness is proceeded forth from the Essence or Thing loving, as *Esau* was conceived in *Rebecca* of his Father through his Love-desire.

50. And it even denotes, that the divine Ens in God's Love in *Isaac* loved the miserable human Nature, to redeem it: Therefore God manifested his Love in *Abraham's* Faith, and introduced the same into an Ens; so that this same Love, which God gave to redeem Mankind, should love the human Nature in its shut-up *abandoned* Condition; as in very Truth the true real *Adamic* Nature, ordained by God, was shut up in *Esau*; and on the contrary, the Kingdom of the *Wrath* had the outward Dominion: Now, to redeem this, the Spirit in the Covenant, through *Isaac's* Nature, loved his Son *Esau*, viz. the filial Nature, and not *only* because he was a Hunter of the Creatures.

51. Yet here also, by this *Hunter*, we are even to understand the same as is set down before concerning *Nimrod*, who was a mighty Hunter before the Lord: For this whole Description of the first Book of *Moses* is God's Spirit's Figure, Type, or Representation, where he ^k plays with the Kingdom of *Nature*, and then also with *Christ's* Kingdom; and he has so pourtrayed, delineated, and typified the Acts of the holy Patriarchs under his Figure, that we may clearly see in all the Histories the Glance or Allusion of God's Spirit, how he has delineated, and set forth to the Life the Kingdom of Christ, and the Kingdom of Nature, and also the Devil's Kingdom in the *Wrath* of the eternal Nature; and neither the Jews or Christians hitherto have had a right Understanding of the same, which among the *Patriarchs* was rightly understood in its true Meaning. Gen. x. 9.
Note.

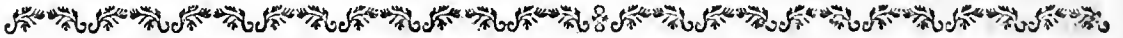
52. But afterwards, when their Children and Posterity gave no Heed to the same, but *disregarded* the true Understanding, and loved their evil Nature more than the Spirit in the Covenant, then the *Understanding* was ^l put out among them, till they at last also *lost the Book of the Law*, with the holy Histories; and ^m *Esdras* wrote for them again the Figure and History in the Spirit of God, and that very brief, short, and exactly, according to the spiritual Figure; in which they were more *blind* than seeing; as to this Day their Eyes are blinded, and that *because they abused* the Knowledge of the true God, and served the Nature of this World, and honoured their evil Will above God; therefore also God has withdrawn himself from *them* with his *Mysteries*, and has suffered them to run up and down as Children full of Ignorance with the Figure, till the *Gentiles Time* in the Manifestation of Grace (in which they also have only abused the Time of Grace, and the open Seal in their evil Nature) does also come to its *End* and Limit; and then the Figure shall be fully manifest in the ⁿ *Essence* for a *Witness to all Nations*; and after that *the Judgment*. Or quenched.
^m *Esdras* wrote the Book of the Law and Histories again after they were lost.

53. And the Spirit of *Moses* says further, ^p *Jacob was a plain Man and dwelled in Tents*, and *Rebecca loved Jacob*: Reason understands this Figure of a woman-like, motherly, natural Love; but the Spirit hath not wrote this Figure on that Account; for *Rebecca* pressed earnestly that *Jacob might receive the Blessing of Abraham and Isaac*; she loved *Jacob* as to his *Original*, which though she might not so well understand externally and rationally, yet *the Spirit* in the Covenant understood it in her, which moved her also to bear such a Love towards *Jacob*; for there was also a Conjunction between the Mother and Son. ⁿ Substantially. Declaring the very thing itself, unclothing it of its Figures and Parables.
^o *Matth. xxiv.*
14.
^p *Gen. xxv. 27.*

54. For *Rebecca* was shut up and barren, but when *Isaac* brought his Prayer and earnest Desire to God for her, then the Ens in the Covenant gave itself into his Faith in his Desire, and ^q proceeded in the opening of *Rebecca* into the Conception; for herewith


also the barren or shut-up Mother was opened, so that her Fruit (*viz.* *Jacob*) and she came into one Degree of Nature, and received one and the same Love from *Isaac's* Desire; for the *Ens* of Faith was conceived in the Tincture of *Venus* in *Rebecca*, and as it is said of *Mary*, *Christ's* Mother after the Humanity, that ¹ *she was blessed among all Women*, so also *Rebecca* did here receive the Blessing from the divine *Ens*; indeed not in the high Degree as *Mary*, but yet according to the Property of the Covenant; and hence it was that the Love of the Covenant was manifest in her, as the *Ens* of Faith was also in *Jacob*, wherein the Love of God burned, so that *she loved Jacob* more than *Esau*: For the Love-desire in the Mother and Son was from one Original, and therefore her Desire inclined itself more to *Jacob* than *Esau*; and also because the heavenly holy *Matrix*, which disappeared in *Adam*, was moved in her Image, dilappeared or dead as to the heavenly World's Essence, which *Matrix* afterwards was wholly opened in *Mary*; now this *Matrix* did long to receive the *Ens* of *Christ* which was manifest in *Jacob*, which was first to be effected in *Mary*; and yet the Spirit in the Covenant did take its Love-sport and Delight herewith.

55. But that the Spirit of *Moses* says, *Jacob was a plain [honest] Man, and remained in Tents*; he understands thereby, that the true *Jacob* in the *Ens* of Faith remained in the *Tents* of the outward Nature; that the *Ens* of Faith remained in his Nature, which is only a *Tent* thereto; that he did not give himself wholly to the *Tent* as *Adam* did, but he remained therein in his Principle, till God in the Fulness of Time brought him forth in *Christ's* Humanity through the *Tents* of Nature.



The Fifty-third Chapter.

How Esau contemned his Birth-right, and sold it for a Mess of Lentil-Pottage; what we are to understand by this Figure.

Gen. xxv. 29. 1.  HEN the Spirit of *Moses* had set down the Birth of *Esau* and *Jacob*, he proceeds to relate presently how the natural *Adamical* Man would but little or nothing regard this high Gift in the Covenant, and would only seek after the Belly-filling of the earthly Life, as *Esau*, who gave his Birth-right for *Pottage of Lentil*, that he might but serve his Belly.

The Figure of *Moses* stands thus:

Gen. xxv. 29-34. 2. And *Jacob* sold *Pottage*: And *Esau* came from the Field, and he was faint. And *Esau* said to *Jacob*, Feed me, I pray thee, with that same red *Pottage*, for I am faint; and hence his Name was called *Edom*: But *Jacob* said, Sell me this Day thy Birth-right: And *Esau* answered, Lo! I must even die, and what Profit will this Birth-right be to me? And *Jacob* said, Swear to me this Day; and he swore to him; and so he sold his Birth-right to *Jacob*: Then *Jacob* gave *Esau* Bread, and *Pottage of Lentils*, and he did eat and drink, and rose up, and went his Way: Thus *Esau* despised his Birth-right.

This Figure externally has but a plain and child-like Appearance, but yet is a Figure of the greatest Mysteries; for *Esau* denotes the first Power of the natural created *Adam*; and *Jacob* denotes the Power of the other *Adam*, *Christ*: Thus does the Spirit here play with the Figure.

3. For

3. For *Adam's* Nature came from the Field, and was *faint*, and longed to eat of the Pottage which *Jacob* had: *Adam* was a *Limus* of the Earth, and a *Limus* of Heaven; but seeing he died to the *Limus* of Heaven, the earthly Nature had *wearied* him in its Strife; and in this Figure (of faint *Adam*) *Esau* stood here.

4. The red Lentil-pottage, which *Jacob* had, after which the faint *Adam* in *Esau* longed, was the *Ens* of Faith, *viz.* the *Ens* of Christ; the *Adamical* Nature in *Esau*, in its Anguish and toilsome Labour, in its Corruption and Misery, longed after this Pottage, which was in *Jacob*; yet the earthly Nature of *Esau* understood it *not*, but the Soul's Nature, which also longed after Christ's *Ens*, which was strange [or hidden] to Reason.

5. *Esau's* soulish Nature said in its Longing to *Jacob*, Let me, I pray thee, taste of the red Pottage; for I am weary and faint by reason of the *Driver* or Fomentor of the anxious Birth; and from this Longing or Lust he was called *EDOM*, which signifies in the Compaction of the Word, in the Formation of the Tongue of Sense, as much as a *dipping* or immersing of the captivated Angelical Property into the Pottage; as if there the Soul's Longing or *Lubet*, in which the Angel's Character yet stood, although captivated, dipped, or plunged itself with the Desire into the *holy Ens*, and would take the *holy Ens* in the divine Pottage, *viz.* the heavenly Essentiality into the Lust of Self: *Therefore* the Figure calls him in the high Tongue *Edom*.

6. For the Desire of *Esau's* Soul said to the divine *Ens* in *Jacob*, Give me thy Taste into the Essence of my creaturely Selfhood; but *Jacob*, that is the Spirit of Christ in the *Ens* of Faith, said, Sell me thy Birth-right for the Pottage; that is, give me for it the Soul's Life's Form, *viz.* the Center of the Soul's Nature, that so thy first Birth, *viz.* the Soul's Center, may be my *own*, and then I will give thee the *Ens* of God. Or Birth-right.

7. For *Esau* inherited the first soulish Power from his Father, and had the Soul's Center for a natural due Right; after this came the *Ens* of Christ, as a divine Free Gift with a soulish Center; for the *holy Ens* should receive the soulish Center from the *Adamical* Nature: Now here the *Adamical* Soulish Nature wooed for the *Ens* of Christ, and the Spirit in Christ's *Ens* wooed for the Soulish Nature; and the Spirit of Christ in *Jacob* would not give the Taste of the divine *Ens* to the Soul's Nature in *Esau*, *unless* it did give him the fiery Center to the Beginning of the soulish Creature for a Propriety; that is, *unless* it did wholly resign and give up itself in the natural Self, into God's Will, and *forsake* the First-birth of the Creature, and Esteem of itself in its Self as dead, and give over the Dominion and Will of Life to the Spirit of Christ in this *heavenly* Pottage.

8. But seeing *Esau's* Reason did not understand this, he said to *Jacob*, Lo! I must even die, what then is this *first Birth* to me? So very lightly did Reason pass over it, and *knew not* what the poor Soul stood in need of; but the Spirit of *Moses* played here in the inward Figure, and does secretly hint hereby at what this externally signified.

9. And *Jacob* said, *Swear unto me this Day*; that is, the Life of *Adam* in *Esau* should freely give itself out of the fiery Might, and wholly give itself up to the divine *Ens*, and forsake the fiery Right of Selfhood; and it should do it this Day, that, is, from henceforward for ever: And this is said, to swear in God, *viz.* wholly, deeply, and fully to cast, immerse, give up, and resign one's self into the *divine Power*, and not resist, upon Pain of God's Rejection.

10. And he swore to him; and when he had sworn, he was called *Edom*: For the fiery Soul's Nature dived and immersed itself into the *Lubet* of the divine *Ens*; whence this Lentil-pottage is said to be reddish; for here in this Oath the fiery Essence entered into the *Lubet* of the divine *Ens*, and thus the Light's *Ens* received the Fire's *Ens*; and the Spirit of *Moses* plays here in the Figure; alluding how the Soul's Property in the

Fire's Effence must wholly resign up, and eternally immerse itself, into the *Incarnation* of Christ, in the divine Light's and Love's Ens in the Covenant, *viz.* into the divine Lubet; and how the Light's Ens would receive and take *Pity* on the corrupted miserable fiery Soul's Nature, and cause it to *repent* and quit itself of its Lust; and also how the poor Soul would give up its natural Right for this red Pottage.

11. For this is even a Figure, shewing how God the Father gives his Nature, *viz.* the Soul, to his Son Christ, in the Love-Ens, wholly for his own Propriety, where the fiery Right is made subject to the Love in the Light, for thus it goes also in our *new Birth*: The Soul longs after this Pottage; but if it will taste it, it must give its Birth-right for it; and moreover it must swear to God this Day, that is, for *ever*, to forsake and quit its Nature's Right: Which the outward Reason looks upon as ridiculous and *foolish*, I mean the Children of the earthly Lust, that when a Man gives Honour, Goods, and also the temporal Life, for this Pottage, they even call him a Fool, as here they do *Esau*.

12. There is in this Figure a twofold Understanding; *viz.* inwardly it is the Figure of Christ and *Adam*, as it is above mentioned; and outwardly it is the Figure of the *earthly* Man, shewing how carelessly and slightly he passes over it, and sells and gives away the heavenly Substance to fill his carnal Belly, and to satiate his lustful Will: The poor Soul indeed *longs* in its Effence after this red Pottage; but the earthly Reason desires only a Lentil-pottage for the lusting Belly; as the like also is here to be understood in *Esau*.

13. The Soul of *Esau* longed after *Jacob's* heavenly Ens; but the earthly *Esau*, according to the outward Soul, minded only the *earthly* Power; the Kingdom of Nature was so very strong and earthly in him, that he neither understood or regarded the eternal, but said, *What Profit shall this Birth-right do unto me, seeing I must even die?* And he sat down, and eat and drank the earthly Food for the heavenly.

Gen. xxv. 32,
34.

14. And *Moses* says, that *when he had eat and drank, he rose up and went away*; that is, he filled his Belly with the Pottage of Lentils, and sold *Jacob* his Nature-right, and went with the earthly Man away from the divine *Injoyment*.

The inward Figure is thus:

15. *Abraham* received the divine Ens in his Faith's Desire, and the same was the Stock and the Root of *Israel*; but he was not *Israel*, for the Kingdom of the corrupted Nature, and the Kingdom of Grace, *viz.* the conceived Ens of Faith, were *not* as yet One in him; as when a Kernel is sown into the Earth, the Kernel has as yet no Root, upon which the Stalk, Branches, and Fruits should grow, but the *Kernel's Power* draws the Effence of the Earth into itself; and of both these, *viz.* of the Kernel and of the Earth's Power, grows the Root, and then the Stalk, and above again the manifold Fruit.

16. The like also is here to be understood; the divine holy Ens is not Nature's, but the Soul is Nature's: Now if the divine Ens shall be made manifest, then it must be done through a natural Effence or *Means*, wherein the invisible may come into a visible Effence.

17. The divine Faith's Ens, which *Abraham* received, was of the invisible spiritual Property; the same desired to introduce itself through the human Nature into a visible, *substantial*, creaturely, and natural Effence for a working Life, wherein the holy Light's natural Ens, and the Soul's fiery natural Ens, might work and bring forth Fruit in one

In one Sub-
stance, or
Body.

Effence; for the *Adamical* Nature was gone forth from the *holy Ens*, which was disappeared in it; and here now was the Ground or Foundation of the Union; and as it is

with the Kernel in the Ground, where the Power in the Kernel *mixes* itself with the *Ens* of the Earth, and afterwards leaves its Shell and Husk, when the Earth's *Ens* and the Kernel's *Ens* is changed into *one Ens*; so likewise it is here to be understood.

18. *Abraham* received the divine *Faith's Ens*, wherein stood *his Justification*; but his Life's Nature had not as yet laid hold of it to its *own Power and Strength*, for the divine *Essence* doth not give itself into Nature's own Power; indeed it gives itself into the *Essence* of Nature; but the divine *Desire* does not incline and yield itself to Nature's own Self-will, so that Nature should have the Predominance; a Similitude whereof we have in the Corn which is sown into the Earth.

19. The earthly Nature cannot, in its own Power, make another Corn; and though it draws the Corn's *Ens* into itself, yet it brings forth only a *Stalk*, in which Stalk the Corn's *Ens* grows up and brings itself into a Bloom, and again into a Corn; where-
† Kernels, Seeds.

20. And as the earthly Nature of the Earth does always *first* shew its Child visibly in the Growth, and the Corn's *Ens* does therein hide itself, the like also is to be understood here by *Abraham*; the *Adamical* Nature in *Abraham* first manifested itself with its Fruit, and that was *Ismael*; but the divine *Ens* laid still hidden in his Nature, and sprang forth with *Isaac*; and by *Isaac* the earthly and also the heavenly Nature did again spring forth together, though in *one Seed*.

21. But as the earthly *Ens* in the Stalk, and the Corn's *Ens* in the internal Ground, grow up in and with one another, and yet each sets forth its Fruit, *viz.* the Earth, the *Stalk* and the Corn's Mansion, and the Corn or Kernel the Blooms and *Fruits*, and yet the one without the other could not come to *Essence*; the like also is here to be understood.

22. *Abraham* was the *Field*, into which God sowed his *Corn*; *Ismael* was the *Root*, *viz.* the first Birth; *Isaac* was the *Fruit*, which grew from the Seed of God, understand out of the *Ens* of Grace; and *Ismael* grew from the *Ens* of Nature out of the Father's Property; for the *Ens* of Grace had given itself into the *Ens* of Nature: Now each set forth its own Figure, with *Ismael* the Kingdom of *Nature*, and with *Isaac* the Kingdom of *Grace* was represented: *Isaac* was the Twig which sprung up out of the Field of Faith, *viz.* in the Line of Christ; and from him came *Jacob*; *viz.* the *Branch* spreading forth and displaying itself into a Tree with many Boughs and Branches.

23. Not that we are to understand that *Jacob* did *only* grow and spring forth out of the Kingdom of Grace; for the Kingdom of Nature, in which *Ismael* and *Esau* stood, was also his Ground as to the Creature; but the *Ens* of Faith had given itself thereinto, and tintured Nature, and advanced its Power, *viz.* the Line of the Covenant of God in Nature.

24. As a *Blossom* upon the Stalk hath far a more pure subtile Property than the Stalk and Root, and as out of the Blossom first the Fruit, and a *new Seed* proceeds, *viz.* out of the subtile; so likewise in *Jacob* the *Blossom* of the Kingdom of *Israel* first came forth; and no more in the Division, as it is to be understood with *Ismael* and *Isaac*; but both Kingdoms together, *viz.* the Kingdom of *Nature*, and the Kingdom of *Grace*, not any more each Kingdom by itself, or *apart* in the Figure, but in the Type of the new Regeneration, shewing how God in his Love had given himself again into Man, *viz.* into the Kingdom of Nature, and how through his Power the *wicked Ens* of the Serpent, sown by the Devil into the Kingdom of Nature, should be broken and killed.

25. Therefore God called *Jacob Israel*, *viz.* a flourishing forth-spreading Tree of many Boughs and *Branches*; or, as it is understood in the Formation of the Word in the high Tongue, a flourishing, or fresh springing of *Paradise*, where the I gives itself into the Root, to a new Center, and springs forth powerfully through the Root, with which

the Word of the Covenant is understood in the Name *JESUS*: For this *I* is the Character of the *Unius*, viz. of the eternal *One* in the divine *Lubet*, which *Adam* lost, when he departed from the *I*, viz. from the *only* Will of God, and entered into *Self*, and into the various *Multiplicity* of the *Properties* in their *Disharmony*, *Inequality*, and *Discord*, to try, prove, and taste *Good* and *Evil* in the five *Senses*.

26. This *I* brought itself of *Grace* again into the divided *rent* and torn *Properties* of the *Adamical* human *Tree*, and sprang forth through and with the *Adamical* *Tree*; and hence he had his Name *Israel*, being as a great *Number* and *Power* of such *Branches*, all which spring and grow forth in the new *Tincture*; in which also the *Ens* of the corrupt *Nature* grew up all along; even as the *Sun's* and the *Earth's* *Power* work and grow together in the *Fruit* of the *Tree*, and are always in *Contest* one with another, till the *Fruit* be *ripe*, and a *new* *Kernel* for another *Fruit* be produced and also *ripe*, and then the *Tree* leaves the *Fruit*, and sows the *new* *Kernel* for another young *Tree*.

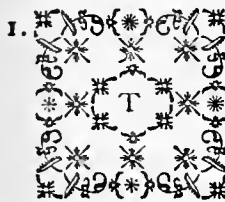
27. In this *Nature* and *Manner* also arose the *Strife* and *Combat* with *Esau* and *Jacob* in the *Womb*, to signify, that the corrupt *Nature* with the *Serpent's* *Ens* should be rejected and cast off; as the *Tree* lets fall its *ripe* *Fruit*, and only desires the *Kernel* [to propagate its *Like*]; so it was here, when the *Ens* of *Christ* stirred itself up in *Jacob*, then arose the *Strife* and *Enmity*; for the *Ens* of *Christ* should rule; and the *Wrath* in the *Serpent's* *Ens* that would also rule; and hence came the *Contest* about the *Dominion* and *Kingdom*; the *Ens* of *Christ* set itself aloft in *Jacob*, and bruised the *Head* of the *Essence* of the *Serpent's* *Ens* in *Esau*, and even there the *Serpent* stung *Christ* on the *Heel*, and thence it came, that both the *Children* did strive and struggle together in the *Womb*.

▪ *Jacob's* evil *Nature* was as much rejected of God as *Esau's*, only the *Figure* was set in *Esau*; not that he was personally and wholly from all *Eternity* predestinated to *Damnation*, as *Babel* falsely teaches.

28. Not that we are to understand, that *Esau* was wholly out of the *Serpent's* *Ens*. No: He was of the right *Adamical* *Nature*, from his Father *Isaac* and *Abraham*; only God did here set forth the *Figure* of the *Kingdom* of *Nature*, which was poisoned in *Man*, and then also the *Figure* of the *Kingdom* of *Grace*; shewing, that the natural *Man* must forsake his own evil *Will*, and therewith also wholly immerse and give up himself into the *Kingdom* of *Grace*; and the *Figure* which was here represented in *Esau*, was to shew that the evil *Adamical* *Man* did not at all avail in *God's* *Sight*, that it was not profitable for the *Kingdom* of *God*, but it was cast away and rejected from *God*, and that he must wholly forsake his natural *Right* of *Self*, and wholly give in himself into *God's* *Will*.

The Fifty-fourth Chapter.

How Isaac, by reason of the Famine, went down to Abimelech King of the Philistines at Gerar, and how the Lord appeared there to him, and commanded him to stay there, and renewed there the Covenant of his Father with him : Of the Meaning of this in its spiritual Figure.

1.  HE twenty-sixth Chapter of *Genesis* farther relates the History Gen. xxvi. relating to *Isaac*; how God did so very wonderfully guide him, and renewed the Covenant of his Father *Abraham* with him, and preserved and blessed him, and his Wife with him; for seeing the Kingdom of *Grace* in the Covenant of God was now manifest in him, the *Blessing* of God did now spring forth effectually in his Purpose through the Kingdom of *Nature*.

2. And, on the contrary, it shews how the Devil was an utter enraged Enemy to this Blessing, and desired to sift and search the Kingdom of *Nature* in *Isaac* and his Wife *Rebecca* (in whom as yet the Serpent's *Ens* laid in the earthly *Flesh*) through the Lust of King *Abimelech*.

3. And this again is a Figure of *Adam* in *Paradise* and also of *Christ* in the new *Regeneration*, shewing how *Adam* went into King *Abimelech's* Land, that is, into a strange Kingdom, viz. into the four Elements, where he has denied his Wife, viz. the Matrix of the heavenly *Generatrix* in him, in that he introduced his Lust into the bestial Property.

4. As here *Isaac* stood in Fear of his Life before King *Abimelech* by reason of his Wife, so *Adam* in his strange Lust in the Kingdom of the four Elements and the Stars did also stand in Fear before the strange King, viz. before the Kingdom of *this World*, and denied his heavenly Birth out of Fear of the Kingdom of *this World*, and gave his eternal Will to the King of *this World*, that it might the better fare with him in his strange Lust, as *Isaac* thought to do with his Wife, who stood herewith in the Figure of *Adam*.

5. Which Figure the divine Imagination represented to itself in *Isaac*, and set down withal the Covenant of the New Birth, viz. his promised Truth, how he would lead and guide the Children of his Grace in the Presence of the strange King, viz. in the Kingdom of *this World*, and preserve them * from the Lust and Desire of this King, * Before, and would lay hold of this King with his Power, and change his Lust and Desire, viz. the Lust of the Stars and four Elements, into another Will of the essential Desire; so that the sharp and severe Might of the *Astrum* in *Flesh* and *Blood* should be changed into a Covenant of Peace, and do no Hurt to the Children of Grace in the Covenant; but it should serve them to bring forth the Blessing and Fruits, that they might grow greatly; as here *Isaac* with King *Abimelech* stood surrounded in the mere Blessing of God; and his Possession of Goods and Cattle grew so great, that King *Abimelech* thought he would be too potent and mighty for him, and therefore commanded him to go out of his Land.

6. Which is a Figure of the New Birth in the Kingdom of *Nature*; that if the inward *spiritual Man* does in divine Power outgrow or overtop the Kingdom of *Nature*, then the Kingdom of the outward *Nature* in *Flesh* and *Blood* in the ^y Spirit of the World, ^y In Spiritu mundi, in the Cosmic Spirit.

is fore afraid and *astonished* at it; for it sees and feels its Ruin and Decrease, and would fain preserve its Selfhood and *Propriety* in the outward Life.

7. And then comes the spiritual Man in the Covenant of the New Birth, and *reproves* King *Abimelech*, viz. the outward Life in the Spirit of the outward World for the Wells of Water, which the divine Thoughts, viz. the *Servants* of the new Man, had digged, in the Soul's Ground, viz. in the eternal Center, because *Abimelech* with his *Servants*, viz. the evil earthly Thoughts, Imaginations, and Senses, had filled them up with the *vain Lust* of the Flesh: This sets forth and represents the Wells of Water which *Abraham's* *Servants*, viz. *Abraham's* Faith's Desire, had digged in the *Ens* of Faith; about which Wells *Abimelech's* *Servants*, viz. the Desires of the Flesh, have contended for, and continually filled them [up with Earth,] which *Isaac's* *Servants* do again open in the Root of *Israel*, and at last dig up a *Well* wherein they find of the Living Water; and there they did pitch their Tent, which Well signified *Christ*: For they called the Place *Beer-sheba*, viz. an Opening, or a Contrition; which signifies Repentance, Breaking up, or Contrition of the earthly Will, in which Repentance the Water of Life, viz. *Christ*, flows forth.

8. This whole twenty-sixth Chapter of *Genesis* is a Figure of the poor fallen Man in the *corrupt* Kingdom of Nature, signifying how he swims therein, and how the poor Soul is tost to and fro therein, and seeks itself in outward Things, and labours to advance its Strength and Power, and yet finds no where any *abiding* Place therein, but wanders from one Thing into another, and works now in this, and then in that, and soon in another, and seeks Rest, but finds none, till it comes to *Beer-sheba*, viz. into *Humility* before God; and then the Well of living Water springs forth to it, out of God's Covenant.

9. Now though the Words in this Text of the twenty-sixth Chapter seem to treat only of *external* Things, yet it is nothing else but the Spirit in *Moses* alluding or playing, under the external History, with a *spiritual Figure* of the Kingdom of Nature, and of the Kingdom of *Christ*; for he begins and speaks of a great *Famine* which was come into the Land, on Account of which *Distress Isaac* went down to *Abimelech* King of the *Philistines* at *Gerar*.

The inward spiritual Figure is this:

10. When God had created *Adams*, he came into the *Famine*, viz. into the *Temptation*, wherein the Soul ought not to eat of the outward Kingdom, but of the *inward*; but seeing it turned itself with its Will into the outward Kingdom, it lived in the *Famine*, viz. in the *Hunger* after the outward World's Substance; and therefore it turned itself to *Abimelech* King of the *Philistines* at *Gerar*, that is, to the corrupt Kingdom in God's Anger, viz. to the heathenish King, and was subject to it.

Gen. xxvi. 2. 11. And then the Lord appeared to it, as here he did to *Isaac*, and said, *Go not into Egypt*; that is, Thou poor depraved Soul, go not into the bestial Lust, but remain in the Land which I shall tell thee of; and be thou a Stranger in this Land; that is, remain in my Covenant, and be with the Soul a Stranger in this House of Flesh, wherein the Soul

Gen. xxvi. 3. is not at Home: And lo I will be with thee, and bless thee, for unto thee and unto thy Seed I will give all these Countries, and I will perform the Oath which I swore unto *Abraham* thy Father: That is,

12. Remain but steadfast in my Will, and then I will give thee after this [Life-time] the Kingdom of Nature, according to its inward good Ground, for Possession and Propriety, and I will perform and ratify my Oath (viz. *Jesus Christ* whom I promised thee in thy Fall, and whom I introduced into *Abraham's* Faith) to thee for ever; and I will, in the Kingdom of Nature, wherein thou must in this Time stand, work, labour, toil, and be

in Need and Distress, even *multiply thy Seed as the Stars in Heaven*, and give thy Seed all the wrought Powers and Works to an eternal Propriety; and *through thy Seed shall all the Nations of the Earth be blessed*: That is, Gen. xxvi. 4.

13. Through thy *Ens of Faith*, which in Christ, *viz.* in the Aim and Limit of the Covenant, shall be manifested in the Kingdom of thy Nature, and creaturely Property, and become Man in thee, all Nations, *viz.* the whole *Adamic* Tree, shall be blessed; and for this Reason, *because Abraham obeyed my Voice, and kept my Charge, Commandments, Ways and Laws*; Gen. xxvi. 5 that is, *Abraham* has received my working Word into his Soul's Desire, and obeyed my Voice in its *Operation*; which divine Operation is the Command, Law, and Form; out of which Operation, also, God shewed *Abraham*, by the *Circumcision*, the Figure of the Kingdom of Christ, that the same should cut off the Sin and Vanity; which *Figure* God called his Charge, Law in the Covenant, and his Statute.

14. The Spirit of *Moses* does now proceed further in the Relation of this Figure, and signifies under the outward History of King *Abimelech*, how that *Abimelech's Servants and Isaac's Servants contended about the Wells of Water*, and that *Abraham and Isaac's Servants digged the Wells of Water*; which Wells were continually stopped up by the Envy and Enmity of the *Philistines*: By which Figure the Spirit secretly signifies, how the Children of the Saints, *viz.* the Patriarchs *Abraham* and *Isaac*, have always digged in their *Ens of Faith* for the Well-spring of Life in the Covenant, and have also obtained the Knowledge of the *Messiah*. Gen. xxvi. 18-21.

15. But these Wells were continually covered and obscured by the Devil in God's Anger, and by the earthly *Reason*, till they apprehended and laid hold of the *Promise* of the *Messiah* in Faith; and then they said *we have digged a Well, and have found of the Water of Life*: The same *Isaac* called *Sheba*, and therein hints at the Sabbath, Christ, as he also immediately says, that *thereupon the Place was called Beer-sheba*, *viz.* a Contrition and Breaking of the Anger and Envy of the Devil in Man's Property; to signify, that the SABBATH, Christ, *viz.* the spiritual Well-spring, is truly called *BEER-SHEBA*, *viz.* a Contrition of Death, where the *Sabbath* introduces itself into Death, and brings forth the Fountain of Life through Death. Gen. xxvi. 32, 33.

16. At which Fountain the Children of God's Covenant pitched their Tent, and waited upon the *Promise*, till the same Fountain was opened in the Humanity, and flowed forth out of Christ's Blood and Death, of which the poor Soul drank, and thereby was brought into the eternal Sabbath, where it was redeemed and freed from the Strife of the *Philistines*, *viz.* from the Contention of the Anger of God and of the Devil, as the History in this Text does clearly signify thus much in the High Tongue; which the *Spirit of Moses* has thus represented in the *Figure*, and plays with the Description of this Figure.

17. As indeed the whole *Old Testament* is a Figure of the *New*, and the *New* a Figure of the future *eternal World*, wherein the Figure shall stand in divine Power, and the Spirit of God shall in Eternity play with his Deeds of Wonder; to which End also he has created *Man*, and inspired the Power of his Voice, *viz.* the living Word, into him, that so he might be an Image of the eternal Word, with which *Image* the eternal Spirit will play, and work Wonders, that so there may be a *Joy* and Knowledge in the eternal Wisdom.

18. Now when the Spirit of *Moses* had pointed out the Figure of *Adam* and Christ under an History, he proceeds, and further relates how it must go with the Children of God in this *Time*, shewing in what Desire the poor Soul in *Flesh* and *Blood* lies captive, and is continually vexed and tormented, as here *Isaac* and *Rebecca*; for the Text says, *When Esau was forty Years old, he took to Wife Judith the Daughter of Beeri the Hittite, and Basemoth the Daughter of Elon the Hittite, which were a Grief of Mind to Isaac and to Rebecca*; and in this Place he speaks no further of these Wives, or their Children, to Gen. xxvi. 34, 35.

signify, that it is a Figure, whereby he alludes at something else; which Reason looks upon as very strange, and wonders that God should permit *two evil Women* to be with holy *Isaac*, through his Son *Esau*; with whom he and his fair blessed *Rebecca* must live in Trouble, Vexation, and Opposition: So very secretly does the Spirit of *Moses* set forth its Figure, that Reason must even be blind in it.

The spiritual Figure is thus :

- ^u Forty Years of *Esau*. 19. The ^u *forty Years* of the Age of *Esau*, or of *Isaac* after he begat *Esau*, signifies, that *Adam* with his *Eve*, when he was Man and Woman, and yet neither of them, stood in Paradise ^{*} *forty Days* in the Temptation or *Proba*, and had Joy with his fair *Eve*, viz. with his ^y female Property in himself.
- ^{*} Adam forty Days in Temptation. ^y Feminine. ^z Feminine. 20. But *Abimelech*, viz. the King of this World, had introduced his Lust into this fair female ^z Rose-Garden, viz. into the *Tincture* of *Venus*, understand into the *holy* Life of Love in *Adam*, and stirred the Center of the Soul's Nature; whereupon *Adam* became lusting and longing to take to him in his Property yet *two Wives*; viz. the bestial Wife, according to the beast-like Property out of the four Elements, and the astral Wife from the Constellation [or *Astrum* of this World;] which wicked *Woman* did awaken in *Adam's* female Property, which he took to Wife for his Lust; as *Esau* did the Wives of *Scorn* and *Mockery*, with whom he caused mere Grief of Mind and lamentable Perplexity to himself and his right female Property; and we indeed do still suffer and endure the same, and must consume our Time with *them* in Misery and Lamentation.
- ^a Israel forty Years in the Wilderness. 21. Further, This Figure denotes the ^a *Forty Years* of *Israel* in the Wilderness, when they did eat *Manna*, and rejoiced with *Rebecca* under a strange King, where they lived in the Kingdom of this World, and yet were led, preserved, and nourished in the *divine Arm*; and therefore they grew great before the World, as *Isaac* under King *Abimelech*; and when *Israel*, after *Forty Years*, pitched their Tent at *Beer-sheba*, viz. in the promised Land, they yet took these *two Wives* to them in their fleshly Lust, which caused mere Grief of Heart to them; for which two Wives sake they were sorely punished of God, and were at last, for their Sake, driven from *Beer-sheba*.
- ^b Christ forty Days in the Wilderness. 22. Thirdly, This Figure denotes the hard Combat of *Christ* in the Wilderness in *Adam's* stead, where *Christ* in our Humanity took *these two Wives* (which were manifest in *Adam* through his strange Son or Will) to his heavenly Essentiality, and suffered *them* to hunger ^b *forty Days*, so that they must resign and give in *their* Desire to the divine Essence, and learn to eat *heavenly Manna*; to signify, that this earthly Lust [in us] from the Stars and four Elements should be broken in *Christ's* Death, and *cease*.
- ^c Christ forty Hours in the Grave. 23. Fourthly, It denotes the ^c *Forty Hours* of *Christ* in the Grave, where these *two Wives* of Unquietness, in the human Property, were changed again into one eternal Wife, viz. into the true *Rebecca*, and right *Adamical Eve*, which was in *Adam* before his *Eve*.
- ^d Christ forty Days after his Resurrection. 24. Fifthly, It points at the ^d *Forty Days* of *Christ* after his *Resurrection*, when the two Wives of *Adam* and *Esau* were again changed into a manly Virgin, when this Virgin, viz. *Christ* in our Male and Female Property, did rightly *stand out* the *Forty Days* of *Adam* in Paradise, when he was tried, and therefore he set himself by divine Might into the royal Throne of ejected *Lucifer*, as a *Judge*; and with these two Wives in one Virginitie, and one only Person or Image, would rule over ^e him, as the Cause of Man's Misery, seeing he was the great Cause that *Adam*, viz. the Image of God, did manifest by his Son of the new Will yet *two Wives* in his Virginitie.
- ^e *Viz.* Lucifer. ^f *Note, Esdras*. 25. This the Spirit in *Moses* and ^f *Esdras* have mystically and secretly hinted at under an outward Figure, shewing how it should *afterwards* fall out: And though it is very likely that *Reason* will not believe us, we care not for that, and it matters not much, seeing


seeing we have not disclosed this for its Sake, but for the Sake of the *understanding* Children. However, we know very well in what Vision we write; [we know from what Spirit's Illumination and Knowledge we have set down some Glances of the great Mysteries signified by this short divine History of *Moses*.]



The Fifty-fifth Chapter.

Shewing what we are to understand by Ifaac's blessing Jacob unknowingly, when he was old, and ready to die.

The Gates of the Great Mysteries of the whole Bible.

1.  HEN Reason reads this History of the twenty-seventh Chapter of *Ge-Gen. xxvii. nesis*, it hath a twofold Conjecture about the same; one is, as though *Rebecca* only loved *Jacob* more than *Esau*, and therefore brought him by *Craft* to obtain the Blessing of his Father; and again it conceives, that indeed it was from the Appointment and Providence of God, because *Esau* was not worthy of the Blessing, and therefore it will take upon it wholly to condemn *Esau*; whereupon also it has set the *Predestination*; and yet it understands nothing at all of this wonderful Figure.

2. Now if we would rightly understand and interpret this Figure, then we must set here in the Figure the Patriarch *Isaac* in God the Father's Stead, who *alone* can bless; who also blessed *Isaac* in *Abraham's Seed*, that *Isaac* should again bless his Seed in the Covenant's Line.

3. And *Esau* was set in the Place of the depraved Nature, *viz.* in the Kingdom of the *corrupt* Nature, in Man's Property, apprehended in the Anger of God.

4. And *Jacob* we set in the New-Birth, in the *Humanity* of Christ, which God the Father blessed *instead* of the depraved *Adam*, when he brought forth a new Generation out of our Humanity in this Line.

5. And we see here how *Adam* has fooled away, and lost the Blessing and *divine Unction*; and how he was rejected in the earthly Image from God; and how he has lost his *Right* of the divine Unction, as here *Esau* did the Primogeniture, and also the Blessing.

The inward spiritual Figure stands thus:

6. *Isaac* was old, and expected to die, and called *Esau* his first-born Son, that he might *Gen. xxvii. bless him with the Blessing of Abraham, and bade him go take some Venison, and dress it for 1-4 him*, that he might eat gladly thereof, that his Soul might be refreshed, and the Blessing of the Lord might put forth itself in him, that he might bless *Esau*; and *Esau* went and did as his Father would have him, that so he might be blessed; this, in the inward Understanding in the Figure, is thus.

7. When *Isaac* was ready to die, the Blessing in God the Father's Property moved itself in him, and would bless the *natural Seed* of the *Adamic* Nature, *viz.* the Kingdom

of Nature in *Eſau*: For *Iſaac* longed after Veniſon, viz. after the Kingdom of Nature in the beſtial Property, viz. after the depraved *Adamical* Man, as to the firſt Creation.

8. For the Father's Bleſſing would caſt itſelf upon *Adam*, in whoſe Stead *Eſau* ſtood; but the heavenly *Ens* was *extinct* in the firſt *Adam*, and therefore the natural Man might not be helped and remedied *only* with a Bleſſing: But there muſt be another ſerious Earneſtneſs; the Bleſſing muſt become a *Subſtance*, viz. Man, in the Kingdom of Nature; of which [ſubſtantial Bleſſing] the Kingdom of Nature was *not* capable in its *own* Power and Might; as here *Eſau* in his Kingdom of Nature was not capable of the Father's Bleſſing.

9. For the Kingdom of Man's Nature was ſo poisoned, that it muſt be *difſolved*; therefore the Bleſſing of God the Father turned itſelf upon the *Woman's* Tincture, viz. upon the *Adamical* female Tincture; underſtand the Light's Tincture: For the fiery Tincture in *Adam* was awakened in the *Wrath*, viz. in the Kingdom of Darkneſs, and was made an earthly Image; and herein the heavenly was ſwallowed up and mortified: Now the Bleſſing would come to *help* this heavenly diſappeared Image, that ſo it might be quickened again in the Bleſſing; and ſo the Kingdom of Nature with which it was incorporated ſhould be bleſſed, tinctured, and *regenerated*.

10. Seeing then two Lines went forth in *Abraham's* and *Iſaac's* Seed, viz. in *Iſhmael* and *Eſau* the right depraved *Adamical* Image, and in *Iſaac* and *Jacob* the Line of the Covenant in the *free-given* Grace, the Bleſſing of God the Father, which was manifeſted in *Iſaac*, turned itſelf upon *Jacob*, viz. upon the Line of Chriſt whom God has anointed, that he ſhould *again* anoint the firſt-born *Eſau*, viz. the firſt *Adamical* depraved Man: For the firſt *Adam* had loſt his firſt Birth given him out of the divine Word in the Creation, and could not any more be bleſſed out of *his* Center.

Gen. xxvii.
42.

11. For the Soul's Will was broken off from the eternal Word of divine Holineſs, and had given itſelf into the Center of the firſt Principle, viz. into the *Wrath* of the eternal Nature, into the Severation of the ſpeaking Word, viz. into the Oppoſition and contentious Contrariety; whence alſo *Iſaac* bleſſed *Eſau* with the Word of *Strife*, when he ſaid to him in the Bleſſing, *Thou ſhalt live by thy Sword, and break thy Brother's Yoke from off thy Neck*; ſignifying, that now the depraved Nature in him was become a Servant of God's *Anger*, and ſhould now bear and manage the *Combat* which *Adam* had raiſed up in the Life's Properties, and be a Servant of the ſame.

12. But that *Iſaac* did *not* underſtand this Thing, and *would* have bleſſed *Eſau* with the Bleſſing of the Covenant, and given him the Scepter in *Zion*, it ſhews us, that *Iſaac* and all the holy Children of God, *though* they be born again of the New-Birth in the Line of the Covenant, do not apprehend and underſtand the *internal* Ground of their Eſſence, wherein the Kingdom of God works and is in Power, ſo as to be able to do any Thing thereby in *Self-Will*; but God turns this internal Ground of the Place of God, as he pleaſes; and the Soul muſt ſee to what it does; as here *Iſaac* muſt ſee to what the Lord had bleſſed by him.

Gen. xxvii. 4.

13. For *Iſaac* ſaid to *Eſau*, *that he ſhould make him ready ſavoury Meat ſuch as he loved to eat, and then his Soul would bleſs him*: But now this Bleſſing ſtood in the Line of the Covenant, in which Chriſt ſhould ſpring forth, not in the Soul's Might, but in God's Might: For the Souls of *Iſaac* and all the Children of *Adam* were as yet with the Soul's Root, on the Band of God's *Anger*; which *Anger* this internal incorporated Line of *Grace* ſhould deſtroy in Chriſt's Death, and wholly incorporate and unite it in the Line of the Covenant.

14. Therefore the Soul's Will in *Iſaac* ſhould not propagate the Bleſſing of this Covenant's Line, and give it to the Kingdom of the *Soul-like* Nature, viz. to the firſt-born *Eſau*, and firſt *Adam*; for the Soul was a *Cauſe* of the Deſtruction; the Fire's Tinc-

Or Soul's.

ture received not the Might and Strength of the *new* Vertue, for its Might should be broken, *viz.* its proud *Lucifer*, who likewise is the very same: But the Light's Tincture, which disappeared in *Adam*, when the Fire's Might introduced dark Earthlines into it, which Tincture *sprang* forth again afresh in this Covenant's Line in the Power of the in-spoken and promised incorporated Word of Grace, the same had the Might and Power of the Blessing.

15. The Seed of the Woman, *viz.* the Light's Tincture and Vertue, should bruise the Head of the fiery Serpent, and change the Soul's fiery Might into a *mild* Love-Fire; the fiery Soul's Will shall and must be wholly transmuted and turned into Meekness.

16. As this disappeared Light's Tincture was brought from *Adam* into the Woman, *viz.* into *Eve* (which, when it was in *Adam*, was his fair Paradisical Rose-garden of peculiar Love, wherein *God* was manifest) and seeing now the Figure of the New-Birth was represented in *Isaac's* Blessing, therefore also his Wife, *viz.* the blessed *Rebecca*, must come, as one who also stood in the Line of the Covenant, and set forth the right Figure of Christ, *viz.* *Jacob* in the Place of the Blessing; to signify, that Christ should be manifested in this Covenant's Line in the Seed of the *Woman*, *viz.* in the Light's and Fire's Tincture, and assumes the Soul's Nature from the Power of the Light, that so he might rule over the fiery Nature of the Soul, and change the same into the Power of the Light.

17. Now *Rebecca*, *Isaac's* Wife, was here in this Place a Figure of the Virgin *Mary*, who brought forth Christ, *viz.* the Blessed of God, who should bless *Esau*, and all the *Adamical* Children; and it was so ordered by the Lord, that *Rebecca* should so carry it, for she understood that the Blessing, *viz.* the Scepter of *Israël*, did rest in *Jacob*.

18. For seeing the Scepter of *Zion* laid in the Seed of the Woman, *viz.* in the *Virginity*, the same Scepter was here also stirred in the Seed of the Woman; so that a Woman must bring forth the Covenant's Line to the Place of God, the Father's Blessing, which was in *Isaac*; and the Man's Will, *viz.* the Soul's natural Fire-Will, must come *behind*, and be a Servant of God's Wonders, and see what God has done with him.

19. But that it appears to be *as* a Deceit or cunning Subtlety, in that *Rebecca* did so instruct and *put on* *Jacob* to take away the Blessing from *Esau*, as if she loved *Jacob* far above *Esau*, therein Reason has *blind* Eyes; for through the Devil's Cunning the Curse came into the World, and through the divine Cunning in the Love the Destruction of Death and Hell came again into the Soul: The *divine* Cunning killed the *Devil's* Cunning.

20. Understand it right; all Cunning arises from the *Lubet* or Desire; the Devil's Cunning arose from the false *Lubet* or Lust: So likewise God's *Lubet* came again into the Woman's Seed (into which heavenly *Matrix* the Devil had *insinuated* his Lust) and destroyed the Devil's Lust.

21. It was of God that *Jacob* obtained the Blessing, wholly *contrary* to the Mind and Will of Reason; for he stood in the Figure of Christ, and *Esau* stood in the Figure of the depraved *Adam*.

22. Therefore *Esau* was an *hairy* or rugged Man, signifying the monstrous, bestial Property, which had awaked in the *Fall* through Lust. Now when *Adam's* Lust had brought itself to Substance, then the Flesh became gross and *bestial*: Thus the bestial Part swallowed up the *heavenly* in itself, and Death was manifested in the Flesh; and we see here in this Figure very clearly typified how it should be.

23. *Isaac* would bless the bestial Man in *Esau*; this God would not; the divine Blessing belonged to Christ: But the depraved *Adam* could *not* be *capable* of receiving the Blessing of God, unless Christ should take this rugged bestial Skin [or Form] which *Adam* had put on, as here *Jacob* could not be blessed, unless he had on him the hairy Beast-like Skin.

24. God the Father set before him our Misery, in his Covenant in Christ, in our Humanity which he assumed; for Christ must enter into our Humanity, and walk in our hairy Form, and destroy our Death of the bestial Property; as it is written, ^b *He took on him our Sickness, and laid on himself our Grief.*

^b Note,
Isaiab liii. 4.
Mat. viii. 17.
¹ *Pet.* ii. 24.

25. For as Isaac took hold of his Son Jacob in his hairy Skin, and felt whether he was his first-born Son to whom the Blessing belonged, so God the Father reached into the Essence of his Son Christ, and felt whether the Humanity of Christ was the first Image created in Adam; ⁱ whence the Agony seized on him in the Mount of Olives, that he sweat bloody Sweat, of which *Isaiab* speaks plainly, *He took on him our Grief.*

ⁱ Note, the
Cause of the
blood; Sweat.

26. And as Isaac found outwardly only Esau's Skin on Jacob, and inwardly heard Jacob's Voice, and yet blessed him instead of Esau, as if he was Esau; so likewise God the Father found our rugged human Property on Christ, and yet inwardly he heard that the Voice of God sounded in him, that the divine heavenly *Ens* was within under his assumed Humanity; therefore also his Voice did in his Baptism in Jordan rest upon him, when he blessed our Humanity, in that he said, *This is my beloved Son, hear ye him.*

27. So likewise Isaac heard indeed the Voice of Jacob under the hairy Skin, and understood that it was not Esau; but the Spirit in his Blessing did yet forcibly pass upon him; for he proved in him the incorporated Ground of the Covenant, viz. the Line of the new Humanity; for he said, *The Voice is Jacob's Voice, but the Hands are the Hands of Esau;* in which the Spirit intimates, that in Jacob, and all the Children of God in Flesh and Blood, there is even the first depraved bestial Adamical Man, with his hairy Skin, which God does not look upon; but only the divine Voice, which is one Spirit with God, inhabits in the inward soulish Man.

Gen. xxvii.
22.

28. And then we see in this Figure, that our Beast's Skin in Flesh and Blood, wherewith we so pride ourselves and make devout Shows before God, is only a Deceit: As Jacob in this Beast's Hide stood as a Deceiver before his Father, and would blind his Father with the Beast's Skin, so likewise the earthly Man cometh in his bestial Property before God, and desireth God's Blessing: But he may not obtain it, unless he has Jacob's, viz. Christ's Voice, in him under this Beast's Skin.

29. For as Jacob was smooth and pure under this Beast's Skin, so must we be smooth, pure, and holy, in our inward Ground ^k, under this our Beast's Skin, if we will have the Blessing of God to light and rest upon us; for we see very well in this Figure, that the Blessing would not rest upon Esau, who had by Nature a rugged, hairy Beast's Skin in his Essence, though he was the first-born to whom the Blessing belonged by Right of Inheritance; for the first Man was become depraved in his Nature, and had lost the Inheritance of God, the Blessing; and the filial Inheritance rests only upon the second new Adam.

^k Of the Heart
and Soul.

30. Further, this Figure denotes, that the new Man in Christ should take away the Scepter and Might from the Devil, and also from the Man of Sin, and in this Blessing rule over him in Power, as Jacob was made Lord over his Enemies: This Figure points wholly at Christ.

31. For as Jacob took a strange Form on him, and came in strange Attire before his Father, and desired the Blessing of him, and also obtained it, so Christ, viz. the Eternal Word, took on him also a strange Form, viz. our Humanity, and brought the same before his Father to bless it.

Gen. xxvii.
28.

32. And as Isaac blessed his Son Jacob with the Dew of Heaven, and the Fatness of the Earth, with Corn and Wine, so God the Father blessed our Humanity in Christ; for our Humanity was also in its Original out of the Limus of the Earth, and was nourished and brought up by the Dew of Heaven, even by Corn and Wine: This God blessed to the New-Birth and Resurrection of the Dead upon the Life to come.

33. And as *Isaac* set *Jacob* to be Lord over his Brethren of the natural Property, so God *Gen. xxvii.* has set the *New-Birth* in the Blessing of Christ to be Lord over the *Adamic* Nature in ²⁹ Flesh and Blood; so that the new Man, born of God's Blessing, must rule over all the Members of his natural Body, and they must be subject to the new Man.

34. And as *Isaac* set the Curse between them, *That whosoever should curse Jacob should Gen. xxvii.* be accursed, and whosoever should bless him should also be blessed; so God has set the Curse ²⁹ upon the corrupt *Adamic* Kingdom, that whosoever should not be found in the Blessing of Christ, must be eternally in the Curse of God; but whosoever should bring his Mind and Will into this *Jacob's*, viz. *Christ's* Blessing, he should be for ever in the Blessing.

35. Further, We see in this Type how it goes with the Children of God; for *when Gen. xxvii.* *Isaac* had blessed *Jacob*, then came *Esau* with his Venison, and his Father *Isaac* was astonished, ³²⁻³³ and said, Why? who art thou? And he was dismayed at it, that he had unknowingly blessed *Jacob*: Which typifies how that the *Adamic* Man understands nothing at all of God's Ways; and how God does oftentimes wonderfully lead him according to the inward Ground, and that though he be carried on in the Way of God, yet he looks much at the outward Reason, and often stumbles at external rational Things, at temporal Orders and Goods, and suffers Fear to surprize him, and would fain have the Will of his Reason be done; as here *Isaac* trembled exceedingly, when he saw that the Will of his Reason was broken.

36. And herein we acknowledge the Misery and Ignorance of the Children of God, in that Reason enters into his own Dominion, and will not wholly leave itself to God, and is astonished when it goes otherwise than it has imagined to itself.

37. And then we see how God at last breaks forth with his Light in the *Understanding*, and shews Man his Way, that he is satisfied, as he did here to *Isaac*, in that he said, *This Gen. xxvii.* *Jacob* is blessed, and he shall also remain blessed; for now he understood God's Will. ³³

38. Further, We see in this History how *Esau* weeps lamentably before his Father for *Gen. xxvii.* the Blessing, and says to his Father, Bless me also, my Father. Hast thou but one Blessing? ³⁴⁻³⁸ Hast thou not reserved one Blessing for me? But his Father said, I have made him thy Lord, and all his Brethren I have given to him for Servants; with Corn and Wine I have enriched him: What shall I do now unto thee, my Son? This typifies the Kingdom of Christ, shewing how God has made it Lord over the Kingdom of Nature, as Christ said, *All Power both Math. xxviii.* in Heaven and on Earth is given to me of my Father. ^{18.}

39. Further, It denotes, that the corrupt *Adamic* Nature in *Esau*, and all Men, cannot receive the Blessing, unless they first die to their own Self-Right and Will; as *Esau* could not be blessed of his Father with the holy Blessing, for he was the Type of the corrupt *Adam* according to the Kingdom of Nature: So likewise the *earthly* Nature cannot be capable of the holy Spirit in its Essence; of which Christ said, *Flesh and Blood Job. xii. 24.* shall not inherit the Kingdom of God, unless it falls into the Earth, and enters again into its ¹ *Gen. xv.* first Womb as Grain that is sown, and resigns its Nature to the first Mother. ^{36, 50.}

40. And then we see here how *Isaac* gives his Son *Esau* a temporal Blessing, and intimates to him, that the natural Man is led by the Spirit of this World: For to *Jacob* he said, *God give thee of the Dew of Heaven, and of the Fatness of the Earth, and of Corn and Gen. xxvii.* *Wine* Abundance: But to *Esau* he said only, *Behold! thou wilt have a fat Dwelling upon ^{28.} the Earth, and of the Dew of Heaven from above; thou wilt live by thy Sword, and serve ^{* Ver. 39, 40.} thy Brethren; and it will come to pass, when thou shalt have the Dominion, that thou wilt break his Yoke from off thy Neck.

41. And hereby he signifies, in what Dominion the outward natural Man is led, driven, and nourished, and what his Desire and Endeavour should be; namely, he would be in his Mind only a Robber, Murderer, and an evil malicious Beast, that should desire to bear down all under it with Power, Force, and Murder.

42. For *Isaac* does not say, Live thou by thy Sword; but *thou wilt* do it, *viz.* God's Wrath in the Kingdom of the corrupt Nature with the Devil's Will will move thee thereunto, that thou wilt draw the Fatness of the Earth to thyself, and *wilt* be ruled and driven by the Stars above, and wilt in thy natural Power *drive* away from thee the Children of God, who rule in God's Power: That is, when the holy Spirit in God's Children reproves them by Reason of their *Tyranny*, they then kill and slay them, and tear the Sword of the *Holy Ghost* from off their Neck, as here *Isaac* said, Thou wilt do it.

43. As indeed *Esau* soon did, and would have killed *Jacob*, so that *Jacob* in God's Blessing was fain to *fly from him*; and here he pulled off the Yoke of the holy Spirit from his Neck: And this Prophecy of the Patriarch is a Figure, how those of the Nature of *Esau* and *Tyrants*, *viz.* the fleshly Brethren of the Christians, would dwell among the Christians, and be born as to their natural Brotherhood of the *same Parents*, as *Esau* and *Jacob*; and yet they would persecute them with Sword and Torments, and thrust them away, and yet stand themselves as if they were the *only* true Christians, and desire the Blessing of God; as *Esau* stood and *wept bitterly* for the Blessing; and he did not mind the Kingdom of God, but that he might be a *Lord* upon the Earth over his Brethren and other Men, and might have Riches, and Fulness of the Belly.

44. This *Esau* in his Blessing is a true Type of *Antichrist*, who draws near to God with the Lips, and gives himself to an external seeming Service and Worship of Christ, and sets himself forth as if he did it to God, and stands and makes mighty holy Shews in his Hypocrisy and glistering *Verbalities*, and sets forth himself with Zeal and *Devotion*, that he might be honoured of Man, and that his God *Mammon* and *Maozim* may be fat; and does even mourn and lament for Malice, when Men will *not* do that for him which he will have, when he cannot get enough of the Belly-blessing, according to the Will of his God *Maozim*; and whosoever does but reprove or touch him, and speaks to him of the *Blessing* of God, him he will slay, and cannot endure a true Servant of Christ under him.

Note. 45. Reason supposes, that seeing *Isaac* said to *Esau*, Thou shalt live by thy Sword, that God hath *commanded* him so to do, and here it props up [its murdering Malice,] but it is far *otherwise*; God wills *not* any War; but the Kingdom of Nature in God's Anger wills it; and whosoever is born only of the Kingdom of Nature, he lives also to the same.

46. Therefore said *Isaac*, Thou *wilt* do it: As if he had said, Thou through thy Anger wilt serve the Anger of God, and wilt be a Lord in the Kingdom of Nature in this World; even as the rich and wealthy ones bring themselves into *Power* and *Authority*, and do it through the Kingdom of Nature in the Wrath.

Gen. xxvii. 41. 47. And we see further, how that *Esau* did bear deadly Hate to his Brother *Jacob* for the Sake of the *Blessing*, of which notwithstanding he was not capable as to the Kingdom of Nature; to signify, that the *true Children* of Christ should for the Sake of this Blessing be hated, persecuted, and slain by the Children in the Kingdom of Nature, and that because the Kingdom of Grace¹ shall rule over the Kingdom of Nature, and destroy the same *at the End of Days*, and change it into its Might; and *therefore* there is Strife between both Kingdoms.

¹ *Note.* When Grace shall rule. 48. For the Children of Christ in the Time of this Life, as to the outward Man, live in the Kingdom of the depraved human Nature, *viz.* in the Kingdom of those of the Nature of *Esau*, and are, as to the Spirit, only Strangers and Pilgrims therein; as Christ *John* xviii 36. said, *My Kingdom is not of this World*: And therefore the Children of this World are Enemies to them, and persecute them, as *Esau* did his Brother *Jacob*.

49. For where the Kingdom of Christ begins to flourish, there presently the Kingdom of the Devil begins to storm and rage; and for this Reason, because the Kingdom of


Christ shall and will take away and ruin his Might and princely Throne; hence is the Strife in this World between the Children of *Jacob* and *Eſau*.

50. For as ſoon as *Jacob* had obtained the Bleſſing, *Eſau* purpoſed in his Mind to kill *Gen. xxvii. Jacob*, which is a Figure of *Chriſt*, ſhewing how that God's Anger would kill him, in ⁴¹ this Bleſſing in our aſſumed Humanity, as to the Kingdom of Nature, and that the Children of God alſo ſhould be killed in God's Anger as to the Kingdom of Nature, and ſhed their Blood into this murdering Spirit, that thereby God's Anger might be blotted out, and changed into Love.



The Fifty-fixth Chapter.

How Iſaac and Rebecca ſent away Jacob, on Account of Eſau, into another Country; and how the Lord appeared to him in a Viſion upon the Ladder, which reached even unto Heaven; and how Eſau carried himſelf afterwards towards his Parents.

1.  HEN *Jacob* had received the Bleſſing, then he muſt depart from his native *Gen. xxviii. Home, from Father and Mother, and fly from the Wrath of Eſau*: This is now a Figure of *Chriſt*, ſhewing how that he, after that he had aſſumed and anointed our Humanity, ſhould flee with our Humanity out of its Father's *Adamic* Houſe again into the firſt *Paradiſical* Houſe.

2. And it further denotes, that the Children of *Chriſt* (after they have received the *Unſion* and Bleſſing, and the *New-Birth* begins to ſpring forth in them in the Bleſſing) ſhall and muſt immediately flee with their *Thoughts* and Mind from their Father *Adam's* Houſe of the depraved Nature; and it ſhews that the Devil and the World ſoon hate them, and they muſt immediately give themſelves to the *Pilgrim's Path* of *Chriſt*, and live under the World's *ſlaviſh Yoke*, in Miſery and Oppreſſion, in Diſfavour and Diſreſpect; for God brings them forth with their *Thoughts* and Mind out of their Father's Houſe, *viz.* out of the *Deſire* in *Fleſh* and *Blood*, ſo that they nothing at all regard the *Pleasure* of the World, and flee from it, as *Jacob* from his Father's Houſe.

3. And then we ſee how wonderfully God guides his Children, and defends them from their Enemies; that the Devil in God's Anger cannot kill them, unleſs it be God's Will; as he defended *Jacob* from the *Fury* of *Eſau*, and led him away from him: And we have here an excellent Example in *Jacob*, in that he forſook his native Home, alſo his Father and Mother, for the Sake of this Bleſſing, and loved God more than all temporal Goods, and willingly left all to *Eſau*, that ſo he might but be the *Bleſſed* of God.

4. And we ſee, that when he had left the Riches of the World in his Father's Houſe, the Lord appeared to him with the eternal Goods, and ſhewed him a *Ladder*, whereupon he could aſcend into God's eternal Kingdom; which Ladder was no other than *Chriſt*, *Gen. xxviii. 12.* whom he had put on in the Line of the Covenant; and here now the Type was repreſented to him, ſhewing him what *Perſon* *Chriſt* ſhould be.

5. For this *Ladder* (as to his Apprehenſion) was upon the *Earth*, and the Top of it *Gen. xxviii. reached into Heaven*; and thereon the *Angels* of God did aſcend and deſcend; which ſignifies, ^{12.}

that God's eternal Word with the Power of Heaven, *viz.* with the *angelical* divine World's *Effence*, should descend or immerse itself into our *Effence*, departed from God and blind as to God, and assume our Humanity, and so unite the Heaven with the World *in Man*, that the Humanity, through this Entrance of the Deity into the Humanity, might have a Ladder unto *God*.

6. And it shews that Mankind should come, through *Christ's Humanity*, into the Society of the Angels. And this is clearly signified here, in that the Angels of God ascend and descend on this Ladder; also that the Heaven in Man should be again *opened* through this Entrance of the divine *Effence* into the Humanity, and that the Children of God should have the Angels for *Companions* in this World; which God shewed to *Jacob*, in that the Angels came up and down to him on this Ladder.

7. Which shall be a very great *Comfort* to the Children of God, who turn themselves from their Father's House, *viz.* from *this World's Vanity*, to this *Jacob's Ladder*; for they shall certainly know, that God's Angels come to them upon this Ladder, to which they have turned themselves, and are willingly about them to *serve* them.

8. For this Ladder signifies properly the Pilgrim's Path of *Christ* through this World into God's Kingdom, in that the Kingdom of the corrupt *Adamical* Nature does always yet *cleave* to the Children of God, and *binders* them in *Flesh and Blood* in the Spirit of this World; and therefore they must, according to the inward Man in *Christ's* Spirit, *continually* ascend up in much *Crosses* and *Tribulation* on this Ladder, and follow *Christ* under his *Cross* and red Banner.

9. On the contrary, the World lives in the Pleasure of their Father *Adam's* House, in Scorn, Jeering, and Mocking, in Envy, Spite, and Malice; whatsoever they can do to *cross* and *vex* these *Jacob's* Children, that they rejoice and take Delight in, and laugh and sneer at them; as we have an Example of it in *Esau*, how that he took, *in Contempt, Disdain, and Spite* to his Father and Mother, *Ishmaelitisb Wives*, who were of the Line of Mockery or Reviling, which were mere Bitterness of Spirit, and *Grief of Heart* both to *Isaac* and *Rebecca*.

10. Where we clearly see, that the Devil has *his Power* in the Kingdom of this World in the corrupt human Property, and does continually resist God's Children, and *vexes* and plagues them, and fights with them for his Kingdom, which he has *lost*, and doth not willingly allow it them.

11. And we see very finely, how the *Lord* stands above upon this Ladder of the Pilgrimage of *Christ*, as with *Jacob*, and without ceasing calls the Children of *Christ*, and comforteth them, that they should cheerfully ascend upon it: He will not leave them, but come to them and blest them, so that their ^m *Seed* and *Fruit* shall grow, increase, and be as the *Dust upon the Earth*; that is, that they in their *Toil, Labour, and Anxiety*, shall spring up and flourish in the inward divine Kingdom.

12. For so much as the Children of *Christ* go out from this World, and *forsake* it in their Mind, so much they spring up in the inward Kingdom of *Christ*, where then *God* stands above upon this Ladder, and continually *inspires* or *inspeaks* his *Blessing* and *Power* into them, so that they grow as ⁿ *Branches upon his Vine*, ^o *which he hath planted* again in our Humanity, in this *Jacob's* *Blessing* in *Christ*.

13. And we hereby clearly see, that this *whole Type*, from *Abraham* to *Jacob*, contains mere *Figures* of the Kingdom and Person of *Christ* and his Children; for here *God* renews the promised *Covenant* of *Abraham* concerning the *Seed* of the Woman with *Jacob* also, that ^p *out of his Seed*, as out of the Line of the *Covenant*, *he* should come who should *blest all Nations*; for which reason also *Jacob* was led from his Father's House, *God* having set before him outwardly the Kingdom of *Christ* in the Figure, for

whose

^m Gen. xxviii.

14.

ⁿ John xv. 5.

^o Psal. lxxx.

15.

^p Gen. xxviii.

whose Sake he caused his Wrath to cease from the Children of Unbelief, and did not destroy them, but afforded them Time to repent, and so appeased his Wrath in this Type, which pointed at the fulfilling which was to come.

14. We have here also a firm Ground and Assurance, that *Christ* has truly taken upon him our *Adamical* Soul and Humanity in the Body of *Mary*, and has destroyed Death, Hell, and the Anger of God in our Humanity which he assumed, and has set up this Ladder of *Jacob*; for God said to *Jacob*, *Through thee and thy Seed shall all the Generations of the Earth be blessed*; through thee *Jacob*, through thine own Seed, which ^{Gen. xviii.} is God and Man, viz. the heavenly divine *Ens* and Substance, and the human *Ens* and Substance, in the Power of the eternal Word.

15. In which Word the holy Name *Jesus*, viz. the highest Love of the Deity, has unfolded and manifested itself in our Humanity which he has assumed; which *sole* Love of God, in the Name *Jesus*, has overcome the Wrath of the eternal Nature in our Souls from the Father's Property in the Anger, and has changed it into the Love of the divine Joy, and has broke the still *Death*, which has severed us from the Life of God, and has manifested the Divine *Life* of the highest *holy* Tincture, in the eternal speaking Word of the divine Power, in Death, and has made Death to be Life, and so our Soul, in this divine Power, is together penetrated and *pressed* through Death and the Anger of God.

16. And it is nowise to be so taken, as some say, that the Substance wherein the Word is become Man proceeded not from *Adam*; but (as some *erroneously* say) the *Virgin Mary* proceeded *not* from Mankind, she hath outwardly only taken upon her a human Body from *Anna*, and is not of the Seed of *Joachim*, but is an eternal *Virgin* chosen by God for this Purpose before the World was.

17. This Text teaches us otherwise, where God says, *Through thee, and thy Seed*, not through a strange divine Seed only, but through thee and thy Seed, with the Entrance of the divine Substance, *Christ* should break Death in *Adam's* Soul and Body, and *destroy Hell* in *Adam's* Soul and Body, which was manifested or revealed in Paradise.

18. For here laid our Sickness and Misery, which *Christ* took upon him as a *Yoke*: *Christ* sacrificed his Father's Wrath which was *kindled* in our Humanity, and awakened his highest Love in our Humanity; and his holy Blood, his holy Tincture, entered into our human Death, and tintured our heavenly Substantiality faded in *Adam*; which faded in *Adam* when he brought Earthliness and the false Will thereinto, and *raised* up our faded heavenly Substance with his heavenly living Substance, so that Life sprung up through Death; and this was signified by the *dry Rod* of *Aaron*.

19. Therefore that is not the true Meaning, as some say; *Christ* has assumed a Soul from the Word in the *eternal Virgin Mary*, so that *Christ*, as one come from God, and his Soul in the Humanity of *Christ*, have one and the same Beginning.

20. They were indeed *united* in the *Incarnation*, or the becoming Man, so that they are inseparable; but the true *Ens* of the Soul, which the Word assumed in the Name *Jesus*, was of us Men from the *Female* Tincture, viz. from the true *Adamical* Soul, yet from the Property of the *Light*, which was severed from *Adam*, and put into the *Woman*, that this Property of the *Light* might transmute or change the fiery *masculine* Property again into the Love and Divine Humility, and that the *Masculine* and *Feminine* Property might be quite changed into *one* Image again, as *Adam* was before his *Eve*, when he was neither Man nor Woman, but a *Masculine* Virgin.

21. Therefore *Christ* took his Soul from a Woman, viz. from a *Virgin*, and yet was a Man, so that he rightly stood in the *Adamical* Image, and brought the averted severed

Properties of Life, in which our Will had broke itself off from God again into the Temperature and *Union*, viz. into that ONE.

22. For *Adam* turned his Will from the only Will of God, and *Jesus Christ* took our Soul again into the only Will of God, and turned the Will of our Soul in our Humanity, which he assumed, into the only Will of God again.

23. But that the Reader may be thoroughly and fundamentally informed, what our Soul is, and what the Word that became Man is, comparing one with the other, it is thus; *our Souls*, before the Beginning of the human Soul's Creature, was an *Ens* of the Word of God, ^{John i.} *in the Word*, and yet it was inspired or inspoken from the speaking Word of God, into the human Image in a natural and creaturely Life, and formed in an *Image* of the eternal speaking Word. This creaturely Life of the Soul turned itself in *Adam* away, from the divine Speaking, into an *own* Will and Speaking, and was in this Respect broken off from the most unsearchable Substance, and separated from God.

24. Into this *separated* Word, viz. into the *Soul*, the only eternal divine speaking Word gave itself in again, and turned the Will of the Soul again into the eternal one, viz. into God's eternal speaking: Therefore the *Soul* is indeed from the eternal Word; but *Christ*, viz. the highest Love of the Deity, did not take a new Soul out of the eternal Speaking, but our Soul, viz. the Word which was once spoken or formed in *Adam*, viz. our human Soul, into his Love-speaking in the *Grace* and *Union* of the Deity.

25. God spoke again into our poor fallen Soul in *Paradise*, immediately after the Fall, the *Covenant* and *Root* of his highest Love and Grace through the Word, as a Center of Grace to Conception, and to the New Regeneration.

26. And in *Abraham* he manifested the *Covenant*, which *Abraham* laid hold on with his Desire, and *received* it after a spiritual Manner, as an *Ens* to the Tree; but it laid without Substance in Man, only as a spiritual Form and Model, or *Idea* of the powerful Word.

27. Which Word in its *spiritual Figure* in the *Virgin Mary* was at the Limit, viz. at the End of the spiritual Form, where the same spiritual Form of the *Word* of God was comprehended in a substantial *Ens*, and therewith also in like Manner our *human* Substance, as to the Soul, was comprised in the Image of the Word, and as to the the Substance of the Body, in a human Form; and was a Self-subsisting God-Man.

28. This comprised spiritual Image, which was the *Seed* of Faith which *Abraham* laid hold on in the Faith, was *invested* on *Isaac*, and from *Isaac* on *Jacob*, and to *Jacob* God said, *Through thee and thy Seed shall all the People of the Earth be blessed*; viz. through this *Seed of Faith* which *Jacob* had received from his Father *Isaac* in this Line of the *Covenant*, which Line of Faith had incorporated itself in the human Property according to the *inward* Ground of the second Principle, viz. in that Image of the heavenly World's Substance extinguished in *Adam*.

Gen. xxviii.
14.

29. In which incorporated Ground the Limit of God's *Covenant* remained in a spiritual Form till *Mary*, and was propagated from Man to Man as from *Adam* and *Eve* along to *Mary*; and there the Word of the divine Power was moved, and essentially assumed our human *Flesh* and *Blood* together with the Soul, and quickened the extinguished heavenly *Ens* in the *Seed of Mary* as to our Part, which *Manifestation* penetrated and pressed also into *Mary's* heavenly Substantiality, so that she became *living* as to that heavenly *Virginity* which disappeared in *Eve*; and in this living *Virginity*, viz. in *Adam's* heavenly Matrix, God became Man.

Luke i. 42.

30. And this is the *Blessing of Mary above all other Women*, that she is the first from *Adam* in whom the heavenly Matrix became opened, in which the *dry Rod of Aaron*

rightly budded, viz. the Kingdom of God: *She* is the first in whom the hidden Virtue was manifested, for in her the Limit of the Covenant in the spiritual Image or Type was at an End, and in her it was fulfilled with our Humanity.

In, or by.

31. Nevertheless she is truly the Daughter of *Adam, Abraham, Isaac, and Jacob*, both as to the Humanity, and as to the Covenant of the spiritual Figure; and in her Conception, when the inward incorporated Image or Type of the inspired or inspoken Covenant of Grace, which was laid hold on in the Faith, assumed our human Property, then was the Kingdom of Christ manifested in the Flesh.

1 Tim. iii.

32. Wherein afterwards the Faithful put on Christ in the Flesh, in their Faith, yet only as to that heavenly Image extinguished in *Adam*; as *Mary* [did,] where Christ embraces the poor Soul in his Arms, and encompasses them with the Power of God, and infuses, and flows in with his Love into them, which Love preserves and defends them from the Anger of God, from Sin, Death, the Devil, and Hell.

33. This is a brief Summary of the true Ground, what the Spirit of God has pre-figured and typified by the Patriarchs, in that he has led them so wonderfully, and has thus alluded with the Figure of Christ, how it would come to pass afterwards.

34. For *Jacob* was now the Stock, out of which the great and wide Tree of *Israel* should spread abroad in the dividing of its Branches as a Genealogy; therefore must he go away from his Father's House, and take Wives of his Father's Genealogy, viz. of *Abraham's* Brother's Son, that the People *Israel*, viz. the Line of the Covenant, might come of one Stock.

35. Now when *Jacob* awaked from the Dream of the divine Vision, where the Lord appeared to him and established the Covenant, *He said, Surely the Lord is in this Place and I knew it not, and was afraid, and said, How holy is this Place! Here is no other than the House of God! Here is the Gate of Heaven.* This is a Figure, shewing how it would go with God's Children, when God is manifest in them, that they continue to be in Fear and Trembling, and suppose God is afar off, and has forsaken them.

Gen. xxviii. 16, 17.

36. For where God withdraws himself in Man, there will always Sin and the Anger of God be first manifested in that Man, so that he will acknowledge and tremble at his Sin, and enter into Repentance; then appears to him God's friendly Countenance, and comforts him: For, if the Soul goes forth from Sin, then God's Grace enters into it; and then it says, *Surely the Lord was with me in my Anxiety, and I knew it not*; now I see that the Lord is with the troubled Heart, which is troubled in a divine Zeal or Jealousy; *There is the Place of God, and the Gate of Heaven.*

37. Further, It signifies, how the highest Love of God, in this Covenant in Christ, would be immersed into our Humanity; and how the Humanity of Christ would be conversant in Trouble, in that he took upon him all our Trouble and Misery, and how the Humanity of Christ would be astonished before the Anger of God and Hell; as it was in the Mount of Olives, where in his Agony he sweat a bloody Sweat; and Christ in his Humanity said; "Father, if it be possible, let this Cup pass from me; where instantly the Gates of God appeared and comforted the Humanity: As here to *Jacob*, when he must in Trouble depart from his Father's House, in Fear and Trembling at his Brother *Esau*, who laid in wait to murder him, all which is a Figure concerning Christ, when God's Anger in our Humanity did lie in wait to murder him, that he would be in an Agony, Heaviness, and Distress, and how he would pray to his Father, and how his Father would comfort him; all which was done before he was crucified, especially in the Mount of Olives, in which Place this Figure of *Jacob* was fulfilled.

Luke xxii.

39, 44.

Matt. xxvi.

39.

38. And as *Jacob* took the Stone, which he had laid under his Head, and set it up for a Remembrance, and poured Oil thereupon; so has Christ set up his Anguish or Agony for a Remembrance to us poor Men, and poured forth his Oil of Joy and Victory upon it in

Gen. xxviii.

18.

* Agony, and our troubled terrified Hearts; and of *that* same * Stone has erected his Church for a continual Remembrance; of all which this Type of *Jacob* was a Pre-figuration.

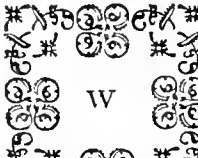
39. Which *Jacob* signifies in plain Words, where he says, * *If God will be with me, and defend me in the Way which I travel, and give me Bread to eat and Cloaths to put on, and bring me Home with Peace to my Father, then shall the Lord be my God, and this Stone, which I have set up for a Pillar, shall be God's House, and of all which thou givest unto me I will give the Tenth to thee*; where he clearly, under this Figure, signifies the *Levitical* and afterwards the *Evangelical* Priesthood, as it would be hereafter.



The Fifty-seventh Chapter.

How Jacob came to Laban, and kept his Sheep for him fourteen Years for his two Daughters; what the spiritual Figure of Christ's Bride contained under it signifies; how God sets Jacob in Christ's Figure, and so sports with the Type of Christ.

Gen. xxix.

1. HEN *Jacob* must now in *Sorrow* go away from his Parents, and so avoid his Brother *Esau*, and commit himself to God in the Blessing of him, then God brought him to his beloved *Bride*, with whom he spent some Time in Joy with Patience, till he returned again with great Riches to his Father.

2. This is first a worldly *History* and Example, under which the spiritual Figure of the Kingdom of Christ is represented, for if the poor Sinner turns to God, then he attains, first of all, the *Blessing*, viz. the *Baptism* of Christ, whereby the *Holy Spirit* baptizes him in the inward Ground; and then it sets him in the Procefs of Christ under the Banner of his Cross, and bids him go forth from his Father's *Adamic* House of Sin, and make towards the Path of Christ's Pilgrimage.

3. And there he must lay the hard Stone of *Reason* under his Head, and rest and sleep upon this Stone of Reason; that is, Reason must stand still, and the Mind must in itself turn into the Grace of God in the most inward Ground in deepest *Humility*, and most willingly enter upon the Pilgrimage of Christ, as *Jacob* here did; and then meets him his most amiable *Bride*, and beautiful *Rachel*, viz. the noble Virgin *Sophia* of the divine Wedlock Enjoyment in the Love and Humanity of Christ.

Gen. xxix. 2.

4. First he comes to the *Well*, where the noble *Sophia* gives her Sheep drink, that is, the Soul is led to Christ's Fountain, out of which the *Water* of eternal *Life* springs; there he first sees and demands of the Shepherds, where the noble *Sophia* feeds her Flock. The Shepherds signify the *Children* of Christ, viz. Teachers of the Word of Christ, in whom the Spirit of Christ is, who also feed his Sheep; there the penitent Man asks for his eternal Kindred and *Friends*, viz. for the paradisaical *House*, wherein his Grandfather *Adam* dwelt; then those Shepherds shew him that House, and also the beautiful *Rachel* which is born in this House, viz. the noble *Sophia*.

5. Who (when the poor Soul discovers these Things) looks amiably upon the Soul; whence the Soul is kindled in great Love, and rolleth away the great Stone from the *Well*, and gives the Sheep of noble *Sophia* drink; that is, the Soul rolls away all its

Gen. xxix. 10.

earthly Lusts, which were a Cover upon the Well-spring of eternal Life, and gives Drink and Food to the poor needy Sheep of Christ, the Sheep of this noble *Sophia*, and kisses the noble *Sophia* with its burning Desire to the Love of Christ.

6. And when the noble Virgin *Sophia* sees this, and that the poor Soul discovers all its Perils that it has undertaken for her, then she runs to her Father, and tells him, that her beloved Suitor and Friend is abroad with the Sheep of Christ, and *helps* to give them Drink; that is, the Love of Christ presses with the poor Soul's Desire into God the Father, and says, This Soul is my Friend, my *Bridegroom*; then God the Father commands that he be brought into his House; as here *Rachel* did to *Jacob*, and told to her Father who *Jacob* was, and what his Purpose was; and so also Christ shews his Father what the poor troubled perplexed Soul's Purpose is, when it comes to him. Gen. xxix. 12.

7. And as *Jacob* was promised this *Rachel* for a Spouse, for which he consented to keep the Sheep seven ^a Years, and loved her dearly, and yet afterwards at the Wedding the other Sister with her tender Eyes was laid ^b by him, which he desired not; so it goes also with Christ's Children, when they turn to God, and apply themselves to be Shepherds of Christ's Sheep, to ^c take Care of them, then is the most amiable and beautiful *Sophia* promised and presented to them, on which they find Joy within them. Gen. xxix. 19, 20.
a Seven Years.
b At his Heart
c Or provide for them.

8. But when it comes to pass, that the Soul *thinks* it will embrace this Bride in its Arms, and have perfect Joy with her, then the other Sister, *viz. Leah*, that is the Cross of Christ, is laid by it, and the beautiful *Sophia* hides herself; and it must first take the Cross of Christ for a Spouse, and keep the Sheep of Christ ^d seven Years more for *Rachel*, *viz.* for the noble *Sophia*, before he obtains her for his Spouse. d Seven Years more.

9. For the Humanity of Christ does not presently give itself to the fiery Soul for its own, but stays indeed in the ^e betrothing in the inward Ground, in the Image of the heavenly World's Substance, which disappeared in *Adam*: But God the Father gives the Soul instead thereof the other Sister, *viz. Tenderness of Heart*, that the Soul in this Time may not sport in the Garden of Roses, but be in Trouble and Calamity, that it may be tried and humble, and always keep the Sheep of Christ, and not in this Marriage solace themselves in Pleasures and Pride, as *Lucifer* did. e Or Promise of Marriage.

10. And though it be so, that this noble ^f *Rachel* or *Sophia* be given in Marriage to the Soul, as is done to the stable Children of Christ, so that the Soul keeps this great Wedding of Joy with this Bride, which they only understand who have been Guests at this Wedding, yet afterwards the noble *Sophia* is as it were barren, the wedding Joy passes away, and the Soul is as if the Love of this Bride was taken from it. f Gen. xxix. 28, 31.

11. In the mean while ^g *Leah* under the Cross of Christ breaks forth, and bears Fruit; that is as much as to say, when the Soul ^h receiveth the Spirit of Christ, then begins the great Joy of this Marriage, concerning which Christ says, *There is more Joy in Heaven for one Sinner that repenteth, than for ninety-nine Righteous which need not this Repentance.* g Gen. xxix. 31, &c.
h As a Conception. Luke xv. 7. Rev. xix. 7.

12. For that is the Wedding of the Lamb, that God and Man is married, and Christ is born, and then he stands in our poor and simple ⁱ Form in our most inward Ground, and hides his great Sweetness, which the Soul tasted in the Marriage, and covers it with his Cross; and then must the poor Soul in the mean while take the tender *Leah*, *viz. Patience*, and labour with her for Fruit in the Vineyard of Christ. i Condition or Disposition.

13. And it is very well, that the Soul falters with this *Leah*, and then this *Rachel* in the inward Ground of the Soul is a Stranger, and is as a Stranger towards it, as *Rachel* towards *Jacob*, when she said to him, *Give me Children, or else I die*; so also the noble *Sophia* says indeed to the Soul, work [or bring forth] in my Love-Desire divine Fruit, or else I will depart from thee; whereas yet the Soul ^k cannot do it in its own Power. Gen. xxx. 1.
k Note, The Soul cannot do good by its own Power.

Gen. xxx.
22 - 24.

14. But this is done for this Reason, that the Soul may the more earnestly apply itself to *Prayer*, and pray to God for the divine Working of the divine Fruit; as *Jacob* prayed to God, so that *Rachel* was fruitful, and did bear to him *Joseph*, the Prince of all the Land of *Egypt*, who preserved, fed, and nourished them in the *Famine*.

15. So also when the noble *Sophia* seems *barren* to the Soul, as if it could not bring forth the Power of God in the Soul, the Soul mourns to God in *Patience*, [praying] that he would work in it and bless it, whereupon the Soul often converts in very great *Repentance*, and casts itself upon God's Mercy, till this noble *Sophia* becomes stirring, fruitful, and pregnant; and so it certainly generates the true *Joseph*, viz. a lowly, *humble*, *chaste*, temperate, and *modest* Soul, which afterwards becomes a Prince over the *Egyptian* House of *Flesh* and *Blood*, in which House the heathenish *Pharaoh* dwells, viz. the *bestial* Spirit; over that is this *Joseph* set for a Ruler and Governor, and is a Ruler over *Reason*, and governs it with *Joseph's*, viz. with *God's Spirit*.

16. This is thus, as to one Part, the spiritual Figure of *Jacob*, wherewith the Spirit alludes to the *future* Kingdom of *Christ*, where now at present in the *Accomplishing* it alludes thus also to the Children of *Christ*, and does yet so always lead them.

17. But we see especially in this Figure the Way of God, how God's Mind is far different from Man's; what Man loves, in that God *hides* himself; for that pleases him well, which in the Eye of the World is *simple* and despised, which only depends on him, and fears him.

18. *Jacob* loved the beautiful *Rachel*, and desired her; but the Line of the Covenant, in which *Christ* should be born, would not pass through *Rachel* but *Leah*; also *Rachel* could not conceive, till *Leah* had brought forth the Root or Line of the kingly ¹ *Priesthood*, viz. *Levi* and *Juda*.

19. For the *Priesthood* came from *Levi*, and out of *Juda* came the Scepter of the Kingdom, and the Prince *Christ* according to the *Humanity*; to signify, that *Christ* will be born and manifested in *these* Men alone, and brings and works his ² *Priesthood of the Holy Spirit* in them, who go forth from the Love of themselves, and the Pleasure of the *Flesh*, and are in the Eye of the World tender, bashful, simple, and despised, who esteem themselves unworthy of *such* Honour, and do not account *such* divine Working to be their *own*, nor *pride* themselves therewith, as the proud *Pharisees* did, and *still* do.

20. For this *Leah* only desires to bear Children for *Jacob*, that she might be acceptable to him, seeing otherwise, in respect of her ³ being blear-eyed, she was disregarded: Thus also the true Children of God desire only to walk in the divine Power with ^{*} *teaching*, and a *simple* Life in the Ways of God, that they may please God and serve him.

21. And again, We see here by *Jacob's* Seed, that the Line of *Christ* would not manifest itself in his *first* Seed with *Leah*, that *Christ* might not be manifested in *human* Pleasure or *Lasciviousness* of *fleshy* Lust, for *Leah* first bare *Reuben*, who defiled the ^o *Bed of his Father*, to signify that this Root sprung from *human* Lust.

22. But when *Leah* was discouraged, because she was despised, and would fain go out of that Contempt, then she bore *Simeon*, who was of an ^p acute Wit, of whom *Jacob* said, when he was to die, when he prophesied concerning all his Children from what Root each of them was, *The Brethren Simeon and Levi, their Swords are murdering Weapons, my Soul come not into their Council, and let not my Honour be in their Churches or Assemblies*; to signify, that he was sprung from the Line of Zeal or Jealousy, wherein *Leah* was *jealous* and discontented that she was thus *disesteemed*, as she then said, *The Lord has heard that I was thus disesteemed, and has given me this [Son] also*.

23. But when she cried to the Lord in her Zeal for Deliverance from her *Disesteem*, then she was pregnant and bore *Levi*, viz. the Root of the *Levitical Priesthood*, a Type of the Kingdom of *Christ*; for she *cried to God*, that her Husband might be again joined to

¹ Principality.
² Note,
The Priest-
hood of the
Holy Spirit.

³ Or being
tender-eyed.
^{*} Instructing.

Gen. xxix. 32.
^o Marriage-
Bed. Gen.
xlix. 4.

^p Text, A
sharp pier-
cing Mind.
Gen. xlix. 5,
6.

Gen. xxix. 33.

Gen. xxix. 34.

her in Love, as she speaks after this Manner, *Now will my Husband be joined to me again*; to signify, that God with the Levitical Priesthood, in a Type, would be joined again to Man, and would in a Type of the Kingdom of Paradise dwell among them again, as was done in the Time of *Moses*.

24. But the Spirit of God said by *Jacob*, when he was about to die, *Let not my Honour come in their Churches or Assemblies*; that is, they are of *murtherous Cainical Minds*, and serve me only in a *Figure*, pointing at the future Kingdom of Christ: But the Spirit of my Love and *Grace* is *not* with them in their Sacrifices and Worship of God; which Love and Grace he calls his *Honour*, which he would manifest through the Line of *Judah* in Christ.

25. Which Honour was, that he should break Death in Pieces, and destroy Hell, and take away the Throne of the Devil *in Man*, this the Holy Spirit calls his Honour; and that was *not* in the *Levitical Priesthood*, nor among the *titular Priests* in their Churches. But when *Leab* gave up her Will wholly into the Will of God, and said, *Now will I give Thanks unto the Lord*, who has delivered me from the Disgrace of the Devil, and of the World, then she bore *Judah*, *viz.* the Line of Christ. Gen.xxix. 35.

26. So here now the Spirit says, very secretly and covertly under a Veil, *And she left off from Bearing*; to signify, that Christ was the last, who was the End and *Fulfilling* of the *Levitical Law*; under which the Spirit signifies, that Men would *not find* Christ in the *Priest's Churches, Laws and Ordinances of Preaching*: He would *not dwell* in their Churches with his Honour of Victory, nor suffer himself and his Honour to be *tied* to the Houses of Stone, where they exercise an hypocritical Shew, and have within them only murdering proud Hearts, and with the murdering Swords of *Levi* disgrace and *slay* one another with Words.

27. But in the *Souls* of Men, when they give Thanks and praise the Lord in great Humility, as *Leab* did when she bore *Judah*, the Line of Christ, *there* will he dwell, and not be at all in the Council of those Priests and Levites, the titular Priests, who *contrive* only specious and glittering Ways for their Honour and Voluptuousness, and forget the true Thanksgiving in *Humility*, and honour and love themselves only, and so give that Honour to *their* feigned or supposed Office, which belongs to God alone, and to the Love of our Neighbour in great Humility.

28. We see clearly by this Figure, that God will not manifest himself in the *fleshy Love* of ourselves; for *Jacob* loved *Rachel* more than *Leab*, and would have had *Rachel* only in the Beginning; but his Seed must continue shut up with her, till *Rachel* humbled herself before God, and that *Jacob* prayed for her; to shew also, that God will not work in the Love of ourselves, in that we love and honour one another according to *fleshy Lust, worldly Honour, and Riches*, where Men flock together, associate and love one another, *according* to their Greatness, State, Riches, Glory, Beauty, Bravery, and Pleasure of this World. Gen.xxix. 30.

29. But the Spirit of God requires *humble, faithful, and sincere Love*, where the Soul is resigned up into God, and seeks not its own *Pleasure*, or Self-love, but looks upon the Way of God, and joins itself to the humble Children, who love God, and constantly give him Thanks; *there* God manifests himself and works in them, that they bear Fruit to the Lord. Note.

30. *Jacob* first served seven Years for *Rachel*, which himself had chosen in his own Love; yet she was *not given* to him for the first seven Years Service, but *Leab* was, unknown to him, laid by him; *Jacob* desired *Rachel* as Wages for his Service: Yet seeing the *Covenant* of the Lord laid in the Line of Christ in him, therefore he first received the *spiritual Wages* of the Grace of God.

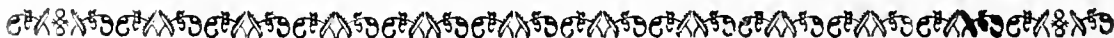
31. For Christ is the *Wages* of God's Children; as they must serve their Lord for

worldly Wages, so God first pays them with his Covenant of *Grace*, and then afterwards they receive also *temporal* Wages; as *Jacob* must first receive the Gift of God, as God *appoints* it for him, though it went very ill, as to Reason; afterwards, he also received the Wages according to his Will, for which he must serve yet seven Years more.

32. Which seven Years, in the inward Ground in this Figure, signify the *seven Properties* of the natural Life, which must be given up to the Service of God, into which God gives himself for Wages in a *co-working* Power, where the seven Forms of Life first help the Lord to bear a *spiritual* Figure and Image or Type, and to manifest the Line of Christ; then afterwards that same spiritual Form discovers also the *natural* Form, and bears a Prince in the natural Life, in whom God works, and through whom he rules the World, as is to be seen by *Jacob*.

33. He served seven Years for *Rachel*; but seeing he feared God, the *divine* Wages, *viz.* the Line of Christ, was first given him; afterwards God blessed also the human Self-Love according to the Kingdom of *Nature* in him, so that of *Rachel*, whom he had taken in natural Self-Love, he begat a Prince and wife Man, even *Joseph*, by whom the Spirit of God ruled, and made him a Lord and Governor.

34. And this Figure presents to us, that first Christ should be *born in us*, and so then Christ in us bears also the natural Man with Understanding and *Wisdom*, and appoints him to his Service in the Kingdom of Nature, and also in the Kingdom of Grace, as he did *Joseph*.

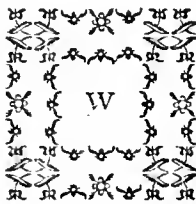


The Fifty-eighth Chapter.

How Jacob served his Father-in-law Twenty Years, and begat Twelve Sons and One Daughter; and how God blessed him, that he got great Riches; and how Laban often changed his Wages, and yet could not hurt him; what is to be understood thereby.

Gen. xxx.

1.



* Gen. xxx. 1.

WE see in this History especially how it goes with the Children of God in this World, how they must live in mere Crosses and Adversity, as *Jacob* did with his Wives: For when* *Rachel* saw that she was barren, she envied *Leah* her Sister; to signify, that Man's own Love seeks not the Honour of God, but itself, as now *Rachel* envied *Leah*, because she had a Name that God had blessed her, and said to *Jacob*, Give me Children also; if not, I die.

2. Where we see how the Ways of God are quite *hidden* to Reason, though Reason stands in the Figure of the divine Wonders, as here *Rachel*; which here signifies the own *Adamical* Nature, which desires of *Jacob* the *Life's Power* from the Blessing of God; and if it gets not the same, it must die; which indeed the Spirit of Zeal, in her Desire, does very well signify according to her inward Ground in the Covenant of God: But her Reason understood it not, but only desired Children, that she might be delivered from Disgrace; but her inward Ground stood hidden, and panted through the human Nature to manifest itself in the human Essence: Therefore the inward Ground in the Covenant of Grace signifies, through its own *Adamical* Essence, that if the inward Ground

Ground should not be manifested through the human Essence, it must then die eternally: Therefore says Reason, Give me Children, or else I die; which seems outwardly to be an *Opposition* and Discouragement: But the Spirit of God has here its Figure; under which it has its Signification.

3. And then we see in both these Sisters, who yet were Daughters of God's Covenant in the Promise, how the *Poison* of the Serpent in the Wrath of God in Flesh and Blood so vehemently *sets against* the Line of Christ in the Covenant, and always despises the same, and like a proud *Lucifer* elevates and puffs up the *rational*, human own Propriety of Self-will, and would have the Dominion.

4. As here *Rachel* despises her Sister, because she was *outwardly* fairer and more beautiful than *Leab*, in that *Leab* in the Sight of the World was simple and blear-eyed, and *Rachel* had the Spirit of the World in Reason elegantly as an Ornament, and so the *Adamical Nature* in *Rachel* ruled over the manifested *Blessing* of the Covenant in *Leab*; to signify, that the Line of Christ in this World would be manifested in a mean, simple, and *despised* Form in Men of such-like Dispositions, which Men would, by the Reason, Pomp, and Beauty of the World, be esteemed *Fools*, and blear-eyed; who in such Scorn and Disregard would go away and ¹ *sow in Tears*, but in their inward Ground in the Line of ² Christ would bear, and at the End *reap in Joy*: This signifies, that ³ *Christ's Kingdom is not of this World*; that in this World it must be thrown into God's Anger and Disdain, and into Death, and by this throwing-in *satiate* the Anger of God with Love and Meekness, and with Love spring forth through the Anger and Death, and bring the proud *Lucifer* in the human Self-will and fleshly Lust to *Scorn* and to nought, as an unstable Life, which Life cannot overpower the divine *Humility*. ⁴ *Psal. cxxvi.* ⁵ *John xviii. 36.*

5. Which Humility springs under all Scorn, and also breaks through *Death* and the Anger of God, and makes Death to be Life, and takes from *Hell* the *Victory*, and changes the Sting of the false Serpent's Essence with sweet Love; as we see here by *Leab*, who though she was envied by her Sister, as by *Reason*, yet the Line of Christ in the Covenant springs forth in her under all Scorn, and makes her *fruitful*, and *Rachel barren* till she gave her Maid to her Husband for a Wife; which signifies the *Adamical, viz.* the servile Line, which in the Kingdom of Christ attains the Marriage of the Line of Christ in the Manner of a *Servant*.

6. For *Adam* has negligently forfeited the Line; the Right of Nature in the Kingdom of God was lost in *Adam*, and attains in the Manner of a Servant to the *Marriage*; as *Jacob's Wives' Maids* did; whereby we then see, that *Rachel, viz.* the right Self-Nature, could not work or bring forth Fruit, till the Line of *Servitude* under the Yoke of the *Adamical Nature* of Self-Love did first become fruitful; to signify, that the human Nature must give itself up to be a Servant under the Line of Christ, if it will be married in the Line of Christ, and be ingrafted as an *Heir* of God.

7. And then first springs forth the Kingdom of Nature in the Kingdom of God, and in the *Blessing* becomes fruitful, as *Rachel* was first fruitful when her Maid had brought forth; to signify, that *Rachel* also must be an *Handmaid* to the Covenant of God, and the Line of Christ, and that the Line of Christ in her also be her Lord, so that *she also* attains the Marriage of Christ's Line in the Manner of an *Handmaid*, and that she had not the Line of Christ in her in Self-Power by the Light of *Nature*, but as a *Gift* bestowed of *Grace*, that stands in another Principle.

8. And it is signified under it, that the Line of Christ was *not propagated* in human Self-Ability, but that itself does press into their Branches, and that the great or high Name, or ¹ *Stock*, or Tribe of Men, is not respected, but it presses as soon upon the ² *meanest* and most miserable in the World, which are but Servants and Handmaids, as upon the most *high* and noble. ³ *Stock, Family, or Genealogy.*

† Mother.

9. As we have a powerful Example of this in *Jacob*, who must be in a servile Condition *Twenty Years* as a Servant, till the twelve Stocks of the Tribes of *Israel* were begotten by him, to signify, That a Christian must be born under the servile Yoke of the corrupt, domineering, self-willed *Adamical Nature*; but if any should as a Christian be born of the Line of Christ, then must the [†] *Parent* be given up as a Servant to God, and be in the Kingdom of Nature only as a *Servant* of God, who in his Heart forfakes *all temporal Things*, and accounts nothing his own, and in his Condition and Employment esteems himself but as a Servant, who serves his Lord therein.

⁹ Promise or
appoint.

10. As *Jacob*, who under this Service of his begat the Stocks or Tribes of *Israel*, signifies that they should be *strange Guests* in this World, and serve God their Lord in the Kingdom of Nature therein, who himself would ^⁹ vote them their *Wages*, that they should with great Riches go out of this World and enter into the Kingdom of Christ, *viz.* into their first *Adamical Paradisical* native Country; as *Jacob* in his Service got his Step-Father's Goods with great Blessing.

The inward spiritual Figure stands thus:

12. When *Adam* was fallen, he must go forth out of *Paradise*, and yield up himself to be a *Servant* under the Spirit of the World in the Kingdom of this World, and be subject to the *Stars* and the *four Elements*, and serve them in their Dominion, and provide for and take Care of their Children, *viz.* the *Creatures* of this World, as we see before our Eyes.

Gen. xxviii.
12.

13. But when he was to go out of *Paradise*, as *Jacob* out of his Father's House, the Lord meets him, and shews him the Entrance in again into *Paradise* through the Seed of the Woman, and Destroyer of the Serpent; as he shewed the same also to *Jacob*, by the *Ladder which reached to Heaven*.

⁸ Grandfather.

14. And when *Adam* was gone out of *Paradise*, then he must submit himself to be a Servant under a strange Yoke, and serve the Kingdom of Nature in its Wonders, and provide for or take Care of the Children of Nature; which Kingdom of Nature in the *Fall* became strange to him, in that it now holds him by Constraint, and vexes him with Heat and Cold, Sickness and Misery, and holds him *captive* in itself, and uses him in its Service, which before was his best Friend and ^⁸ Patron.

⁷ Grandfather.

15. And as *Jacob* in this Figure must fly to his Friend his Mother's Brother, and serve him, whom he kept as a Servant, and yet also in respect of his Daughter as a Son-in-Law, so also must *Adam* serve under the servile Yoke of his ^⁷ Great Father, *viz.* the Kingdom of Nature, which Kingdom gave him its *Daughter to Wife*; of whom under this Yoke he begat the Children of God in the *Blessing* of God, and also places his Children as ministring Servants in his Father's House, *viz.* in the Kingdom of this World.

Gen. xxx. 37.
Sc.

⁶ Pied or
spotted.

16. And as *Jacob* obtained great Riches in the Blessing of God, and acquired the Goods of his Master with Subtilty, in that he subtilly used the half peeled streaked Sticks before the *Drinking-Troughs* where the Sheep drank, upon which they conceived, and brought forth ^⁶ ring-streaked Sheep, parti-coloured; so also when *Adam* was come under the servile Yoke of the Kingdom of Nature, wherein also the Envy and Subtilty of the Devil domineered according to the Kingdom of *Wrath*, God shewed him, that he should with Subtilty acquire to himself the Kingdom of Nature, *viz.* the Working of Nature, with its Wonders, and procure the Power of Nature for an eternal Propriety; that his Works, which he operates in the Kingdom of Nature, must follow him into his eternal native Country, and be his own.

17. Which Subtilty was that which God shewed him, *viz.* the Destroyer of the Serpent, which *Adam* put on in the Covenant, which put on the Kingdom of Nature from us Men, and with divine Subtilty took away the Strength and Power of our Lord and

Master, *viz.* of the Kingdom of God's *Wrath*, which held us captive under its Yoke, and put on all human Power, and took away our Lord and Master's own Power, *viz.* the Kingdom of *Nature's* own Power, as *Jacob* took his Lord and Master's Goods.

18. And as the Spirit of God shewed *Jacob* in the *Vision*, that the *He-Goats and Rams* Gen. xxxi. 10. that leaped upon the *Goats and Sheep* were ring-straked, speckled, and grised; so was *Adam* also shewed, in the Spirit of the Covenant of Promise, how the Spirit of Grace in the Covenant came upon the streaked *parti-coloured* human Nature, and blessed it, so that it became pregnant of the Spirit of the Covenant.

19. Which human streaked, or particoloured Nature, is no other than the *half* earthly corrupt, and again in the Covenant new-born heavenly Nature; upon this came the Spirit of God as to the *heavenly* Part, and made it fruitful, so that under the earthly Yoke it drew the Power of Nature in the divine Power into the heavenly, and so was his Master's or Lord's, *viz.* the Kingdom of Nature's Goods, taken away, and the heavenly Man in the Covenant got them to himself with the *divine Wit and Subtilty*, and returned therewith from his Lord and Master, *viz.* the Kingdom of the outward Nature, again into his Father's House, *viz.* into *Paradise*, as *Jacob* into his Father's House.

The Figure is fundamentally thus :

20. In *Adam* the Kingdom of Nature laid in the *Temperature*, that is, all Properties were of equal Weight, but when the Will of the Soul went with Subtilty into the *Separation*, then the Properties were stirred up, and the Temperature was broken, and then the Separation was his Lord and Master, and held the Will captive as a Servant, who now must serve this Master.

21. But when God spoke or *inspired* again his Grace with the Covenant of *Love* thereinto, then the inward inspoken or inspired Ground of Grace drew the Kingdom of Nature with its *Wonders* to it, and came away with the Riches and Self-Might, and brought them again with the *inward* new Man into *Paradise*.

22. For the Riches of the natural *outward mortal* Man, in that it brings forth the Wonders of God with its Exercise, does *not* belong to the Kingdom of Nature as its proper own, but to the *inward* spiritual new Man born of Christ; he shall draw these Wonders to him, and take them with him to be an *eternal Vision* and Contemplation of the Wonders of God.

23. When the *Body* of the outward Nature falls away, then shall the *Works* follow the new Man as a Treasure, which he has got to himself by divine Wit and Subtilty, and put off the evil *Adamical* Nature's House of Self-Rule and Dominion; as *Jacob*, who stood in the Figure of the new spiritual Man, with whom the Spirit of God alludes in the Prefiguration to the *future* Kingdom of Christ, shewing how Christ would obtain all the Goods of this World, and all the Riches of the Power and Might of Nature, in the formed ^a *expressed Word* of God under his Servitude, wherein he yielded himself up to be ^a Or Outspo-
a Servant of God in the Kingdom of Nature, and so make himself Lord and Master over ^{ken.}
it, and bring it with him into his eternal Kingdom in our *assumed* Humanity; and, lastly, manifest it at the *End of the Day* of this World, and give it *us* again in our Father's first House.

24. Thus we should *not at all* look upon this Figure in *Jacob*, as if God had bid *Jacob* to deceive his Father-in-Law with Subtilty, and bereave him of that which was his, as if God had Pleasure in the natural Subtilty of Man: No, the spiritual Subtilty is only represented in the *Figure*, shewing how we shall obtain in the Kingdom of Christ the *un-* Luke xvi.
righteous Mammon, which we have not as by a natural Right, but obtain it by the divine 9—11.
Wit; and then the *Kingdom of Heaven* suffers Violence, and they that use Violence take it by Mat. xi. 12.

Force, with such Wit of divine Science, Knowledge, or Skill, as *Jacob* did in the Figure of Christ's Kingdom.

25. And it is shewn to the Jews, who with this Figure help themselves in their *Subtilty* and *earthly Fraud* and Treachery, that this Subtilty of *Jacob* prefigureth a *spiritual Type*, and doth not at all cover their Wickedness and Falshood.

Exod. xx. 17. 26. For he that says, *Thou shalt not covet* or lust after *that which is thy Neighbour's*, has forbid all outward Subtilty, Fraud, and *Deceit*; but in the ^b Genealogies, the Spirit of God has thus, with the Kingdom of Christ, signified and alluded in the Figure at the inward Ground of the New Man with an outward Figure.

27. As it was with *Ismael*, *Abraham's* first Son, from whom the Goods also were taken away; to signify, that they belonged not to *Adam* in the *Corruption* and Perdition, but to Christ, as the second *Adam*, which he took with divine Wit and Subtilty from the Kingdom of God's Wrath in Man, where he must first be *subject to the Wrath of God*, and serve in the assumed human Nature; yet so he obtained the Goods, and took away all its Goods, and this is that which this Figure of *Jacob* signifies.

^c Ten Times. *Gen. xxxi. 7.* 28. The Spirit presents here a most wonderful Figure in *Jacob*, shewing how *Laban changed his Wages* ^c *ten Times*, and yet could not hurt him; to signify, how it is with the Children of God in this Service, that under the Yoke of Nature they shall *acquire* the Goods of the Kingdom of Nature in the divine Wit in the *inward new Man*; thence happens such great Alteration to Man in his Purposes, so that when he has resolved upon the Course he will take, the Devil comes with his Envy, and *binders him* from his Purpose by evil Men, that it goes not forward; as *Jacob*, when he thought thus, *The speckled Sheep and Goats shall be my Wages*, then his Master disappointed him of his Wages.

^d Do good. *Rev. xiv. 13.* 29. So it is also with the Children of God in their Labour and Travail; when a Child of God thinks, now he shall *reap* the Blessing of God, now he will apply himself to the Children of God, with whom he may work and bring forth Fruit, and there he will *effect* ^d his good Purposes, and comprehend this *Work* in his Faith's Desire, that it *may follow him*, then will every-where all his Work and Purposes be broken, so that it goes not according to his Meaning and Will; he must now only trust and rely upon God as *Jacob* did, and so *no Enemy* can hurt him; and though it seems as if it would hurt him, and that his Work should be in vain, yet thus he works and bears Fruit incomprehensible to *Reason*, and in the End that Man *departs* with much Goods out of the Kingdom of this World, and returns again into his native Country, as *Jacob* did.

Rev. xiv. 13. 30. For the Scripture says, *The Works* of the Children of God *follow* their Faith, they take them with them, they are the Wages of their Faith; the *Faith* takes Christ into itself, and Christ takes the *Works* of Faith with him; and thus a true Christian returns home again into his native Country with much Goods, which he has introduced and laid up in *Hope* with his Faith's Desire.

31. Which Hope God fills for him in Christ with the heavenly *Ens*, which takes also herewith his Works of Nature, and draws them to itself for an *eternal Wages*, which is Christ, with the ^e expressed Word, *viz.* the Kingdom of Nature, wherein lies the Wonders and ^f Being of Man, kept to God's *great Day* of Separation, wherein ^g *every one shall reap what he has here sown.*

^h *Gal. vi. 7.* 32. When we rightly view and consider this History, how God did begin the Kingdom of *Israel* with a *servile Shepherd*, and exalted him before all the potent rich Men on Earth even to Eternity; and consider that the twelve Stocks or Tribes of *Israel* were begotten under a *servile Yoke* as Servants, out of which Stock Christ according to the Humanity was to be born; so we see, that all Highness of the World and all Art and Wit of Nature are *foolish* in the Sight of God, wherewith yet Men so boast, and esteem their worldly Matters, Doings, or Pomp, and their high State as *great Things*, and yet in the Sight of God they are not by far ^h so acceptable as an honest Shepherd.

^h Like unto an honest Shepherd.

33. A Shepherd, in whom the Spirit of God works, is *more* highly *esteemed* before God, than the wisest and most potent in Self-Wit *without* the divine Dominion; and we see very well, how God erects his Kingdom in simple, *lowly*, and *mean* Men, who are not esteemed by the World, but are accounted no better than Herdsmen in the Eye of the World; as Christ also chose such for his *Apostles*, who were but poor, mean, contemptible People, by whom he manifested the Kingdom of *Israel* in *divine* Power.

34. Where are the *learned* and *worldly wise* Men? Again, Where are the *potent* Lords, who contemn the Simple? Where is their Might, Strength, Art, and Wit? They must all come in Dust and Ashes, and fall down to the Simplicity of *such* Shepherds, and bow their Hearts in Servitude under Christ's Yoke, if they will be *Partakers* of the ¹ Line of these ^k Shepherds; yea, they must be as *Jacob's Wives' Maids*, if they will come to this Marriage.

ⁱ Note, The true Line, Lineage, or Succession.
^k Or Pastors.

35. For the Line of Christ in the Beginning was manifested in *Abel*, a Shepherd; so also afterwards in *Abraham*, *Isaac*, and *Jacob*, *Moses*, and *David*; they were all but *Shepherds* when the Line of Christ was manifested: No Potentate, Noble, Rich, Learned, or High Worldly-wise, has attained it, but *mean* People of no Account, who have put their Trust in God.

36. Where are now the high *Priests*, Schools, and *Universities*, who ascribe to themselves, and assume the Authority and Power of these Mysteries, and often tread underfoot the *Gifts of the Holy Ghost* in such Shepherds, and laugh at them, and count them Fools? Are they not all of them, *Cain*, *Ismael*, and *Esau*, of the left Line, from the Kingdom of this World's Nature in the Hypocrisy of *Self-Reason*, which in the Sight of God is not so acceptable as a Shepherd?

37. O you poor blind Men in *Adam*, cast your Eyes down from above, and lay yourselves low under the Simplicity of Christ in the ¹ Line of these Shepherds, and look not upon the Pomp of Art and Loftiness, or you will be miserably *deceived*: If you will be *capable* of this Line, you must not attain it from Loftiness, which boasts itself in Hypocrisy in this *Office* of a Pastor or Shepherd, but in Humility and mean Simplicity, where the Soul submits itself under Christ's Yoke; there will the poor Soul, blind as to God, get Root in this Marriage, and be *capable* of this Line.

¹ Or true Succession.



38. The ^m *twelve Children* of *Jacob* are the *Lines*, which the Spirit of God from *Adam* ⁿ *Twelve Children* to *Noah* and his Children signified, which sprang from the Line of the Covenant in Paradise, and pressed from *Adam* to *Abel*, and so on to the Children of *Noah*, and there also twelve *Lines*, or Stocks, or Tribes, were manifested. Here the same Tree opens itself again out of *one Stock*, which was *Jacob*, and signifies how those Lines should all be sanctified in one Stock, which Stock is Christ, who also chose him ⁿ *twelve Apostles* to manifest this Tree, which was grown out of the Line of the Covenant.

ⁿ Twelve Apostles.

39. And as *Jacob* begat these twelve Sons, ^o *he begat also a Daughter*, *Dina* by ^p *Name*, ^o *Gen. xxx. 21.* who went out to see the *Daughters of the Land*; and thereby lost her Honour and *Virginity*; ^p *Gen. xxxiv.* and he begat her of *Leab*, in whom the Line was manifested out of the Stock or Tribe ¹ of *Juda*, to signify that the Line of Christ at this Time as yet stood *hidden* in the *Woman's Tincture*, and yet was manifest through the *Masculine*, viz. the fiery Tincture, till *Mary* the Mother of Christ; as we see in the Covenant of *Abraham*, *Isaac*, and *Jacob*, that the Covenant pressed forward in *their Seed*; we see it also in the *Circumcision*, which was given only to the Man or *Male*.

40. And much more do we see in the Law on Mount *Sinai*, which was also given in a Way of Fire, to signify, that Men before Christ were led in the *Father's Property*, which held us captive in the Wrath, till his Love, viz. his *Son* through the Wrath, manifested himself in the *Woman's Tincture*, and changed the Man's and Woman's

Tincture into *one* again; therefore the Line of Christ in the Father sprung forth in the Woman's Tincture *through* the Man's.

41. In the *Man's* Tincture it was stirring in the Covenant of Faith in *Abraham*, and was manifest out of the Man's Tincture in the *Woman*: But in the ^a *Fullness* of Time it was manifest in *Mary* in the Woman's Tincture, *viz.* in the highest Love; in which Love *Adam* loved himself before his *Eve* [was,] for God was manifest therein.

42. We see here in *Dina* a Figure of *Eve*; for after *Leab* had borne *six* Sons, she bore a *Daughter*, which signifies the Female Tincture, which in her vain Curiosity ^r squandered away her Honour; as *Eve* would see and know the Daughters of the World, *viz.* the *bestial* creaturely Lust, and in this Lust lost the paradisaical Virginity.

43. Thus the Spirit of God here in *Dina* sets a Figure of *Eve* near the Line of the Covenant, seeing he should come out of the Line of the Covenant, who should seek and save the poor Children of *Eve*.

44. For *Leab* bore six Sons, which signify the *six* Properties of the Natural Life; and the *seventh* is the Substance or *Corporeity* of the six, in which spiritual Substance *Adam* died or was extinguished as to the Kingdom of God, when his Will *broke* itself off from God; and that same seventh Property of Nature is now even the Woman, *viz.* the *Mother*, wherein the other six are continually borne, which rightly signifies the *Adamic* *Eve*, when *Eve* was yet in an Image or *Type*.

45. The Figure whereof the Spirit of God represents in *Dina* with *Jacob*, signifying, how that seventh Property of Nature in *Adam* is become a *Whore*, *perfidious* to God, and it sets this Figure near the Line of Christ, [signifying,] that Christ should come, and *change* this Whore, *viz.* the seventh Property of the human Life, into the *Virginity* again.

46. *Therefore* was Christ born of a Virgin, that he might sanctify the Woman's Tincture again, and change it into the Man's Tincture, that the Man and the Woman might be *one* Image of God again, and no more Man and Woman, but Masculine Virgins, as Christ was.

47. In *Rachel* we see now the Self-Love of the Kingdom of Nature, where both Tinctures, the Masculine and Feminine, according to the Kingdom of Nature in Self-Love, bind themselves in *Conjunction*; as *Jacob* loved *Rachel* according to the Kingdom of Nature, according to the Tincture of Self-Love; and on the other Side so did *Rachel* love *Jacob*; *therefore* must these Tinctures of Natural Self-Love be so long shut up, and bring forth no Life, till *the Lord* remembered *Rachel*, and heard her, as the Text in *Gen. xxx. 22.* *Moses* says; that is, till the Lord stirred up the Tinctures of the Kingdom of Nature with his *Blessing*; then she bore a Prince in the Kingdom of Nature, *viz.* *JOSEPH*, in whom we see, by his great Chastity and Fear of God, that the Blessing of God stirred up the Tinctures of the Kingdom of Nature, which laid shut up in the *Seeds*, and manifested the Covenant of Grace therein.

48. For Christ should deliver the Kingdom of Nature in Man from Wrath; therefore also the Spirit in this Figure presents an Image or Type in *Joseph*, which it sets down also in the Figure of *Christ's* Humanity, how it would go in future Time with Christ's Humanity, which he took from us Men.

49. In *Leab* Christ was represented according to his heavenly *bidden* Humanity, shewing, how the heavenly World's Substance would be hidden in our Humanity under the *Yoke* of God's Anger, and how Christ must appear in a servile and contemptible Form.

50. In *Rachel*, with *Joseph*, now the Figure is represented, which shews, how he would *overcome*, and in our human Nature should be a Lord and Prince over all his Enemies, who have held us poor Men in Flesh and Blood captive; and how he would bring us forth out of the Misery and *Famine* of *Adam* into a good Land, and not remember how we in this World have cast him into the Pit, as *Joseph's* Brethren did him.

51. The Spirit of God presents this Figure in the *twelve Patriarchs* as a *Glass*, to see by whom God was atoned in his Anger, pointing at the future Fulfilling; for the Text in *Moses* speaks very hiddenly in this Figure, and says, *Now when Rachel had borne Joseph, Jacob said to Laban, Let me depart, and travel to my own Place, and into my Country; give me my Wives and my Children, for which I have served thee, that I may go.* Gen. xxx. 25.

The inward spiritual Figure is thus:


52. When the Blessing of *Jacob*, viz. *Christ* in the Kingdom of the Human Nature, was manifest, so that Man stood in *Christ's* Image, then he desires to return from the Servitude of this House wherein he must serve, and go again to his Father's first House, and desires to take with him his *Fruits*, viz. his Children, Brethren, and Sisters, and all the *Children* of this Birth; he has a great Longing after that, as *Jacob* had after his Father's House: But the Lord says to him, Stay, and serve here a while, and feed my Sheep, appoint the *Wages* that I shall give thee; that is, ask of me, so will I give it thee, as *Christ* says, *Whatsoever ye ask the Father in my Name, he will give it you.* Gen. xxx. 28. John xvi. 23.

53. Thus then this *Jacob* demerses himself in Humility, and keeps the *Sheep* of *Christ*, in Hope of the eternal *Wages*, which follows after him: For in *Joseph*, that is in *Christ*, the *Wages* will be first given him; as *Joseph* was the *Wages* of *Jacob* in the outward Kingdom, and preserved and nourished him and his House in the *Famine*; which signifies *Christ*, who will eternally nourish us in himself, and bring us home with him into his Father's House, as *Joseph* brought his Father and Children into his Lord's Country.



The Fifty-ninth Chapter.

How Jacob departed from Laban; what this Figure signifies, and what is to be understood thereby.

1.  IN this Chapter, for the most Part, is the outward History set forth, under which the Spirit has its secret Figure wherewith it plays, for the Text says, *And the Words of the Children of Laban came before Jacob, saying, Jacob hath got all our Father's Goods to himself, and of our Father's Goods hath he procured this Riches; and Jacob looked upon Laban's Countenance, and saw that it was not towards him as formerly.* Gen. xxxi. 1, 2.

2. This is a Figure represented in the Spirit of *Christ*; when the Spirit of *Christ* in Man has got the Kingdom of the human Nature to himself, then the Envy of the Serpent in the Wrath of Nature in *Flesh* and *Blood* awakes; understanding, and feeling, that the Power of Nature in Man is taken away from him, and opposes the Spirit of *Christ* in the Power of Nature.

3. Then proceeds the opposite Will in Man, so that the poor Soul is every-where faint and in an Agony, perceiving that it dwells among strange Goods, and that the Devil is its Neighbour, and has a continual Access to its own Nature, and opposes the Soul, because it has in *Christ's* Spirit taken away from him the Kingdom of Nature, viz.

the Land and Country which he had for his *Possession*; and therefore the mortal Nature in the Wrath of God sets its Desire and Endeavour against the poor Soul, as a *Stranger* unfriendly, when it sees, that it *loses* its voluptuous earthly Inheritance (which Right is intimated in the Children of *Laban*, where Reason looks to get *temporal* Honour and Pleasure) that all its natural Right is taken away, as *Jacob* by Subtilty took away *Laban's* Goods.

Gen. xxxi. 3. 4. Then thus says God to the Soul, as here he did to *Jacob*, *Return again into thy Father's Country, to thy Kindred, I will be with thee*: That is, the poor Soul should enter again into its first Country of its Father, *viz.* into the eternal Word, out of which it proceeded; and therein God blesses it, and therein it can also call its Children and Members, and bring them *along* out of the servile House of God's Anger in the King-

Gen. xxxi. 4. dom of Nature, as *Jacob* called his Wives and his Children, and brought them out of the *Servitude of his Father*: Thus also the enlightened Soul brings the Power of its Life in the Kingdom of Nature, together with its *Fellow-Members*, out of the servile House of Flesh and Blood again into the first House, *viz.* into God's Word.

Gen. xxxi. 21, 23. 5. And as *Jacob* fled from the servile House of his Step-father, and *Laban* pursued after and would hurt him, so also in like manner is done to the Children of Christ; when they begin to flee out of the servile House of Satan, *viz.* out from fleshly Pleasure and *Voluptuousness*, and would again enter into the first Land of their Father, *viz.* into Righteousness and the *Fear of God*, then instantly the fleshly Crew of the wicked World, with Rage and Folly, pursue after, and would slay them, and take away, with evil and false Tongues, *all* their Riches and Goods in God's Righteousness.

6. But the Lord awes them, that they cannot do it, as it was done to *Laban*; though they stand up and *reprove* the Children of God as unrighteous, because they turn away from *their Idols* and Abominations, and follow their Hypocrisy no more, neither will they bear *their* evil Yoke any more, and serve *them* in their Unrighteousness, nor call *their* Falshood Good, as the present World plays the Hypocrite under this Yoke, and serves *their Wickedness*, only that their God *Moazim* may live and be fat.

7. The Spirit of God here also presents a *Figure*, shewing how Christ would for a *while* put himself under this servile Yoke in the Kingdom of Nature, and would betroth to him *Adam's* Daughter, that is, our Flesh and Blood, and acquire to himself *Adam's* Possessions, Goods, and Riches, *viz.* the Kingdom or Dominion of the human Nature; that is, *draw many Men to him*, and in the End go therewith out of this servile House of this World again into his Father's eternal House, in which Departure to his Father would the Devil and the wicked World *scorn* him, and quite *slay* him, and would take away and rob him of his Goods, as also of his Children, which he has *here* begot; even as the Devil by the *Pharisees* and wicked *Jews* did, who would take away and rob Christ of all his faithful Children, as *Laban* pursued and hunted after *Jacob*, and would take away his purchased Goods from him again.

Gen. xxxi. 7. 8. But as God would not suffer *Laban* to hurt *Jacob*, so God would not suffer the Devil and the wicked High Priests to rob Christ of his purchased Goods; though they slew his outward Humanity, yet he rose again from the Dead, and brought his purchased Goods into his Father's Country.

Gen. xxxi. 19, 20. 9. The Spirit of *Moses* represents in this Chapter a wonderful Figure, which ought well to be observed, because he intimates a secret Mystery under it: For he says, *When Jacob fled away from Laban, Rachel had stolen away her Father's Idol Gods*; and further says, *Thus Jacob stole away the Heart of Laban the Syrian, in that he told him not that he fled*: And we see further, how *Laban*, when he came to *Jacob*, was eager after his *Idol Gods*, and searched all *Jacob's* household Stuff for his *Idol Gods*; also we see, in this Text, how *Rachel* was she that loved those *Idol Gods*, and sat upon them, and so hid them, that her Father could not get them again.

Gen. xxx. 33. 24. 10. In

10. In these Words there is represented to us an *outward*, and an *inward* Figure, shewing how it would go with *Israel* in future Time; for these Idol Gods were *not* Heathenish Idols, according to the Constellation or Star ^u *Molech*, as the Heathens had; but ^u *Acts* vii. 43. as we read, they made Images, Monuments, *Statues*, or Pictures of their Friends that were dead, as a Pattern for Instruction, which Images among the Heathen afterwards were turned to Idols; and *these* might well be such Images of his Kindred that were *dead*, which *Laban* was unwilling to lose, because they were Patterns of Instruction, and Memorials to him of his *Ancestors* and deceased Kindred whom he loved.

11. But the true Figure, under which the Spirit points at future Time, is this: First, That *Israel* would *not* continually cleave to God with their whole Heart, but would always take these Idol Gods of *fleshly* Self-love along with them, and love themselves and their Images, *viz.* *Genealogies* of human Greatness, State, high Birth, and noble Pedigrees of Gentility, more than God, even as it came to pass.

12. Especially this Departure of *Jacob* intimates the *Departure* of *Israel* out of *Ægypt* into the promised Land, when they took with them also their *fleshly* Idol Gods, and presently after *served their own Idol Gods*, *viz.* human Greatness, and *forsook their God*, and ¹ *Sam.* viii. 8. regarded their *Mammon*, and would have *Kings among them according to the Custom of the* ¹ *Cor.* 19. *Heathen*, and forsook their right King, who had brought them out of *Ægypt*.

13. Secondly, It intimates how *Christ*, in whose Figure *Jacob* stood, would take to him this *Rachel* in our *Flesh* and *Blood*, *viz.* these, in *Adam*, Idol Wills of the Soul turned away from God, which has acquired to itself *Images* and *Idols*, and possessed them as *Rachel*, and would bring the averted Wills of the Soul, with their acquired *Idols* and *Images*, out of the *Idol's House* or *Temple*; which *Idols*, *viz.* *Idol Wills* and *Desires*, must afterwards be all broken to Pieces in the *Death* of *Christ*.

14. As presently the Figure is represented to us, when God said to *Jacob*, *Arise and Gen.* xxxv. *go to Bethel, and dwell there, and make there an Altar to God, who appeared to thee when* ¹⁻³ *thou fleddest from thy Brother Esau: Then said Jacob to his Household, and to all that were with him, Put away from you the strange Gods that are among you, and cleanse you, and change your Garments, and let us arise and go to Bethel, that I may there make an Altar to God, that heard me in the Time of my Trouble, and hath been with me in the Way which I have gone.*

15. Which History of *Jacob* signifies nothing else but this, *viz.* when *Christ* would with this *Rachel's* *Idol Gods*, *viz.* *our Flesh* and *Blood*, depart from this servile House, and go to his Father, then he would by his going forth, when he should build the high Altar before God, which Altar is himself, *lay off* these our *Idols* in human *Self-will*, *viz.* every *Imagination* of *Self-Love*, before the Altar of God in his *Death*, and *cleanse* our *Hearts*, *viz.* our *Soul's Will*, and *change* out *Garments*, *viz.* our *Flesh* and *Blood*; as this Text in the thirty-fifth Chapter clearly signifies, and wholly intends it, that *Christ* would offer us up upon that same Altar of his *New Testament*, to the God who appeared to us again, in our *Trouble* and *Misery* after the *Fall*, in his *Covenant of Grace*.

16. But that the Text of *Moses* saith, *Jacob stole away the Heart of Laban the Syrian, Gen.* xxxi. *in that he secretly fled away with his Daughters*; it has the very same inward spiritual Fi- ^{20, 21.} gure contained in it; for *the Word* became *Man*, and took *Laban's*, *viz.* the earthly *Adam's* *Daughters*, and brought them by divine *Subtilty* away out of *Adam's* *House* into *God's* *House*, which in that Place is called *stealing*, in that the Children of *Adam* are thus stolen from the Kingdom of *God's* *Wrath*, that is, brought away in the divine *Wit* and *Subtilty*.

17. For the *Anger* of *God* had possessed Men in the *Right* of *Nature*; but *Christ* came and *married* with them, and *stole* them, together with the *Idol Gods*, away from the *Anger*, and offered them up to *God* upon *his Altar*, which is himself, and laid off the *Images*

of Man's Self-Love, and cleansed our Garments before God, that we might serve him at *this* Altar.

18. This is properly understood concerning *Rachel's Idol Gods*; the Figure indeed sets down only the outward History, but the Spirit of God has its Figure under it; for the *whole* History of *Abraham, Isaac and Jacob*, stands inwardly in the *Figure* of Christ; for the *Covenant* between *Laban and Jacob*, and all that happened therein, is a *Figure* of Christ, for *Laban* here stands in the Figure of the Kingdom of Nature, and *Jacob* in the Figure of Christ.

Gen. xxxi.
27, 28.

19. *Laban upbraids Jacob, that he fled from him, and did not suffer him first to kiss his Children, and that he might conduct them on their Way with Mirth and with Tabrets*: Thus also does Nature with the Children of Christ; when they *secretly* flee from it, and forsake the Idol's House or Temple, then the Children of Nature's Kingdom upbraid these Children of Christ, for *fickle* forsworn People, for *Hereticks, Novellists, New Lights, Enthusiasts*, or whatever Sect can be named, and say to them, When you will depart from your wicked Way and enter into another Life, why do you not tell it to *our High Priests*, that they may lead you onward with their *Ceremonies*, viz. Confessions, Sacraments, Intercessions? Why do you not observe the Usage of the *Churches*, where the Kingdom of Christ is in Mirth, with Roaring, Organs, and Pipes? Why do you *steal* away from us secretly, and go another Way than our *Ordinances* and Decrees prescribe? And therefore they are Enemies to them, persecute them, and hunt them with *Censurings* and *Disgraces*, as evil Children and forsworn, who had *robbed them* of their *Idol Gods*, and will not honour their *Hypocrisies* for Gods; as *Laban* pursued after *Jacob*, and upbraids him, because he had not first kept that *Pageantry* and *Solemnity*, and told him beforehand that he would travel, and *be gone*.

20. Thus *Babel* also would fain have it, that the Children of Christ should only enter in to God through *their Pageantries* and *Solemnities*, and *Belly Ordinances*; and whosoever will enter in to God, otherwise than through *their Ordinances*, and flee from this servile House [of Bondage,] he is damned, and cannot come to God.

21. But *Jacob* can well go to his Father without *Laban's Pageantry* and *Solemnity*; and though he upbraids *Jacob* and calls his Way wrong, yet his Way was right in the Sight of God. For God had commanded him so, and *Laban* could not withhold him at all; so also Christ's Children, when the Spirit of Christ *in them* commands them to flee out from *Babel*, cannot be withheld; also it does *not hurt* them, though the World blame them never so much for it, and scorns, derides, disgraces, and upbraids them for Fools, Hereticks, and Enthusiasts.

22. Yet the Most High reproves and charges *Laban*, that he speak not otherwise to *Jacob* than * friendly; that is, the ^y *Disdain* of *Babel* towards the Children of Christ must in the End turn to their mere *Joy* and *Kindness*, and now *Laban* must let them depart with their Goods and Riches: For God commands his Children to ^z *flee from Babel*, and to go into the first Country of their Father, out of which they are departed with *Adam*, not through the *Solemnity* and *Pageantry* of *Babel*, but through the Conversion of the Mind and Will, viz. *New Obedience*.

4*

23. For God has as much Pleasure in the *Solemnity* and *Pageantry* of *Babel*, as in *Laban's Tabret* and *Piping*: He requires a penitent, *converting Heart*, which in highest Simplicity and deepest Humility, without any *Solemnity* or *Pageantry*, *draws near* to him and departs from *Babel*; with such a one he goes along, and blesses him.

Gen. xxxii.
1, 2.

24. For *when Jacob was gone forth*, without *Solemnity* and *Pageantry*, *then the Angels of God met him, whom he called God's Host*; which signifies, that when the Children of God go forth from human *Inventions* and *Imaginations*, and account *all* earthly Things as nothing, and slip away from the *Hypocrisy* of all their *titular Brethren*, then they get the

Angels of God for a Guard, who go along with them, and lead them on their Way in their going out from *Babel*, as here was done to *Jacob*.

25. For as soon as Christ is born in a Man, so that the *Mind* goes forth out of the *Adamic* servile House of ^a Images, then the Angels of God are appointed his *Guardians*.

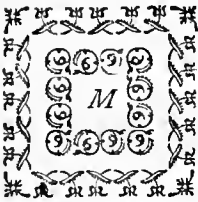
^a Or imaginary Con-
ceits.



The Sixtieth Chapter.

How Esau went to meet Jacob with Four Hundred Men, Soldiers ; what this signifies : And how Jacob sent a Present to his Brother Esau, and how a Man wrestled with him the whole Night : What all this means.

For the Reader highly to consider of.

1.  **M**OSE says, *And Jacob sent Messengers before him to his Brother Esau into the Land of Seir in the Borders of Edom, and commanded them, saying, Tell my Lord Esau thus, Thy Servant Jacob says thus, I have been long abroad with Laban until this Time, and I have Oxen, and Asses, Sheep, Men-Servants, and Women-Servants, and I have sent forth to thee, my Lord, to tell thee, that I may find Grace in thine Eyes : The Messengers returned again to Jacob and said, We came to thy Brother Esau, and he also cometh to meet thee with ^b Four Hundred Men; then Jacob feared very much, and was in Distress, and divided the People that were with him, and the Sheep and Oxen, and the Camels, into two Companies, and said, If Esau cometh upon one Company, and smiteth it, the rest will escape.* *Gen. xxxii. 3-8.*

2. This whole Chapter stands eminently in the Figure of Christ : For when the *Word* was become Man, and would now go forth from this World, and with our Humanity possess his *eternal* Mansion, then meets him this Host of Soldiers in the Kingdom of Nature, in the Anger of God.

3. For the Kingdom of Nature, *viz.* the natural *Adam*, was the first born *Esau*, which was angry with *Jacob*, that is, with Christ, for the *Blessing* and heavenly Inheritance, *viz.* for the eternal Life, because it must die and lose its Right ; in which Kingdom the Anger of God had got the Dominion ; that same Anger of God came to meet Christ, when he was about to bring his *acquired* Goods into the eternal Country of his Father, *viz.* into the Love of God, as *Esau* did to *Jacob* in the Type or Image of the Figure ; and Christ was astonished at this *Warrior*, *viz.* the Anger of God, as may be seen on the Mount of *Olives*, as *Jacob* was astonished at the Anger of *Esau*.

4. And as *Jacob* divided the *Herds* into two Parts, because of the Wrath of *Esau*, that if *Esau* should smite one Company, the *other* might escape, so also was the Humanity of Christ divided into two Substances, *viz.* into a heavenly, whereof he speaks, saying, *He was come from Heaven, and was then in Heaven*, and also into an earthly, from our *Flesh and Blood* ; that if the Anger of God did smite the one Part, *viz.* our *Humanity*, with Death, yet the *heavenly* Part should escape the Wrath, and penetrate through Death, and therein make our *Humanity* living ; for the Messengers which *Jacob* sent to *Esau* are

nothing else but the *Prayers* of Christ, which he sent through the Anger of God into his Love, viz. into the *Mercy*, that our Humanity might find Grace and Favour with God.

5. For as *Jacob* sent to *Esau*, saying, He had been long abroad with *Laban*, even till this Time, and had with him Men-Servants and Women-Servants, and Camels, with other Cattle, that he might with all this find Grace and Favour with his Lord *Esau*; so also Christ says to his Father in our Humanity, (viz. in *Adam*) which he has assumed, He has been long abroad absent from the Kingdom of God, and has brought forth in the Kingdom of this World, in God's Works of Wonder, many Images out of the divine Wisdom through the Formation of Nature, that he might with these Formations of Wonders find Grace and Favour with God, seeing these Wonders were brought forth through the Nature of his manifested *Wrath*, that so they might come to the eternal divine Vision and *Contemplation*.

6. But the Anger went to meet him in the four Elements, and would devour the Earth-Lines, and Evil of them; for *Esau's* Four Hundred Men signify nothing else but the *Wrath* of Nature in the four Elements of the Body, and they went to meet the Humanity of Christ; when Christ was bringing the created Image of *Adam* in our Humanity into God, viz. into Paradise, then would the Wrath of God first kill the *Adamical* Image, that it might no more live in the Kingdom of Anger, seeing it was to live in God.

7. And as *Jacob* humbled itself before God, and said, O God of my Father *Abraham*, and God of my Father *Isaac*, the Lord who hast said unto me, Return again into thy Country, and to thy Kindred, and I will deal well with thee; I am unworthy of the least of all thy Mercy, and all thy Faithfulness and Truth, which thou hast afforded unto thy Servant; for I had no more but this Staff with which I went over this *Jordan*, and now I am become two Bands: Deliver me from the Hand of my Brother, from the Hand of *Esau*, for I am afraid of him, lest he come and smite me, with the Mother and the Children; so also Christ humbles himself in our assumed Humanity, bath bid him sit down at his Right-band, until he had made all his Enemies his Foot-stool, yet he humbles himself; even as *Jacob* did before the Anger of *Esau*, so also did Christ before the Anger of his Father.

8. And as *Jacob* said, When I went over this *Jordan*, I had only this Staff, but now am become two Bands; so also when Christ, viz. the eternal Word of Divine Love, came to us in our Humanity, then it was only the Staff of divine Grace; but in our Humanity in the servile House of *Adam* he was enriched with two Bands, viz. a twofold Humanity, the heavenly extinguished in *Adam*, and the earthly from the *Limus* of the Earth; therefore he says in this twofold Humanity, as *Jacob* said to God, O God of my Father *Abraham*, and God of my Father *Isaac*, O Lord, thou hast said unto me, Return again into thy Country, and to thy first Kindred: I am less than the least of all these Mercies, which thou hast bestowed on thy Servant; to signify, that it was only in divine Mercy that these two Bands, viz. the twofold Humanity, returned home again into its first Country of Paradise to the angelical Kindred.

9. And when *Jacob* had humbled himself before God and his Brother *Esau*, He stayed there all Night, and took of that which came to his Hand, for a Present to his Brother *Esau*, two hundred She-Goats, and twenty He-Goats, two hundred Ewes, and twenty Rams, thirty Milch Camels with their Foals, forty Cows, and ten Bulls, twenty She-Asses, with ten Foals, and delivered them into the Hand of his Servants, every Herd by itself, and said to them, Go on before me, and leave Room for one Herd after another. And he commanded the foremost, and said, When my Brother *Esau* meeteth thee, and asketh thee, To whom dost thou belong? Whither goest thou? And whose these are that thou drivest? Then thou shalt say, They are thy Servant *Jacob's*, who sendeth them for a Present to his Lord *Esau*, and followeth behind after us.

c Born, generated, or begotten.

d Four Elements.

Gen. xxxii. 9—11.

Psal. cx. 1.

Gen. xxxii. 15—18.

10. This Type is now the great *Earnestness*, whereby the Spirit of God in the Figure points at the Future; for this Present of *Jacob* to his angry Brother *Esau* points at the Place and Condition of Christ; when he should appease the Anger of his Father, then he must first send these *Beasts* in our implanted Humanity for an Atonement, which should be presented to the Anger of God.

11. But these *Beasts*, which Christ sent to the Anger of God before his Passion and Death, were *our* implanted *Beasts*, viz. Pride, Covetousness, Envy, Wickedness, Lying, whereby one Man slanders, disparages, disgraces, shamefully censures with Words, discourages, suppresses, and *exclaims* against as wicked and ungodly, and summarily, all Abominations of the Devil and the wicked World.

12. These evil *Beasts* are in *Adam* in *Sin*, all awakened and become living; these very Forms or Conditions of Life, wherein *Adam* generated his evil *Beasts*, wherein the Temperature of Nature was *rent asunder*, Christ took all upon him in *our* Humanity, as they are well intimated in the Figure of *Jacob* by Five Hundred and Eighty, and sent them to the Anger of God for an Atonement, when he was *redeeming* the Humanity from these *Beasts*. 580.

13. And these *Beasts* were, *as to Christ*, his being despised, scorned, spit upon; whatsoever the Jewish Priests did to him were all *our* *Beasts*, which Christ, in his Body, gave up to the Anger of God, *as if* himself was the Transgressor, and yet had generated *none* of these *Beasts* in his Will: But *Adam* had generated them, and Christ *took them on him* as a Lamb, and presented them to the Anger of God on his Body and Life, and did it as if himself was the Transgressor; so that the Anger of God devoured them *on* his Body and Life, viz. his Inheritance, which he had in Man, as a natural Right, whereby the Anger of God laid hold of its own; and his Wrath and *Hunger* after this Vanity, to devour these *Beasts*, was appeased.

14. And the Spirit of *Moses* speaks further in the Spirit of Christ, and says thus, *The Present of Jacob went before him, but he stayed that Night with the Company, and arose in the Night, and took his two Wives and Handmaids, and his eleven Children, and went over the Ford Jabbok; and he took them and sent them over the Water, and sent over that which he had, and stayed alone.* Gen. xxxii. 21-34.
Two Wives.
Two Women
Servants.
Eleven Children.

The Figure of Christ stands thus:

15. When Christ had sent *this Present* before to the Anger of God, he stayed with his Company, viz. with his Disciples, and arose in the Night of the *great Darkness* in our Prison of Misery, and took his two Wives, viz. the *twofold Spirit* of Man, viz. the Soul and the *Spiritus Mundi*, the Spirit of this World; the outward Soul, and the inward eternal Soul, together with the two Handmaids, viz. the *twofold Humanity* of the Body, and the eleven Children, which are the *eleven Apostles*, and passed over the Ford *Jabbok*; that is, he went over the Brook *Kidron*, in the Dark of the Night, over the Water, as here *Jacob* did, with all whatsoever he was, or had assumed from us Men. Eleven Apostles.

16. For the right *twelfth Apostle* of Christ was not yet chosen in *Judas's* Stead, as here with *Jacob* the *twelfth Son* lay yet in the Mother's Womb unborn: And as *Jacob* with his eleven Sons went over the *Water* in the great Night or Darkness, so Christ went with his eleven Disciples, in this Night of *Jacob*, over the Brook *Kidron* into the Garden, and wrestled with the Anger of God, so that he sweat a bloody Sweat, till he overcame. Twelfth Apostle.

17. And as in this Night a Man wrestled with *Jacob* till the Day-break, so also the Spirit of God, viz. the Love of God in our assumed Humanity, wrestled with God's Anger in our Humanity, till the Love of Grace broke through the Anger, and the Day-

2 Pet. i. 19. *Star of Divine Love arose in the Soul, and overcame the Anger, as the Text in Moses has here very secretly, and yet very clearly signified in this Figure, saying,*

Gen. xxxi. 18. *When Jacob in this Night was passed over with his eleven Children, and both his Wives and the Handmaids, and all his Company, and afterwards was alone, there wrestled a Man with him till the Break of Day appeared: And when he saw that he prevailed not against him, he touched the ° Ham of his Thigh; and the Ham of his Thigh was displaced with the Wrestling with him: And he said, Let me go, for the Day breaketh; but he answered, I will not let thee go except thou blest me: And he said, What is thy Name? And he answered Jacob: And he said, Thou shalt no more be called Jacob, but Israel, for thou hast striven with God and Man, and hast prevailed.*

° Or Hollow.

19. This Text stands wholly in the Figure of Christ; for *this* Man who wrestled with Jacob this whole Night is nothing else but God's Righteousness and Truth; in which Righteousness in Adam, and in all Men, the severe Judgment of God was awakened; and it signifies the same Man who on Mount Sinai gave the Law to the People of Israel in Fire and Terror, where he appeared in his Righteousness, in the Type of the Judgment, and commanded Man to keep the Law of Righteousness, under Pain of the eternal Curse; where he required the Possibility and Ability from Man, viz. from the Image of God that he had created in Adam.

† Proba, or Temptation.

20. But Man having not stood in the † Trial, therefore God inspoke or inspired into him the Ground, viz. the Fountain of his most inward hidden Love, in the Promise of the-Serpent-Destroyer, viz. the holy Name JESUS: This Name JESUS stood now as a Covenant of Grace in God's severe Righteousness, hidden in the most inward Ground of the human Soul, and opened itself in the holy ‡ Fathers, Abraham, Isaac, and Jacob, in their Faith's Ens.

‡ Patriarchs.

21. But Jacob at present standing in the Figure with his Brother Esau, viz. Jacob in the Type or Image of Christ, and Esau in the Type or Image of God's Righteousness in the Anger according to the Kingdom of Nature; so at present in this Night, when Jacob was in great Anxiety, this Figure was manifested to him, that he perceived how God's Love in the Covenant of Grace, in the incorporated Name of JESUS, wrestled with God the Father's Righteousness in the Anger of the Judgment, viz. in the great Night of the Darkness of God's Anger, wherein the poor Soul laid captive, and was so ^h hard tyed and bound, and put thereinto; and that the Anger in the Righteousness will not give over, unless it gives itself into the Love of Grace, that the Love may break through the Anger, as the shining of Light does out of the Fire, or as the Morning breaks out of the dark Night, and changes the dark Night into Day.

h Coarcted.

22. For the Covenant of Grace in the Love and in the Soul stood at present in one Person; therefore at present the Soul of Jacob must, in Christ's Figure and Type, wrestle with God's Righteousness about the heavenly Ens, viz. about the substantial Wisdom, which the Name Jesus brought along with the poor Soul in its heavenly Substantiality, which faded in Adam, whereby Adam's faded Substantiality sprung forth again in this living Substantiality, as a new Birth.

23. Therefore the Spirit of God says to Jacob, Thou hast wrestled with God and Man, viz. with God's Love in the Covenant, and with the future heavenly Substantiality, which Substantiality became Man in the Seed of Mary, and hast prevailed: For Christ, in whose Figure Jacob stood, should thus, in our assumed Humanity, wrestle with God's Righteousness, and conquer.

24. And the Spirit in Moses says here, *And when he saw that he prevailed not against him (understand, God's Righteousness in the Anger of the Judgment prevailed not against the Grace) then he touched the Ham of his Thigh, and the Ham of his Thigh was displaced by the Wrestling with him.*

25. This signifies the Destruction and *Displacing* of the *Adamic* Humanity, that when Christ would stand out this Victory, then would the human Self-Might and own Will be displaced, and *broken*, and killed; but as *Jacob* died not by this Wrestling, though the Ham of his Thigh was indeed displaced, so also our Humanity should not die eternally, but be only displaced, that is, be *changed*.

26. This signifies especially, how the *repentant Man* must enter upon this Combat of *Jacob*, and so wrestle with God and Man in the Spirit of Christ in God's Righteousness, in the Anger; and when he overcomes, then will the Ham of his *fleshy* Self-Will be broken, that he must go up and down in this World as one half *lame*, that cannot well walk in the Way of the World, but goes *halting*, as if his Limbs were half-broken, with which the Wantonness and Vanity of this World is driven on; for the Spirit in the Victory of Christ *touches* his Thigh, that he is half lame in the Pride and Malice of this World, and never regards it more, but goes up and down as a *despised lame* Man, whom those in the Pride of the World, in their full or frolick Jollity, little regard, but hold him for a lame halting Man, who cannot follow the *Garb* of the anticke Tricks, conceited Jest, and Lasciviousness of this World: But he has wrestled with God and Man, and is with this Victory touched and marked.

27. This the Pride and Wantonness of this World understands not, for it goes up and down still in God's *severe* Righteousness, in the Kingdom of Nature, in the Might of the Fire, in Self-Will, and thinks itself very well, till the Judgment possesses its Place, then must the poor Soul stand in the *eternal Judgment*, and live in Pain and Torment.

28. And as *Jacob* stood in the Wrestling, and had his Thigh touched that he halted, then the Man said to him, *Let me go, for the Day-break dawneth; but he answered, I will not let thee go, except thou blest me.*

29. This is first the Figure of Christ, when he *yielded* himself up in the Righteousness of God in the Father's Anger, so that the Anger according to our Humanity *slaw* him: Then said the Righteousness, Now let me go, for at present the *eternal Morning* breaks forth in me: But Christ had taken hold of the Righteousness, and said, I will not let thee go, except thou blest the *Humanity again*, that the Judgment may cease; except thou bring the Morning of thy inward Power forth through the Humanity, that the Curse may *cease*, and that Man may wholly stand in the divine Working again, in the Blessing.

30. Secondly, It is the fair Type or Image, shewing how it goes with the repentant Man, when he gives himself up through earnest Repentance into this *Combat* of Christ, in Christ's Suffering and Death in his Victory, and in the *Spirit of Christ* wrestles with God's severe Righteousness, which continually assails him in his *Conscience*.

31. For God's Righteousness in the Conscience says, Let me go; *thou art dead in Sin*, and hast no Part in the divine Grace; thou hast purposely and wilfully sinned, and set the Grace behind thy Back; now thou art *mine*, praying will not avail thee, I will not let thee in thy Conscience attain the Grace, thou wilt obtain *no Comfort* more from God, the Morning will no more rise to thee in thy Conscience, for thou art a Child of Death: Now leave off and let me alone, that I may shut thee up below in the *Dungeon* or Chamber of Death.

32. When this comes to pass, then the poor Soul wholly immerses itself into the *Death of Christ*, and gives itself up to the severe Righteousness of God, into the Judgment, for the Judgement lays hold of it: But the Soul catches hold of the incorporated *Grace* in the Death of Christ, and dives therewith into the most inward Ground of the Judgement of God, in which Ground, God's Love is *broken forth* through the Righteousness, and through the Judgment, *viz.* through the eternal Night, and has made that same Night in Man to be Day.

33. Into this Day, *viz.* into the *Abyfs*, without all human Possibility or Ability, it dives as a *Child*, that neither can nor will do any more, that is too unworthy of all Grace, and must indeed give itself up to the Judgment; but with *this diving*, the Soul yields all its utmost Will and Ability, and is in itself as it were void of Nature and Creature, and falls again into the *Word*, wherein it stood in the eternal Speaking before its creaturely Nature.

34. For God's Righteousness and Judgment have no deeper Ground, than merely the *creaturely* Life; but when the Will of the Soul yields itself up in going forth from the Creature, and sinks into the *Abyfs*, then is it again *as a new Child*; for the *Abyfs* in the eternal speaking Word, out of which the highest Love and Grace of God has manifested itself, lays hold of it, and penetrates into it, as the Sun does into the *Ens* of an Herb, whence the Herb becomes half Solar, or of the Nature of the Sun: Thus in this *Diving* the Soul, in its Will, is *half divine*, and then it wrestles with God's severe Righteousness in Flesh and Blood, and will *overpower* the Anger of God.

35. Then says God's Righteousness in the Conscience, Let me alone; that is, leave off, and slay me not, for thou feelt very well that the *divine* Morning arises in me, cease from *striving* against the Judgment of God: But in the right Combat the Soul says to God's Righteousness, I will *not* leave thee, except thou blest me; that is, except thou givest me the *promised Grace*, out of the Death of Christ in his Conquest, that I may put on my Saviour Christ, that he may be mine, and I his: And then thus says God's Righteousness, as to *Jacob*, What is thy Name? And then the poor Soul names itself according to its *own creaturely* Name: As *Jacob* did here, when he called himself *Jacob*. But as the Lord said to *Jacob*, *Thou shalt no more be called Jacob, but Israel*, that is, *a Tree of Life*; thus also says God to the Soul, Thou shalt no more have *Self-names* in me, but thou shalt be called a *Christian* in Christ, *viz.* A *Branch* in the Tree of *Israel*,
John xv. 5. A *Sprout on the Vine Christ*: For thou hast fought with God and Man, and hast prevailed: Thou hast overcome God's Righteousness in the Wrath of the Anger, in thy *Combat* in the Spirit of Christ, and art now an *essential* Christian, and *no* more a *titular* and verbal or Mouth-Christian, from whom Grace is yet far off:

36. And *Moses* says further, *And Jacob asked him, and said, Tell me, I pray thee, what is thy Name? But he said, Wherefore askest thou what is my Name? And he blessed him there: And Jacob called the Place Penuel, for I have seen God Face to Face, and my Soul is*¹ *preserved.*
Gen. xxxii. 29, 30.
¹ Healed.

The inward holy Figure stands thus:

37. When *Jacob* with the *Desire* of Faith in his *Wrestling* apprehended the Morning or
John viii. 56. Day-break of God in the Spirit of Christ, and *saw Christ afar off*, without the creaturely Humanity, then he said, What is thy Name? But Christ said, Wherefore askest thou what is my Name? That is, I am *no Stranger*, but am even the *Israel* in thyself; I have no other Name, but thy Name and my Name shall be one.

38. For God, without Nature and Creature, has no Name, but is called only the eternal GOOD, *viz.* the eternal ONE, the *Abyfs* and ^m *Profundity* of all Beings: There is no Place found for him, therefore can no Creature rightly name him, for all *Names* stand in the formed Word of Power: But God is himself the Root of all Power, without Beginning and Names: *Therefore*, saith he to *Jacob*, *wherefore askest thou what is my Name? And he blessed him.*
^{*}Or Ground.

39. As the Creatures and all Vegetables of the Earth *cannot know* how the Sun's Power is named, but they stand still for the Sun, and the Sun gives them Power and Warmth, and *bleses* them, that they grow and bear Fruit, so also here is to be understood concerning

cerning *Jacob* and *all Men*. When *Jacob* saw and felt the Morning or Day-break of God in his Soul, then the divine Sun in the Name JESUS blessed him through an *essential* Working.

40. And this must thereby signify, as it went with *Jacob* and all the Children of God, and yet still goes with them in this Sun-shine, that when the *Sun of Grace* with its working Power arises in the Soul, then the Soul rejoices, and would always fain behold the Countenance of God after a *creaturely* Manner; as also *Moses* desired it, and always thinks God is of some Form; they look not yet rightly upon God, but will know God in *Imagery*: Thus hard lies the creaturely Imagery upon us in the departed *apostate* Self-will in the Mind, that we cannot at all understand what God is, *viz.* that he himself is the Abyss of all Nature and Creature, *viz.* the eternal ONE, that dwells in nothing but only in himself, and has no Form, nor any thing.

41. And it were very well and good, that we were *not* so led by the Masters of the Letter in an *imaginary* Form, when they *teach* and speak of the only God, as has been done hitherto, where Men have led us on in vain *Images* ⁿ of the essential Will, as if ⁿ Or in. the only God did will this or that, whereas himself is the sole Will to the [Being of] Nature and Creature; and the whole Creation lies only and alone in the *Formation* of his expressed Word and Will, and the Severation of the only Will in the *Expression*, and is understood in the Impression ^o to *Nature*. ^o Of.

42. If the Pride of *Lucifer* might be *torn* out of the Hearts and Eyes of these *Masters*, then Men would soon see the Countenance of God: But the *Babylonish* Tower, upon which Men will climb, and in *Opinions* climb up to God into a *severed* Heaven, where God sits *cooped* up, *this* withholds the true Knowledge and Understanding, and *makes us* always ask, What is the Name of God? Where is God? What is the Will of God? Also they say, God wills Good and Evil, from which they make a Multitude of ^p *Decrees* in the divine Purpose, as a *Prince* in his Land makes Laws; and they have as much Understanding of God and his Will, as the *Pot* understands of the *Potter*. ^p Or Determinations and Conclusions.

43. It is to be lamented, that we are so blindly led, and the *Truth* withheld in ^q *Images*; for if the divine Power in the inward Ground of the Soul was manifest, and working with its Lustre, and that Men *desired* to go forth from their ungodly Ways, and give up themselves to God, then is the whole Triune God *present* in the Life and Will of the Soul; and the Heaven, wherein God dwells, is opened in the Soul, and there, in the Soul, is the *Place* of God, where the Father begets his Son, and where the Holy Ghost proceeds from the Father and the Son. ^q Imaginary Conceits.

44. For God makes use of *no circumscribed* Place: He dwells even in the *Abyss* of the wicked Soul, but incomprehensible to it as to his Love; but as to his Anger he is *manifest* and comprehensible in the wicked Soul.

45. For the eternal ^r Speaking of the Word, incomprehensible to Nature and Creature, becomes ^r imaged in the Will of the Soul; of which the Scripture says, ^r *With the Holy thou art holy, and with the Perverse thou art perverse*: Also, such as the People is, such a God they have. ^r Or Expression. ^r Conceivable, or perceptible, or gets an Idea.

46. For in the Thrones of the holy Angels God is manifest in *his Love*, and in the Thrones of the Devils he is manifest with *his Wrath*, *viz.* according to the Darknes and Torment; and yet there is but one only God, and *not* two; according to the tormenting Nature he wills Torment, and according to the Love he wills Love; as a burning Fire desires hard *Brimstone* like itself, and the Light of the Fire desires only an *open* Place where it may shine: It takes away nothing, but gives itself for the Joy of Lite, it suffers itself to be taken, it has no other Will in itself, but to *give forth* itself, and work that which is good; so God, as to his Holiness, has no other Will but to manifest the Power of his Love and shining Lustre in a *creaturely* ^u Form; as the *Sun* manifests ^u Or Manner.

itself in an Herb, and tinctures it, and makes it wholesome and good, so also is to be understood concerning God.

^y Or Imagery. 47. Therefore all is but vain Jangling, Babbling, and a creaturely ^x *Imagination*, for Men to ask, What is God called? Or what is God's Name? So it is for Men to talk much, and say, God wills this or that Evil and Good, and know *not* how to say upon good Ground, *how* he wills Evil and Good, and *how* a Man shall *understand* the ^y Texts of Scripture to that Purpose.

48. This Contention and Strife about the Letter is indeed the very confused divided Tongue or *Language* on the high Tower of the Children of *Nimrod* in *Babel*; for that high Tower is a Figure of the ^z *Exercises* in the Universities, where the one divine Language is divided or confounded, and wrested into many ^a Speeches, that one People does not understand another, and that Men *contend* about the only God, in whom we live and subsist, and whereby even the Kingdom of Nature in its Wonders is manifested, and ^b brought into *figured Wonders*.

^y *Facultaten*. Disputations in the High Schools. ^a Perverted in Phrases and Expressions. ^b Fashioned wonderfully. ^c *Psal.* cxxxix. ^d *Psal.* cxxxix. ^e V Vowels. 49. But the true Ground, what God is, and how he is, what the Being of all Beings is, remains as blind to them, as the Visibility of this World is to one that is *born blind*: And though they are called Masters of the Letters, yet they have *lost* the ^c five Vowels, which are the *Power* of all Words: Which is much to be lamented, that Men understand nothing at all more of the *holy Spirit's* Language, what the Spirit of God has spoke in *Moses* and the Prophets, and how he has in his Speech declared and pointed at that which is future and eternal: Men cleave merely to an *historical* ^d Action, and see not what is signified by this or that Action.

^d Act, or Thing done.

50. For God's Spirit has not done such Wonders, for the Sake of the *History* of a plain simple Shepherd, as it stands in the outward Form of it, and has so exactly expressed those Things in Writing, as if he was *so much concerned* in a History, that he has preserved it among all People, and suffered it to be *proclaimed for his Word*; no surely, but for this Cause, that under such plain simple historical Relations is signified, and therewith God's Spirit in the Figure *alludes* at that which is future and eternal: Therefore should Men look upon the Scripture of the *Old Testament* with clearer Eyes; for the whole *New Testament* is couched under it, in the Figure of the plain simple ^e Acts or Actions.

^e Apostel Geschicht.

^f The Acts of the Apostles. ^g *Gen.* xxxii. 29, 30.

51. ^f *When God had blessed Jacob, then Jacob called the Place Peniel, that is, God's Inspection into the Soul, where God is manifest in the Soul: Then says the Soul, I have seen God Face to Face in me, and my Soul is preserved in this Inspection: And as he passed over Peniel, the Sun arose to him; that is, when God's Sun, viz. his Power, is manifest in the Soul, then the Essence of the Soul carries the Power in itself, and then the divine Sun arises in the Soul's Essence, and then the Father has there begot his Son in the Soul, which is the Sun of Righteousness, as also the divine Love and Joy; and then Self-nature halts, for the Sinew of its natural Will is displaced, so that the Self-will is lame in its Ability, as here it was with Jacob. And the Text of Moses says, Hereupon the Children of Israel eat not of the Sinew upon the Ham of the Thigh to this Day; because the Sinew of the Ham of Jacob's Thigh was touched.*

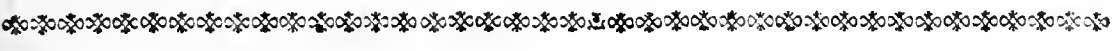
52. This shews clearly, that *Jacob* and his Children *understood* this Mystery, and have instituted a Memorial in this Sinew: For *what* does that which was done to *Jacob* concern a Beast? The Sinew of a Beast is *not* therefore displaced or *venomed*; only the Children of the Saints looked upon the Ground of the divine Mystery.

^h *Mat.* xxiii. 23. ⁱ *Luc.* xi. 39.

53. Concerning which the present *Jews* are very blind, and hang only on the Law: If they did so eagerly seek after *Jacob's Sun*, as they cleave fast to the Law, then would that Sinew in them also be displaced, and they would not so hunt after Covetousness and Gain, but *they wash the Outside of their Cups and Dishes, and inwardly remain foul.*


54. Even as *Christendom* cleaves to the History, viz. to the purple Mantle of Christ, and hunts away *Christ in Power* from them, and will not with *Jacob* have the Sinew of the wild bestial Properties of the voluptuous Will of Flesh displaced and *lamed*, but walk nimbly with the Beast under the Mantle of Christ.

55. This displaced Sinew signifies, that *Adam* in his Innocence, before his *Eve*, was not such a gross Beast as afterwards; therefore when the Spirit of Christ in the Covenant was manifested in *Jacob*, then it touched the bestial Ham of his Thigh, to signify, that in Christ it should be broken and cease, so that a spiritual Man should arise from Death, and not such a gross bestial Man.



The Sixty-first Chapter.

The excellent and wonderful Figure, shewing how Jacob and Esau met, and how all Heart-burning and Evil-will were changed into great Joy, Kindness, and Compassion. What is to be understood thereby.

1.  LIND Reason should better open its Eyes at this Text, than hitherto Gen. xxxiii. it has done, and better consider the Figure of *Jacob* and *Esau*, and learn rightly to understand the Decree concerning *Jacob* and *Esau*; where the Scripture says, *Jacob have I loved and Esau have I hated*, Mal. i. 2, 3. when the Children lay yet in the Mother's Womb, and had done neither Good Rom. ix. 13. nor Evil, that the Purpose of God might stand.

2. Here Men should rightly look upon the Purpose of God, what the Spirit of God means thereby; for *Esau* stood in the Type or Image of the corrupted *Adam*, and *Jacob* in the Type of Christ, which came to help poor *Adam*: Therefore must these two Brothers come of one Seed, to signify that God would become Man, and that God's Seed, viz. his Word, and *Adam's* Seed in its own Nature, should be manifest in one Person, and become Man; and that God's Seed should overcome the corrupted *Adam's* Seed with great divine Love, and quench the Father's Anger with Love, and the Love should wholly give itself into the Anger of the Soul, that God's Grace, Compassion, and Mercy in the Love, may pass through the Anger, and also change the Anger into Compassion; as here *Jacob*, with his Present, and great Submission and Humility, yielded himself to his Brother *Esau*, and changed his Anger which he bore towards *Jacob*, in respect of the natural Right of the First-born, and of the Blessing, into such great Compassion, that *Esau* fell on his Neck, and wept in great Compassion, and his Anger in him was turned into Love; even as Christ with his great Love and Humility, in our assumed Humanity, in our fiery burning & angry Soul, changed his Father's Anger into such great Mercy; Anger Soul. and Compassion, that the divine Righteousness in the Anger ceased, and departed from our Souls.

3. For as *Jacob* appeased his Brother *Esau* with the Present and Humility, when he gave up himself into the Anger of *Esau*; so also Christ appeased the Anger of God, when he gave up his heavenly Blood with the great Tincture of Love into the Anger

of God to be devoured, then was the Anger, *viz.* the Nature of the dark World, which was manifested in *Adam*, turned again into the divine Light of Love, *viz.* into a Love-fire.

4. *Moses* says, *Jacob* lifted up his Eyes and saw his Brother *Esau* coming with ^b four hundred Men, and he divided his Children to *Leah*, and to *Rachel*, and to both the Handmaids, and set the Handmaids with their Children first, and *Leah* with her Children next, and *Rachel* with *Joseph* last; and he passed over before them, and bowed himself to the Ground seven Times, till he came to his Brother.

Gen. xxxiii.
1-3.
^b Four hundred Men.

The inward precious Figure stands thus :

When Christ, in our assumed Humanity, entered into his Suffering, then the Anger of God in the ¹ four Elements of the Body came to meet him; and then Christ divided his Deity and his Humanity, *viz.* the heavenly World's Substance, which he brought from God in our Humanity, and the Kingdom of the natural Humanity from *Adam*, into two several Principles: For the Deity, as to the Omnipotence, stood yet still: Therefore says the Humanity on the Cross, *My God, why hast thou forsaken me?*

¹ 4 Elements.

Matt. xxvii.
46.

Mark xv. 34.
Psal. xxii. 1.

^k The Spirit of the World in the Dust of the Earth.

5. The two Wives of *Jacob* with their Children signify here, in Christ's State and Condition, the twofold Soul, *viz.* that from Time, and that from Eternity; and the two Handmaids with their Children signify here, in this State and Condition of his, the heavenly and the earthly Corporeity; *viz.* *Leah* in her Blear-eyedness signifies the ^k *Spiritus Mundi* in *Limo Terræ*, wherein the Corruption in *Adam* was effected, wherein God promised the Destroyer of the Serpent, and wherein Christ should be manifested; and therefore in *Leah*, the Line of Christ, *viz.* the Destroyer of the Serpent in the Type and Prefiguration, was born, *viz.* *Judah*; and *Rachel* signifies the extinguished *Ens* of the heavenly World's Substance, wherein the true Soul dwells, which faded in *Adam's* Fall, and became unfruitful, as *Rachel*, till God in the Spirit of Christ made her fruitful; as it was done to *Rachel*.

6. And as *Jacob* set the Handmaids with their Children first, so was the earthly Image in the human Nature set first in the Suffering of Christ, which should pass through the Sharpness of Death; next after would *Leah*, that is, the Body out of the *Limus* of the Earth, wherein the Destroyer of the Serpent laid in the Suffering of Christ, follow; and after that, *Rachel*, *viz.* the heavenly *Limus* with the Prince *Joseph*, that is, with the true *Adamical* Image of the divine World's Substance; and the Name JESUS passed into the Suffering of Christ before, as *Jacob* before his Wives and Children.

7. And, as the Name and Power JESU, *viz.* God's Sweetness and Love, saw and felt the Wrath of God in the human Flesh and Soul, then the Name JESUS bowed itself through all the seven Forms of Nature's Life, wherein the Anger of God was become manifest; that is, he then pressed essentially through the Center of Nature, through all the seven Forms of Nature, quite through the wrathful Fire-source.

8. As *Jacob* bowed himself seven Times to the Earth before the Anger of *Esau*, and appeased *Esau* in this Humility, so also here the Love in the Name JESU appeases the Anger of the Father's Property in the Fire, in Soul and Body: For the natural Life from the Spirit of the World, *viz.* the Soul from Time, which was breathed into *Adam's* Nostrils, must yield up its natural Right, and die, as *Jacob* yielded up his Riches and also his outward Life to his Brother, to do what he would with him; thus also Christ yielded up our Life to the Anger of God, and left it willingly; but the Name JESUS went before, and brought our natural Life quite through Death, and took it to himself again, and triumphed with our natural Life over and through Death.

9. And as *Esau* his Brother, in this Humility and Submission, ran to meet him, and fell about his Neck and kissed him, and in great Compassion wept upon his Neck; so also in like Manner, when the Essence of the Anger of God [kissed and] tasted the sweet

Love in the Name JESU in the Blood of Christ, then it was transmuted and converted into such great Compassion towards Mankind, as *Jeremiah* in the Spirit declares, where he speaks in this Figure; *Ephraim, my dear Child, my Heart is troubled, I must have Jer. xxxi. 20.* Compassion on him: Where he speaks concerning this Compassion.

10. And when *Esau* wept upon *Jacob's* Neck, He lifted up his Eyes, and beheld the *Gen. xxxiii. Women with their Children, and said, Whose are these with thee? Jacob answered, They 5-7. are the Children which God hath bestowed upon thy Servant. And the Handmaids drew near with their Children, and bowed themselves before him: Leah also drew near with her Children, and bowed themselves before him: Afterwards Joseph and Rachel drew near, and bowed themselves before him.*

The inward Figure stands thus:

When the *Anger* of God held Man Captive in the Darknes, then was he not in the Anger known to God's holy Image: But when the *Love* in the Suffering of Christ, in the Humanity, broke through the Anger, so that the Anger was *changed*, then the only God looked on it again in his Image, and spoke to the Name JESU, saying, Who are these that are with thee? And JESUS answered God, and said, They are the Children which God has vouchsafed and bestowed upon his Servant.

11. For here Christ presents himself as a *Servant* of God, with his Children that are born in him, in the Faith, *viz.* with us poor *Children of Eve*; and there passed through the Death of Christ, and were presented before the Countenance of God, first the Handmaids with their Children; that is, Man that had been *sinful*, he sets him first in God's Countenance, which *Jacob's* Handmaids signify.

12. Afterwards pressed forward the Line of the Covenant, with the *spiritual Leah*, *viz.* the first created *Image* out of the *Limus* of the Earth, wherein the ¹ five Prints ¹The five Wounds of Christ. of the Nails, the *Wounds* of Christ, stood, they should be shewn to the only God, that therein he should receive the Handmaid's Children, who all bowed themselves before God.

13. Then afterwards came *Joseph* with his Mother, *viz.* the *Image* of the *heavenly* World's Substance, and bowed before the only God which had been angry with him.

14. Men should *not* understand this in *divided* Figures, Types, or Images, but as the Properties of the Humanity are manifested before God through the Suffering of Christ in *one* only *Image*, *viz.* in Christ's Humanity in the Kingdom of the Restoration or Redemption, *viz.* in the Kingdom of *Heaven*. The Reader should understand our Sense properly; for we write here in the Vision of all the Three Principles, how it went, and still to this Day goes, with the *new Birth*: Our Explanation will not bear any dividing of the Figure or Creature, we understand it in *one Creature*.

15. Our earnest and hearty Consideration is this, that we may see and understand how we poor Children of *Eve* were brought through Christ's Suffering and Death, and set before God's Countenance, and how first the Soul with the *Body of Sin* must pass through Death, and in the Resurrection come again with the Body before God, where the Body from the *Limus* of the Earth is esteemed *strange* in the Presence of God: Therefore it is prefigured in the Type in the Condition of an Handmaid, and then presently in that Body the *Prints* of the Nails and the Suffering of Christ are set before God: Out of which Death of Christ the fair Image created in *Adam* appears again, as the whole Figure together of *Jacob* thus fairly typifies, and as the Spirit has signified thereby.

16. And *Esau* said farther to *Jacob*, *What meanest thou by all this Herd which I met? Gen. xxxiii. He answered, That I might find Grace in the Sight of my Lord. Esau said, I have enough, 8-11. my Brother; keep what thou hast. Jacob answered, O no; if I have found Grace in thy*

Sight, then receive my Present at my Hand; for I have seen thy Face, as though I had seen the Face of God; and let it please thee from me: Take, I pray thee, the Blessing from me, which I have brought thee, for God has bestowed it upon me, and I have enough; thus he constrained him, that he took it. This now is the fair Figure wherewith the Spirit alludes, how Christ appears before God, with *his Christendom*, viz. with his purchased Goods. Then says the Father to the Son, Whether wilt thou go with these thy Children, who meet me daily, in that they come to thee? And Christ says, O Lord, that I might find *Grace* from thee with them. And the Father says, They are *thy* purchased Goods, keep what thou hast, I have without them enough, even all Things.

17. But Christ says, O no, my Lord, receive, I pray thee, the *Blessing* which God has bestowed upon me in my Children, which I have brought to thee; for God has bestowed them on me, and I have enough; and he constrained God his Father that he received the *Kingdom* again from him: And it is a true Figure, [showing] how *Christ* after he sits at the *Right Hand of God*, and rules over his *Enemies*, ^b would deliver up the *Kingdom* again to his Father: And then also will the *Son* be *subject* to the Father, together with his *Christendom*, as the Scripture says: Which the Spirit in this Figure powerfully prefigures, and represents in a Type or Image.

^a 1 Cor. xv.
24. 28.

18. This is an excellent Figure, where *Jacob* comes to his Brother *Esau* that had been angry, and perceived how *Esau* falls about his Neck and weeps, that *Jacob* says, I saw thy Face as if I saw the Face of God: Which signifies to us, that the Wrath of God in the Kingdom of Nature was become an Enemy in *Adam's* Soul and Body, viz. the fiery Soul itself, which stands in the Father's Property in the eternal Nature.

19. But when this great Love and Humility pressed through in the *Blood* of Christ, then was this Wrath, viz. the fiery Soul, converted again into God's most clear Countenance, and attained again the *Eye* of God's Love: Thus also we are to understand concerning *Esau*, when the Covenant of Grace in the Figure of Christ, in *Jacob's* Humility, was discovered to him, then was his Curse and *Malice*, through the Spirit of Christ, turned into Love, that he was *no more*, he of whom the Scripture says, *Esau have I hated*: For in the Kingdom of the *Adamical* Nature was God's *Hatred* manifested in him, and he was himself that *Hatred*, and of that says the Scripture, *Esau have I hated*: Now so long as the *Hatred* in him had the Dominion, so long he was in God's *Hatred*, and was himself the *Hatred*, but when the Covenant of God's Grace in *Jacob* discovered itself to him, and that *Jacob's* Humility pressed into his *Hatred*, then began he to lament and weep, and God's clear Countenance was manifested in his *Hatred*, so that in great Compassion he fell upon *Jacob's* Neck and wept.

Rom. ix. 13.

20. Which denotes the *Repentance* of poor Sinners; when the malicious *wicked Soul*, which lies captive in the *Hatred* of God, turns to God, then begins first this Compassion, and *Repentance*, and *Sorrow* for its former Sin. When the Spirit of Christ afflicts the Soul, then it weeps, and is sorry that it has been so wicked, and then instantly the Sun rises upon it, and the *Hatred* of God is turned into the Countenance of Love; where of an hateful Spirit he is made an Angel.

Heb. xii. 17.

21. And though the Scripture clearly says in a certain Place, *Esau sought Repentance with Tears, and yet found it not*; yet this Text gives us to understand much otherwise, namely, that indeed *Esau* and all the Children of corrupt *Adam* do not find *Repentance* in their own willing, going, and running, otherwise would it stand in the *Ability of Man* to attain Grace; but the Grace, and divine Mercy and Compassion, work *Repentance*: Yet Man must give up his Will to the divine Working.

^c Or the Hatred in Wickedness.

22. The Soul's Will must incline itself to the promised Grace; and then will the divine Sun shine into its Will, and dissipate the *Hatred* of Wickedness; and then the Soul grasps after the Sun of Grace, and so begins the Working of *Repentance* in the

Power of Grace; and then the Anger of God in the Soul gives its severe Righteousness to the Spirit of Christ; and so Christ then says to his Father, *I have lost none of them that thou hast given to me.* *John vi. 39.*

23. The Scripture says, ^k *God wills that all Men should be saved*; and ^l *Christ is come to* ^k *1 Tim. ii. 4.* *seek and save that which is lost*; and ^m *He hath no Pleasure in the Death of a Sinner*: Then ^l *Mat. xviii.* says Reason, If God wills that all Men should be saved, and wills *not* the Evil, can he not then save all? *Why* do they remain hardened, if he wills not their Hardening? ^{11.} ^m *Ezek. xxxiii.*

24. *Answer.* The Soul stands in the ⁿ unsearchable Will of God in the eternal speaking Word: It is a *Spark* from the divine Speaking, whereby the Abyss, *viz.* the eternal One, expresses or speaks forth itself in the Science, Understanding and Knowledge of the Severation ^o; it is in the Speaking come into *Nature* and Creature, and has now the Ability to express again, *viz.* an Image of itself. ^{11.} ⁿ *Unfathomable.* ^o *Seperability.*

25. Also in its Knowledge it speaks forth the *Wonders* of the divine Possibility in Good and Evil: It speaks itself, in its essential Speaking, out of the eternal Science itself in Evil: Where it should speak *God*, it speaks in itself *Want*: Where it should speak in its Science, into the eternal One, *viz.* into God's Love and *Wisdom*, there it speaks into Severation, *viz.* into Multiplicity, and brings the Science of its Ability, which stands in the eternal speaking Word, out of the Temperature into a *Self-Will*, which breaks off from the only Will of God, and enters into Self. *Note.*

26. Therefore then it changes the eternal Will of the Unity *in it* into the Center of Severation, wherein the only God introduces his only Will in the speaking-forth of the Word, into Nature and Painfulness, to the *divine Perception* and Feeling; *viz.* into an essential spiritual Fire, and out of the Fire into a Light, whereby the Abyss becomes majestic and working: Thus the false or wicked Soul speaks itself only into a Source of Fire.

27. For its Will to the Speaking, which in God stands in the *Abyss*, brings itself, through the Desire, into the Fire-speaking, *viz.* into *Properties*; which go not easily back again into the *Abyss*, *viz.* into the eternal One: But if it goes back again, *viz.* into the eternal One, into *God*, then the fiery Science becomes majestic and light; and then is the Soul an *Angel* of God, *viz.* an Image of the eternal divine Science.

28. But if the Will continues in the Fire as a magical Fire-source, then is the Soul that *very Fire-source*: Who shall now advise and persuade this Fire-source, seeing it has its Ground in the *Abyss*, and is itself its Ground? The *Power* of the Majesty shines through it, but the Desire shuts it up, and makes it dark, so that the Light *cannot* be manifest therein. As it is said, *The Light shineth in the Darkness, and the Darkness comprehendeth it not.* *John i. 5.* They dwell one in another, as Day and Night; the Soul in its imprinted Desire makes itself Darkness.

29. The eternal One, *viz.* God, is *in it*, and it comprehends him not, it makes an angry God to itself; where God's Word in the Anger speaks and forms itself into Nature and Creature, there it works in itself *Evil*: But if it stood still from its Working, for the Twinkling of an Eye, then it *would* dive again into the eternal One, *viz.* into God; and so the divine Science in the Light would begin to work in it, and so it would come to *Repentance*, even as it comes to pass with the Penitent. Concerning which Christ says, *Except ye be converted, and become as a Child, you will not see God.* *Mat. xviii. 3.*

30. The Soul's Will, which has its Ground and *Rise* in the divine Revelation, from whence it is become a *working Life*, should and must turn again into its Mother out of which it proceeded, and then it is as a Child in the Mother's Womb; and so in its Mother it *beholds* God, *viz.* the *Abyss* of all Beings, and is new born in its Mother; that is, the Mother gives it the Light's Power, and in *that Power* it attains the *Ability* to work *Repentance*; and then the eternal unsearchable Will of God, which is called the Father

† Or Root. of all Beings, begets his only Son, viz. his Power of Love, in and through the P Science of the Soul, as in the Particular or Parcel of the whole Will of God; for the Ground of the Soul and God's eternal speaking Word is *one* only Ground, undivided.

31. And as we know that the same only eternal begetting and speaking Word expresses itself in Heaven, viz. in the Power of the *Light*, in Holiness, viz. the holy Wisdom; so also the same only Word expresses itself in the Hell of *Darkness*, in Flames of Torment, viz. in hellish Effences, according to which God calls himself *an angry God*, and *a consuming Fire*; for without and beyond the only Word, or Speaking of God, there is nothing: So also it is to be understood concerning Souls, as also Angels, and Devils.

Deut. iv. 24.
Heb. xii. 29.

32. In the *resigned* Soul God the Father expresses the holy Name JESU, viz. the Grace, Mercy and Compassion; that is, he begets Christ *in* it, and brings the *Adamical* evil innate Will, through the Suffering and Death of Christ, again into the eternal ONE, where *the Son delivers up the Kingdom* of the Soul's Nature *again to the Father*.

3 Cor. xv. 24.

33. But if the Soul *will not* stand still from its Working of Wickedness, then the Father, through the Word, speaks *Hell* Torment in the Soul, and the Desire of the Soul imprints and fixes itself therein; and its Impression makes the eternal gross Darkness, viz. a *Gulf* between God and it; and yet no strange ⁹ foreign Speaker must be here understood, which *from without* shall speak into the Soul, but the Word, that is, the Soul itself, speaks itself thus into Wickedness.

† Forensic.

34. But it has lost in *Adam* the good Speaking, [or Expression of Good,] viz. the divine Ability; but of God's *Mercy* it is inspoken, or inspired again of Grace, in Paradise, as a Self-Center of the Soul; and it stands now at present in the Soul as a Self-Center or Principle, and speaks continually into the Soul, [saying,] It should *stand still* from its false and wicked Imagination, and then will that [†] Good manifest itself again in the Soul; but if the Soul *will not* stand still from its ungodly Speaking, then *cannot* the good Inspiring, or Inspiration, manifest itself in the Soul; and so it cannot be converted.

† Good Speaking, Motion, or Inclination of the Spirit in the Mind.

35. Therefore this is the Conclusion; that God in the false and wicked Soul's Speaking cannot be *good*; and in the resigned Soul's Will he cannot be *evil*: In himself he is indeed good, but *not* in that Soul.

† Deut. xxx.

† Rom. x. 8.

† John i. 1.

† Lukexvii. 21.

† Psal. xviii.

26.

36. God is only called God, where his *Love* is expressed, and known and manifest operatively and feelingly; of which the Scripture also says, [†] *The Word, which is God, is nigh thee, namely, in thy Mouth and Heart*: Also, [†] *the Kingdom of God is within you: With the Holy thou art holy, and with the Perverse thou art perverse*.

37. In Heaven he is called *God*, and in Hell he is called *Anger*, and yet he is in the Abyfs, both in Heaven and in Hell, the eternal One, viz. the *only Good*.

38. And Man can speak no farther or deeper concerning God's Will, but merely and only as in his Manifestation through the Word; where the *Word* brings itself into Nature and Creature, there God wills through the expressed Word of Evil and Good; as the *Science* of every Thing is in the formed Word, so also is God's Will therein: *That same expressed Word* is in the Angels angelical, in the Devils diabolical, in Man human, in Beasts bestial; and yet in itself in its eternal Speaking, in the one, is only God, viz. one only holy Word, a Ground and Root of *all Beings*.

† Note, The Grace of God.

† The Soul.

39. † Therefore Salvation *lies not* in the Will of the Soul, whether it will suffer itself to be saved, or whether it will stand still in its Will; that it can take Salvation to itself: No, it is *given of Grace*, only the divine Sun shines into it, in the Abyfs; and it lies *in* ² it, whether with its Will, which *it has from God*, it will again for the Twinkling of an Eye dive down in its Mother, viz. in God's unsearchable Will; and so it will *attain* the Ability.

† Matb. xi. 28.

40. For the Ability has opened its Mouth to the Soul, and says, *Come ye to me*; as the Sun

Sun shines the whole Day into all Plants, and gives them Power; and the Sun is *not in Fault* that the Thistle is a Thistle, but the first *Ens* is the Cause whence it is a Thistle.

41. So also a false and wicked Soul from the *Ens* of God's Anger, in the *Curse*, and from the inherited Wickedness, as also from the actual Wickedness, becomes a Thistle; in that the Will, *viz.* the Science of the Soul, speaks in [the Quality] a Thistle; and from such a false and wicked Ground there grow more Thistles; as God in *Moses* says, *He will visit or reprove the Sins of the Fathers upon the Children, unto the third and fourth Generation;* and *Chrill* says, *a corrupt Tree cannot bring forth good Fruit.* *Exod. xx. 5.*
Matt. vii. 18.

42. Thus we see that *Perdition* comes from the Soul, and we see that God's holy Will cannot be manifest in false and wicked Working; so long as the Soul's Will works Evil, so long God's Speaking forms itself therein in *Anger*: But when it begins to stand still from such working, then is God's Power of *Love* manifest therein: For if it works no more, then works in it the *Abyss*, *viz.* the *ONE*.

43. For God works from Eternity to Eternity, but no other than his Word, and *that* *John i. 1.* *Word is God*, *viz.* a Manifestation of the *Abyss*: Now if the Soul speaks no more its own Will, then is the unsearchable Will speaking in it; where the *Creature* stands still, there *God* works.

44. Now if the *Creature* will work with God, then must its Will enter into God, and then God works *with* and *through* the *Creature*, for the whole Creation, both heavenly, hellish, and earthly, is no other than the working Word; the Word itself is all.

45. The *Creature* is a compacted coagulated Vapour and *Exhalation* from the Word; and as the Word is exhaled out of the *free Will*, where the free Will brings itself out of the *Abyss* into the Profundity, so also the free Will of the Angels and Souls brings the Word into a Profundity, and that Profundity is the *Creature*, *viz.* a *Fire-source* to its Respeaking; and out of that Respeaking proceeds *Evil and Good*; and according to that respoken Substance and Power the Soul has its Judgment and Sentence.

46. For that is the *Judgment*, that the Evil be separated from the Good, and that every Thing possess its own Principle. Whatsoever Soul now speaks forth *bellish* Source, *viz.* the *Curse*, it must enter into *Death*, that it no more bring God's Word into Evil and Good, but the Evil alone, that every Thing may remain with its own.

47. And therefore because in the Place of this World, through the Word, Evil and Good are spoken forth, *therefore* in that Place is a final Day of Separation appointed, when Good and Evil shall cease to be spoken in any Place; and the Wicked shall have *their Place prepared*, where Evil shall be spoken in its Eternity, that the Good may be known, and in the Good the Joy be manifest; also that it may be known what *Evil* and what *Good* are, and what Life and Death are, and that the Children of God may rejoice.

48. For if Evil was not known, Joy would not be manifest: But if Joy be manifest, then is the eternal Word spoken in Joy, to which End the *Word, with Nature*, has brought itself into a Creation.

49. And this is the true Ground wherein all Conceits and *Opinions* are known, and all *Sophistry* thrown to the Ground, also all Strife and Contention have an End. Whosoever rightly sees and understands this, has no further *Question* about any Thing, for he sees that he lives and subsists in God, and he gives himself up to God, that he may further know and will through him, and speak what and how he will; this Party seeks only the Estate of *Lowliness*, that God in him may alone be high.

50. But so long as *Lucifer* has his Dominion in Man, so long the *Creature* presses forward to advance itself, and will be *its own God*; and that is also a Wonder, as God's Wisdom stands in the Wonders in the Love, so it is also in *Self*, and in the Appropriation of the *Creature*.

51. Every Thing is good in its own Principle wherein it lives, but to another it is opposite: Yet it must be so, that one may be *manifest* in the other, and the hidden Wisdom may be known, and be a Sport in the Severation, wherewith the Profundity, *viz.* the eternal One, may sport with itself, before itself.

52. We should therefore learn to understand the *Scriptures* right, how God wills Good and Evil, namely, the Determination is not in his *very Self*, but in his expressed Word, *viz.* in Nature and *Creature*: God hates *Esau* in the corrupt Nature, in *Esau's Self-Nature*: *Esau* was the Type of Hatred itself; but in God's Self, *viz.* in the impressed or inspired Covenant of *Grace*, he loves him.

53. Therefore he presents the Type of Christ, *viz.* his Brother *Jacob*, together with him, and lets them *both* come out of *one Seed*, to signify that Christ should call *Esau*, in the corrupted *Adamical* Nature in the Hatred of God, to Repentance, and beget him *anew*, as *Jacob* brought *Esau* to Repentance, so that he let his Malice fall, and wept bitterly, and departed from his evil Will towards *Jacob*.

54. This therefore is the Understanding of the Scripture, that the earthly *Adam* in the Kingdom of *corrupt* Nature, in his own Will, finds not, *nor can* find Repentance, for there is no Ability therein to Good; but the incorporated Grace *in him* awakens or stirs up the Ability, when the Will turns to it: For if Self-will could work Repentance, and become good, honest, and virtuous, it *needed* not Grace.

55. The Decrees in Scripture point only at two Kingdoms, *viz.* the Hardening respects the false and wicked Will; the false Will hardens itself, *God's Anger* in the Will's own Substance *hardens* it; this Hardening does not enter in from without, but is manifested in the Will's own Substance. The Will is from God, and the *same* God in the Will introduces itself into the Hardening, in that Manner as he introduces itself into Hell in Darkness and Torment; the same is also to be understood concerning the Kingdom of Grace.

56. God wills in Man *only* that which is good in the Kingdom of his Grace; where the free Will yields itself up into the Grace, there God wills that which is good, in the Will, *through the Grace*.

57. But when a Man will say, Man cannot turn his Will towards that which is good, *viz.* towards Grace, that is *groundless*: Grace indeed stands in the Abyss of the Creature in all wicked Men, and the Will needs only stand still from wicked Working, and then it begins *as* to its Self-will to dive down into the Abyss.

58. For that which stands still, stands still together with the eternal One, and becomes *one Substance* therewith; for it goes into its nothing. Must not the false Will or Desire, for a worldly Law's Sake, for Fear of Punishment, forbear or stand still from unrighteous Works? Why then not also for the Sake of the *Commandment* of God? *Can* it be obedient to a worldly Lord and Master, and for that End stand still for which he would have him? *Why not* also to God? Especially when the *Ability* is as soon given, as a Man does but incline his Will to stand still.

59. But the *Cause* why the total false wicked Will does not stand still, and incline itself to Grace, is this, that it is clearly a *Thistle* born, wherein Grace lies *too* deeply hidden, and the Wrath of God is too strong in Nature. Grace draws it, and shews to it its own Falshood and Wickedness; but it *contemns* Grace, and works as a Thistle does in the

2 Cor. ii. 15, Power of the Sun: Such a one is to God a good Savour of Death to the Damnation in Hell, that Grace may be severed from the false and wicked Will.

36.

60. But the Conclusion of Reason, which pronounces that God in himself, so far as he is called God, has determined that *one Part of Men*, and indeed the greatest Number, shall and *must* be *damned*; and that of his own *purposed* Will he hardens them, is false, and has no Ground either in the Scripture, or in the Light of Nature, if a Man but rightly considers the Scripture, and does *not* blindly look upon it.

61. For in God, so far as he is called God, there is no Purpose, nor *Beginning* to will; he is himself the Will of the Profundity, *viz.* one alone, and himself wills nothing but Good, and therefore is himself also that same *good Will*, or willing of Good, for the Good that he wills, is the Birth of his Power, *viz.* his Son.

62. God wills in himself nothing but to manifest his *own Good*, that himself is, and that could not be done if the only good Power did not introduce itself with the Exhalation into the Desire to *Nature*, and in a Severation, *viz.* into the Science; for if the Good did remain alone, there would be no Knowledge or Skill.

63. But now the Good, *viz.* God in himself, makes not Evil or Separation; but the Science, *viz.* the *Fiat*, or the Desire to Severation, brings itself into Nature and Creature; and from the *Science* spring Evil and Good, and not from God, or in God in his Trinity.

64. For there is no Decree, but there is a Consultation therein, and then there must also be a *Cause* of that Consultation therein, and then again there must be a Cause of that also, and so there must be something *before* God, or *after* God, why he so consults and determines.

65. But he is himself the Profundity, and the One, and is one only Will, that is, himself, and that is only good; for *one* only Thing cannot be opposite to itself, for it is but one, and has no Quarrel with any Thing.

66. Therefore it is the Folly of Reason, that they speak of Compulsion and *inevitable Necessity*, and understand not the ^a *Mysterium Magnum*, or that they say God of his Purpose wills the evil Desire or Will, which he hath hardened, that it *should not* attain the ^a *The Great* Mystery-Grace.

67. I shew to this blind Reason a Thistle to consider of, which the Sun for a whole Day touches and gives it Light and Power, yet it *remains* a Thistle; so also the wicked Will: The divine Sun shines to it the Day of its whole Life, but its Ground is an *Ens* of a Thistle.

68. Otherwise if God did of Purpose harden it, the Righteousness *could have no* Judgment therein, for that which does what it must do, lives according to the Will of its Lord; but if *God willeth not that which is wicked*, then the Evil comes out of the *Root*, *Psal. v. 4:* and in the Root of Knowledge out of Nature's Ground to the Creature, and by Accident; and *for that* Cause has God manifested his Will, and given his *Law* and *Gospel*; that is, has manifested his Threatenings and his Grace, that a Day of Separation might be kept with Righteousness, and that *no* Creature might have *Excuse*.

69. And the History says further, *After Esau had received the Present of Jacob, he spoke* *Gen. xxxiii.* *unto his Brother Jacob, saying, Let us take our Journey, and go forward, I will go with* ^{13, 14.} *thee. But Jacob said to him, My Lord, thou knowest that I have with me tender Children, and moreover Cattle that are great with young, and sucking Calves, if they be over-driven for one Day, the whole Flock would die: Let my Lord pass over before his Servant, and I will follow on softly, as the Cattle and the Children are able to go, until I come to my Lord into Seir.* This Text appears to be only an outward History, but the Spirit has *also* its inward Figure under it, for *Jacob* stands in that Figure of *Christ*.

And the Figure is thus:

70. When *Christ* through his Suffering and Death appeased his Father's Anger in the Kingdom of *Nature*, thus said the appeased Anger, Now will we arise, and take our Journey together; understand, in the *Life* of Man: But the Love said, Man is too tender, feeble, and impotent, and can scarce go in God's Ways, *I will remain with them* ^{*Matt. xxviii.*} ^{20.} *even to the End of the World*, and lead them ^b *slowly* as they are able to go, lest they fall ^b *Gently and* into Temptation and Error, and be blind as to Grace. Go thou before, my Lord, I will *moderately.*

lead them on *softly* under my Yoke of the *Cross*, that they die not; for if they should now presently be led in the Father's severe Righteousness, they would *not be able* to go: Though they are indeed redeemed, yet they live still in Flesh and Blood, I will come after with them to thee into *Seir*, that is, into God's Righteousness.

Gen. xxxiii. 15. 71. And Esau said, Let me now leave with thee some of the Folk that are with me. He answered, What needeth it? Let me but find Grace in the Sight of my Lord; that is, God the Father said, Let me leave some of my severe Righteousness, Commandments and *Laws* with thee. But Christ said, What needeth it? Let me with these redeemed Children only find *Grace* with thee, for they cannot fulfill the Law.

Gen. xxxiii. 16, 17. 72. Thus Esau went his Way again that Day towards *Seir*; that is, thus God's Righteousness pressed into its own Principle; and Jacob went to *Succoth*, and built him an House, from whence the Place is called *Succoth*. This in the Figure is as much as to say, Christ led his Christendom, viz. his Children, not to *Seir*, that is, into the Proof or Trial of God's Righteousness, though indeed Grace was manifested in them; but he erected a House, viz. the Christian Church upon Earth, and made his Children *Tents*, that is, Christian Ordinances, wherein they might dwell, and hence it is called Christendom, as Christ's City is called *SUCCOTH*: So also the Place or City of Christendom is called *SUCHET*,^d so shall you find *Christ* who is always in these Tents with his Children, to the End of the World.

*Matth. vii. 7. Luke xi. 9. *Matt. xxviii. 20. Gen. xxxiii. 18—20. †Padan Aram. 73. And the Text in Moses says further; Afterwards Jacob went to *Salem*, the City of *Sichem*, which lies in the Land of *Canaan*, when he came from *Mesopotamia*, and set up his Station before the City, and bought a Piece of Ground of the Children of *Hamor*, the Father of *Sichem*, for an hundred Pieces of Money; and there he set his Tent up, and erected an Altar, and called on the Name of the strong God of *Israel*. In this Text the Spirit alludes rightly to the future Christendom: For Christ led his Children after his Resurrection to *Salem*, that is, into Salvation, or the Anointing, or *Unction* of the Holy Ghost, as Jacob led his Children to *Salem*; but it was to the City of *Sichem*, that is, among the Heathen.


74. And he set his Station before the City, that is, Christ should have his Habitation by the *Heathen*, and set his Temple and Doctrine near the Idols Temples of the Heathen, and purchase the City of his holy Christian Church from the Heathen; that is, with his Blood purchase it from God's Righteousness, even as it is come to pass, and there erect his Altar among the Heathen, and preach the Name of the God of *Israel*, that is, Christ.

75. For the Name *Sichem* signifies that the Christian Church must be in *Misery* and *Trouble*: As Jacob builds his Habitation before the City *Sichem*, so must also the Children of Christ be but *strange Guests* in this World, and be but as Household Servants to the Heathen *Potentates*, and Children of this World; though indeed they have their Habitation, viz. the Temple of Christ, in them, which Christ has purchased for them with his Blood, yet they are outwardly but *strange Guests* and *Pilgrims*, and dwell *without*, before the City of this World, viz. in an earthly Tabernacle and Tent, in *Flesh and Blood*.

The Sixty-second Chapter.

Of Dinah, Jacob's Daughter, which he begat of Leah; how she was deflowered by Hamor's Son; and how Jacob's Sons slew Sichem for it, and all the Males that were in that City, and took Dinah again; and what is to be understood by this Figure.

The Gates of Christians War for the Babylonish Whoredom, now highly to be considered.

1.  MOSES says, But Dinah the Daughter of Leah, which she had borne to Gen. xxxiv. Jac b. went out to see the Daughters of the Land; and when Sichem ¹⁻⁴ the Son of Hamor the Hivite. the Lord of the Country, saw her, he took her and lay with her, and deflowered her; and his Heart cleaved to her, and he loved the Damsel, and spoke kindly to her: And Sichem said to his Father Hamor, Get me this Damsel to Wife. The Reader should very seriously consider this Figure, and rightly meditate on the Text in Moses, and look ^s thoroughly into it, then he will well understand our Sense and Mean- ^s Into the Face of it. ing, and most precious Apprehension, opened to us by the Divine Grace, and learn to look upon the Scriptures of the first Book of Moses with clear Eyes.

2. Leah the Wife of Jacob bore to him six Sons, viz. the half Stock of Israel; and of her came Judah, viz. the Root of David, of whom Christ was manifested according to our Humanity: Afterwards she bore this Dinah a Daughter, by which Figure the Spirit powerfully prefigures Christendom, that after Christ's Ascension into Heaven, after the Work of human Redemption, the true Christendom should be born, as Jacob first begat the Twelve Patriarchs; but afterwards of Leah, that is, of the Mother of Christendom, a Daughter of fleshly Self-love would be born; which Daughter would go a gadding to see the Daughters of the Land, among whom she should be a Stranger.

That is thus in the Figure:

3. When Christendom would be born, that its Number might be great, it would go forth in Self-love, and seek the Pleasure of the Flesh, and would set its Heart upon the Customs and Behaviour of the People, and depart from Lowliness and Humility, and would look after the Wantonness and Pride of the Daughters of the Land, that is, of the People, and then they would beget this Daughter Dinah, and appear before God in fleshly Voluptuousness of spiritual Whoredom, and would play the Whore with the heathenish Customs, but yet would present itself beautiful and trimly dressed, as an amorous Virgin which runs abroad to be seen, that she might take Lovers, as Dinah did, which went thus forth a gadding.

4. Thus also would Christendom trim itself, and dress itself with great Ostentation and Solemnity, with Churches and Schools. and put on glittering, sumptuous appearing, holy Garments, that they might have Respect with the Daughters of the Land, as with strange People, and yet would be full of Flames of Self-love and fleshly menstruous Pollution under such Habits, and have a whorish Heart; as a Whore outwardly flatters, beautifies

and trims herself, and will entirely be called a chaste Virgin: Thus also would this trim *Christendom* be called *holy*, but her Heart would only play the Whore with fleshly Voluptuousness.

5. She would fain see the Dress of the Daughters of the Land, which Dress is no other than the *heathenish* Wisdom and Philosophy, and would draw the same into Christ's Kingdom, and would live under Christ's purple Mantle, in those *Rites* and *Customs*, and trim herself therewith, and thereby quite forget that her Tents and Habitations are without the City of these People's Customs, as ^h *Jacob dwelt without before the City of Hamor*; and also Christ said, ⁱ *His Kingdom is not of this World*.

^h Gen. xxxiii.
18.

ⁱ John xviii.
36.

6. But this *Christendom* would set her Heart upon the Kingdom of this World, and so in the Dress of a Virgin trim herself with *many* Churches, Priests and Ceremonies, under the Habit of a Virgin; but in this Departure from the Simplicity and Humility of Christ, she would but *gad* abroad in the World, and look after fleshly Whoredom, as *Dinah* did, which is a Type of fleshly *Christendom*, which is always born *after* the true Children of Christ, as *Dinah* was born after the ^{*} Twelve Patriarchs: That is,

^k Twelve
Patriarchs.

7. When *Christendom* is born and manifested among a People, it *begets* in that Place, first the Twelve Patriarchs, *viz.* the *Ground* of the Apostolick Doctrine; but when she mixes again with the heathenish wise Men, and with the Lust of the Flesh, then that Place begets a *Dinah*, *viz.* a Whoredom with Christ; that is, a *seeming* Christian, yet the Heart is but a Whore, and then this Whore goes abroad gadding to find the Habitations of that People. That is,

8. She seeks again the *heathenish* Ground, and mixes herself with the Heathens, and is with Child by the heathenish Philosophy, and brings forth a Bastard, half Christian, half Heathenish, *viz.* a *new* Sect or *Doctrine*, which doth not fully agree in Form with the first Customs of that People, among whom it did spring forth; and yet in her Heart is *no* whit better than they.

9. And then this People raise themselves up against that strange Opinion, and cry out in Anger, These have *deflowered* our Sister *Dinah*, and have made her a Whore, and are enraged against the new-found Opinion, as the Sons of *Jacob* against *Sichem*, and with Fighting, and the Sword, with Storming and Cursing, run on against the Deflowerer of their Sister *Dinah*, and *murder* him, and not only him, but all the Males that are with him, as *Jacob's* Sons did the *Hamorites*: And then the Innocent must thus suffer with the Guilty, to signify, that they all of them, both the one and the other, live in *such religious Whoredom*: For the Whore, for whose Sake they take Vengeance, is their Sister, and born of their Stock, as *Dinah* their Sister was, and they came of one Mother.


10. We see here eminently the Type of contentious *Christendom*; how *Christendom* would be *headstrong* and furious in Opinions, and that in great Blindness, and not know for what, and would not see themselves, that they thus rage in their *own* Whoredom, and strive not about the Power of true Christianity, as about the true Christian *Life*, but about their contrived Opinions, as about their Sister *Dinah*, which goes abroad gadding from them, and *gazes* upon the strange Opinions, and cry out upon the Opinion for a Whore, and yet see not how they should help their Sister's *Heart*, wherein sticks the Lust of Whoredom. As *Jacob's* Sons did not see how to help the Evil, that their Sister might save her Credit; and though *Hamor* and *Sichem* sent to them to *give her a Dowry*, and *he would marry their Sister*, and love her, and *be circumcised*, and *become one People with them*, and would perform all Love, Faithfulness and Friendship towards them, yet all this did not avail.

11. And though they *told them*, that if they would be circumcised, and be one People with them, they would give them their Sister, yet they were furious in killing and slaying, to signify, that this is a Figure of *future Christendom*, which would arise out

of this Stock; as we see that it so comes to pass before our Eyes, that Men strive about the gadding *separated* Opinions, and kill and murder one another for them, and yet this is but for the Opinion Sake of false Whoredom, which the *titular Christendom* has taken up, wherein they trim themselves in Hypocrisy and Whoredom, and look not how their Sister might be helped, who is gone astray in a strange Opinion; but they take their *Swords*, and would slay the new Opinion, and snatch their Sister, who is with Child with another Opinion, forcibly again with her Bastard out of *Hamor's* House, and slay *Hamor* and *Sichern*, and all their Males.

12. And though they would *unite themselves* with them, as with the true Christian Ground, *viz.* with the chief Articles of Christian Doctrine, yet it avails not, they will, *against all Faith and Promise*, slay and kill, and keep their Opinions, which they have contrived in their Ease and *pampered Jollity*, with their fat Bellies and heathenish Festivals, as it is seen at this Day in the Contentions and Opinions.

13. Men of *Self-love* have introduced their Christianity into a fleshly Kingdom, and finely trimmed it with Laws, Ceremonies, and *Opinions*, and have covered it with Christ's purple Mantle, and yet live in mere spiritual Whoredom under it, with an hypocritical *Shew*: But their Hearts constantly beget this lustful *Dinah*, which runs abroad from the Simplicity and Humility of Christ, and plays the Whore with the Idols of fleshly Lust, *viz.* with Pride and Covetousness, merely with their own Honour and *Reputation*, and a voluptuous Life, quite contrary to the true Christian Ground.

14. But seeing the Spirit of Christ dwells yet in his *Christendom*, he often *stirs up*  Men who do thus acknowledge and see the Sleep and Whoredom of the titular Christendom in their *sodomitical* Life, and turn away from them, and search in the *Scriptures*, and also in the Light of *Nature*, whether this their fleshly Ground can subsist in the Presence of God, and when they *see* that it is false, then they fall upon some other Ground, and reprove the Whoredom of the titular *Christendom*.

15. And when the Hypocrites, in their voluptuous Glory, hear and see these Things; that thereby they are blemished and defiled, and that their God *Maazim* is made manifest, then they cry, O there's a Heretick, he deflowers our Sister *Dinah*, *viz.* our Opinion, and makes the Church a Whore: And though some should offer to give a *good Account* of his Ground and Opinion, and reconcile and *marry* himself with the true Christian Ground, and marry with their Sister *Dinah*, *viz.* to espouse the first true Virgin Christian Ground, and to be of one and the same Heart and Will with them in the Christian Ground, all this avails not, they *snatch* their Sister, *viz.* the Name of a Christian, from them, and rather keep the deflowered Damfel with her Bastard by them, whose Shame the Truth has discovered, than that they may see how to help their Sister's Shame, that *she* may attain the Wedlock with *Christ*.

16. They suppose they can with Power *rescue* and keep their Opinions; and though indeed the Whoredom in their Opinion is laid naked, that is, weakened and *blemished*, yet they will have their *Dinah* to be taken for a Virgin; and though her Shame of Whoredom be open to the Day-light, yet they will defend the same with the *Sword*; and with Slaughter. As we see before our Eyes, and the present Strife intimates no less, that it is manifest that *Dinah* is become a Whore, *viz.* titular *Christendom*, that plays the Whore in the Presence of God, and has *lost* her Virgin Chastity, and the Purity of her Conscience; and so at present the Brethren of this *Dinah* *fight* for her, and will preserve her Honour and Reputation with the Sword and with killing, and will murder all those who deflower and defame their *Dinah*.

17. This *Dinah* is at present nothing else but the Stone Churches, and great Colleges *Note.* of their *Ministers*, wherein Men use the Name of Christ, but seek thereby only their own Honour, Voluptuousness, and ¹ good Days, how a Man may be *honoured in the World*. ¹ Fat Days.

18. For the true Apostolick Temple is the Temple of Jesus Christ, *viz.* the new Man, who lives in Righteousness and Purity before God, who walks in Humility and in the Simplicity of Christ; and *his Ministers* are such as do declare the Peace in the Love of Jesus Christ, who labour that the deflowered *Dinah* might be married with *Sichem*, and that *Hamor* and *Sichem* with their Males might also become Christians, who leave the Sword in its *Sheath*, and teach with the meek and gentle Spirit of Jesus Christ; and shew, instead of the murdering Sword, the Spirit of cleansing, how this deflowered *Dinah* might get *Christian Honour* again, and be married to her Bridegroom.

19. Behold, O *Christendom*, the Spirit has set this before thee in the *Figure* of the Twelve Patriarchs, and signifies that thou *wouldst* do thus, *not* that thou *shouldest* do it: Though this Strife must come, that the true Children of Christ might be exercised and made *manifest*, otherwise if no Strife did arise among the Christians, all wicked Men could appear as Christians; but the Strife makes it manifest that the *false* Ground of verbal Christians is brought to Light, and they are distinguished from the true Children of Christ; which will be also a Witness against them at the *last Day* of Judgment.

20. Man's true Christianity stands in the inward Ground of the Soul in the Ground of Man, not in the Ostentations and *Fashions* of this World, but in the Power of *Well-doing* in the Spirit and Conscience.

21. The Strife wherewith a true Christian strives, is only the Spirit of *Righteousness*, which casts away from it the Falshood and Wickedness in Flesh and Blood, and suffers and endures *all Things* willingly for Christ's Sake who dwells in it, that it may not live to itself, and please itself, and have Satisfaction in itself, and *triumph* with the earthly *Lucifer*, but that he please God his Creator in Christ Jesus.

22. He has nothing in this World to strive for, for nothing is his own; for in Christ *Phil. iii. 20.* he is not of this World, but as the Scripture says, *Our Conversation is in Heaven*; all Things for which and wherewith he strives, is about the voluptuous, earthly *Lucifer*, *John xviii. 36.* in the mortal Flesh and Blood; for Christ says, *His Kingdom is not of this World*; so also a Christian's Kingdom, so far as he is a Christian, is not of this World, but in Christ in God.

23. Therefore now all the Strife of Christians is only about their *Dinah*, *viz.* about their *fleshy Whoredom*: A Christian ought not to strive otherwise than in *Spirit* and Power against the Ways of Unrighteousness and Falshood.

24. *Outward War* that Christians make is heathenish, and is done for the bestial mortal Man's Sake; for Immortality cannot be obtained or kept with the Sword and *Forces*, but with Prayer and entering into the Fear of God: But the earthly *Lucifer* strives about the *Belly*, and about worldly Honour and Pleasure, wherein Christ is *not*: But it is the deflowered *Dinah*, where Men make Wars about the Houses of Stone, and *temporal Goods*, and thereby declare that the spiritual Virginity in the Spirit of Christ is made a Whore, who plays the Harlot for the Kingdom of this *World*.

25. Hearken all you who call yourselves Apostles of Christ, Has Christ sent you to *fight*, and to make War, that you should strive about temporary Goods and outward Power and Glory? Is that your *Authority*? When he gave you the Sword of the Spirit, did he command you *that*? Has he not sent you to make known the *Peace*, which he has brought us? What will he say to you, when he shall see that your apostolick Heart has put on *Armour*, and that you have instigated your worldly Kings and Princes to the Sword and *Wars*, and have allowed them that, as of Christian Liberty? Will he find you thus in *his Ministry*? Do you do that as the *Disciples* of Christ?

26. Are you not the Apostles of the Anger of God? Whither will you go with your Reproach? Do you not see that as to Christ, who hath taught you *Peace*, you are become forsworn or *perjured Harlots*? Where is your Christian Virginity, have you not with

with *Dinab* squandered it away in worldly Pleasure? What will Christ say to you, when he shall come again, *who on Earth had not whereon to lay his Head*, when he shall see your Pomp, State, and Glory, in such *Palaces and Colleges*, which you have built in his Name, for which upon Earth you have made Wars? *Matth. viii. 20. Luke ix. 58.*

27. When have you strove about the Temple of Jesus Christ? Have you not always strove about your Colleges or Palaces, and about your *own Laws*, wherein you have lived in Opinions, and disputed about those Opinions? What Need has Christ thereof? Christ bestows himself upon his Children substantially, in a *living Manner*. to dwell in them, and will give them his Flesh for Food, and his Blood for Drink: What needs he Opinions, that Men should strive about him, who and what he is?

28. When I consider a true Christian, then I understand that Christ is and dwells in him; what Means then your *outward* Worship of God? Wherefore do you not serve him in your *Hearts* and Consciences? He is present within you, and not in the Solemnity and Ostentation of *outward* Things: You have the Sword of the *Holy Ghost* by Right, with that you should strive: Use you the Power of the true apostolick Churches, and not the Sword of Man's Hand.

29. The *Excommunication* is your Sword, but yet it must be used in the Power of the Holy Ghost, in divine Zeal against the Wicked and *Ungodly*, and not for that Purpose, to maintain human *Inventions* and Fictions, that a Man must call your spiritual Whoredom in Opinions a chaste Virgin, as for a long Time the *Babylonish* Church has used it to such a Power.

30. All outward Ceremonies without the inward Ground, that is, without Christ's Spirit and *Co-operation*, is *Whoredom* in the Sight of God, that a Man will approach to God *without* Christ the Mediator; for none can serve Christ but a Christian, where the Spirit of Christ itself *co-operates* in the Service: But how will he serve Christ, that holds in one Hand the *Cup* of Christ, and in the other Hand the *Sword* of Self-Revenge? Christ must, in a Christian, overthrow *Sin* by his Spirit, and not the Father's fiery Sword in the Law of *severe* Righteousness.

31. O you Children of *Simeon* and *Levi*, the Spirit at *Jacob's* End has signified concerning you, that *your Swords were murderous*, that Christ is not in your Councils, as *Jacob* says, My Soul, that is the Covenant and Grace of Christ, be thou not in their *Churches* and Congregation, nor in their *Council*: Read the Forty-ninth of *Genesis*, where the Council of the Pharisees and Scribes, who *institute themselves Pastors* without the divine Calling, is thereby signified.

32. All spiritual Whoredom proceeds from hence, that *Christ's Ministers* possess worldly Power and Authority, and so one plays the Hypocrite with another, the *inferior*, that is without Power and Authority, plays the Hypocrite with the *potent*, that he may advance him also, and bring him to Honour and Plenty, to Delicousness and fat Days, whereby the Spirit of Zeal *declines* and falls to the Ground, and the Truth is turned into a *Lye*, and the Spirit of Zeal of the Mouth is stopped with Power, and *Man* is honoured in God's Stead.

33. This History, relating how *Simeon and Levi went into the City to Hamor and his Children and People, and slew all the Males in this City*, may well be understood to be a Figure, whereby the Spirit signifies that he declares in the Figure concerning the future Time, and is so written as a Figure. *Gen. xxxiv. 25.*

34. Also the History is clear, that *Hamor and his Son Sichern, and all the Males of the whole City, were circumcised* and became *Jews*, and then presently were slain by these two Brethren, *Simeon and Levi*; which indeed is a hard Figure to be understood, seeing Reason questions whether it were so done or no, that *two Men* should slay a whole City: But seeing it is a Figure, and was done even by *Simeon and Levi*, viz. by the Stock and Root *Gen. xxxiv. 24-26. Or Israelites.*

of the *Levitical Priesthood*, and signifies the future *Christendom*, this therefore is to be understood under it.

35. These two Brethren required first and proposed, that if they would be *circumcised*, and receive their Law, they would *give* them their Sister, and afterwards, as it came to *Math. xxiii.* pass, they slew them all, both the Innocent and the Guilty: This is that which Christ *15.* said to the Pharisees, *Wo unto you, Pharisees, ye compass Sea and Land to make a Profelyte; and when he is one, you make him twofold more a Child of Hell than yourselves.*

36. This also may be said of the *Christian Levites*, they persuade People to be *baptized* and called Christians, and when that is done, they stick their murdering Swords into their Hearts, that they learn to *slay other* People with Words, which are not called after their Name, and are not of their Opinion: They *curse* and damn them, and they give Occasion that one Brother *persecutes* another, slanders, condemns, *hates*, and becomes his malicious Enemy, and yet understand not wherefore. Here it is rightly said, *these Levites have promised me their Sister to Wife, so that I am become a Christian, and now they slay me with false Doctrine, and not only me, but all my Generation, who hear them and receive their Blasphemy for divine Truth, and believe them that it is right, that one Man should thus judge and condemn another, which yet Christ hath earnestly forbidden, and thereby now that Man judges himself, since he does that himself, which he judges in another.*

37. Thus is the murdering Sword stuck into many Innocents Hearts, so that they are *guiltlesly* slain by the Levites; but seeing *Simeon* and *Levi* are placed *together*, and *Jacob* also when he was at his End prophesied concerning them, and puts them together, calling them murdering Swords, it has this Signification, that they will not *only* slay them with the Sword of the *Mouth*, but they would also set themselves up in worldly Power and Authority, and for the Truth's Sake *kill* their Bodies, and would do it even to them which are under the Circumcision or under the *Gospel*, whom first they had persuaded to be circumcised or to be baptized.

38. As it is also come to pass among the Christians, when Men have first *persuaded* them unto Baptism, afterwards when they have for a while seen their Abominations, that they live worse than the Heathen, and *will not* in all Things give their Consent and Approbation, than they begin Persecution with Fire and Sword, and slay them, with their innocent Children, both in *Soul* and *Body*, which is powerfully prefigured in this Type of *Simeon* and *Levi*; else that were a grievous gross Murder of the Children of the Saints, for them to persuade People to their *Faith*, and give them their *Promise*, and then afterwards under such Hypocrisy to slay all, both innocent and guilty, when they had so deeply *humbled* themselves before them.

39. Therefore Men should carefully and accurately look upon the *Old Testament*, especially the first Book of *Moses*: For the Veil of *Moses* hangs before it, there is always somewhat *more* signified under the Text: Although we will have the Text left also standing as a *History*, and doubt not at all thereof, which is known to God, who has thus suffered it to be described.

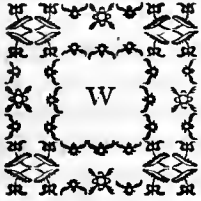
Gen. xxxiv. 40. For the Text saith, *They fell upon the City, and slew all the Males, and took all*
25 - 29. *their Children and Wives captive, and plundered, and spoiled all that was in their Houses.* Which though it does indeed *seem* that these two Men were not able to do it, yet even
Gen. xxxiv. *Jacob* himself witnesses, that there were no more than these *two*, when *He said to Simeon*
30. *and Levi, Ye have raised Mischief unto me, that I sink before the Inhabitants of this Land;* which stands very right in the Figure, that the murdering Sword of the Levites has raised such Disturbance in the World, that *Christendom* for their base murdering Practices *sinks* before the strange Nations, so that they say, if they were God's People they would not be such *Tyrants*, and outrageous Scorers; and they hate them for that very Cause; and slay and kill them as a *turbulent* evil People, that contend only about Religion, and

kill one another for it : Therefore there can be no Certainty among them, and their divine Service and Worship of God *must needs* be false, say they : For which Cause the potent Countries of the East are departed from them, and have subjected themselves to a Doctrine of *Reason* ; as is to be seen by the *Turks*, which ought farther to be considered of.



The Sixty-third Chapter.

How God called Jacob to depart from Sichem, and what happened upon it ; and how afterwards Rachel bore Benjamin, and died in the Birth ; also how Isaac died, and what is to be understood thereby.

1.  **W** HEN Simeon and Levi had committed that Murder, God said to Ja- Gen. xxxv. 1-6.
*cob, Get thee up and go to Bethel, and dwell there, and make there an Altar to God, who appeared unto thee when thou didst flee from thy Brother Esau. Then said Jacob unto his Household, and to all that were with him, Put away from you the strange Gods which are among you, and cleanse yourselves, and change your Garments, and let us arise, and go to Bethel, that I may there make an Altar to God, who hath heard me in the Time of my Trouble, and hath been with me in the Way which I have gone. Then they gave unto him all the strange Gods which were in their Hands, and their Ear-rings, and he buried them under an Oak which was by Sichem ; and they went forth, and the Fear of the Lord came upon the Cities which lay round about them, that they did not pursue after the Sons of Jacob. Thus Jacob came to Luz in the Land of Canaan, which is called Bethel, with all the People that were with him, and built there an Altar, and called the Place El-Bethel, because God there appeared to him when he fled from his Brother. This History once again prefigures powerfully the future Times, how it would go both with *Israel*, and also with *Christendom* : For when *Levi* and *Simeon* had committed that Murder, and slain all the Males of *Sichem*, and taken Captive all their Wives and Children, having plundered and spoiled all, then *Jacob* was afraid of the People of the Land, and then God called him from thence to go to *Bethel*, and make an Altar there.*

The inward Figure stands thus :

2. When Men, both the *Jews*, and afterwards the *Christians*, were grown up in *fleshly Whoredom* and *unchaste Life*, and became *wicked*, then would God's Spirit depart from them, and then they began a *spiritual Whoredom* and *Idolatry*, and were erroneous in their Opinions, and would fall together by the Ears, and say one to another, He deflowers his Sister *Dinah*, that is, his *Worship* and *Service of God*, and would fall one upon another, and murder, kill, plunder, spoil, and rob one another with *Wars*, and bring their Country to *Desolation* and *Misery* ; and then when they should stick in such *Misery* and *Trouble*, they would attain the *Fear* and *Trembling*, as here *Jacob* upon the Murder which his Children committed, for the Lord would touch their evil Consciences, and call them again to *Repentance*, as he did *Jacob* and his Children, when he commanded them to come away from the Place of this Murder, and commanded *Jacob* to make an Altar to him, viz. to the Lord, that is, in the *Lowliness* of the Fear of God.

3. So the Spirit here signifies, that God would then again send them *Prophets* and *Teachers*, who would dissuade them from their Idolatry and wicked Life, as here *Jacob* exhorted his Family that they should put away the strange Gods, and the Pride of their Ear-rings from them; and then when they had thus seen the Anger of the Lord, which *destroyed* their Land, and exceedingly devoured them for their Whoredom, Pride, and idolatrous Life, then *would* they follow, and obey the Prophets who reprov'd them for it, and bring their Idols and strange Gods, *viz.* their Idolatry, before God, and put it away from them, and would *again seek* the Temple of God *within* them; and then would God again build up his Altar in them, and they would again rightly offer Sacrifice to him, *viz.* offer up their *Souls*, and would cleanse their Garments, that is, their *Hearts*, as *Jacob* here commanded his People; this also would the *Prophets*, and among the Christians the true *Apostles* and *Teachers*, command and direct.

4. And we see further here a powerful Figure how *Jacob* took their Idols and Ear-rings, and *buried* them under an Oak by *Sichem*, where the Murder was done. O thou great and wonderful God! what does this signify? Nothing else, but that these their *Errors* and Idolatry, together with their *Wars* and Contentions, should thus for a long Time lie *buried* in the Anger of God.

5. And seeing the Spirit mentions an *Oak*, under which these Idols and Pride are buried, the Figure is clear to us; for an Oak is of a magnetick *attractive* Kind, and makes a *tenacious* Hardness in its Property; moreover *Blackness*, *Duskiness*, and *Darkness*. This signifies, that the former Idolatry, Sins, and Blasphemies, which they have committed, shall there, in the *hungry* Wrath of the Anger of God in *Turba Magna*, *viz.* under the great Oak in *Spiritu Mundi*, *viz.* in the hidden Mystery, *stand still* a long while.

6. And what *Sin* they shall commit anew, all that will this magnetick Oak *draw* to it, and bring it to the Treasure of the former Idolatry and Pride, till they become so great, that the Earth under the Oak can *cover* them *no* more: Then shall these their old and new Whoredoms and Idolatries, together, be *naked* before the Anger and Judgment of
Gen. xv. 16. God, and their *Measure* be full.

7. And they would stink before God for these Abominations, for the Sake of which the Spirit of God would *hide* its Countenance from them, and take away from them the Light of his Countenance, so that they would run on in vain Errors, and enter again upon the Way of such Whoredom, and with their *evil* Zeal for *Dinab* their Sister, which yet is but a deflowered Whore, trample all under with Murder and Robbery.

8. As it is come to pass among the Jews and Christians, that afterwards in the Zeal of their Idolatry and Whoredom they have *slain* and murdered the *Prophets* and *Ministers* of Jesus Christ, which are *sent* from God, that they might live in their Pride and sodomitical Whoredom, till *God has given them up to a perverse Mind* in their Hearts, that they are become wholly evil before him, *Then is their Measure full*, and the horrible Punishment follows, as may be seen by the cast-away Jews, which for such Abominations Sake were driven out of their *Country* and *Kingdom*, as also by the Christians, who in the fair Country of the *East* were the best Christians, and now must have the *Alcoran* instead of Christ, and their Country horribly wasted in the Anger of God.

9. Thus it goes now also with *thee*, thou warring *Babylon*, and titular *Christendom*, full of Idolatry and Ear-rings of Pride, which have lain for a long Time under the *Oak*, and the Magnet of that Oak has drawn to it *all* thy Abominations, Idolatry, and proud evil Life, that the Earth can cover them no longer, but they now stand *naked* before the Face of God, therefore also thy Judgment is *near* at Hand.

10. The Prophets call thee and *reprove* thee, but thou ravest for thy Sister *Dinab*, *viz.* for thy fleshly Kingdom full of Pride, which thou hast *built* with thy Idolatry and fleshly

Love, and murderest thy Brethren for thy Sister's Whoredom's Sake, viz. for the Phariſaical Whoredom's Sake, and doſt not diſcern how thou ſhouldeſt remedy thy Sister's Whoredom, that ſhe may be married, and thou takeſt thy Sister with her Baſtard, which in the Preſence of God and all the World ſtand in Shame, to thee again, and wilt have her called a *Virgin*; if thou didſt give her to *Sichem* for a Wife, and let him be circumciſed, and wouldſt live with him in *Peace*, then would thy Sister's Whoredom be covered.

11. But thy Wrath, O Lord, makes it to be thus, for the Miſdeed is too much, and the Earth can no more cover it under the Oak in *Spiritu Mundi*, it ſtands naked before thy Face: Therefore, ye wiſe Children, flee out of *Jeruſalem*, the Overthrow thereof, and the earneſt Judgment draws near, the Meaſure is full, the Anger burneth; *Sin* has killed the *Underſtanding*, that they ° no more perceive or feel the Underſtanding, and theſe Children are blind concerning it, and always ſay, This is a *golden Time*, it will be good for us, and not ſo come to paſs: Thy Prophets among thee are eſteemed Fools and Madmen, till that be done unto thee, and till thou thyſelf doſt what they have ſaid unto thee.

° Have no more Senſe or Underſtanding.

12. Beware now and leave off to war about the Whore, that the Lord may call thee with *Jacob*, and bring thee again to his holy Altar in Chriſt Jeſus. Put away the Idols, viz. the *Opinion*, and build thine *Heart* to be an Altar in the Temple of Jeſus Chriſt, then wilt thou be brought away from the Murders, and the *Fear of God* will come upon thoſe Men who would purſue thee, as is to be ſeen by *Jacob*. But if thou wilt not leave off to make War about the Whore, then wilt thou together with the Whore come to Shame and Deſolation.

13. But learn to know her, ſhe gives *Sichem* Occaſion to Uncleanneſs, for ſhe runs out of her Houſe, and ſeeks Lovers; behold her Pride, tear her Ear-rings from her Neck, wherewith ſhe boaſts, and then ſhe will no more thus ſhew her Folly; bereave her of her *Idols*, bury them with *Jacob*: Build thyſelf an Altar in thee, and bring thy Children to the Offering; bid them not ſtrive for *Dinab*, but leave *Dinab* to the Man with whom ſhe hath bedded, eſſe it is in vain to make War for her Virginity, for it is manifeſt to all People that ſhe has played the *Whore*.

14. Mark what is told thee, it is high Time; her Shame can no more be covered, for ſhe has brought forth the Baſtard: Doſt thou not ſee it? And doſt thou not know the Whore with her Child? Then art thou blind.

15. She ſits in high Honour among Men, and cries All hail to herſelf; this is ſhe to whom thou prostituteſt thyſelf, and forſakeſt thy God and his *Altar*, Jeſus Chriſt in thee, take Pity on thyſelf, and behold the Miſery, how this Whore has ſet inſtead of the Altar of God in thy Soul, and has taken thy Body and Soul in Poſſeſſion, and rides upon thee as upon her *Beaſt*; ſhe leads thee with her Reins, and thou ſeeſt it not; thou ſayeſt likewise it is right. O thou evil *Beaſt*, full of thy Whore's Pride! how will the Lord throw thee, together with the Whore, to the Ground, as is to be ſeen in the *Revelations*? *

*Apocalypſe.

16. The Spirit here further ſets down an excellent fair Figure, ſhewing how God manifeſted himſelf to *Jacob*, after he made the Altar in *Bethel*, and called the Place *El-Bethel*, Gen. xxxv. 7. viz. An ^{Engeliſche} ^{Angelical} Dwelling, where God converſed with *Jacob* in the Form of an ^{Engel} ^{Angel}, as the *high Tongue* renders it, that God ſpake with him in Viſion in an Angel's Form, viz. in the Angel's Form of the future Humanity of Chriſt, and ſignified to him, that he ſhould no more be called *Jacob*, but *Israel*, that is, a great Tree, or Company of Nations; him hath God thus bleſſed, that he ſhould poſſeſs all this Country, and he ſhould be ſo great, that even Kings ſhould proceed out of his Loins; whereby he ſignifies concerning the future Kingdom of *Israel*, and of Chriſt, how it would come to paſs. Gen. xxxv. 10-12.

17. And when the Lord had ſpoken with *Jacob*, in that very Place *Jacob* ſet up a Pillar of Gen. xxxv. 14.

Stone; which signifies the Temple of Christ, as also the Temple at *Jerusalem* in a Type prefiguring Christ; also the true Christian Church among the Christians, that from the *Word of the Lord* Men would build a Place and Pillar, where they would assemble and declare the Wonders of the great God, and call upon him there, and offer up *the Drink Offering* of Prayer there.

Gen. xxxv. 13. 18. And the Spirit says further, *So God went up from him, when he had spoken with him*; that is, when he had appeared in a visible Form in the Image and Type of Christ, he withdrew and hid himself again in that Royal Place, from whence afterwards he would manifest and make himself *visible* in his Seed in this Figure in the Humanity.

Gen. xxxv. 15. 19. And Jacob called the Place *Bethel*, viz. an * Humiliation of the Deity in the Humanity, so that the divine Altar becomes manifest, where a Man offers *Praise* and Thanksgiving to God; and the Spirit by *Jacob*, concerning this *Bethel*, points at the future *Bethlehem*, where Christ should be born Man, as this Place *Bethel* was exceeding highly esteemed by the Patriarchs, which all pointeth at the future *Bethlehem*, where the true Altar *Christ* should be erected and built, upon which *Jacob* and his Fathers and Children had offered in the Faith and prefiguring Type, and under it God led them in the visible Type from thenceforth, till the appointed Time, that this Altar was erected at *Bethlehem* by the Birth of Christ.

Gen. xxxv. 16. 20. And the Spirit in *Moses* speaks instantly very darkly thereof in this Figure, and says, *And they went from Bethel*; whereby he points at the Going-forth from the Figure of Christ, that Men should go forth from this Figure to the Birth of Christ, and says, *And it was a Field's Breadth from Ephrath, where Rachel brought forth; and she was in hard Labour at the Birth.*

21. This *Field's Breadth* signifies the Time that is between that and the Altar of Christ, as *Adam* was gone a *Field's Breadth* from the Altar of God, that is, out of the spiritual World into the earthly, where it goes very hard with *Rachel*, viz. with the human Nature, as to the Patriarch *Benjamin*, that is, to bring forth a Christian, that even the old *Adam* must die and perish in this Birth, as *Rachel* died when she bore *Benjamin*.

22. Which *Benjamin* signifies, that when we erect God's Altar in us, so that Christ dwells in us, then is *Benjamin*, that is, our last Man (or *second Adam*) born, then dies the old Mother, who hath generated the Kingdom of Nature in Man, and the new spiritual Man is manifested.

23. This *Benjamin* is born after *Jacob* is first gone out of *Mesopotamia*, as the Spirit has prefigured the Type of Christ's Passion and Victory, by *Esau* and *Jacob* in their Meeting; and it was a Figure of the Apostle *Matthias*, who was elected to be an Apostle in the Stead of *Judas*, after Christ had first consummated his Passion and Ascension into Heaven.

24. And it is a Figure, shewing how Man must first enter into Christ's Passion and Death, and that the Altar of Christ must first be erected in him, before the human Nature from Christ can be born; for *Judas* must first in his Falshood and Treachery, in the old *Adam*, with Sorrow for his committed Sin, hang himself, and as to his own Ability, despair and die, and then will *Benjamin*, viz. the new Creature in Christ, first be born, and

Acts i. 26. *Matthias*, viz. the first created *Adam*, be elected an Apostle.

25. For *Matthias* was indeed born before the Passion of Christ, and was with Christ, but he was then first an Apostle when Christ in him was dead from Sin, and *Judas* had hanged himself; thus also the *Adamical* Man, which shall be an Apostle or Christian, is indeed born beforehand, before Christ suffers in him; but Christ must first arise from the Dead in him, and *Judas*, viz. the Serpent's Will, must hang himself and die to his own evil Will in the Death of Christ, and then first is the *Adamical* Man a Christian; it is not the historical Man by an imputed Grace, wherein *Judas* still lives under the purple

Mantle of Christ, that is a Christian, as *Babel* plays finely under the Veil concerning the Virginitie of her Daughter *Dinah*, that the fair dainty Damfel may play the Whore, and finely sleep with her *Pander Judas*, and lie with her Lovers in the Bed of Fornication.

26. Great Things are prefigured in this Text; for the Text says, *When she was in fore Labour in the Birth of Benjamin, the Midwife said to her, Fear not, for thou shalt have this Son also; but her Soul being ready to depart, that she must die, she called him Benoni;* that is, she looked upon the inward Ground, upon the New-Birth, what he would be in Christ, and regarded not the Name of the outward Creature.

27. For *Benoni* is altogether a spiritual Name after an *angelical* Kind and Manner; for, she said in Spirit, (when the Midwife comforted her concerning it, that she should have this Son also) I have him *no* more in the World, the outward passeth away; and it points at the angelical *new* Name; but his Father called him *Benjamin*, as with the Name of this World, that he should represent how a Christian must be born under the Cross of Christ in smart *Pain*, at which also his Mother looked, as if she should say, through smart *Pain* and *Sorrow* we come to *Life*, as this Son of my Smart and Sorrow.

28. Then says the Spirit, *Thus Rachel died and was buried in the Way towards Ephrath, which is now called Bethlehem. And Jacob set up a Pillar upon her Grave, and that is the Pillar of Rachel's Grave unto this Day.* This is a secret mystical Figure, that *Rachel* died and is buried at the City *Bethlehem*; and it signifies, that she shall *there* rise again through the *Birth* of Christ, for Christ should there be born.

29. And it is signified, that when we shall fly to *Bethlehem*, to the *Birth* of Christ, then shall *Benjamin*, viz. the new spiritual Man be born of *Rachel*, viz. of the *Mother* of the old *Adamical* Man in the Spirit of Christ: And then presently will the Mother yield up her Birth-right to the *Spirit* of Christ, and *die* to her Right of Nature, and then will the spiritual, eternal Birth begin, and *Eve* pass away; for there *Jacob* sets up the *Grave-stone* or *Pillar*, and the Spirit says, it is her *Grave-stone* unto this Day, to signify, that it points at the *future*, and that this *Grave-stone* should continue, and Christ be born there where *Rachel* died.

30. In this History of the Acts of *Jacob*, we see clearly, that the Spirit has, in this Description, a *Figure*, which is signified under it. For *Rachel* was *big* with *Benjamin* when *Jacob* departed from *Laban*, when she sat upon the *Idol-Gods*, when her Father sought for them, and she said, *It is with me after the Manner of Women, so that I cannot rise up before thee.* But now the Text relates, how *Jacob* first pitched his Tents before *Sichem* and dwelt there, and afterwards went first to *Bethel*, and then *Rachel* brought forth, so that it appears that the Spirit speaks wholly in the *Figure*, for the Acts do all follow very orderly one after another in the *Figure* of Christ, as it has come to pass with *Christ*, which ought well to be observed.

31. The Spirit of *Moses* says further, *And Israel went forth and spread his Tents on the other Side of the Tower of Edar; and it came to pass when Israel dwelt in that Land, that Reuben went and slept with Bilhah his Father's Concubine; and it came before Israel:* What Manner of *Figure* is this which is very deeply hidden? But the Circumstances make it as clear as the Sun.

32. *Israel* went on the other Side of the great *Babylonical* Tower, and dwelt there with the Children of that People, which may well be a pretty Way from *Ephrath Bethlehem*, but the Spirit has here its *Figure* under which it signifies, that when *Jacob* had taken away the strange Gods from his People, and also their Ear-rings, and buried them, and built the Altar of the Lord, converting to God, and were sitting in Rest and Ease, then the natural fleshly Man turned again to the *Lust* of the Children of *Babel*, even as the Text says:

33. *Jacob* went and dwelt there, and then *Reuben* lay with his Father's Concubine, viz.

^f Blutschande with *Bilbab*, *Rachel's* Handmaid, the Mother of *Dan* and *Naphtali*, and committed ^p *Incest*, which was worse than that of *Sichem* with *Dinab*; but the Spirit has thus with this Action presented a Figure pointing at the future how it would come to pass, how *Israel* would turn away from the *divine Ordinance* from the Altar of their God, and mix their Father's *Worship* and Service of God with natural Whoredom, viz. with *heathenish* sacrificing to *Idols*, as is to be seen by *Jeroboam*; and the Spirit signifies thereby, that the first *Adamical* Man would have only fleshly Desires and Lusts.

34. For *Reuben* was the first Son of *Jacob* by *Leah*, viz. by her, of whom also sprang the *Line of Christ*, to signify, that every one that would be called Jews, or Christians, and are generated out of those *Stocks*, would forsake God, and lie with their Father's Concubines, viz. commit Fornication with the Idolatry, *human Inventions*, and Babbings of the Pharisees and Scribes, and with their *Laws* and *Canons*, and forget the Truth of God, and of his Commandments, in their Hearts, and ^q imprint those Whoredoms in their Hearts Lusts.

^r Einbilden, make to themselves Images of these.

35. For *Reuben* was indeed *Jacob's* first Son, as *Adam* also was the first Man, but the *Line of Christ* was not manifested in *Reuben*, as also not in *Adam*, but it was manifested in *Abel* and in *Judab*; and as *Adam*, in *Spiritu Mundi*, in the Spirit of the World, committed Adultery with God's Concubine, through whom ^r he brings forth his Fruit, and gave up himself to the Woman, viz. to the *Mother* of the outward Nature, and lay with her, and committed *Whoredom* with her, and defiled the holy heavenly Marriage-Bed of *Chastity*; thus also stood this Figure of *Reuben* with his Father's Concubine portrayed before the Figure of *Christ*; for *Christ* should bring this *Adamical* Whoredom into the heavenly Marriage-Bed again, and cover the Incest of Man, and therefore it is here prefigured, together with the Figure of *Rachel*, viz. with the New Regeneration.

^r God.

The Figure of *Christendom* * stands thus :

* Or is thus to be understood.

^s Or Temples built with Materials.

36. This *Concubine* in *Christendom* signifies nothing else but the ^s *Stone Churches*, which are indeed God's Concubine, wherein his *Word* and *Testaments* are handled, in which God generates his Children, in which a Man should work together with God, and turn his Heart to God: But *Reuben*, viz. the *Adamical* Man, forsakes God, and commits Fornication and Whoredom with the *Stone Churches*, and has embraced her in his Arms of Love, and goes in unto her, and plays the *Hypocrite* with her, and thinks it is enough if he does but go thither and hear *Sermons preached*, and make use of Absolution and the *Sacraments*, and believe that *all* is true which is there taught, and comforts himself with this, that he goes cheerfully, willingly, and constantly thither, and esteems that for right and good, and approves and assents to all that is there performed; thus covering himself with the purple *Mantle of Christ*, and goes out of the Church just as he entered in, and goes twenty or thirty Years together, and so to his very *End*, and commits Whoredom with the Churches, and thinks he does God good Service, when he appears there among others, sitting and hearing the *Preacher's Sermons*, and when he comes forth knows nothing of what has been done there.

37. Also in that Auditory he had his Heart at Home, or about his Trade and Business, or casts his Eyes upon the Beauty of fair Women and Men, and upon their brave Clothes and fine Fashions of *Pride*, and fills his Heart with *Imaginations* of lascivious Lust, and broadly commits Whoredom with these, or in these Concubines the Churches.

38. And that which is yet more, when the Preacher often reproves Sins and Abominations, and often indeed, out of *Passion*, sows Thorns, that is caught up presently, and he gratifies himself the whole Week therewith, and contrives how to find Fault with and *censure* others, and to backbite and blemish them, how they may scoff at People,

ple, and gall them with cutting and stinging Words, pricking like Thistles and Thorns, and holds that for the *best* of what he has heard, and so sets this *Lucifer* in the Place of God, and constantly commits Fornication in the Whoredom, *viz.* in the burning Lust of *these* Concubines.

39. And the *greatest* Whoredom of all in this Concubine is this, that Men so quite *take* their Hearts *off* from God, and set them upon *the Ministers* of these Concubines, and commit Whoredom with them, and honour them with Presents and Gifts, so that *they* many times, in their Encomiums, *praise* evil, malicious, proud, wicked, covetous People, who do but squeeze the Miserable, and oppress them with Power and Authority; *they* make great Epitaphs and Eulogies, and give them high and stately Titles, with high Respect and Reverence, *ascribing* to them great Devotion, with the Fear and Love of God, and do highly advance their * *Genealogy* and Stock, and so set up the Trade ^{Or Pedigree.} of Juggling for *Money* as a common *Juggler*, and so reproach the Concubine of God, *viz.* the Church, with Hypocrisy and Lies. Of this it is rightly said, *Reuben* is climbed up to his Father's Concubine, and hath committed Whoredom with her; for *they* are *they* that dwell by this Concubine, and are her *Curates* and Bishops or Overseers: But they fill this Concubine full of their false *fleshy* Seed, and generate Bastards in God's Concubine, that so the false Lust of the Flesh may wholly bring *their Heart* into her, and *think* it avails before God, and is very right: Their Sins are thus covered by the Venom and Poison of *Money*, and this Hypocrisy fills their Imagination, so that they think they are *better* than others, and live thus in such proud lofty Thoughts continually, in such Church Whoredom.

40. And thus *Ruben* begets, of his Father's Concubine the Churches, a *Company* of Bastards, *proud*, stately, boasting, covetous People, who defile the poor Mother of the *Humanity* and Simplicity of JESUS CHRIST, *viz.* the Line of Christ which lies *hid* in this Concubine, and shall be generated and manifested, and cast the Whoredom upon her: And thus God's Concubine, *viz.* the Church, is made to be a Whore, and so very much *deflowered*, that her Reproach is come before *Israel*, *viz.* before the Eyes of *all the Children* of God, who cry sie upon her, and account her for an *unclean* deflowered Whore, wherein such Whoredom, as also all Pomp, Pride, and Pageantry, is exercised, that the *Devil*, with the Imagination and false Lust, does more teach and govern in such *Lust*, than the Spirit of Christ; and it is more a proud Whore, and a dark Valley and Dungeon, than a Temple of JESUS CHRIST.

41. And that which is *yet more abominable*, many very vain Affectations, Scornings, and Derisions, are therein managed and taught; where, for an Opinion's Sake, which every one *frames* to himself, they disgrace and persecute one another, and cry out against one another, for *Hereticks*, and sow abroad such Poison and Venom *in* this Concubine the *Church*, whereby Simplicity is seduced, and such Poison of Defamation rises up and *grows* in their Hearts, that in the Churches, nothing but Contention, Disputation, Scorn and *Blasphemy*, is exercised and taught, that one Brother despises the other, calls him Heretick, and damns him to Hell-fire for an *Opinion's Sake*, whereby all Love, Truth, Unity and Concord, are vanished.

42. The *grossest Impudence*, at which the Heavens and the Elements at present stand amazed, which is practised in this Concubine, is *this*; that Men take the *Writings* of the holy Children of God, *viz.* of the Prophets and Apostles, and *their Successors*, and make use of them *falsely*, putting them up for a Cloak to cover such Whoredom, corrupting and *ambittering* them, and making mere Sects and Swarms of Schisms of *them*, and thereby reproach, slander, and persecute one another, giving thereby *Cause* of Wars and Bloodshed, and so they make a mere impudent Whore of the *Bible*, *wherewi.b* every one exercises and manages their Whoredom, and sucks Opinions out of it, and there-

with despises the Opinion of another, and scorns and condemns it, and yet take all their Matters out of the *Bible*; thus they make their Father's Concubines, *viz.* the holy Prophets and Apostles, all Whores, and fallily commit Whoredom with them, practise Impudence, Unchastity, and Pride with *their* Writings, and *teach* the Lay People their Unchastity and Scorn, so that one Christian learneth to scorn another *out of the holy Scripture*, and trim their Scorn with *the Writings of the ^s Saints*; of this it is rightly said, *Reuben*, thou art my first Strength, but thou hast climbed up upon my Bed, and defiled it with Unchastity, thou hast used my Concubine, *viz.* my *formed Word*, to thy Whoredom, and hast made of *the Churches of my Children* a Whore-house, and hast defiled my Marriage-Bed, which I have in the Churches, *where I beget my Children*.

43. This the Spirit of God signifies clearly, by the Declaration of the Patriarch *Jacob*, where he says thus concerning these Churches and their Sacrifices; *Reuben*, thou art my first Son, thou art my first Power, and my first Might, the chief in the Offering, and the chief in the Kingdom; he was unstable therein as Water; thou shalt not be the chief: For thou hast climbed up upon thy Father's Bed, and there hast thou defiled my Bed by thy climbing up.

44. The Spirit speaks clearly in this Text; for *Reuben* signifies the Ordinance of the first Churches, *viz.* the Power out of which it was built, that is, the first Power of the Christian Church or Congregation, and is God's Concubine by which he dwells; but *their Ministers* are climbed up into God's Marriage-Bed, and have got the Concubine to themselves, and taken her *into their Power*, and have got her with Child with human *Fissions*, fleshly Honour and Voluptuousness; and it says clearly, *Thou art the chief in the Offering, and in the Kingdom*; for so it *must needs be* when the Whoredom is committed: But seeing *Reuben* exercises Whoredom with the Churches, it says thus; *Thou shalt not be the chief, for he was unstable therein as Water*; and signifies thereby, that he would give himself to fleshly Lust, and *Self-love*, and that in Instability, and in that Regard is rejected of God.

45. Thus the Spirit signifies, under this Figure, how this Concubine, *viz.* the Church, would be *reproached* with its first Power, *viz.* of its own Children, so that it will be said by the Churches, it is a spiritual Whore-house, which a Man must distinguish from the Temple of JESUS CHRIST; for the Spirit says, thou shalt *not* be the Chief, neither in the Offering, nor in the Kingdom: And thus she has *lost* the true ^v *divine Power* by the Whoredom of her *Ministers*, and stands at present rightly as a deflowered one that is made a Whore, who is despised of *Israel* for her Unchastity, which is practised by her; which is *cried out upon* by almost every one, each Party crying out against the Church of the other, for a Whore-house, as is enough manifest, and all Libraries are full of such a *Cry*, and Men at present are ready to storm and fall in upon the Whore-house.

46. But let this be said *to the Children of God*, that the Churches *hurt no Man*, and they were instituted out of a good Meaning by the *first Christian Power*; and were very good and *profitable*, and they need *not* be thrown down and *demolished*, if *Reuben* would but leave his Whoredom whereby he reproaches them; that her *Ministers* might be *renewed*, and *not give out* that they are the *Ministers* of this Concubine of God, *without the Unction of the Holy Ghost*, as is now done *only* for temporary Honour and Pleasure sake, which are as profitable to the Church, as a *fifth Wheel* is to a Waggon, unless they go with five Wheels to their Waggon, where the *fifth* moves in the Air, and enters with their Contention into the *Abyls of Hell*.

47. The Stone Houses of the Churches have *no greater Holiness* in them than other Houses, for they are built of Stone and such Materials as other Houses are, and God is *no more powerful* in them than in other Houses; but the Church or Congregation that enters thereinto, and there *meets* together, and there bind themselves with their *Prayer* into one Body in Christ, whose Type and Resemblance the Church is, *that has the holy Temple of JESUS CHRIST* in it.

48. Their *Songs of Praise* and *Thanksgiving* are the *Cradle* of the Child JESUS CHRIST, in which the Child Jesus is rocked with unanimous Consent *in the Hearts* of Men, and not *within* the *Bounds* of the Church, which is a dumb and dead Thing.

49. Its *Ministers* are *no more* than all other Men, but the *Power* and *Virtue* that is poured forth in the *Unction of the Holy Ghost*, hath the *Power* in the Offering, and is the *Key*.

50. Whosoever will worthily enter into the Church, must bring with him the *Temple* of Jesus Christ *within* him, or at least he must fully take such a *Resolution* and *Purpose*, that he will bring it *out* with him in his Heart, otherwise his going in and coming out is but a committing of spiritual seeming holy, but indeed hypocritical Whoredom, and is no whit the holier when he comes out, and had as good have been standing in the *Market* shewing his *Pride* in his *fine Clothes*, for the People to see him, and then, perhaps, he had not caused *many honest Hearts* to err.

51. This we had on purpose to signify, by the knowing of this Figure, that a Christian should not look upon the *Shew* of Churches, but consider, that the Church is but a ^a Type and Resemblance of Christ, and that he is *not* a Christian that enters into the ^z Furbild. Resemblance and approves of *that*, but *he is* a Christian that wholly gives himself up into Christ's Incarnation, Suffering and Death, and *dies* to his Hypocrisy in the Death of Christ, and *rises* from the Death of Christ, in a new Will and *Obedience*, and who, according to his inward Ground, is, and *lives* in Christ, who himself becomes the Temple of Christ, wherein Christ works with his *Power* and *Virtue*, and thereby *kills Sin in the Flesh*: Such a one is a Christian in Christ, and may rightly enter into the ^a Resemblance ^a Or Type. of Christ, and exercise his Christianity *therein*, such a one will *bear* God's Word, and keep and ponder it in his Heart.

52. And though a Cow's lowing, in its Sound, should declare the Name of God, yet Christ preaches *in himself*; but none that is dead can awaken another that is dead, nor ^b *one that is blind shew the way to another, but both will fall into the Pit*, says Christ. ^b Matt. xv. 14.

53. Further, the Spirit of *Moses* sets down in its Figure the Death of the Patriarch ^{Luke vi. 39.} *Isaac*, and says; *And Jacob came to his Father Isaac to the head City in Mamre, called* ^{Gen. xxxv.} *Hebron, where Abraham and Isaac were Strangers, and Isaac was an hundred and eighty* ^{27—29.} *Years old, and gave up the Ghost and died, and was gathered unto his People.* This is a Figure, shewing, that the Children of Christ in this Pilgrimage are but strange Children, and have *nothing* for their own in the World, and *come all* again in the End to their Father who has created them; as *Jacob* came again to his Father before his End; thus also are we in this Pilgrimage, in these earthly Churches, but household Servants and *strange* Children, for we must in the End go into our Father's right Country, *viz.* into the *angelical Church* of Christ.

The Sixty-fourth Chapter.

Of Esau's Genealogy: And of the very excellent, and emphatical Figure, which is signified by Joseph the Son of Jacob. And what is thereby to be understood.

Gen. xxxvi. 1.

¶ Upon his Birth, is the State of the Earth.



THE thirty-sixth Chapter of *Genesis*, is the *Genealogy* of the potent and princely Family of *Esau*, shewing how God gave him *much* Wealth and *many* Children, and Children's Children, and the Spirit sets down a great *Register* in describing his Children, and Children's Children, relating what great *Princes* and *Dukes* were descended from him, and possessed the *Glory* of the *World*: Whereas on the other Side, when he speaks of *Jacob*, he does not mention any *present worldly* *Glory*, but only speaks in the *Figure* of *Christ* concerning the *Kingdom* to come.

¶ Care and Diligence.

2. Whereby we see very clearly, that *Esau* does stand in the *Figure* of the *Kingdom* of *Nature*, and that the *Glory* of *Nature* fell to be his *Lot*; and that he became a great *Prince*, and begat many *princely Families*; also we see how God blessed him, and made him great, and how the holy Spirit with especial ^a *Observation* has recorded and specified his *Posterity*, to signify, that we should learn rightly to understand the *Figure* of *Jacob* and *Esau*, and *not* go on so blindly, as to condemn *Esau* into the bottomless *Pit* of *Hell*, as too frequently is done: For we see how his Father *Isaac* did appoint and assign to him a very rich and wealthy *Habitation* upon the *Earth*, and that to him God would give many *temporal Blessings*, but his *Figure* in *Adam's Nature* must perish; and *Christ* must arise *in him*, so that from *ESAU* the ^e *SAU* might be done away, and he remain steadfast in the ^f *E*, as [^g *An Angel*], whereunto *Christ* in *Jacob's Figure* would *help* him.

¶ The seventh hereditary Property.

¶ The angelical eternal Property.

¶ Gen. xxxvi. 8.

¶ In the Hebrew.

¶ Text, Mountainous.

¶ Gen. xxxvi. 6.

3. The Spirit of *Moses* gives also to *Esau* a *Name*, and calls him ^h *Edom*, who dwelt upon *Mount Seir*, under which a very secret *Understanding* is couched; for *EDOM* does signify, in the ^h *high Tongue*, one red coloured, who in his hard, strong, and ⁱ *rough* *Nature*, should be tintured *red* by the red *Blood* of *JESUS CHRIST*.

4. And the Spirit says further, That *the two Brothers did separate themselves one from another*; which signifies the *Natural Adamicall Esau*, who must be *separated* with his [*evil*] *Will* from *Jacob*, that is, from *Christ*, for the *natural Self-will* shall not see *God*; moreover, it signifies, how *Evil* and *Good* should *separate themselves in the Kingdom* of this *World*, and each possess its own *Principle*.

Note, another Place in other Writings of his.

5. These *NAMES* of the Children of *Esau* do, in the *Language* of *Nature*, contain their *worldly Kingdoms* and *Dominions*, intimating how they have divided themselves, even unto the *Ends* of the *World*, whereof in *another Place*, seeing it would take up too much *Room*, and the *Time* also of the *clear Signification* of it is not yet fully at *Hand*: Enough to those that are our *Schoolfellows*.

Note, *The Third Part* of the *Mysterium Magnum* was published in *Germany* as a *complete Treatise* of itself, under the *Name* of *Josephus Redivivus*.

But when the *whole Book* came to be printed together, there was only the *first Part*, and the *Second Part*, which comprehended the *Third Part*, as one with the *Second*.

It because the *History* of *Joseph*, being an *Explanation* of the last fourteen *Chapters* of *Genesis*, is so excellent and entire a *Piece*, it may well go as a *Third Part* of the *Mysterium Magnum*, as it is here distinctly divided and printed by itself, with a *separate Title-Page*, as follows.

Myfterium Magnum:

PART THE THIRD.

Being the Moft Excellent HISTORY of

J O S E P H,

Which is the cleareft Figure of the NEW MAN regenerated out of the earthly old *A D A M*:

A N D I S

A Looking-Glafs, wherein every one may try, examine, and difcern what Spirit's Child himfelf is.

Written by J A C O B B E H M E N, the Teutonic Theofopher.



6. **T**HE Thirty-seventh Chapter, concerning *Joseph*, is indeed the most pleasant Gen. xxvii. and excellent Figure of the *New Man regenerate out of the old Adam*; which [new regenerate Man] is become a *Prince* over the Kingdom of Nature, and also a *Lord* over all his *Adamical* Members, being the Brethren of the little Child *Jesus in him*; as *Joseph* became a *Prince in the whole Land of Egypt*, and a *Lord over all his Brothers, and whole Kindred and Family*; and it shews us very emphatically and pregnantly, in its Figure in the History, how a Man must become *such a Joseph*; also how it then goes with him, and how the World deals with him, *before* he be made a Prince over the *Adamical* Kingdom of his Nature, and that the new Man may obtain the Government and *Power* over his earthly Members: How the Devil in the *Wrath* of God does assault the precious *Lily-twigg* in the Power of God, out of which the chaste *Joseph* springs, grows, and is brought forth, and first casts him down into the *Pit* of Darkness in *Flesh and Blood*, and there *hides* him, that so he might be destitute of all Help, Comfort, and Assistance, and be even *forced* to perish.

7. As *Joseph's* Brethren did to *Joseph*, even so the earthly Members of the *old Adam* do likewise to this *Lily-twigg* of the *new Birth*, in the Chastity of *Christ's* Spirit, whereat the Devil is also busy, and continually stirs up the evil Beasts, full of *carnal*, greedy, and burning Lust, in *Flesh and Blood*, so that they strive to domineer and have the upper Hand.

8. Externally, or from without, the Devil also brings *Potiphar's* Wife, *viz.* unchaste *lewd* People, to him, who would fain defile the *chaste* Countenance of the inward Ground, and *egg on* the earthly *Flesh* to feed upon the Whoredom of the World, and all lascivious Lewdness, Wantonness and Vanity, and draw the same unto it with the Imagination; and bring the *new Joseph* to commit Adultery with *Potiphar's* Wife; but he must so violently and resolutely break through, and force his Way from thence, that he must be fain to *leave* his *Garment*, that is, his ^k *Substance*, and fly from thence nakedly, and re-

^k All whatsoever he hath or is.

signedly in Spirit and Power, that his chaste Virginity may abide steadfast before God.

9. And if *Joseph* does thus wrestle, and suffers not *Flesh and Blood*, nor the base World to *hinder* or overmaster him, then it will become his utter Enemy, and betray him to Death, because he will not commit Lewdness and Whoredom with her; and then *Joseph*, *viz.* the ^l *wrestling Man*, is cast into Prison, *viz.* into Reproach and Con-

^l The real earnest conflicting Christian.

tempt for the Sake of his Chastity and Fear of God; and he must hide himself under *Christ's* Cross, under his Yoke in his Suffering and Death, and live as a Prisoner in Misery; the World rejecting him as one *not* at all worthy to tread upon the Earth; accounting him as a Prisoner, that is imprisoned, and *despised* for Whoredom's Sake; desiring to have no *Converse* nor Intercourse with him; seeing that the chief Masters, and *Great Ones* (*viz.* *Potiphar's* Wife) do revile him, and accue him of Unchastity.

10. Which Wife does also signify the false [*Babylonish*] hypocritical Whore with all her Dissemblers and Flatterers in the fine adorned House of Christendom; who when they cannot catch *Joseph* with their *Whoredom* and hold him, but that he does strongly get away from them, then they *exclaim* against him falsely, and keep his *Garment* for a Sign, accusing him of Unchastity, *viz.* of *Idolatry*, and ^m *Heresy*, and call him a Dreamer, a ⁿ fantastical Fellow, and a Schismatick, as happened to *Joseph*.

^m One of dangerous Principles or Opinions.

ⁿ A whimsical Fellow.

11. And when the Master hears it, then *he* believes this *Potiphar's* Wife, *viz.* the painted, and *fine accomplished Hypocrite*, in the House of Hypocrisy; and so *Joseph* comes to be *suspected* of the Master, and is rejected of him, and cast into the Prison of Affliction, and there he must live in Misery and Scorn as a guilty Person, and yet *not* guilty.

12. But this *Contempt*, Banishment and Affliction, is good for him, for thereby he is drawn from the *Pride* and Whoredom of the World, and all its Falshoods, which might assault his *Flesh and Blood*, and *hinder* the *New Birth*; and thus the precious *Pearl-plant*

grows under Christ's Cross in the *Disrespect*, and Tribulation of the World, and becomes great and strong.

13. But in the mean Time God does send *honest* People to such a *Joseph*, who take Pity and Care of him, and maintain him, and acknowledge his *Innocence*, and shew themselves friendly and kind towards him, and consider his Chastity and Fear of God, and do all respect him, and provide for him, till the inward Prince in God's Power be fit for the Government, and then God brings him out of Prison, and gives him the *Scepter* of Government to be a *Prince* in his *Wonders*, and to rule and govern in *divine* Knowledge over God's wonderful Works, as *Joseph* over the Land of *Egypt*; in which ^o Type and Figure this Pen is likewise born, and indeed no otherwise; which yet is hidden to Reason.

^o In such a Condition.

14. This is now the *Sum* of the Explanation of the History of *Joseph*; but seeing it is so very rich and full, we will make a fundamental Explanation upon the *Text*, for a Direction and Manuduction to the loving Reader, who also *intends* to become a *Joseph*; if he shall be in earnest, and learn to observe, and know *himself* in this Figure, he will see what Spirit's Child hath made these Writings, for he will find this ^p Pen [*Engraving* or Writing] in his Heart.

^r That Pen of Iron or Point of a Diamond is that engraves in the Heart.

Jer. xvii. 1.
Gen. xxxvii.
1-4.

15. The Text says, *Jacob dwelt in the Land wherein his Father was a Stranger, namely, in the Land of Canaan. These are the Generations of Jacob: Joseph being seventeen Years old was feeding the Flock with his Brethren, and the Lad was with the Sons of Bilhah, and with the Sons of Zilpah his Father's Wives; and Joseph brought unto his Father their evil Report. Now Israel loved Joseph more than all his Children, because he had begotten him in his old Age; and he made him a Coat of many Colours. And when his Brethren saw that their Father loved him more than all his Brethren, they hated him, and could not speak friendly to him.*

The inward Figure is this:

16. *Jacob* had cast his *fleshy* natural Love upon *Rachel*, seeing she was fair; and seeing that the Line of Christ in the Covenant did lie in *Jacob*, *Rachel* was *shut up*, so that his Seed was not manifested in her in the *natural* Manner of the *Flesh*, until *Jacob* and *Rachel* were grown old, and neither of them loved each other *so* any more according to *fleshy* Love, but *only* desired a Fruit of their Seed; wherefore also *Jacob* and *Rachel* prayed unto God, that he would open her, and make her fruitful; and when this was brought to pass, out of *this Seed* of *Jacob* sprang forth a Line, which did set forth and represent a Figure of the *pure natural* and right *Adamical* Humanity, which Birth, in the Figure, typifies how Christ would again beget the *Adamical* Humanity ^q in its *primitive* *Chastity*, *Purity*, and *Fear of God*.

^q Unto.

17. For in *Leah* (*viz.* in the *Simplicity* and *Lowliness*) the Line of Christ arose, and sprang forth, and in *Rachel* the Line of the *first Adamical* Man in his *Innocence*, *viz.* a Figure of the same; which Figure did represent, how a Christian should stand at once *both* in Christ's Image and in *Adam's* Image; and what a Christian in this World should be *inwardly* and *outwardly*, and how he must become a *Christian*: Therefore says the Text, *Jacob loved Joseph more than all his Children.* The Cause was this: *Joseph* was sprung forth out of *Jacob's own* natural Line, of his peculiar *natural* Love to *Rachel*, wherein the Line, in Christ's Love in the Covenant, had also imprinted and manifested itself; and it was a *punctual Representation* in the Figure of a new Regeneration, how a true Christian should stand, after that Christ should be revealed in the *Flesh* of the human Nature.

Gen. xxxvii. 4.

18. And therefore *Joseph* was so *inclined* in his Mind, that he could not conceal any Falshood, but when he heard any Evil of his Brethren, he told the same to his Father: If his his Brethren could *not* brook, and therefore they called him a *Betrayer*, and envied him;

him; for the Spirit which *reproves* Wickedness and Falsehood was revealed in him; for *Christ should reprove the World for Sin*, but seeing he now did represent a Christian, he John xvi. 8. told it his Father, out of whom HE should come, who should reprove the World; and we see very clearly, how *Flesh and Blood* [viz. *Joseph's* natural Brethren] in the Type of *Christendom*, became an utter *Enemy* to the Type [viz. to the true Christian *Joseph*] and they could not speak a friendly peaceable Word unto him; for it does sorely vex and offend the Serpent in Flesh and Blood, when Christ comes and will *bruise its Head*.

19. Moreover, we see very evidently how the Spirit of God did manifest itself in *Joseph*, and signified to him the Figure of his *Constellation*, so that he could understand Dreams and Visions after the same Manner as the Prophets in the Spirit of Christ *saw Visions*, and could explain them; so also *Joseph*.

20. As it was shewed unto him in a Vision how he should be a Prince over his Father and all his Brethren, which does directly point out the *inward* Man in the Spirit of Christ, who becomes Prince over his Father's *Adamical* House; in the Type and Figure whereof *Joseph* stood *outwardly*, and therefore the external Figure was set forth and personated in him, by the Hatred of his Brethren towards him; signifying how the Multitude of the World would be hateful, scornful, and opposite *Enemies* to the new Child in Christ's Spirit; and also how it would be done by those who were Christians, and did boast of Christ, and *were also such* in the inward Ground; and how the *Adamical* Man would not know and acknowledge Christ in a *true outward* and manifest Manner, but ignorantly despise, and contemn him in his Brethren and Members.

21. To signify, that Christ in this World has taken on himself the *Reproach*, in the Righteousness of God, and that he would not only in his own human Person suffer Scorn, and bear *Adam's* Reproach, seeing he departed from the Image of God, but that he would also *suffer himself* to be reproached *in all his Members and Children*, so that he would also bear *Adam's* Reproach *in them*, and *make them like to his Image*.

Rom. viii. 29.

22. Therefore must *Jacob's Children*, who also were in Christ's Line, according to their natural *Adamical* Man, reproach, revile, and *bate* the Image of a true Christian Man in *Joseph*, to shew how one Christian would *exercise*, provoke [and *persecute*] another in Zeal, and despise his Fellow-Christian, for a natural *Opinion's* Sake, as it now is and ever has been practised in *Christendom*, namely, that the one Party has despised, contemned and hated the other, because of natural *Laws* [Rights or Privileges] and the *Opinions* of a supposed Service of God.

23. As *Joseph* was hated of his Brethren because he had Visions, so now-a-days the *divine Wisdom* (which *reveals* itself in God's Children) is *vilified*, and hated of the natural *Adam*; which Scorn and Enmity does wholly proceed and arise from the *Ppharisaical* Or for the Knowledge of his Visions. Laws and *Canons*, from the Concubine of Christ, the Stone-churches, and their *Ministers*, which disgrace and vilify the Concubine of Christ themselves, as it appears very evidently, and thereby they contemn and *despise* the Children of Christ.

24. For by the Concubine of Christ, the Churches, the *Babylonish Tower* of the high Schools and Universities, are built; and from thence come the confused *Languages*, so that Christ is *not* understood in his Children, when they, in the Simplicity of Christ, *decieve* and expound the Visions of *Joseph* [the *Mysteries* of Christ's Kingdom] then these *strange Languages* despise it, for they have got, upon the Tower, *other Languages*, from the Compaction of the sensual Tongues, where every Sense of the literal Spirits has brought itself into a *Form* of a several peculiar Tongue or *Speech*. The Confusion of several Opinions and Conceits in Men's Minds.

25. And the Height of the Tower gives the Difference or Distinction of Speech to this sensual Tongue, so that they do *not* understand one another in their Understanding, [or Ground of their Meaning.] which Height signifies the Pride of *Self-Love*, from which the five Vowels *hide* themselves, so that they understand *not the Power of God* in God's Matt. xxii. 29.

Children, in the Simplicity of *Joseph*, but call him a Dreamer, an Expounder of Signs, a Schismatic, a phantastical Fellow, an Enthusiast, a Fool, &c.

26. Thus in the Room and Place of *our Adamical Guilt* and Crime, *Christ* is despised in his Children; and thus *Christ fulfilleth the Righteousness of God* in his Children, and hereby the old Man is also mortified; and it is well for the Christian *Joseph* that it goes thus with him, for otherwise he would *not* be thrown into the World's Pit, and be sold to the *Midianites*, that he might come to *Pharaoh*, and there become a *Prince*.

27. Therefore a Christian must *not* be grieved, and perplexed at the Hatred of his Brethren (in that they hate *Joseph*) but rather think with himself, O! that thou also wert cast into *Joseph's Pit*, that thou mightest thereby be brought away from the House of *Sin*, and come likewise into *Joseph's Prison*, that so thou mightest have Cause to fly from the *World*; and that *Prince* (that gives *Joseph* to understand the divine Visions in his *Word of Power*) might be also manifest and born under the *Banner of Christ's Cross*; that in thee also the divine *Chastity of Joseph* (the pure Christian *Virginity*) might be manifested, that thou likewise mightest obtain such a godly chaste *Heart*; this ought to be the *Wish* and *Will* of a Christian, and *not* that he may become great by means of the *Tower of Babel* in the strange Languages; of whose Difference, and several Variety, the Height [of the Tower,] viz. *Pride*, is the Author and Cause, so that Men will not understand one another in *Love*, Meekness, Humility, and in the Simplicity of *Christ*, in *Acts xvii. 28.* whom notwithstanding we live and have our Being.

28. Therefore, O thou poor confused and distracted *Christendom*, thou art bidden and entreated, by the Affliction of *Joseph*, to see from whence thy *Affliction* and *Misery* come; from no where else, but only from the *Hatred of thy Brethren*, which also are in *Christ's Line*, as *Joseph's Brethren*; observe it right, thy *Wound* and *Hurt*, thy *Misery* and *Affliction*, come only from the *Tower of Babel*, from the *Titles, Dignities* and *Preferments* of thy Brethren; who, in their *Pride* of the confused Tongues, are entered into *Self love*; observe it, I beseech thee, *all Strife, Division* and *Contention* in the *World* arise from thence.

29. But thou sayest, This *Tower* does advance me to *Honour* and *Esteem*, and makes me high and rich; so that I by Means of the strange Languages (of my literal Endowments, and *scholastic Learning*) can ride over *Joseph*, and am able to bind him so, that he must lie in the *Pit*, and thus I am *Lord* in *Christ's Kingdom* upon the *Earth*.

30. Harken, and mark it, we have heard a *Watchman* say, the *Midianites* come and take *Joseph* with them, and bring him unto *Pharaoh*, and there thine *Unfaithfulness* and *Unrighteousness* shall be discovered: How wilt thou then stand before the Face of *Joseph*? The *Time* is nigh at Hand.

31. Or dost thou think that the *Affliction of Joseph* shall *not* be avenged? Behold in thy miserable *Famine* and *Distress*, when thou shalt hunger and thirst, even *then* thou must make thy *Address* and *Supplication* to *him*; the high *Tower* will give thee neither *Comfort* nor *Deliverance*: The *Time* is come about that *Joseph's Affliction* is to be avenged, and *Reuben's Whoredom* with *Jacob's Concubine* is come before *Israel*.

32. Why makest thou such long *Delay*, and flatterest thyself, playing the *Hypocrite*, and sayest, *Not yet* a good while? Behold! it is come before the *Eyes of Israel*, that thou hast committed *Whoredom* a long *Time* with the *Concubine*, and defiled the *Line of Christ*: *Israel* will no longer endure it: Thou shalt with *Reuben* be cast out of the high *Office* of *sacrificing* and *governing*: This is the *Voice* which the *Watchmen* have pronounced.

Gen. xxxvii. 5-11. 33. When *Joseph* had had the two *Dreams*, the one of his *Sheaf* standing upright, before which the *Sheaves* of his Brethren bowed; the other of the *Sun, Moon* and *eleven Stars*, which had done *Obedience* to *Joseph*; *Envy* forthwith arose amongst them, and they

supposed he would be their Lord; and seeing that they were the Eldest, they desired to rule over him.

34. Whereby we see, how the outward Man has only fought and aimed at the King-^{Note.}dom of *this World*, which was even the Bane and Undoing of *Adam*; in that he forsook the *inward*, and fought after the *outward*.

35. Joseph's *party-coloured Coat which his Father made*, signifies how the inward Power ^{Gen.xxxvii.3.} of God would again be revealed through the outward Man, whereby the human Nature would be *variously* coloured (that is, mixed with God) as the inward spiritual Kingdom with the outward.

The spiritual Christian Figure is thus [to be understood:]

36. *Joseph*, with his Coat of many Colours, was as yet a *Lad* both tender and young, and had not yet the Wit, *Craft*, and Subtlety of the World, but spoke the Truth in *Simplicity*, for his Soul was not yet defiled *from without* with the *Craft* of Lying, and the Spirit of God began to 'drive him forward, for his Coat of many Colours was a *Figure* ^{Work, act, or move in him.} of the inward.

37. This Figure prefigures and represents to us the Image of a true young Scholar, and *Beginner* in Christianity, how he must be when the Spirit of God shall drive, and act in him; namely, he must turn his *Heart* to God his Father, and learn to love him heartily; as *Joseph* loved to be with his Father, and told him the Evil that was committed among his Children, so must a *Beginner* in Christianity daily bring before God all his *own Miseries*, and the Miseries and *Sins* of all that belong to him, yea of *all Christendom*: As *Daniel* confessed the Sins of the People of *Israel* before God, and *Joseph* the Evils of his Brethren before his Father; so also a true Christian does daily confess the Misery and Sin of his People and *Nation* in hearty Compassion, that God would be *merciful* to them and preserve them from great Evils and *Sins*.

38. And when this is brought to pass, his Heart becomes very simple, honest, and *upright*, for he desires *no Craft*, but would fain have all Things proceed righteously and justly; and he cannot abide any Unrighteousness, or *subtle Dealings*, for he always confesses the People's Unrighteousness before God; and thus his Mind becomes altogether simple, and seeks *no Kind* of Craft or Subtlety, but puts his Hope and Confidence in God, and lives in the *Simplicity* and *Lowliness* of Heart before God and the World; and he is as the tender young Lad *Joseph*, for he hopes for Good continually from God his Father.

39. Now when a Man is come so far, then *Joseph* [viz. the chaste Virgin Child of *Sophia*] is even born, then God his Father clothes his Soul with the party-coloured Coat, viz. with the *divine Power*, and forthwith the Spirit of God in him begins to play with the Soul, as he did with *Joseph*; for the Spirit of God sees through the Soul, and with the Soul (as *Joseph* in the Type *saw* Things which were to come, represented to him in the Vision of Dreams, whereby the Spirit did also play with the Soul) even so the Spirit of God does *forthwith* take delightful Communion with the Soul of a new *Joseph*, viz. with the inward spiritual World, so that the Soul *understands* divine Mysteries, and sees into the eternal Life, and knows the hidden World, which yet is to be revealed in Man, as this Pen has found by Experience, from whence it has received its Spirit of Knowledge.

40. Now when this Man *begins* to speak of divine Things and Visions, of the hidden World's divine Mysteries, and speaks forth the Wonders of God, and that his Brethren, (viz. the Children of the outward World in whom the hidden spiritual World is *not yet* manifest) do hear it, they count it a mere Fable, and a melancholy *Chimera*, and Whimsy, and esteem him foolish, in that he speaks of those Things, which *they cannot understand*,

and comprehend; they make a mere Fancy and Fiction of it; also they account it some astral Infligation or false Enthusiasm, or the like; especially if he reveals and reproves their evil Works and Ways, as *Joseph* did; then they turn his open Enemies, and grudge him his very Life, as happened to *Joseph*.

41. Now when it is thus, Reason beholds itself at a stand, as if it were confounded, and knows *not* the Ways of God, viz. that it *must* be *thus* with the Children of God; it thinks, thou seekest God, and he brings thee into Distress and Misery: Thus this Man does now *wander* up and down; as *Joseph* wandered in the " Wilderness when his Father sent him to his Brethren to see how it was with them.

42. So it goes likewise with God's new Children, when God's Spirit sends them to be *zealous* about the Affliction of *Joseph*, and the World doth every way hate and *persecute* them for it; then they think in the Reason of this World, Dost thou not go in the Ways of God? Why then does it go so with thee, that thou art but the Fool of the World? And then the Mind begins to be troubled, and knows not how it is with it; for he hears, that he is every where *accused* for a frantick wicked Person, and hated; for the young Mind in Flesh and Blood understands *not* the divine Process, viz. how Reason must become a Fool, and how Christ does very willingly take upon himself, in Man, the *Reproach* and Scorn of the Devil, and of the World, and how God's Righteousness, and *Adam's* propagated *Guilt*, must be always fulfilled with Suffering, how a Christian must stand in Christ's Figure.

43. And now when it comes to be thus, then Reason goes truly a wandering in great Sorrow and *Desertion* with *Joseph* in the Wilderness, and is every way in Distress; and yet he must perform his Father's Commandment and *Will*; but God forsakes not his *Joseph*, but sends him a *Man* to comfort him, and shew him the Way to his Brethren, as happened to *Joseph*, when he was wandering in the Wilderness.

44. That is, he sends to him also a truly *zealous Christian*, who knows his Ways, and comforts him, exhorting him to persevere constantly in the Ways of God; whereby this new *Joseph* does again receive *Courage* and Strength, and comes into the right Way, and goes readily and boldly to his Brethren, and sees what they do, and what they intend.

45. That is, he sets the Command and Will of God before them, (as *Joseph* did the Command of his Father,) and when they see that he will *reprove* them with God's Word, then they cry out, Lo! " *There is a Dreamer*, and a frantick Fellow; he will come and make us believe strange Things; he *inveighs* against our good Customs, wherein we have Honour and good Days: What! Shall this Fellow reprove us? He is not come from the high Schools and *Universities*, and yet will take upon him to teach and reprove us? Let us consult how we may take him out of the way, and slay him: What! Shall we endure this poor silly Fellow to teach and reprove us? What is he? He is but a *Layman*; and shall he controul us? Moreover, he is not called, and it is none of his *Vocation*; he *puts himself forward* only that he might be taken Notice of, and get himself some Name and Fame among the People: But we will so *silence* him, that he shall be the Fool of all the World: We will lay his Honour in Prison, and make him be scorned, hated, and persecuted, for an Example to others that shall *offer* to assault or trouble us; that so he may learn to tarry at Home, and attend his worldly Vocation, and leave it to us to judge of *divine Matters*, who are appointed and authorized by the *Magistrate*, and have studied in the *Universities*, and there have learned such Things.

46. Thus they take the poor *Joseph*, who comes to them by his Father's Command, and bind him with *Reproach* and Shame, and exclaim against him falsely, and *rob him* of his Coat of many Colours in the Sight of all his Brethren, which Coat God his Father has made him; as *Jacob's* Sons did to *Joseph*, and continually " *consult how to kill him*, and take him wholly out of the way, as *Joseph's* Brethren did.

47. But as *Reuben* the eldest Brother did hinder it, and would not suffer them to kill *Joseph*; and yet that he might not be wholly against their Counsel, he said, *Behold, here Gen. xxxvii. is a Pit in the Wilderness, into that we may cast him, and send his Coat of many Colours to his Father, that he may think some evil Beast hath devoured him*; so God raises in their Counsel *Reuben* the eldest Brother, who hath Power to hinder the Counsels and Decrees of the false *Pharisees*, viz. some honest pious Man in Authority, who resists the murdering Counsel of the *Pharisees*.

48. And although he does not wholly oppose their Counsels, yet he resists and stops the actual Execution of their Wills, and says, *Kill him not; cast him only into the Pit, and strip him of his Coat of many Colours, that he may have no more Dreams: And this he does, that he may deliver him from the murdering Sword.*

49. But they take him (as *Joseph's* Brethren did *Joseph*) and strip him of his Coat of many Colours, and cast him into the Pit in the Wilderness, and take his Coat of many Colours, and dip it in Goat's Blood, and send it so to his Father: That is to say, they deprive and bereave him of his Honour and good Name by their Slanders, and take his Words and Doctrine, and make false Constructions and Conclusions thereof, and bedawb them in Goat's Blood, that is, with false Understanding and Sense, and send forth such reproaching Pamphlets and Libels among the People, and before his Father, viz. before the whole Church and Commonwealth, and cry out, Lo! this defiled Coat is this Man's, and thus they murder the Spirit of his Father, in the Coat; that is, in his Name they scandalize, slander and reproach him falsely, and say of him, that he does vilify the Blood of Christ with his Coat of many Colours; and thus they deceive his Father, viz. the whole Congregation, with the false Goat's Blood, wherein they have dipped his Coat; so that the People think, *A wild Beast had torn Joseph in Pieces*; that is, they think the Devil hath possessed this Man, and that he is a false [wicked] Man.

50. Thus the Father, viz. the People and the Magistrates, are, by this defiled Coat, deceived by the Slight of *Joseph's* Brethren; that is, by those who themselves are to teach the Way of God, so that they think that the Devil hath devoured this Man, and hath possessed his Heart: And thus the poor *Joseph* is thrown down into the desolate Pit, and lies in Misery, as in a Pit wherein there is no Water, and wherein he can neither be drowned, nor receive any Refreshment; but sits as wholly forsaken of all the World, and waits now what God will do with him, since he thus rejects him by Men.

51. Here now he has no Help or Succour from any Man; his best Friends also account him mad and foolish; his Name is as an Owl among the Birds; for thus he must pass through the Judgment of God, and be even the Scorn of all Men: If he shall attain to the Contemplation of the divine Mysteries, then he must first be judged, and come under the Censure and Judgment of the World, that they may judge his inbred Sins, and sacrifice them before God, that he, in the Figure of Christ, may force through the Judgment of God, and come to the divine Vision within himself.

52. Thus a right true Christian (before he attains the Science of the divine Mysteries) must be wholly severed from the Pleasure and Honour of the World, and become altogether foolish, and a Child to his own Reason in himself; and also outwardly be accounted a Fool, as the World likewise esteems him a foolish silly Fellow, when he forsakes temporal Honour and Goods for the Hope of the eternal Good which he sees not.

53. And when it goes thus with poor *Joseph*, that he must lie in the miserable Pit, his Brethren are not yet content, that they have cast him into the Pit; but they draw him out from thence, and sell him to the Midianites, that he may be carried by them into a strange and foreign Country; that is, they take his Name, and Doctrine, and send them into foreign Countries, whereby *Joseph's* Coat of many Colours does by divine Appointment and Providence come to be known.

54. But they intend treacherously and falsely towards him, and so sell *Joseph* to Re-

proach, Derision, and *Servitude*, to serve the World, and to be their *Footstool* and Scorn, as happened to *Joseph* from his Brethren, and has also happened to this Pen.

^z Gen. xxxvii. 55. Thus ^z *Joseph* is brought into Egypt, and sold for a Slave, ^a but God is with him, and gives him *Understanding and Wisdom*, that he is made his Master's Steward, so that his Master ^b does nothing without him, but entrusts him with all Things: So also when the Spirit of *Joseph*, though in a spiteful Manner, is sold into strange Countries, where his Person is not known, yet the Wise do take especial Notice of the Spirit [of his Sense and Meaning] and know him, and see that God has given him his Wisdom and Spirit, and receives his *Writings and Doctrine*, and order their whole Life according to it; and thus *Joseph* comes to sit in the chief Office of *Pharaoh's* Steward, and governs his whole House.

^{36.} ^a Gen. xxxviii. 7. 56. But for all this *Joseph* is not yet passed through the Judgment, for even in this Government he first meets with the greatest Danger of his Life, for there *the Steward's Wife burns in Lust towards him*, that is, the *false Sees*, who would fain woo and wed themselves into his Spirit, and therewith adorn their Doctrine and Doings, for temporal Honour, Art and Science; and if this *Joseph's* Spirit will not mix itself with their human *Invention and Fable*, then they exclaim against him, and say all Manner of Evil of him, and accuse him of Unchastity, viz. of *false Doctrine*, and accuse him before the Steward, that is, the *Magistrate*.

^{1—4.} ^b Or under-takes. ^{Gen. xxxviii. 20.} 57. And then *Joseph* must be cast into Prison, and lie there Captive, and be tried to Purpose, till God shall bring him out again from thence, and set him before *Pharaoh*; and then his Wisdom and Fear of God are revealed, that it is plainly discerned and known that his Understanding is given him of God, and so his Understanding is made Ruler over the Land of *Egypt*; so that he rules not only strange Nations, but his own Brethren must at length also come unto him in their Famine, when the right Understanding of the divine Manifestation (and Mystery) is scarce and rare with them, and he nourishes them also by his Wisdom; thus God has sent him beforehand to be their Father, that they afterwards must be fain to come and seek and enjoy their Brother *Joseph's* Wisdom among ^c other Nations.

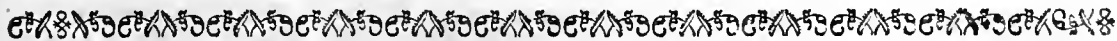
^{Or strange.} ^{Matt. v. 12.} 58. For so also did *Israel* persecute the Prophets, till they were brought into Darknefs and Idolatry in the Lust of their Flesh, and all those Things came upon them of which the Prophets told them; and then, when they sat in Hunger and Misery, and their Land was full of Abomination, they sought out the Writings of the Prophets, and even then they acknowledged that what they had spoke was true, and that they had done them wrong, and adorned their Graves, and said, *Had we lived in our Forefathers Time, we would not have killed them*: But the Most High does so order his Judgment, that it begins at the House of *Israel*, and he extinguishes his Anger and Indignation in the Children of Grace; for the Blood of the Saints in the Power of Christ has at all Times resisted the Anger, so that *Israel* has not been consumed.

^{Matt. xxiii. 29, 30.} ^{Mal. iii. 6.} ^d Gen. xxxvii. 28. Twenty Pieces of Silver. ^e Matt. xxvi. 15. Thirty Pieces of Silver. 59. ^d *Joseph* was sold for twenty Pieces of Silver, and ^e Christ for thirty, to signify, that the Humanity of *Christ* is higher, and perfecter than the Humanity of others which are his Children, seeing he was not conceived of the Seed of Man, but sprung forth in the natural Tincture in the Light's Property; but the *Adamic* Soul is from the Fire's Property, from whence the Light receives its Original and Manifestation; so that the Light's Property in *Christ* assumed the Fire's, viz. the *Adamic* Soul, and the inward hidden [divine and heavenly Being] which was sealed up, and quite faded as to the Light's Life, in *Adam*, did again open and put forth itself afresh.

60. Therefore seeing a Christian is under Christ, and in Christ becomes again manifest in God, the Figure of *Christ* is represented here in this Figure in the Number of thirty, and that of a Christian in the Number of twenty; for a *Christian* is sold into the Hands

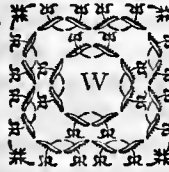
of Men to suffer, but Christ must not only suffer in the Hands of Men, but give himself up also to the Wrath of God, whereupon he sweat Blood.

61. And this whole History of *Joseph* doth excellently decypher to us, how a Christian stands in his Figure before *God* and the *World*: For the whole Acts of *Joseph* point out how *Adam* comes to be a *Christian*, how he must in the Process of Christ be put into Christ's Figure, and become an Image of Christ; and how *God* does in Christ's Process exalt him again in the Kingdom of Christ, and set him at the Right Hand of *God*, as *Joseph* was set at the Right Hand of King *Pharaoh*, after he had continued in the Process of Christ, and was brought through it.



The Sixty-fifth Chapter.

Of Judah and Thamar, being a mystical Figure of Adam and Christ, in which the New Birth is excellently prefigured.

1.  H E N we consider the History of *Joseph* according to outward Reason, *Gen. xxxviii.* then Reason demands, Why is not *Joseph's* History set down together in the Bible (without any Interruption) whereas one Act followed so upon another? Why does *Moses* put this typical Figure of *Judah* and *Thamar* between? But if we look upon, examine, and consider this History of *Judah* and *Thamar*, and likewise the Figure of *Joseph*, with a right Understanding, we find and see that the Holy Ghost has of set Purpose so ordered and disposed them in their right and true Order.

2. For *Joseph* represents a true Christian, shewing how he must behave himself before *God* and the *World*, and how he is put in the Process and Figure of Christ; but this History of *Judah* and *Thamar* is a Figure of a Christian's Growth out of *Adam's* Image, according to the *Humanity* in the Kingdom of Nature; shewing how he must spring forth out of the first *Adamical* Image, and how this same *Adamical* Image is evil and must die, which the Anger of *God* kills, and yet that the first *Right* must stand; that a Christian according to the human Nature and Property is only the *Adamical* Image, and no new or strange Thing, and how Christ manifests himself in this *Adamical* evil Image, and kills the Evil; and yet during the Time of this Life outwardly it hangs to a Christian: This the Spirit here powerfully prefigures.

3. Here we see a powerful Figure in *Judah*, in whom stood the Line of Christ in the Order of the Genealogy, out of which Christ was to be manifested: *This Judah went away from his Brethren, and applied himself to a Man of Adoliam, called Hirah, and there Judah saw a Canaanitish Man's Daughter, called Shuah, and he took her and went in unto her; so she conceived and bore a Son, and he called his Name Er; and she conceived again and bore a Son, whose Name she called Onan; and she conceived once more and bore another Son, whose Name she called Selah, and she was at Chesib when she bore him; and Judah gave his Son Er a Wife, whose Name was Thamar; but he was evil in the Sight of the Lord, and therefore the Lord slew him: Then said Judah to Onan, Lie thou with thy Brother's Wife, and take her in Marriage, that thou mayest raise up Seed to thy Brother; but Onan knowing that the Seed should not be his own, when he should lie with his Brother's Wife,* *Gen. xxxviii. 1-10.*

be let it fall to the Ground and destroyed it, lest he should give Seed to his Brother; and it was displeasing in the Sight of the Lord what he did, and the Lord slew him also.

* Or is thus to be understood.

This Figure * stands thus:

4. *Judah* stands here in the *Figure of Adam*, in that Condition as when the Covenant of Grace concerning the Seed of the Woman was *again inspired*, or inspoken into *Adam*; just so he stands in that same Figure, shewing that the Covenant of Grace stood in the *evil Adam*, as *Adam then was*: For as in *Judah* the Time of Christ, *viz.* the Covenant of Grace, was in Motion, as a Boundary reaching to *Mary*, so also it was in *Adam*, and so along to and in *Judah*.

5. And *Thamar* stands in the Figure of *Eve*, into whom God had inspired or inspoken his Promise, the Word of Regeneration, that the Seed of the Woman, in the Power of the Word, should break the Serpent's Head; so she stands as an *earthly Eve*, in whom inwardly the Covenant of Grace stood, and outwardly there was the corrupt *Eve*, which in this Figure stands *outwardly* as a Whore, out of whom yet the Line of Christ sprang in *Pharez* her Son, as *Abel of Eve*, though *Eve* was indeed become *earthly*; and we see here the Type very plainly, how the *Spirit* plays and takes Delight in this Figure with the old and new *Adam*, as also with the old and new *Eve*.

6. For *Adam* was, in his *Lust*, gone forth from his Father's House, as *Judah* to the *Canaanites*, and had taken to him in his lustful Desire the *Canaanitish* Woman, the four Elements, of whom he begat three Sons; the first called *Er*, or *Ger*, *viz.* *Self-Will* or Desire, wherein the Kingdom of the Nature of Man stood in Self-desire or own Will, and this Son was the first World *before* the Deluge or Flood; to this the *Father* gave him his Name, to signify that he lived in the Father's Nature.

7. The second Son she called *Onan*, whom the *Mother* called so, which pointed at the second World *after* the Flood; for the Nature of the Father in Man said to God, [^{O nein,}_{O no,}] my Lord, drown me *no* more; and the Mother, *viz.* the Woman of this World, in *Spiritu Mundi*, in the Spirit of the World, in the expressed or out-spoken Word and Life, gave her Son this Name, for God had inspired his Grace again *into* her, that this her second Son, *viz.* the other World, should *not* be drowned with Water; therefore this Name stands thus in the high Figure, and is called *ONAN*, for the Spirit hides it in the High Tongue, and calls him *Onan*, or *O nein*, *O no*.

‡ Either the Hebrew is here meant, or rather the Language of Nature.

8. The third Son she called *Selah*, and she was at *Chesib* when she bore him. *CHESIB* signifies, in the † High Tongue, an Exhaling in, and Recomprehension; that is, this *Selah* signifies the Time of the Manifestation of the *Law*, wherein the divine Will in the Word hath manifested itself through the expressed Word, and comprized it in a *Law* or *Commandment*.

9. These three Sons signify the three Times from *Adam* to Christ: *Er* is the Time before the Flood in Self-Will, Lust and Desire; *Onan* is the second Time after the Flood; this Son, *viz.* the World after the Flood, has known God's Judgment and Punishment, which began to weep and lament before God, saying, *O nein, O no, Lord, punish us no more thus*.

10. The third Time is the Time of the *Law*, *viz.* a manifesting and *laying open* of *Sin*, and is justly called *Selah*; for this Son says, I have found my Soul again in the Lord, but it was *not be yet*, which *Thamar*, that is, the hidden *Eve*, in whom the Covenant of Grace laid, could marry; he could not raise up the Seed of the Woman, for Christ was as yet *bidden* in the *Law*; therefore *Thamar* must wait till *Selah* be *grown up*, that is, the *Law* must wait till *the Fulness of Time*; yet nevertheless, *Thamar*, that

is, the new *Eve*, which laid hid under the Veil of Sin, *must conceive* through the Spirit in the Covenant, and bear the Line of Christ, hidden to the outward *Thamar* or *Eve*, as this Figure of *Judah* and *Thamar* shews it.

The inward Figure stands thus:

11. *Judah* gave his first Son a Wife, called *Thamar*, but he was evil in the Sight of the Lord, therefore the Lord slew him; that is, in the inward Understanding, as much as to say, God gave to the first World, viz. to the first Son *Er*, this *Thamar*, viz. the promised *incorporated Covenant* in the Seed of the Woman, but they looked only upon the outward *Eve*, and committed Whoredom with her, so *Thamar* remained unfruitful by this Son, and bore only the *outward Eve* in her Whoredom; and thus *Er*, viz. the *fleshy* Desire, was evil in the Sight of the Lord, therefore the Lord slew him with the Deluge.

12. When this Son was slain, the Spirit of God said to the *second* Son after the Deluge, Take thou thy Brother's Wife, and raise up in *Thamar* a Seed out of the Line of the Covenant, that is, enter thou into the first Covenant of the Woman's Seed, and bring thy Will into the *Obedience* of God, and *work* in the promised Grace; but the second Son, viz. the second World, would not marry with the divine Will neither, nor work in the Grace, but spilled their Seed upon the Earth; that is, they set their Desires upon *earthly* Things, and would raise up no Seed in the inward *Eve* in the Covenant of Grace, but introduced their Seed into earthly Vessels, and bore Children of *fleshy Voluptuousness*, as is to be seen in the Children of *Ninrod*, and presently after in *Sodom* and *Gomorrab*.

13. But God having signified his Covenant of Grace to them by *Noah*, that he would no more slay them with Water, when they said, *O nein, O no*, Lord, slay us thus no more; and they had promised to walk before him, and bring forth Fruit to him, but they brought their Seed into *Vanity*, and spilled it before the Lord, and would not marry *Thamar*, viz. the *inward* Covenant of Grace, but committed Adultery with the earthly *Eve*, and spilt the Seed of their Soul before the inward *Eve* in the Covenant; then the Lord slew this *Onan* also, viz. *Sodom* and *Gomorrab*, and the *Heathen*, when *Israel* drove them out of their Land, and slew them; for those Heathens would not marry the Woman in the Covenant, but they^h married their *own Reason*, and made them *Idols*, and spilt the Seed of their *Faith* before them upon the Earth, and therefore the Lord slew them also, as he did *Onan*.

^h Wedded themselves to.

14. And the Spirit speaks further in the Figure under an outward Act done, and says, *Then spake Judah to Thamar his Daughter-in Law, saying, Remain a Widow in thy Father's House, till my Son Selah be grown up, for he thought, perhaps, he might die also as his Brethren; so Thamar went Home and remained in her Father's House.* In the first World before the Flood, as also in the second World after the Flood, the World lived *free*, without the divine Law, for they were *married* with the Covenant of Grace, and should have lived under the Covenant of Grace, viz. under the Promise of the Woman's Seed; this Woman's Seed married herself with *them*, as *Judah's* Son with *Thamar*, but they only committed Adultery with the earthly *Eve*, and so the true Woman in the Covenant remained unfruitful *in them*.

Gen. xxxviii. 11.

15. But when God gave the Law, then he promised this Woman, in the Covenant of Grace under the Law, the true *Selah*; but she, viz. the Woman's Seed in the Covenant, should remain a *Widow*, under the Law, till *Selah* grew up, that is, till the Law had attained its Time and Limit; *in that* should the Woman in the Covenant remain in her Father's House, *bidden* under the Law, as a *Widow* in her State and Condition; for the

Law should govern under it: But she, viz. the holy Woman of Grace should be still and quiet, that the Wrath of God (for the sake of this high Grace, which he gave to Man, when they regarded it not, and did not receive it and live therein) should not slay Israel also, as Judah thought the Lord would also slay Selah.

16. And we rightly see in this Figure, that this Woman in the Covenant was not given to Selah, viz. to the Law, though the Law waited long for it; yet Selah might not marry this Woman in the Covenant of Grace, but Judah; that is, God's Word and Power must again lie with this Woman's Seed in the Covenant, and raise it up; that this Woman conceived and bore the Woman's Seed, which was fulfilled in Mary, as we see by the Figure of Judah and Thamar, how Judah, when she sat before the Door, and waited for his Promise that he would give her Selah, did get her with Child himself; for the Law could not get the right Thamar in the Covenant with Child, but the Word in the Covenant must move itself and get Thamar with Child.

17. For we see here the most powerful Figure of the whole Old Testament; where Judah stands in the Figure in the Line of the Covenant, as his Father Jacob declares concerning him; and Thamar his Daughter-in-Law, of whom the Children of the Covenant should raise up Seed in the Time of Judah, stands in the Figure of the inward and outward Eve; inwardly she signifies the Mother of the Covenant of Grace, in which stood the incorporated Word of Grace, and outwardly she stood in the Figure of corrupted Eve, in whom the Covenant lay inwardly.

18. And now the Line that was sprung up out of this Covenant, should sow divine Seed, and bring forth Fruit in God's Kingdom, and that they could not do, for their own Self-power and Might was lost: Therefore the first eternal speaking Word, that had inspired or inspoken the Woman's Seed into Eve, must again move itself, in this incorporated Covenant of Grace in the Woman's Seed, and itself get this Woman with Child, that she may bring forth Christ, as Judah got his Daughter-in-Law with Child in this Type.

Gen. xxxviii.
12—14.

19. The Text of Moses says clearly thus; *When many Days were passed, Shuah's Daughter, Judah's Wife, died; and after Judah's Time of Mourning was out, he went up to shear his Sheep at Timnath, with his Shepherd, Hirah of Odollam; then it was told Thamar, Behold thy Father-in-Law goes up to Timnath, to shear his Sheep; then she put off her Widow's Apparel that she wore, and cast a Mantle over her for a Vail, and sat without far from the Door in the Way to Timnath, for she saw that Selah was grown up, and she was not given unto him to Wife.*

* Is thus to
be under-
stood.

The inward Figure * stands thus:

John i.

20. In Judah laid the Root of the Covenant, which pressed on to the Limit, where it should be manifested in Christ; and to stand Judah here in this Figure, in the Place or Stead of the divine Word, which Word God inspired, or inspoke, into Adam for an understanding Life, therefore the Text says here, *Judah's Wife, the Daughter of Shuah, died*: This Woman died to Adam; for it was the Mother of the heavenly Birth, in the heavenly World's Substance, for which Adam mourned, and when God had ordered him for this World, then his Mourning ceased; for he thought he was now at Home, and went far h out of Paradise, to eat earthly Fruit, like the Beasts, or living Creatures; therefore, says the Spirit, *he sheared his Sheep*; which might well be done so by Judah; but the Spirit has here the most secret Figure, under which Adam is comprised; for the Spirit says, *Judah took his Shepherd, Hirah of Odollam, along with him.*

21. In the Figure this Hirah is the Cherubim, which sticks in the earthly Desire, and bestial Cloathing of Man, which Adam took with him, when he went out of Paradise

to shear the Sheep of this World, for the same, *viz.* the earthly Desire, was his Shepherd; for that now keeps the Beasts and Sheep, and did shear them also, so that *Adam* had *Clothes* and *Things* necessary.

22. And the Spirit calls the Place *Timnath*, where *Judab* had his Sheep; in the High Tongue this *Understanding* lies very clear in the Sense, for *TIMNATH* is nothing else but the expressed Word in its powerful Re-expression, and it signifies the Spirit of this World in the *Elements*, wherein the outward mortal Life consists, wherein *Adam* had his Sheep, and now also therein has them in his Children.

23. For in this Place *Selab* is born, *viz.* the Law of Nature, which offers Righteousness to Man, for which Law *Thamar*, *viz.* the Covenant of Grace, waited a long Time during *Selab's* Youth, to see whether the Law could be married with the Covenant of Grace; but it could not be, that God's Righteousness could be *fully* performed by the Law, and that *Thamar*, *viz.* the Grace in the Covenant and the Law, might enter into Marriage.

24. Now the Spirit here signifies clearly, that when God's Word had manifested itself in the World by the Law, that *Thamar*, that is, the Covenant of Grace, *laid aside* her Widow's Apparel, and had set herself in the Way of the Word in the Law, where under the Law the Spirit of the *Prophets*, out of the Line of *Judab*, went forward concerning the Kingdom of Christ; this Spirit would have the Covenant of Grace for a *Spouse*, for it was the right [Spirit] from which the Prophets under the Law pointed at Christ.

25. But *Thamar*, that is the Covenant of Grace, *veiled* her beautiful Countenance from the earthly *Adam*, and was *ashamed* of the Deformity of the earthly Man, in that the Children of the Law, as also the Prophets, were outwardly so earthly, even as *Thamar* veiled her Countenance from *Judab*; but when the Time was come, the Covenant sets itself before *Selab*, *viz.* before the Law, for the Grace should receive *Adam* into itself again, as *Thamar* received *Seed* from *Judab*, her Father-in-Law, and suffered herself to be got with Child.

26. But the holy Countenance of Covenant of Grace in its Power remained yet *bidden* to *Adam* in the Law, as also to the Prophets, *till* Christ, as *Thamar* veiled her Countenance from *Judab* her Father-in-Law, that he knew her not; so also the Covenant of Grace stood in the Law, but with a veiled Countenance. And the Spirit speaks further in *Moses*, and says,

27. Now when *Judab* saw her, he *supposed* she was a Whore, for she had covered her Countenance; that is, when the Children in the Law heard the *prophetical* Spirit speak of Christ, they supposed it was in their Law, and of the Law, but it had veiled its Countenance like *Thamar*; and *Judab* went *towards* her on the Way, and said, *Prithee* let me lie with thee, for he knew not that she was his Daughter-in-Law; that is, *Adam's* Nature in the Law said to the prophetical Spirit of *Grace*, *Pray* let me come in unto thee, lie with me, I will give thee *Seed* of my Nature; and it knew *not* that *God* was in this Spirit, and desired to mix with him after a creaturely Manner; neither knew it, that this prophetical Spirit was the incorporated Spirit in the Covenant, in Man himself; so very *blind* was the *Adamical* Nature concerning the Covenant.

28. The *Adamical* Nature thought it was a Whore, that sets itself forth so in the prophetical Spirit before it, *therefore* have the Jews so often slain the Prophets, for they supposed they heard a false Whore's Spirit speak; but here the Figure of *Judab* shews, that the first *Adamical* Nature should *mix* with the Covenant of Grace, that the heavenly *Ens* would receive the *Adamical* human *Ens* again into itself, and Man himself would not understand what God would do with him.

29. The *Adamical* Nature would, indeed, in its Lust, long after the heavenly *Eve*, but would *not know it*, although it should see the same; yet it would think, that is like unto me, I will commit Whoredom therewith; so strange a thing is Paradise become to *Adam*.

Gen. xxxviii.
25—19.

30. And when Thamar, with her Face covered, presented herself before Judah in the Way, and that he said to her, Lie with me; then said Thamar to Judah, What wilt thou give me to lie with me? He said, I will send thee a Kid from the Flock. She answered and said, Then give me a Pledge till you send it. And he said, What wilt thou have me give thee for a Pledge? She answered, and said, Thy Ring, and thy Bracelet, and thy Staff which thou hast in thy Hand; and he gave them to her, and lay with her, and she was with Child by him; and she arose and went away, and laid off her Mantle, and put her Widow's Apparel on again.

31. Here the Spirit alludes very finely in the Figure, how *Adam's* Nature lies with the presented new *Eve* in the Covenant, and yet *knows her not*; also how the Covenant lies with *Adam's* first right Nature, and how they meet together in *strange* Apparel, when *Adam's* Nature says, Lie with me, and would have this *Eve* in the Covenant only for a little Pleasure sake, as the *Adamical* Nature does in its Selfhood, that it might only in its false seeming Holiness lie with the new *Eve*, and its Heart is far from the true Wedlock Marriage, and only draws near her in an hypocritical Whoredom, as is done in the Office of the *Pharisees*; then says this *Eve* to the *Adamical* Nature, What wilt thou give me? Then this *Adamical* Nature promised her a Kid, that is, a bestial Desire and Will, full of the burning Lust of Flattery and Hypocrisy.

¹ Seal, Ring,
or Signet.

32. But this *Eve*, viz. *Thamar*, says, Give me for a Pledge thereof thy ¹ Ring, Staff, and Bracelet; the Ring is the *Soul*, which came from the Word of God; the Bracelet is the *Spiritus Mundi*, the Spirit of the World, viz. the outward Spirit; and the Staff is the *Body*: These will the new *Eve*, viz. the Line of Christ in the Covenant, have for a Pledge; these ^k Ornaments must *Adam* give for a Pledge to the Covenant of Grace, viz. of the Woman's inward Seed in the incorporated Grace of the heavenly World's Substance.

^k Habili-
ments, or
precious
Jewels.

33. When this dear *Eve* in the Seed of Mary should lie with *Adam*, and receive *Adam's* Seed into her holy Birth, as *Judah*, in whom laid the Line of the Covenant, must give *Thamar*, who stood in the Image and Type of the new *Eve*, viz. of the heavenly World's Substance, these Ornaments and Jewels, viz. his Ring, Bracelet, and Staff, all which stood in the Figure, shewing how Christ should be manifested out of *Adam's* Nature in *Mary*, wherein laid and was manifest the right *Thamar*, or new *Eve*.

34. And when *Thamar* had got the Ring, Bracelet, and Staff, for a Pledge, she took them and laid them up, and asked not after the Kid, but kept these Jewels and went from thence with them, and changed herself again into her former Widow's Estate, and hid herself from *Judah*, that he knew not who she was, nor whence she came.

35. This now is the most excellent Figure, shewing, how the Spirit in the Covenant mingles and unites itself again with the heavenly World's Substance, viz. with the new Wedlock or *Eve*, viz. with *Adam's* fading Substance, which is from the heavenly World's Substance, which Substance faded or vanished in the Fall, viz. how God becomes *Man*, and *Man* becomes God, and how this Image or Type (conceived in the new divine Seed) even then again hides itself from the earthly ¹ *Adam*, that *Eve* must put on and wear her Widow's Apparel again, that the noble Seed might not be known in this World, as is to be seen by the Children of Christ, who are conceived of Christ according to the inward Ground, how they must, after the Wedding of the Lamb, viz. this divine Wedlock or Coition, which is indeed done in the Soul with great Joy, enter again into the State of Mourning, and be forsaken in this World as a poor Widow.

¹ One Copy
says *Eve*.

36. And as *Thamar* inquired not after the Kid, but would have an *eminent* Pledge, so the Spirit of Christ in the Covenant inquires not after the outward Solemnity and Pageantry, wherein Men will offer Gifts to it; it will have the Body, Soul, and Spirit, for a Pledge.

37. In this Figure it represents the Jewish Offerings as a Whoredom in the Sight of God, for as *Judab* committed Whoredom with *Thamar*, and intended only the Whoredom, and would give a Kid for it; so also stood the Priests of the Law, and in seeming Holiness and Hypocrisy played the Harlots with God with the Blood and Flesh of *Beasts*, which, indeed, was a Figure of the *Inward*, and God was pleased to bear with it; but he would not accept their Offerings, neither did he mix himself with the Offering, but with the *Faith* in the Body, Soul, and Spirit of Man, whereof we have an excellent Example.

38. *Judab* had begot three Sons of the *Canaanitish* Woman, but the Line of the Covenant, which laid in him, would *not pass on* in the *Canaanitish* Woman and her Children, but opened itself in this Whoredom of *Judab* and *Thamar* in *Perez*, whom *Thamar* conceived of *Judab* by this Coition or Lying together; with which Figure God represents the Misery of Man, and presents his Covenant of Grace with the *Opening* of this precious Line of the Covenant, which pressed on to the Limit, *Christ*, in this Whoredom of *Judab* and *Thamar*, viz. in the earthly *Adam*, and in the earthly *Eve*, but in the *inward* Ground of its Essence, to signify, that even the Children of God, in their corrupt Nature, do but commit Whoredom in the Presence of God, and that *their* State of Wedlock is *but Whoredom*, and a defiled bestial Thing in the Presence of God, and has nothing at all therein chaste or *pure in the Sight of God*; therefore the Line of the Covenant manifested itself in this Whoredom of *Judab* and *Thamar*, to signify, that Christ should come out of this Line of the Covenant, and enter into the *Middle* of this Whoredom as a Mediator, and break the Head of the false whorish Desire and earthly Serpent, and *purify* our fleshly, impure, bestial Conception with his heavenly *Virgin Seed*, and in himself change it into the paradisaical Image again.

39. Also God does therefore manifest the Line of this Covenant in this Whoredom of *Judab* and *Thamar*, that his *Wrath* in our human Impurity might *not burn up* and devour Body and Soul, but that the Covenant of Grace might withstand the Anger in our Impurity, lest God should devour *Israel* in their Abominations and Impurity in his Wrath.

40. Now seeing the Line of the Covenant as to its Manifestation and Propagation laid in *Judab*, and that *Israel* also was impure according to the *Adamic* Nature, therefore God did repent his Covenant of Grace at the first Propagation from the Stock of *Israel* in such a Figure, that the *Faith* of *Abraham*, of *Isaac*, and of *Jacob*, in the *first Branch* from them, viz. in *Judab* and his Children, might *withstand* his Wrath, and that continually the Faith of *Abraham*, viz. the Spirit of Christ in *Abraham's* Faith, might be a *Mediator* between God and the Impurity of Man.

41. We see also such a Figure in the Royal Prophet *David* with *Bathsheba*, upon whom also the Line of the Covenant pressed on in *Solomon*, and though clearly *David* caused her Husband *Uriah* to be slain, and used Deceit that he might get *Bathsheba* to Wife, which in the human Nature was an *Abomination* and great Sin before the Face of God, yet the Spirit has its Figure in *David* thus; seeing God had renewed his Covenant of Grace with him concerning Christ, therefore God set the Line of his Covenant in *David's* Unrighteousness in the Woman that he had got to himself with Unrighteousness in Whoredom, by murdering her Husband, to signify, that all human Matters and Doings are vain and *evil* in the Sight of God, and that he will come *himself* with his Grace to help our Sins and Impurity, and introduce his Grace into our Sin, and *slay* it with the *Grace*, therefore God represents this Image and Type in *David*, for an *Atonement*;

pointing at the coming of Christ, who when he put himself into this Figure, took on him the Sins of all Men, and cleansed again the Whoredom of *Judah* and *Thamar*, as also of *David* and *Bathsbeba*, and of *Adam* and *Eve*, and laid himself in the Marriage Bed with them, as he did with *Judah* and *Thamar*, and with *David* and *Bathsbeba*, in whom the Line of the Covenant was manifested in *their evil Purposes and Doings*.

42. For here the old Proverb was fulfilled; Where *God* erects a Church, there also the *Devil* builds a Chapple. *God* had built a Church of his Covenant in *Judah* and *David*, close by also the *Devil* in *God's* Anger builds his Chapple in *Man's Lust*; but the Church of *God* always resisted the *Devil's* Chapple.

43. For here in this Figure the Seed of the Woman presents itself, shewing how it would break the Head of the Serpent in *Man's Impurity*; and so the Type of *God's* Anger, and the Type of Grace, were represented in *one Figure*, viz. *Adam's* fleshly Whoredom with his *Eve* and all her Daughters, and then the Woman's holy Seed of the heavenly World's Substance, which, with the Word of Grace, mediated, *interceded*, and set itself in the Middle.

44. A much more excellent Figure we see in the most wise King, *Solomon*, who stood just in the Figure of *Judah*, as *Judah* was the Son of *Jacob*, who received and embraced the Promise, and *Jacob* stood wholly in the Figure of Christ; so *David* also received and embraced the renewing of the Covenant of the first Promise, and *David* begat this *Solomon* also of an *unrighteous* Marriage, though he took her to Wife, yet the *Unrighteousness* and *Murder* ^m stood behind the Door.

^m Laid under the green Leaf.

ⁿ Uxorious, Lutter after Women; lecherous Person.

^o Seven hundred Concubines.

^r Three hundred Wives.

45. This *Solomon* was endued with high divine Wisdom, and the Line of the Covenant pressed and passed through him, but at length he became such an *insatiable* ⁿ luxurious Person, that the Scripture says of him, he had ^o *seven hundred Concubines, and* ^p *three hundred Wives*, and mixed himself with the Daughters of heathenish Kings, and took them to Wife, and *allowed* his heathenish Women to set up their Idols Images for Idolatry in the high Places at *Jerusalem*.

46. In this eminent Figure the Spirit signifies, that Man is fallen away from *God*, and merely *idoltrous*; that *Adam* and all his Children, in their own Nature, are such a bestial, adulterous, and idoltrous Generation; and in this King *Solomon* represents the Line of the Covenant *subjoined* with these heathenish, idoltrous, adulterous Concubines, who in their own Nature were but an Abomination in the Presence of *God*, to signify, that Christ out of this Line of the Covenant should set himself in the Midst amongst the *Heathen*, and tear Idolatry out of their Hearts, and convert them *all* to Christ.

47. Also it signifies, that *God* did bear with the wise Heathens under the Patience of the Figure of Christ, and that he did represent by the *Jews* only a *Prefiguration* or Type of the Temple of Christ; and that the *Jews* in their Nature were but idoltrous Adulterers, as well as the Heathens, only that in their *Law* they had the Type and Prefiguration of Christ in their Sacrifices and Offerings, at which the Covenant had Respect, shewing, how *God* would *redeem* and purify both *Jews* and Heathens from *Adam's* Abominations and Idolatry, and that the one People in his Sight were as the other, and no whit better, but every one of them were the *evil Adam*; therefore the Spirit represents them perspicuously in the Figure of *Solomon* in the Line of the Covenant, *that he may have Mercy and Compassion upon all* for Christ's Sake, who should fulfil and accomplish this Line.

Rom. xi. 32.

48. And hereby is signified to the Teachers in *Babel*, Part of whom account *Solomon* damned in regard of those heathenish Idols, that *they* themselves lie under the Vail, as the *Jews* did under the Type of Christ, and do really understand the Scripture as little as the *Jews*, and stand in contentious idoltrous Whoredom in the Presence of *God*, as *Solomon* with his *Concubines* did, and the *Jews*.

49. For *Solomon* had the Law, but at length with his Heart he committed Whore-

dom with the heathenish Women's *Idols*, and so does *Babel*, who calls herself a pure Child, pretending the Name of Christ, and strives zealously and vehemently about it in Opinions, and all the Opinions about which she contends are *Solomon's heathenish Women and Idols*, and no polemic or contentious Opinion is any whit better.

50. For Christ sticks in no contentious Opinion, but in the Line of his Grace he is entered into the Midst amongst us, and if we receive him, then he takes us also in it to himself, and there needs no Strife or Opinion about it, but *this* one Thing he requires of us, that we continue in him, and then he will continue in us, and that we love ourselves *in him*, as he loves *us in himself*, that all of us may be cleansed from the Wrath of God in his Love, and that his Grace and Love may wash *all of us that come to him* from our Sins and idolatrous Abominations, and *make of Judah, Thamar, David, Solomon*, and all the Children of the Jews, Heathens, and Christians, *a pure Virgin*, prepared for himself by his Love in his Blood, which he has bestowed upon us in his Grace, that we may acknowledge and put on him *in that Love*, and be one Spirit and Body with him, and then *Adam* is helped and restored again.

51. The Spirit of *Moses* in the Text says further thus, *After three Months it was told Gen. xxxviii. Judah, saying, Thamar, thy Daughter-in-Law, hath played the Harlot; moreover, behold 24—26. she is with Child by Whoredom. And Judah said, Bring her hither, that she may be burnt. And when they brought her forth, she sent to her Father-in-Law, and said, From the Man whose these are, I am with Child; and said, Dost thou know whose this Ring, these Bracelets, and this Staff are? Judah acknowledged it, and said, She is more righteous than I; for I gave her not my Son Selah, yet he lay with her no more.* This is a powerful Figure, shewing, that *Whoredom* is an Abomination in God's Sight, and how God sets Man's Sins before his Eyes; and here it signifies this to us, that the *Adamic* Whoredom and Abomination are *manifest* before this Covenant of Grace, and that Man in such Abominations is guilty of *Hell-fire*, as *Judah* judged his Daughter-in-Law *Thamar* to be condemned to the Fire, and knew not that he himself was the Whoremonger, who stood in the *like* Condemnation.

52. And here in this Figure the Spirit presents Men's false Judgment, that they even do the *same* Thing which they condemn, as here *Judah* condemned the Whoredom of *Thamar* to the Fire, and saw not his Fall, that he himself was guilty, to signify, that Christ also had set *himself* in the Judgment of the World in this Line of the Covenant, as a righteous Judge, who would separate Right from Wrong, and condemn the Whoredom and Idolatry of the World: But, on the other Side, we see, in this Figure, how *Thamar* presented the Pledge, *viz.* the Ring, Bracelet, and Staff, before the Judgment, and before the severe Sentence of *Judah*, and therewith did overthrow *Judah's* determinate Sentence, and still his Wrath, that he must take Compassion on her, and *justify* her.

53. Thus also stood this Figure before God in the *inward* Ground in *Judah* and *Thamar*, with *Adam* and *Eve*; for *Adam* had brought himself into fleshly earthly Lust, and committed Whoredom with his *feminine* Property, through his Imagination in a bestial Manner, and had forsaken the *heavenly* magic way of the divine Wedlock; therefore also the heavenly Woman died as to him, and in the stead thereof, the earthly bestial one awaked, with whom he *now* uses the bestial Manner in Whoredom. This God presents in him, *viz.* in *Adam* himself, in his *Judgment*, and would condemn *Adam* to Death, as indeed God's Righteousness *then* condemned him.

54. But the re-incorporated *Eve* in the Covenant of *Grace*, which has incorporated itself in *Eve*, *viz.* in the faded Seed of the Woman from the heavenly World's Substance, presented itself *before* the severe Judgment of God, and said to God's Righteousness, Behold, I am with Child from the Man whose these are; that is, Behold, *I have taken Adam's* Soul, Spirit, and Body, for a Pledge, when I joined myself with him,

and am *betrothed* to him, and have received the Father's Nature in the awakened Anger into my Love, and am *now* with Child of the human Nature, and shall bring forth a God-Man.

55. And when the Father's Property in the Soul's Nature in the Anger *knew* that the Father had sown himself again into the Grace, *viz.* into the new *Eve* in the *Covenant*, then said the Anger of the Father in the Soul, when this Grace went to meet it, to this new *Eve*, Thou art more righteous than I, for I have *caused Adam's* impurity, that he is become *earthly*, and hath committed Whoredom before me, and I have *not* given *Selah* for a Husband to the new *Eve*; that is, I have not given the Word of the new Regeneration *by* and in the Law, therefore has *Thamar*, that is, the new *Eve*, under the Time of the Law, laid and copulated with *Judah* and his Children, relating to the soulish or *animal* and *human* Nature, and left *Selah*, *viz.* the Law standing in the Figure; and the Grace of the new *Eve* in the *Covenant* has always joined and *mixed* itself with God's Children, as is to be seen in the *Saints*, especially in the Prophets, who outwardly lived under the Law, and exercised themselves therein, and yet always joined and mixed themselves with the new *Eve* in the *Grace*, and yet lived not to the Law, but to Grace.

56. And this is the powerful Figure in this Place, shewing how the *Covenant of Promise* in *Judah*, and the Awakening of the *Covenant* in the Woman's Seed, stand *always* set one opposite to the other, and lie and copulate one with the other in the Love, pointing at the *future* Manifestation in the *Flesh*, in *Christ*.

57. For this Figure of *Judah* and *Thamar*, in the inward Ground, is nothing else but this, that *outwardly* the adulterous evil *Adam*, with his fleshly *Eve*, is represented in the Figure, *viz.* outwardly the Man of Sin with a sinful Figure, and *inwardly* the Betrothing of the new *Eve* in Regeneration.

Gen xxxviii.
27-30.

58. And the Spirit speaks further in *Moses*, and says, *And when Thamar was about to bring forth, behold Twins were found in her Womb, and as she was upon the Birth, one of them put forth a Hand; then the Midwife took a red Thread and tied about it, and said, This is the first that cometh forth; but when he pulled back his Hand, his Brother came forth, and she said, Wherefore hast thou for thy Will made this Breach, and his Name was called*
 † *Perez*: *Afterwards his Brother came forth, who had the red Thread about his Hand, and his Name was called* † *Serah*.

† *Pharez*.

† *Sarah*.

59. O thou wonderful great God, who art so high and deep! How *simply*, and to the Capacity of a Child, dost thou modelize thy Wisdom to us? What is all Art and Wit of human *Greatness* before thee, who dost so very much condescend, bow down, and *humble* thyself, and presentest thy highest Wisdom and deepest Profundity in a childish Simplicity, which may justly *shame* all human State and Self-wit, when they see so great Mysteries of God stand in such Childishness.

60. O World, how foolish art thou? That thou elevatest thyself in a *blind* Life, and still cleavest to the *Husk*, and seest not what thou art, and understandest not the divine Simplicity: And then how wilt thou apprehend the divine Depth? O *leave off* thy Wit, and cleave to Simplicity, that thou mayest yet obtain a Child's Understanding, and be not accounted in the Sight of God *more unwise* than the Beasts which remain in their Cloathing and Condition, as God has created them. O thou World, why *sleepest* thou in the Devil's Arms, who suckles and dandles thee in himself, and brings thee to his Will and Life by his Might? O do but see it.

61. This potent Figure in these Twins, one of which put forth the Hand, which the Midwife bound a red Thread about, and thought it would be the first, but it drew the Hand back again, and his Brother came forth, prefigures *this* to us; how *Christ* in this Line of the *Covenant* assumed the human Nature, and so the *human* Nature according

to *Adam's* Right and Self-will in this World, first puts forth and manifests itself, *about which Adamical Nature* in the *Humanity* of Christ must this red Thread, with the Shedding of his Blood, be bound.

62. When this is done, then must the human Nature with its Right draw back again, that is, *Adam's Will* that was gone forth must again *return* into the Mother's Womb, *viz.* be turned in to the Word, and then comes the *inward new Adam* forth, after which follows the *Adamical Nature* with the red Thread; then says the Mother to the new *Adam* in Christ, Why hast thou *for thy Will* made this Breach? for thy Will, says the Mother, *not for thy Will Sake*, but for the Sake of *that* which *driveth* thy Will forth, and *Adam's Will* goes back; thus has the Will in the Covenant of Grace powerfully broken through the strong Bar and *Enclosure* of the first Principle, *viz.* of the Kingdom of God's Anger; for the good Will in *Adam* was *shut up* in Death, and in Hell, and in Christ he rent that powerful Rent, and *broke through* Death and Hell back again into the Kingdom of the eternal Nature, and turned itself forth *again* into the natural Life, so that the Kingdom of God was *again* manifested in the human Life.

63. This the Spirit represents by *Thamar* in the Line of the Covenant, and modelizes Christ's *Breach* through Death and Hell, how that should be; and by this premodelling was the whorish Will of *Thamar* and *Judab* healed, and their Children of Whoredom in the Line of Christ were espoused into the Covenant of Grace.


64. In *Esau* and *Jacob* stood the Figure, how according to *Nature Adam* had the Right of the Kingdom, and how he squandered it, and is therefore in his natural Will *thrust out* from the Kingdom of God, and how Christ came to help him. Here now stands the Figure, shewing how Christ has gotten the Kingdom, and turned *Adam* back again, and in *Adam* turned himself forth, so that now *Adam* is called Christ, and presents himself very excellently in the *Figure* of *Joseph*, and this stands fitly and rightly *between*, in the Interval of *Joseph's* History.

65. For *Joseph* is the Figure of a *Christian*; and this of *Judab* and *Thamar* is a Figure, shewing how a Christian *springs* out of *Adam's* Nature, and how *Adam's* Nature is turned *in* again, and Christ turned forth, and how this Image of a Christian Man in this World is *covered* outwardly with the earthly *Adam*, so that Men cannot know it; also how thus Christ in *Adam* took his Guilt upon him, and how *Adam* must be *marked* with this red Thread, which Mark is rightly the Pledge that *Judab* gave to *Thamar*; and I would have the Reader of this admonished in Love, *not to reject* our Explanation of this Text, but to consider it and look narrowly and perspicuously into it, and then he will well *perceive* who was the Explainer of it, if he be worthy of it.

The Sixty-sixth Chapter.

The most excellent History of Joseph ; how he was sold to Potiphar ; what befell Joseph ; and of Joseph's Chastity, and Fear of God.

Gen. xxxix.
1-6.

1.  O S E P H was brought down into Egypt, and Potiphar, an Egyptian, Pharaoh's Officer, Captain of his Guard, bought him of the Ishmaelites, who brought him thither ; and the Lord was with Joseph, and he was a prosperous Man, and was in his Master's the Egyptian's House ; and his Master saw that the Lord was with him, and that the Lord made all that he did to prosper in his Hand, so that he found Grace and Favour in the Sight of his Master, and was his Servant which he set over his House, and all that he had he put under his Hand ; and from the Time that he set him over his House, and over all his Goods, the Lord blessed the Egyptian's House for Joseph's Sake ; and the Blessing of the Lord was every way upon all that he had in the House, and in the Field, therefore he left all that he had under the Hands of Joseph, and he meddled with nothing while he had him, but what he did eat and drink : And Joseph was a goodly Person, and fair of Feature.

⁵ Or high.

2. The History prefigures to us a true *Christian* Man, what he is, and how he is, in this World, and what his Office is ; that is, when Christ is manifested in him, he is no more his own, to do what he will ; also in this World he hath *nothing for his own*, of which he can in Truth say, This is mine, or I, I am he that hath it ; I possess it, it is my own, I may do therewith what my Flesh and my own Will listeth ; I may use it for my Honour and Pleasure, that I may thereby be ⁵ aloft in the World : No, a true Christian has none of that in his Power.

⁶ Thirty Pieces of Silver.
⁷ Twenty Pieces of Silver.

3. He indeed rules of Right over that which he hath and possesses with *Truth* and *Righteousness*, but yet as a Servant of his Lord Christ : For a Christian is a Christian in Christ, and is bought to a Christian Life, and to the Obedience of Faith, by the *Blood* of Christ, with Christ's ⁶ thirty Pieces of Silver ; whereof his Lord Christ has committed to him *Joseph's* ⁷ twenty Pieces of Silver, and set him as a Steward over it, that he may *trade* therewith, and employ it, till he make it come to *thirty* Pieces of Silver, which he should wear in him, and about him, as a Mark or Badge of his Lord Christ, as a *Treasure* of his Christianity.

⁸ Over whom the Master has Power of Life and all he has.

4. But seeing his Lord Christ was sold and betrayed to *Death* for thirty Pieces of Silver, and *Joseph* was sold by his Brethren to be a ⁸ *Bond-slave* for twenty Pieces of Silver, in both these Numbers stands the Figure of a Christian ; *viz.* Christ when he is manifested in a Man, shews him the thirty Pieces of Silver, for which he was sold to *Suffering* and *Death*, and this his Suffering and Death he puts upon him, in which is founded the Figure of the thirty Pieces of Silver, *viz.* that he was sold and betrayed ; and therein Man becomes such a Christian as is founded, *implanted*, ⁹ engraved upon, and into Christ's Sufferings and Death, and therein a Man becomes a Christian in Christ's Sufferings and Death, and stands in the *Figure* of Christ, and loses the Right of his natural Self-will, as also the *Kingdom* of this World.

⁹ Engraved, Etching of Plates with Aqua Fortis.

¹⁰ Luke xvii.
21.

5. For in Christ's Death, as to his inward spiritual Man, he *dies from this World*, and, according to that inward Man, is no more in this World, but in Christ in God, *viz.* in the Kingdom of God, as it is written, ¹⁰ *The Kingdom of God is inwardly within*

you: Also, ² *Examine yourselves, whether Christ have gotten a Form in you:* Also, ^a *Ye are the Temple of the Holy Ghost who dwells in you:* Also, ^b *Ye are the Servants of Christ,* ^a *1 Cor. iii. 16.* and ^c *should eat the Flesh of the Son of Man, and so* ^d *he abideth in you, and you in him;* ^b *Col. iv. 12.* and ^e *without him ye have no Life;* as an Herb or Grass, and all earthly Things, without ^d *John xv. 7.* the Power and Virtue of the Sun *have no Life, Growth or Vegetation and Operation in* ^e *John vi. 53.* them, so Man, without the divine Sun, which through Christ has manifested itself in *his Christians*, has no Life or Happiness or Salvation without Christ in him.

6. And as Christ was sold for thirty Pieces of Silver to Suffering and Death, which thirty Pieces of Silver signify the ^f *thirty Years of Christ before his Baptism*, before he ^f *Luke iii. 23.* entered into his Office and divine Government, according to the *Humanity*, when he gave up his human Will to God, and the creaturely Self-will ceased in him; so also must a *Christian*, when he is in Truth in his own natural Will sold for twenty Pieces of the thirty Pieces of Silver, be a Servant of God in Christ, a *Minister or Officer*, and obedient to his Lord who lives in him, then his *past Years* of the *Adamical* natural Time of this World are sold, in and with Christ, for twenty Pieces of Silver; and so the *Adamical* Time of his natural Will, in this being sold, *ceased* in Christ's Suffering and Death; and he is, by his Lord, (who is risen from Death in him, and rules and reigns over Death) set to be an Officer over Christ's Goods, to *dispose* of them through the Spirit of Christ, *viz.* in the Power and Virtue of his Lord, who is in him *in this World* ^g, according to the Kingdom of Christ.

7. As *Joseph* was taken away from his Father's House, and was first cast into the *Pit*, wherein he should have perished, and was afterwards sold by his Brethren for twenty Pieces of Silver, to serve as a *Bond-slave*, so also a Christian is first taken away from his Father's House, *viz.* from the *Adamical* Nature, and is cast into the *Pit*, *viz.* into *Christ's Suffering and Death*, and then loses the *Adamical* Inheritance of the Kingdom of *this World*, and is with his Will and Mind brought away from it; then he must yield up his Father's House, *viz.* all his *Selfhood*, together with his *natural Life*, to his Brethren in his Father's House, that is, to the Power of God in the *Government* of this World, and suffer himself to be cast into the *Pit* of the Death of his natural Will, and therein give up himself to the Death of Christ, and willingly *die* to the Will of this World, *viz.* to his own *Adamical* House, and willingly *suffer all* whatsoever his Brethren of this World do to him.

^g As to the Dominion of Christ.

8. And then if he thus lies in the *Pit* or *Grave* of Christ, and has given himself up to the *Death* of Christ, that he willingly would *forsake all* for Christ's Sake, and die the *Death* of his own Will, then Christ his Lord puts on him *his Resurrection* from the Dead, and makes him living with his Power, and draws him with *Joseph* out of the *Pit* and *Grave* of Death, and brings him into his Service, as *Joseph* into the Service of *Pharaoh's* Captain of the Guard, and then all goes prosperously in and with him; for the divine Power rules him, and *now* he attains divine Understanding and Wisdom, and knows how to manage his Master's Goods; which, in the Christian Figure, is as much as to say,

9. When a Man is thus a Christian in such a Process and Way, then he has *given up all* whatsoever he has of temporal Goods, or is able to do, as also his own Will, to God, who brings him first into Christ's Image, and makes him *conformable to Christ*, and takes nothing away from him of that which he had before of natural Right, *viz.* the Disposal of temporary Goods, but he takes away the Authority and Power of his *own* Nature, *viz.* his *evil Self-will*, which *Adam* had brought away from God, and introduced into a creaturely Selfishness of his own willing and working in earthly Things, whereby *Adam* bereaved God his Lord of the Government in him, and made the *Essence* and Things of this World his own; as if he had made it, and would not be God's Servant therein, and be his Fellow-branches *Guardian* and Nourisher, and give them his Virtue, Will,

Effence and Substance, but says, it is mine; that is, it is my own, I will keep it *only for myself*, and it shall remain with me, and would not work therewith in the Life of his Brethren, and give them also of his Life and Power, and *bereave* them also (through that Appropriation of it to be mine) of the *Power* in the Kingdom of Nature, *viz.* of the Growth and Fruits of the Earth, which God gave in common, and would only fill his own Body, and thereby be accounted *great*, and a Lord of his miserable despised Fellow-branches, whom he wickedly bereaves of the Sap, wherewith they should *strengthen* their Life, and brings it into a Propriety, calling it mine; this Authority God takes away from a Christian, and makes him a Guardian and Nourisher of his Brethren again, *viz.* a Steward of his Lord: He *lets him possess* the temporary Goods which he had, so far as he possessed them in a natural Right with Righteousness and Truth, and makes him a *Joseph* therein.

10. This *Joseph* now says *not*, This is *mine*, that Village, City, Country, Principality, Kingdom, Empire, also that House, Land, Field, Money, those Goods, those Cattle, that Woman, that Child, is mine; but he says with his whole Heart and *Conscience*, from a new good Christian Will, it is *all my God's and his Children's*; he has set me as a Ruler, Disposer and *Steward* of it, that I should manage it to that Purpose which he will have me; I should sustain myself, and his Children, the Needy with it, and I should be their Curator or Guardian, and give them also my Power, Virtue, and *Understanding* of the divine Gift, and instruct, tutor, or take Care of them for their Good; and as God governs me with his Spirit, so also should I that am *his Officer* in his World, with my Understanding and Office, govern my Fellow-members in *such* Power and Virtue, and take Care of them; for all that I rule over is not mine, but *God's and theirs*, but I shall do to them as God does to me.

11. To such a one God gives *Joseph's* Understanding and Wisdom, and governs the House of this World by him, be he in what State and Condition soever; therein he sits in the Office of God, he is only a Servant or Minister of the Office, and a Guardian over divine Creatures; for the right Christian Government of his Will is in Heaven, his *Phil. iii. 20.* Conversation is alike in Heaven and on Earth, as the Scripture says, *Our Conversation is in Heaven*; for according to the inward Ground of his Soul and Spirit, he is in Christ in God, *viz.* in the eternal Speaking Word, from which *Adam's* Will had turned itself away, and turned itself out *into* this World, which *Will* Christ has turned in again into the eternal Word, and so now he governs with that re-inturned Will through and in the outward Substance and Matters of this World, *viz.* in the formed outspoken or expressed Word, as a Servant, *Minister*, and Instrument of the eternal Speaking Word in its secret Mystery of Wisdom, *viz.* in the visible creaturely Word.

12. Therefore, to thee, O thou *Governor* in the Office of the *Joseph* of this World, in *every* State, Condition, and Degree, this is told thee, and set before thy Eyes; that though thou callest thyself a *Joseph*, thou dost not *yet* govern as a *Joseph*, that is, not as a Christian, but as a Child of the Stars and Elements; thou governeest no otherwise than the *Brethren* of *Joseph*, who will *not* that God should choose *Joseph* for a Governor, they will be Governors themselves, and will rather kill *Joseph*, than wait to try what God would do with *Joseph's* Dream or Vision; they would not suffer that *Joseph* should *tell* their Injury to his Father, but they would do what they thought fit; for they said among themselves, We are the *Elders*, and should govern: What will the least and youngest persuade us to? We possess the Government in a *just* Way, by the Right of Nature; the Power and Authority is ours; we will dispatch *Joseph* out of the Way, and cast him into the Pit, and then we shall do what we will.

13. Thus dost thou also; thou governeest Christendom in all States and Degrees;

the Stars, and the evil averted *Adam* in his own Will, govern through thee in *God's Office* in the Kingdom of this World, thou hast only cast the Mantle of Christ over it, that Men should *not* know thee, that thou art the evil *Adam*, and governeest with the Starry-Wit and Ingenuity, and through the Subtilty and Policy of the Devil, in mere self-willed Ways of thine *own*, to advance thy own Ostentation, Pomp, Might, Authority, and stately proud Glory.

14. O hearken! Art thou a Christian? Then art thou *dead* with Christ to the wicked false Will of *Adam*, and of the Devil's Pride; but if thy Will and Life be *heathenish*, why dost thou then boast thyself to be a Christian? Why dost thou make Wars for Lands, Countries, Cities and Villages, if thou be not with *Joseph* called and instituted of God to be a Governor? Why dost thou in Christ's Kingdom *enslave* the Country, if thou art a Prince and Minister in God's Office, and serveest *him*?

15. Art thou thy own Lord upon Earth, and dost what thy own Will *listeth*? Then thou dost not what God wills; also thou governeest *not* from Heaven, but from the World, and with the World's Might: But whence hast thou that in *Christ's* Kingdom, and from what Power and Authority, that thou in God's Office drawest to thyself the Sweat of the Poor and Miserable, and takeest away his Strength and Virtue, and lettest him *starve* in Want? Also that thou squeezeest or crushest him down with thy Burthen, that thou mayest but possess much Riches, and heap up much for thyself, with which thou makeest thyself *potent*, and liftest up thy Mind into Pride? Whence hast thou that in Christ's Kingdom, that thou wilt be *better* than the Members of thy own Body? And whereas in Christ we are one, *viz.* one Tree with many Twigs and Branches, and Christ alone is our Sap and Virtue, and takes Care for us all in *common*, for the Officer as well as the Branch; like as the Twig upon which the Fruit grows.

16. Thou Potentate in God's Office, dost thou not know that in thy *Office* thou art a Branch in the Tree of Christ, and that Fruit should grow upon thy Twigs? Now if thou withdrawest thy Sap from the Twigs, and with thy Rubbing breakest them off, what Fruit can they bear *to thee*? They must needs wither *in thee*, and bring forth no Fruit, of which thou art guilty, that the Branch, thou being in God's Office, stands without Fruit. What dost thou profit thy Lord, who hath planted thee? Shalt thou not be *hewn down, and cast into the Fire* of God's Anger, as a dry Piece of Wood? Are Mat. iii. 10. Luke iii. 9. you not the great Tree in the Field of the World, standing in your Twigs without Fruit? What Fruit do you bear? Nothing but Leaves, which fall off by the Wind, and rot, and go to the Earth again *without* Fruit: And now what Profit to Life is a Tree without Fruit? Of no other but for the Fire, or for the Building of an Habitation.

17. Thus also thou art only in thy Office a *Building* and Habitation, wherein God's Children are to dwell; but they grow not out of thy Stock, thou art only an Officer of or belonging unto a Constellation and *Asterism*, and serveest the Kingdom of Separation in Evil and Good; as that pulls down and builds up, so dost thou also; what one Officer builds up, another tears down to the Ground: But he that serves in Christ's Spirit in this Office, he works with *Joseph*, the Blessing is every where in his Office, so that his Twigs *bring forth* much Fruit in Christ's Kingdom.

18. Ye Nobles and Potentates under the Name of Christ, whence comes it to you in Christ's Kingdom, that ye are such, under a Christian Name? *Your Office is God's*, if you govern therein as a *Joseph*, as a Minister of Christ, then it is right, and pleasing to God: But whence comes it in the Kingdom of Christ, that there is Nobility and Slavery? Is not that *heathenish*? Wherein stands the Ground thereof? It proceeds from nothing else but from the Pride of the Devil and Self-Will.

19. Who planted you in the Beginning? Your Princes and Kings whom you have served, *to what End* are they? That Pride might be arrayed in fine Apparel, and

that Men might *not* say of the high Offices of God, They are clothed with common Apparel, but that they might be distinguished from the *Lowly* and Simple; and that was even Lucifer's Fall.

Mat. viii. 20. 20. But Christ on Earth had not whereon to lay his Head, neither House, nor any Thing else; so also a Christian has nothing for his own, but what he has, he has it for his *Office Sake*, and serves his Lord therein; but he that serves otherwise, he serves the *Adamical Self*, and *not* Christ, and is no Christian, but a mere titular Christian; but he is a Child of Nature, of the Kingdom of this World, in whose outward Ground *Hell* stands, and serves the Kingdom of *Darkness*; outwardly he serves indeed the Type of God according to Love and Anger, where all Things together stand in Strife, till the Day of Separation, and the *Restoration* of that which was before such Doings.

21. For in this World all goes on in free Will; *that which has no Law, has also no Judgment*, but that which has a Law, that has its Judgment in itself; therefore seeing Man, especially a Christian, has a Law, *viz.* that he is no more his own, in that he is given up to another, *viz.* to Christ, and yet will not be subject to him, then is the *Judgment* in the Law, and condemns the own Will and Self.

22. We do *not disallow* of the Offices which are God's, as also the Officers are God's Servants, we *distinguish* only what a Minister of Christ is, and what a Minister of Nature in human Selfhood is; if any one be in a noble Office in the Kingdom of Christ, then is his *Office noble*; but he is a Minister or Servant under this noble Office, and is justly honoured in Respect of the Office; we detract not from his Honour, which his *Office deserves*, but all Selfhood in the Kingdom of Christ is the evil *Adamical* Nature, which is departed from God; for in Christ there is no Nobility, but we are all only Children and Ministers or Servants.

23. Our *Adamical* Nobility is lost in *Adam*; but whoever in this World, in the Kingdom of Christ, is noble, he is noble in *respect* of his Office, as a King and Prince is noble in respect of his Office, in which he *serves*; but if he serves not Christ therein, but only the Nobility of his Office, and his Selfhood, and says, The Power and the Kingdom is mine, he *bereaves* God of his Power, and makes it appropriated to himself, and becomes a *Lucifer* under the Office of God.

2 Isa. xiv. 19. 24. Even as *Lucifer*, who also was a Prince of a Throne, and a King in God's Office, when he appropriated the Office to Self, then he *was thrust out*, and another got the Office which he had in the Kingdom of God; but he remained indeed a Prince in his *own* Office, but not in God's Love, but in his Wrath, wherein he must now also serve him; as also it is to be understood concerning the Offices in *this* World.

25. For a *wicked* Prince and Nobleman remains indeed in the Office, but he serves not God's Love, but his Anger, as is done at present, where the Princes serve the Anger of God with murdering and wasting Countries and People, as in *Vengeance*, and in the Power of Selfhood, wherein God's Anger also becomes creaturely; but they do *not* that to Christ in Christ's Office, but to the Anger of God, who thereby *punishes* the false and wicked titular Christendom with his Office of Anger.

26. For in Christ's Office there is only Love and Righteousness, as also Humility and Fear of God itself, but the Office has the *Power* to separate the Evil from the Good as a *Minister* of God, yet with Righteousness, and not with Self-will: He who says, *Thou shalt not kill*, says also to the Officer, that without the Authority of his Office he should kill none, neither should he do Injury to any, though by Virtue of his Office.

¹ Wicked
Thing or
Substance.

27. For the Office requires a *just Judgment*, and then the Office kills the ¹ *Wickedness*, and severs it from the Good, and the *Officer* is free from the Commandment of Death; but if he has any evil Intent in his Will, there the Judgment passes upon *the Officer himself*.

28. In *Potiphar*, *Pharaoh's* Officer, we have a powerful Figure, who set *Joseph* over his whole House, and gave him full Power to rule in his Government; shewing how God has set his Officers in his House of this World, that they should do and direct, judge and manage Things in a creaturely Manner, as God does in them after a spiritual Manner.

29. For *Potiphar* took upon him no Disposal of any Thing, but let *Joseph* manage the Government; thus also are all Officers instituted in the Kingdom of this World, that they should outwardly manage God's Government, as Christ gives a Similitude or Parable of *Stewards*, whom a Lord appointed over all his Goods, and went into a far Country, and after a long Time returned again to require an Account of his *Stewards*, where he distributed to the Officers, and gave one of them five Talents, and the other four Talents, to the third three Talents, to the fourth two, to the fifth one Talent, wherewith every one should trade and get Gain; and then when he that had but one Talent had gained nothing, he commanded him to be bound Hand and Foot, and to be cast out into Darknes; and commanded also to destroy those Murderers, and to burn their Cities, who after their Lord was gone away, and had committed his Goods to them, they presently in his House began to fight, and beat their Fellow-servants, and to be drunken, and play, and kill his Messengers which he sent to them. All which are Similitudes and Parables concerning his Officers in the House of this World; shewing how he will punish the evil Householders with *Hell-fire*, and burn their Cities, viz. their Kingdoms, which they have built, in their own Voluptuousness to their own Glory and Honour, and shut them out from his Face for ever: *But the other who were faithful in his Ministry and Service, he gave full Power over his House, and gave them also the Government and Talent of him that had buried it in the Earth, and would not execute his Office that was appointed him.*

Matt. xxv. 14-31.
Luke xix. 12-28.

Luke xix. 17.
Luce xix. 24.

30. Thus all Potentates, and Magistrates in Offices, ought well to consider this, that they ought to work in God's Office, and have a Care of his House, and not think only to look after Nobility and high Estate, and think how to fill their Belly, and satisfy their Pleasures with Gormandizing and Guzzling, Gluttony and Drunkenness, and to wrest the Sweat of the Miserable with Unrighteousness, and lay it upon their Pride and Bravery, and constrain and press upon the Miserable and *Inferior* with Power. All these, one with another, are the evil and wicked Officers and the Murderers, which the Lord commands to be destroyed, and their Cities to be burned with the Fire of God's Anger.

31. But at present the World is full of such Officers, to whom the Lord clearly for a long Time sent many Messengers; but they have vilified and contemned them; therefore now is the Time of the Lord's coming, for they have even now ^k killed his Son, viz. the ^k plain Truth of his Word, and turned it into mere Self-lust and Wantonness; therefore these Householders must give an Account of their Offices.

Mat. xxi. 39.
Luke xvi. 2.

32. *Moses* speaks further concerning *Joseph*, and says, *And it came to pass after this was done, that his Master's Wife cast her Eyes upon Joseph, and said, Lye with me; but he refused, and said to her, Behold my Master taketh no Notice what is with me in the House, and whatsoever he hath, he hath committed under my Hand and Charge; and there is nothing so great in the House which he hath withholden from me but thee, because thou art his Wife: How should I then do so great an Evil, and sin against God? And she pressed such Words upon Joseph daily; but he obeyed her not to lye with her, or to be near about her.* This is now the mighty ¹ Type, shewing how it goes with the Children of God, when they have attained the divine Government in the new Regeneration, in that they must now converse in this House of Flesh and *Adamic* Prison, with their holy blessed Government; also how the Soul has taken in Marriage this unchaste whorish Woman in the Spirit of this World in the bestial *Desire* in Flesh and Blood, which whorish Woman now sets upon

Or Image.

the chaste *Joseph*, and continually would urge and draw him to her *amorous* Lust, that the new Virgin Child might lie with the bestial Whore again; as *Adam* did, from which lustful Bed the earthly *Eve* proceeded, with whom afterwards he copulated in his Lust, as all *Beasts* do.

33. This lecherous *Eve* sticks yet to the Children of God in Flesh and Blood, and it is the *animal* Soul, *viz.* the *mortal* Spirit, full of evil Lust and Impurity, whereinto the Devil has yet struck his Serpent's Sting, for which Cause the *Body* must die, and rot,
 * Or corrupt. also this bestial Spirit must be ^m destroyed, and go quite into its Mother again, out of which it proceeded in the Beginning.

34. In this Whore, the Devil assaults the noble Virgin-Child daily, *viz.* the chaste *Joseph* in *Christ's* Spirit, encompassed with heavenly spiritual Corporeity, *viz.* with
 * *Rev.* xii. 1. *Christ's* Flesh and Blood. This Virgin-child is ⁿ the *Woman* in the *Apocalypse*, that stands upon the *Moon*, *viz.* upon this earthly Whore, and hath twelve Stars in the Crown
 * Verse 4. upon her Head, which *Woman* the ^p *Dragon* in the earthly Whore would continually devour, when she brings forth the holy Child, *viz.* the noble *Joseph*, *viz.* the chaste and divine Purity, which causes Woe to the *Dragon* in Flesh and Blood, that it must resign its Kingdom, and in that Respect ^a pours forth the great ^r *Deluge* of Earthliness upon her, to slay the Child together with its Mother.
 * Verse 15.
 * Flood or
 * WaterStream
 Verse 16.

35. But the *Earth* comes to help this *Woman*, that is, the earthly Desire in Flesh and Blood opens its Throat wide and swallows this *Dragon's* Flood into itself, seeing it is its Like, that it may not hurt the *Virgin Child*, as *Potiphar's* Wife's unchaste *Dragon's* whorish Floods and Streams did not hurt *Joseph*, in that he fled from her, and did not yield his Will to her.

36. And this is first the most powerful *Proba* or Trial of the Children of God; that as soon as they attain the new Birth, then the Devil comes and stirs up the fleshly Whore in Flesh and Blood, and all false and wicked Desires and Imaginations, and then injects and frames in this Whore the Honour and Glory of the World; also Riches and the Pleasure of this Life; also he models and represents the great Misery and Desolation, wherein the poor Soul, in this World, must stand in Shame and Scorn; also the great Unworthiness of the Soul; also he represents Covetousness, to think all temporal good Things and Necessaries will fail, and so it should come into great Misery.

37. To the Potent and Rich the Devil models and represents, in this their fleshly Serpentine Whore, their Nobility and Highness, their great Honour, Might, and Power; also voluptuous Eating and Drinking of dainty Fare, and how they may acquire it with Power and subtle Policy; also he represents Unchastity and Wantonness, and to think, that if they should walk in Humility and Lowliness, they should lose the Respect and Reputation of the World; for who would fear and honour them, if they did not put themselves forward with Ostentation?

38. All these are the Words of *Potiphar's* Whore in Flesh and Blood, which the Devil stirs up in the Serpent's insinuated Poison, with his Imagination, wherewith he plagues the poor imprisoned Soul in Flesh and Blood, and provokes it to such and the like Unchastity and Sins; and this Whore in the Flesh says continually to the Soul, Lye with me, copulate with me, thou wilt be blessed, happy, and saved well enough, use thy Lust with me; and this she does daily, that she might bring *Joseph* into Lust, *viz.* the new Child, that the Soul might bite at that Bait, and defile the new Child, and its fair Crown.

39. For this Whore is ashamed before this new Child, she resembles a dirty Swine compared with the Sun; when she hears Mention made of the Wantonness of the World, she rejoices at it, but when Men speak of such Chastity and Purity, she is ashamed of it, and then bespatters or sullies the Speech of the holy Child, with the
 abovesaid

abovesaid Abominations, and despises it; for she knows that if *Joseph* holds the Government, she must die.

40. But honest, virtuous and chaste *Joseph*, viz. the inward new Man, says to this Whore, Behold, my Lord and Master has *trusted* me with all his eternal Goods and the whole Kingdom of Christ, how shall I then do such Evil before him? I will not lye with thee, thou art thy Lord's *Wife*, viz. the Wife of the Spirit of this World, I will not lye with thee, nor be near thee.

41. And *Moses* says further, *It came to pass on a Day that Joseph went into the House* Gen. xxxix. 11-15. *to do his Employment, and there were none of the People in the House, and she caught him by his Garment, and said, Lye with me; but he left the Garment in her Hand, and fled, and ran forth out of the House: But when she perceived that he left his Garment in her Hand, and was fled forth, she called the People of the House and said, Behold he hath brought in an Hebrew Man to us to defame us; he came in unto me, and would have lain with me, but I cried with a loud Voice; and when he heard that I cried out and called, he left his Garment with me, and fled and ran forth.* This now is the Figure, shewing how the Devil through this whorish Woman *strongly* sets upon the Soul, especially when the Devil observes that the Soul is *alone*, that the Spirit of God stirs not in it, then he falls a storming of it, and lays hold of it in its *Life's* Essence, and will force it in such Whoredom, that the precious Virgin-child might be *defiled*, and that she might with the Serpent's Power copulate with the Soul.

42. This also is a powerful Figure of the whorish and *unchaste* World, shewing how the fair Daughters of *Eve*, in the Instigation of the Devil, run after the tender Youths, and *allure* them with flattering hypocritical *Behaviour*, with wicked burning Lust, which *trim* and adorn themselves, as if an *Angel* sat under *their* Dress, and have drawn many an honest virtuous Child, that never desired it, to themselves, and bound them with the Devil's Chains, and have bereaved them of their Honour and Chastity.

43. And if there was an honest and chaste *Joseph*, who would not go into *these* Hogsties and Jakes of the Devil, they cry out against such a one, and *accuse* him of Unchastity, as willing to betray him and rob him of his Honour, and yet are even the lustful Panders, which strow Sugar, and give Gall to eat, which strange People strow Sugar so long as he has *Money* in his Purse, till they bereave him of his *Livelihood*, Honour, and Goods, that he has no more to give them, and then they scorn him, and leave him *without* a Garment, as *Potiphar's* Wife did *Joseph*, as he was going out of the House; so the Devil has the Soul, and the Whore the Garment for a Pledge; in which Whore nothing else governs but the Serpent with its *Brood* of young ones, and he that joins himself to them, is *poisoned* by the Serpent, for the Serpent sheds its Spawn into Body and Soul, and poisons him so exceedingly, that his *Heart* cleaves to the Whore, and runs after her, as if he was fast tied to her.

44. At present the World is *full* of these Vermin, among high and low; and therefore also at present the *Serpent* itself is pregnant, and will shed forth its Spawn, which the Zeal of God will consume; for *Joseph* with his governing Office lies as yet in Prison, and *Potiphar's* Wife governs in her burning *Lust* which she bore to *Joseph*; but since she could not betray *Joseph*, she set herself in *Joseph's* Government, and governs the House of *this* World, and accordingly has generated many Bastards, which now govern in her Stead; and therefore the Judgment comes upon her *Whoredom*, and breaks her to Pieces, that Men will say, *She is fallen, she is fallen, Babel, the Mother of the great Whoredom, and is become a Habitation of all Devils and unclean Spirits*, she is for ever sealed up in the Abyss.

45. On the contrary, we here see, in this Image and Type, also the great *Chastity* and Purity of *Joseph*, who when he was drawn and held with Power, yet fled from this

Whore, and had *rather* leave his Garment and good Name at Stake, that he might but *keep* a good Conscience.

The Holy Figure stands thus :

46. When this chaste *new* Virgin-child in the Spirit of Christ sees this Whore in Flesh and Blood draw near it, that her Desire lays hold on this Chastity, then it flies out of the House; that is, this Virgin-child *hides* itself in its own Principle, and may not come near the Soul, seeing the Soul is defiled by this Whore's Poison, so that it is brought into Lust; thus *strongly* the divine Purity shields itself from the Devil's Vanity.

47. For in *this* new Child there stands the fair Carbuncle-stone of the highest Love of God in the Name JESUS, which suffers itself to be sullied no more, for it once passed through Death and Hell in Man, it will be *pure* and possess the Throne of God, *Heb. vi. 4, 5.* whereupon the Scripture speaks strongly, that *Whosoever hath once tasted the Sweetness of the World to come, and departeth from it again, that this Soul hath no Forgiveness more for ever*; that is no other, than where the noble Virgin-child is born a-new again out of the Soul in its Substance that *faded* in Adam, and the Soul departs quite from it again, and severs itself from it with its Will, so that it fades again *once more*; *there is no Remedy for it more eternally*; for in the Birth of this Virgin-child, the *Foretaste* of the eternal Joy is given to the Soul, and that is done in the Wedding of the Lamb, known to our School-fellows.

48. Therefore this noble Virgin with her fair *Stone* hides itself *frequently* from the Soul, but she breaks not off from the Marriage, except the Soul breaks *itself off* from her; and there is great Weeping and Lamentation towards the Soul, if it *defiles* itself again, as in the little Book of Repentance is set forth, and cannot easily befall *Joseph*, for the Soul is hugged, embraced and kept in Christ's Arms, as it is written, *My Sheep are in my Hand.*

49. This we understand in this Figure, *how* very *chaste*, modest and pure Hearts are given to the Children of God in their *inward* Ground, and how they must be strongly proved and tried, before the Government of divine Vision will be given them, to be able to see the *Mysterium Magnum*, the Great Mystery.

50. And *Moses* says further, *And Potiphar's Wife laid up his Garment by her until his Master came home, and told him those very Words.* We see in this Figure the perfidious treacherous *Dealings* of the World, how wickedly they *recompense* and reward their Christian faithful *Servants* and Ministers; *Joseph* carried himself faithfully in the Sight of their whole House, and all *succeeded* happily that went through his Hand; but when he would not lye with this Whore, to pollute himself with her, then she persecutes him in his Body and Life, and *studies* how to steal away his Honour from him by Falshood and Wickedness, when she cannot take it away with Subtlety and devilish *Plots.*

51. This now is a Figure, shewing how grievous Enemies a true Christian has, and that he is every where encompassed with Enemies; and though perhaps he stands in *temporal* Felicity, and has the Favour and good Will of many Men, yet he ought *not* to be secure, for the Devil continually hunts after him to find how to make him fall; for, what the Devil cannot do by himself, to God's Children in Flesh and Blood, that he attempts by his *Instruments*, falsely to betray the Children of God, and that even for their Fear of God, their Honesty and Virtue.

52. For if the new heavenly *Eve* be born in God's Children, then the Devil in the earthly *Eve* will *not endure* it, for a Whore and a modest Virgin will very ill stand together.

53. And thus the Children of God have *no greater* Danger, than when they are ex-

alted to worldly Honour, for the Devil is a Spirit of Pride, and sets himself with his Lust in worldly Highness and Magnificence, in ^u *High Offices*; for he will always still be a ^w *Prince of this World*, as Christ also calls him; and he is so indeed according to the Property of Vanity, Falshood and Wickedness, and always set his Throne and Stool readily *there*, where great Offices and Honours are; where Might, Power, and Authority is administred and put in Execution, there he ^x involves himself, so that he might be sure to sit for one in the Government of the World.

^u Or high Places.
^w Eph. vi. 12.
^y John xiv. 30.

^x Insinuates or wraps up himself.

54. Therefore he will not readily *endure* that a *Joseph* should sit near him, but those that are rich, noble, lofty, and stately, honouring themselves, which hunt only after worldly Honour, Pleasure, and Voluptuousness, who fill their Bellies daily, and are bold, stout, furious, and full with Plenty, and hunt only after Subtlety and *Policy*, seeking how they may wrest from the Miserable his Sweat, and convert it into Pride, who trim and set themselves *forward* in every Place, taking Pleasure in themselves in such Dresses and Ornaments, giving one another great Compliments and *Courtsip*, and ascribe great Titles of Honour to them; where the House is stuck full of such trimmed dressed Whores under a *modest* and chaste Shew and Appearance, there is the Devil a frolick Guest, for it goes according to his ^y own Heart's Desire and Will.

^y Property or Condition.

55. But if God sends a *Joseph* thither, who would fain live and do according to the *Will of God*, then it happens to him as to *Joseph*; and to *Daniel*, whom they wickedly and with Falshood brought to the Lion's Den; and *Joseph* they brought into Prison; but in the End the Devil's Kingdom is put to Shame, as in *Joseph* and *Daniel*.

56. Therefore if any will be a *Joseph*, and also set in worldly Offices and Honour, he must do it with great earnest Sincerity and *Humility* of his Heart, and *resist* the Devil, that he may not be able with his Stool of Pride to dwell with him; if not, let him stay without it, or else he will *fall* to the Ground in such Offices. If *Joseph* be not armed with Christ, who has overcome the Devil, let him let the high Offices *alone*, for the Devil will not endure him in it, while he is against him; he must either be a right *Joseph* and *Daniel*, or must have the Mind of the *World*, if he will govern the World.

57. For this World has a twofold Office, viz. *God's* and *Satan's* Office, the one in *God's* Love, the other in *God's* Wrath, viz. according to the Property of Light, and of Darkness, which in the Nature of this World rule near and *in* one another, and are two Kingdoms, as the one is *Christ's* Kingdom, the other is *Satan's*.

58. Therefore if thou art not armed and *wholly resigned* to God, that thou canst, upon Occasion, with *Joseph* leave thy *Garment*, also thy Honour and *Welfare*, for the Sake of God and for Righteousness, and overcome the Devil with *divine* Power and Strength, if not, press into no Office except thou beest rightly, duly and orderly called thereunto, and then also thou standest *either* in the Throne of *Joseph*, or of the *World*.

59. Thou must in an Office either serve God or the Devil, for thou canst not serve two Masters alike, for Self and Resignation are two *disjunct*; he that serves God is resigned up into him, and in all Things has Respect to *Truth* and *Righteousness*, and will promote that; but he that serves Self has Respect to *Favour*, and the Highness and *Magnificence* of the *World*, that he may have it all at his disposing; this Officer is in the Ministry and Service of the evil *Adam*, in whom the *Devil* has his Throne, and helps him to pronounce the Sentence of Justice.

60. O thou worldly Judge, rely not thou upon the Tower of *Babel*, upon worldly Determinations, Ordinances, and Conclusions, upon human Institutions, Statutes, Laws and Decrees, the Top thereof reaches not into Heaven, that is only the Height of the Confusion of Strife, and a ^z Misunderstanding; God sees thee in thy very Heart, he ^z Or Mistake. proves and tries thy Will and Desire; the Law pleads not for thee before God, though thou orderest thyself according to that, when thy *Heart* knows it ought to be quite other-

wife; and then think no otherwise with thyself, but that thou pronouncest the Sentence of Justice for the Devil, and *servest him* under an *hypocritical* Mantle or Cloak; the Justice and Right is God's, and it is *God himself*, but * Wrong is the Devil's, and it is the *Devil himself*: That Master which thou *servest* is he that will reward thee, and pay thee thy Wages, he *himself* will be thy Wages, and this thou art to expect in thy Office.

* Or Un-
righteousness.

Gen. xxxix.
20 - 23.

61. And *Moses* says further, *Then his Master took him and put him into Prison, where the King's Prisoners lay, and he laid there in Prison; but the Lord was with him, and vouchsafed Protection towards him, and caused him to find Favour in the Eyes of the Officer of the Prison, that he committed all the Prisoners in the Prison under his Hand, that whatsoever was done there, must be done by him, for the Officer of the Prison took not any thing upon him; for the Lord was with Joseph, and what he did the Lord made it successful.* In this Figure we see the final and *last* Proof and Trial of God's Children, how they must leave their Honour and Welfare, and also put their *Life* in Hazard, and resign themselves wholly to God, to do whatsoever he will with them, for they must forsake all for God's Sake, and *leave the World*, and be as a Prisoner who expected Death, and relies no more upon any Man, and knows not how to get any Comfort from any Creature, but relies barely and merely upon God and his *Grace*, and then is a Man passed through all Proofs and Trials, and now stands waiting the Commands of his Lord, what he will have him to be.

a Or be sa-
mished.

62. For he says very inwardly to God, Lord, wilt thou have me in Prison and in Misery, that I shall sit in Darkness, then I will willingly dwell there; if thou bringest me into *Hell*, I will go along, for thou art my *Heaven*; if I have but thee, I enquire not after Heaven and Earth, and if Body and Soul should^a fail, yet thou art my Comfort; let me be where I will, yet I am *in thee*, and thou *in me*; I have fully enough when I have thee, use me for what thou wilt.

63. In this last Proof and Trial Man becomes the Image of God again, for all Things become one and the same, and are alike to him; he is *all one* with Prosperity and Adversity, with Poverty and Riches, with Joy and Sorrow, with Light and Darkness, with Life and Death; he is as *nothing* to himself, for in his Will he is dead to all Things, and he stands in a Figure, representing how God is in and through all, and yet is as a Nothing to all Things, for they comprehend not him, and yet all is manifested by him; and he himself is all, and yet has Nothing, for any Thing is to him in the Apprehension of it even as Nothing, for it comprehends him not; he is as it were *dead* to all Things, and yet himself is the Life of all Things: He is ONE and yet NOTHING and ALL: Thus also a Man becomes according to his resigned Will, when he yields himself wholly to God, and then his Will falls again into the unsearchable Will of God, out of which he came in the *Beginning*, and then stands in the Form as an Image of the unsearchable Will of God, wherein God dwells and wills.

64. For if the Creature wills no more than what God wills through it, then it is *dead* to *itself*, and stands again in the first Image, *viz.* in that wherein God formed it in a Life: For what is the Life of a Creature? Nothing else but a *Spark* of the Will of God, which Creature now stands still to the Will of God, whose Life and Will is God's, who drives and *governs* it.

Rom. ix. 16.

65. But that which *wills and runs* of itself, that rends itself from the intire Will of God, and brings itself into Selfhood, wherein yet there is no Rest, for it must live and run on in Self-will, and is a mere Unquietness; for Unquietness is the Life of Self-will; for when the Will wills itself no more, then *nothing* can torment it more, its willing is its own Life, and whatsoever^b wills in and with God, that is one Life with God.

^b Wills or
desires that
which God
wills or de-
sires.

^c Or sensitive
Creatures.

66. It is better to know nothing, than to will according to Self; for that which knows nothing, the Will of that passes away with the creaturely Life, and its Strife has an *End*, and has no more Source or Torment, as we may understand in ^c irrational Creatures.

67. For it is the Source and Torment of all the Damned that they ^d are wishing and ^d *woulding*, viz. they would that which is Self, and in their *Woulding* they generate ^e Ideas, Species, and Formations, viz. *contrary* Wills and *Desires*; the Will being at Strife, so that one Thing is manifested in Multiplicity, wherein it is at Enmity with itself; but when it is one with the eternal One, then can *no Enmity* be therein, and there is also *no Possibility* of Enmity therein.

68. Therefore it is Man's last Proof or Trial, when he stands still to God in all Things, then in him Light proceeds out of Darknes, Life out of Death, and Joy out of Sorrow; for *God is in* and with *him* in all Things, and blesses him, as was done to *Joseph* in the Prison, his Prison became Joy to him; for he became also a Governor over the Prison in the Prison; he was as a Prisoner, and yet as a Master of the Prisoners, he governed the Prison and the Prisoners, and was a *Patron*, *Fosterer*, and *Guardian* to the Distressed; his Master took nothing upon him, and was well pleased with what *Joseph* did, for all was very pleasing and right in his Sight.

69. Thus understand us here according to its precious Worth; when Man is *intirely* resigned to God, then God is his Will, and God takes nothing upon him about what Man does; nothing is against him, for *God's Will* does it in himself, and all Sin ceases; and although God's Will of Anger stirs in him, and brings Fire from Heaven from the Lord, as was done by *Elias*, yet all is right in the Sight of God, for the *Party* does it not, but God *through* him, he is the Instrument through which God speaks and acts.

70. Now as God, in so much as he is God, can will *nothing but* that which is *good*, or else he were not God, if he himself willed any thing that was evil; so also there can be nothing in such a Man's Will but Blessing only and the Will of God, as was said of *Joseph*, God was with him in all his Doings, and blessed all Things through his Hand; thus to the *Honest* and *Virtuous* a Light arises in the Darknes, and the Night is turned into Day to him, and Adversity is turned into Prosperity, and the *Curse*, *Wickedness*, and *Malice* of the World are turned into *Paradise*; and it is with him as Saint *Paul* says, *All Things must serve to the best to them that love God.*

Rom. viii. 28.

71. For *Joseph's Prison* brought him before King *Pharaoh*, and set him upon the Throne over that Land and People, and made him Lord over his Father and Brethren, and to be a ^f *Guardian* and *Officer* of the King, and to be *God's Regent* and Governor, ^f *Steward*, through whom God ruled great Countries and Kingdoms, as the like may be seen also in *Daniel*.

72. Therefore a Christian should learn to bear the ^g *Temptation*, when God casts him ^g *Affliction*; into *Joseph's Pit* and Prison, and rely upon God in *all* his Doings, and entirely resign himself into God, and then God would be more potent *in* him, than the World and Hell are; for all those would at length, after he has stood out all the Trials, be put to Scorn in him.

The Sixty-seventh Chapter.

How Joseph in Prison explained King Pharaoh's chief Butler's and Baker's Dream to each of them; and what is to be understood thereby.

Gen. xl.

By an Astro-
nomical Fi-
gure of the
outward Hie-
rens, in a
Scheme thus,



and a Judge-
ment of the
Effects by A-
strology, pre-
dicting be-
fore the Stars
be in that
Posture in the
Heavens, or
before the
Effect be
wrought by
the Stars.

Or in.

* As Orion,
the Pleiades,
Antares, S.
Mazzaroth,
the 12 Signs.
Or Arcturus,
Job xxxviii.

51, 31.
Urfa Minor,
or Urfa Ma-
jor, or any
other Con-
stellation that
consists of
many Stars
together, or
a Figure of
the whole
Heavens e-
rected on a
Point of
Time.

† Inanimate.

‡ Animal Bo-
dy.

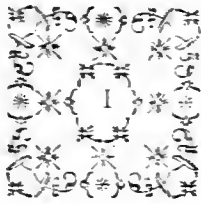
§ Or Spirit
of the Soul.

¶ Or from
Fancy.

‡ Or Figure,
the Schema
Cæli.

⁹ Or in.

I.



IN this Chapter the Spirit represents a Figure, shewing how the Spirit of God sees *through* Man's Spirit, and brings Man's Spirit into *his* Seeing, or *Vision*, so that it can understand hidden secret Things; for to explain Dreams, is nothing else but to see and understand the Figure, how the *Spiritus Mundi*, the Spirit of the World in the Constellation of Man, frames itself into a *Figure* with those Things, which in the human Lire are clearly in working, or indeed are formed in a

Figure in the Constellation by a great Conjunction, the working not being yet begun, and yet is modelized naturally, where the Spirit of Man, by divine Power, knows, in the Prefiguration, what Working and *Effect* it has; also it may be understood by the diligent Consideration of [†] Astronomy [‡] according to Astrology, wherein the natural Effect and Working is prefigured, what naturally is wrought and represented by this Power.

2. But while *Joseph* was a Child, and did not outwardly busy himself in *this Art*, therefore it is to be understood, that the Spirit of God, with his Seeing or Vision, brought him into the Image or Idea of the Dream, and that the *Spirit of God* explained the Dream through the Spirit of *Joseph*, as was done also by *Daniel*; for to explain Dreams, is nothing else but to understand a magic Image or Representation of the Astrum, Aspect, or Constellation in the human Property.

3. For *every Man* bears the Image of his Constellation, *viz.* a magic * Asterism in himself, and when the Time comes that such magic Image of the superior Constellation is *kindled*, then it enters upon its Working, and then the Astral Spirit beholds itself in the Elements, and sees what Figure it has

4. But the Elements being [†] void of Understanding, and affording only a [‡] *bestial* Body in their Figure, therefore the Astral Spirit can discern nothing else but the Form of some such earthly Creature, except the [§] soulish Spirit be *concomitant* in the Working of the Astral Spirit, then it is premodelled in a human Form, and in a true natural Way and Manner of Figure; for the Soul only has true human Eyes, but the Astral Spirit has only a bestial Appearance, and sees after the Manner of a Beast.

5. Yet seeing there is a great Difference between a false and *wicked* Soul, (which daily *imagines* in a bestial Manner of Figure, and wills and *desires* bestial Things,) and a pious *divine* Soul, wherein the Spirit of God is manifest, so also are the magical Imaginations and Representations in the Astral Spirit different; for a Beast dreams [¶] according to *Fancy*, and so does a bestial or animal Man, though indeed the ^⁹ Image or Idea of the Constellation does certainly co-modelize itself, whether in Evil or in Good, according as the Astral Spirit eagerly longs or lusts in itself, when it so views what stands naturally as a *working* in it; but seeing it is a Beast, therefore it introduces in its Image with its Desire commonly the Model [‡] of a *fantastic* Image, and turns it from Joy to Sorrow, from Sorrow to Joy; but the Soul is faint and sick in such a Spectacle or *Glais* and Prefiguration, whence *oftentimes* there arises great Unquietness to the *Body*.

⁹ Or in.

6. But where a true Vision is seen in Man, that is done by the Soul's modellizing, when it co-images or models itself in the Figure through *its Imagination*, then the Image or Representation stands in the right human *Understanding*, though indeed the Astral Spirit continually images or frames itself in earthly Forms, so that very *seldom* an entire perfect Vision appears as the Work or *Effect* in itself shall be; also Man's own Imagination itself does often alter it, what a Man thinks or imagines in the Day, *viz.* that magic Form makes it so, that the Figure is according to his Imagination.

7. Yet the right Visions are when Man's Will *rests* in God, and then is God's Will manifest in Man's Will, and then the Soul sees with *God's Eyes* from its most inward Ground, where it stands in the Word of God, and then the speaking Word goes with the Soul's into the magic Image of the Constellation, and then the Astral Spirit *cannot* image or fashion itself in the Fancy, but must stand in the Image in the Figure as the Constellation is, and then the Soul sees what the Most High has prefigured, and what shall come to pass; and then the Word of God, *viz.* the Ground of the Soul, expresses the Figure in the Soul, so that the Soul *understands* it, as here *Joseph* and also *Daniel* expressed and explained; as soon now as the Figure of the Vision was told before *Joseph*, the Spirit of God was together in the Voice of the Relator, and in *Joseph* explained the Vision; for so also are the magic Visions of *all* the Prophets.

8. For after God has once appeared to a Prophet in an audible Voice, and called them to be Prophets, as to ¹ *Samuel*, then afterwards he appeared to them in magic Visions, and *answered* them upon their *Questions*. 1 Sam. iii. 4, 6, 8, 10.

9. The right prophetic Ground of the magical Seeing and Understanding is thus; every Prophet is a Limit wherein a Time is included, or an Age comprehended, and he is the Mouth of that Kingdom or *Dominion*; that is, when that Kingdom has awakened and generated the *Turba* in it, then is he the Mouth of the inward Ground, which declares and expresses the Vanity in the *Turba*, and also the *Grace* of God, which has taken Compassion on the human Misery, and opposed the Wrath of the *Turba*; and re-proves that Kingdom for their Vanity and Idolatry, and comforts them with the introverted Grace again.

10. For his Spirit stands in the Figure in the eternal speaking Word of God, from which the *Life* was expressed or spoken forth, and became a Creature, introverted again as an Instrument of the Spirit of God, whereby the *Spirit of God* speaks and intimates; for the prophetic Spirit could not in its *own* Might and Power declare future hidden Things, if the Spirit of God did not see *through* it, and that the Word of God did also go together through his Word into the magic Figure which the Prophet *sees*.

11. For the Prophet knows *not* any thing beforehand in his own Power and Authority which he declares, but when the Word models itself together in the Figure, then the prophetic Spirit sees through God's *seeing*, how the Word of God goes also together upon the Figure; and then the Word expresses, declares, and explains the Figure through the prophetic Spirit, as here was done by *Joseph*, when the King's Officers told their Dreams, then the Word set the Figure in *Joseph's* Understanding how it should come to pass; so that *Joseph* knew what their Visions *meant*.

12. But he knew it not beforehand; but in the telling of the Dream the *Word of Understanding* modelled itself in *Joseph's* Understanding, that he knew it; for *Joseph's* Spirit stood in a magic Figure, introverted again into the Word, after the Manner as the new Birth in the Spirit of Christ stands introverted again; so also the other Prophets, through whose Mouth God's Word explained and expressed from the inward Ground, through their Mouth, the *Wonders* of God in Nature, *viz.* in the formed creaturely Word.

13. By this Figure of *Joseph*, in that he obtained *divine* Knowledge and Skill, and

could explain hidden Things, we see how the introverted Spirit of Man, resigned up into God when he forsakes all that is his own, *does attain* the divine Eye to see and understand, so that he gets much more again than he forsook, and that he is much richer than when he enjoyed his own; for in his own Will he had and possessed only a Particular, but in the Resignation he gets into the Total, *viz.* into the *Universal*, into All; for ALL is from the Word of God.

14. Therefore if he comes into that, he comes into the Ground, wherein all lies in the Eternity, and from being poor becomes rich, as *Joseph's* Figure declares, that a poor Prisoner became a Prince, and that *only by the divine Word*, that had manifested itself in him, when the Word, in his submissive Dereliction forsaking all, expressed or spoke forth itself again, and so spoke or pronounced *Joseph* into a regal Government and Dominion, through whom the Word of God would rule in *Egypt*, and give the *Understanding* for such a kingly Government.

⁹Rom.viii. 28.

15. We see further in this Figure of *Joseph*, ⁹ *How at the Length all must serve for the best to God's Children*, all the Wrong they must suffer will turn to mere Joy in the Event; for in Trouble and Affliction they learn to know what they are, how very weak and *miserable* they are in their own selves, and how near Death and Misery attend them, and how all the Trust, Confidence, and Expectation they have of *Man*, in that they will rely upon *Man*, and trust to the Favour of *Man*, is a very fickle uncertain Thing; also how *Man* should turn his *Hope* towards God, when he expects to be delivered out of Trouble by the Favour of *Man*, yet so at length the Favour and Counsel of *Man* must stand in Stead.


16. But if a *Man* will expect the Favour and Counsel of *Man*, he must set his *Hope* upon God, and look whether God will give him Comfort *by human Means*, and release him from Misery, and not set his *Hope* upon the *Favour* of *Man*, but look upon God, to see what he will work by *Means*; and though it seems as if God had forgotten, as here with *Joseph*, who must remain two Years in Prison, then he must consider with himself that God will have him *here*; but if he will through *Means* have him in another Place, then he will *afford Means* for it, and send it in due Time, as is to be seen here.

17. The Mishap of the King's Officers, in that they were put into Prison to *Joseph*, was a *Means* whereby God would bring *Joseph* before the King, but it was not done suddenly, because *Joseph* hoped the King's Butler would speak a good Word for him to the King, and tell his *Innocence*; but the Butler forgot him, and left *Joseph* lying in the Dungeon, that *Joseph* might wholly despair of human *Means*, and fly to God; and when he does that, and *despairs of all human Means*, and barely relies on God, then must even *that Means*, in which *Joseph* had hoped, and yet also had long despaired of any Help from it, break forth again, and stand him in Stead.

18. By this a Child of God should learn, that all which he prays to God for that it should stand him in Stead by *Man*, that he should not *set* his *Hope* upon *Man*, but upon *God*; then at length every thing is done which he has prayed to God for, that should stand him in Stead by human *Means*; when the Mind despairs of human *Means*, and dives down into God again, then God's Help breaks forth through human *Means*. Thus the Mind is instructed to learn to *trust* in God.

The Sixty-eighth Chapter.

Of the Dreams of King Pharaoh; how Joseph is fetched out of Prison, and presented before the King, and comes to great Honour.

1.  O S E S says, *After two Years Pharaoh had a Dream, that he stood by the Water, and saw seven fair fat Kine rise out of the Water, and went to seed in the Meadow; after this he saw other seven Kine arise out of the Water, which were ill-favoured, lean, and meager, and drew near the Kine that were by the Water-side, and the lean, meager, and ill-favoured devoured the seven fair fat Kine; then Pharaoh awaked. And he slept again, and dreamed once more, and saw seven Ears grow out of one Stalk, full and thick; but afterwards he saw seven thin blasted Ears spring up, and the seven thin and black Ears devoured the seven full and thick Ears; then Pharaoh awaked, and observed that it was a Dream: And when it was Morning, his Spirit was troubled, and he sent forth to call all the Magicians of Egypt, and all the wise Men, and related to them his Dreams, but there were none that could interpret them to Pharaoh.* Gen. xli. 1-8.

2. These Dreams of Pharaoh were represented to him from God, therefore no *Magus* and *Naturalist* could interpret them; for the natural *Magus* has Power only in Nature, w Skilful in Nature. only in that which Nature frames in its working; he cannot apprehend that, nor advise in that, which the *Word of God* models and frames, but a Prophet has Power to interpret that, for he is a *divine Magus*, as here *Joseph*.

3. With the *Egyptians* the Magic Art and Skill was common, but when it was *misused* to Witchcraft, it was extirpated, although it remained among the Heathen till the Kingdom of Christ, till the *divine Magia* sprung up; then the natural *Magia* was suppressed among the Christians, which in the *Beginning* was well that it was suppressed, for the heathenish *Faith* was thereby allayed and quenched, and the magic Images of xOrReligion. Nature, which they honoured for Gods, were rooted out of Men's Hearts.

4. But when the *Christian Faith* was common, then came *other Magi* up, *viz.* the Sects in Christendom, which they set up for Gods, instead of the Images of Heathen Idols, and drove on greater *Delusions*, than the Heathen with their magic Idols.

5. For the Heathen looked upon the Ground of the Possibility and Working of Nature, but these set themselves *above* the Ground of Nature, merely in an historical Faith, and they say that Men ought to *believe* that which they contrive.

6. As at this very Day titular Christendom is full of such *Magi*, as have *no* natural Understanding, either of God or of Nature, among them, but only an *empty* Babbling of a supernatural magic Ground, wherein they have set up themselves for Idol-Gods, and understand neither the divine nor natural *Magia*, so that the World is made stock-blind by them, whence the Contention and Strife in Faith and Religion are risen, that Men *talk* much of Faith, one drawing this Way, another that Way, and make a Multitude of Opinions, which are altogether *worse* than the heathenish Images, which indeed had their Ground and Foundation in Nature; but these Images have no Ground either in Nature, or in the supernatural divine Faith, but are *dumb* Idols, and their Ministers are *Baal's* Ministers.

7. And as it was highly necessary and good, that the natural *Magia* was discontinued
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amongst the Christians, where the Faith of Christ was manifest, so now at present it is much *more* necessary that the natural *Magia* were again manifest, that indeed titular Christendom's Idols, which it makes to itself, might through Nature be made manifest and *known*, that Man might know in Nature the outspoken or expressed formed Word of God, as also the new Regeneration, and also the Fall and Perdition, that thereby the contrived supernatural *Idols* might be suppressed, that Men might at length in Nature learn to understand the *Scriptures*, seeing Men will not confide in the Spirit of God in the divine *Magia* of true Faith, but lay their Foundation upon the Tower of *Babel*, in the Contention and contrived *idol* Opinions, *viz.* in the Edicts and Traditions of Men.

8. I do *not say* that Men should seek and preach the heathenish *Magia* again, and take up Heathen *Idols* again, but that it is needful to learn to search the *Ground* of Nature, *viz.* the formed Word of God in Love and Anger, with its Re-expression, that Men might not be so blind concerning the Essence of all Essences.

9. For the Fathers of the first Faith were not so blind concerning the Kingdom and *Dominion* of Nature, but did know in and by Nature, that there was a *hidden* God, who had made himself visible, by the Word of his Exhalation and Information of the created World, and have *known* God's Word by the Creation, which is now at present much the more necessary, that the Opinion-Idols might come to Light and be known, that Man might at length see what *Faith* is; that it is not an Opinion and Conceit, but a divine ⁷ *Substance* or Essence, which Substance or Essence, *in* the visible Man, is hidden to outward Eyes, as the invisible God is hidden in the visible Substance of this World.

⁷ Heb. xi. 1.

10. But that the *Magi Naturales*, the natural Magicians, could not expound *Pharaoh's* Dreams, this was the Cause, *Pharaoh's* Dreams sprang from the Center of Nature, which the heathenish Magicians understood not, for their magic Ground in their Understanding was only in the Working and ² *Figure* of the Constellation or Asterism, and in the Elements; they understood not the Ground of the *eternal Nature*, out of which the Nature of this World had its Original, and wherein it stands; but the Dreams of *Pharaoh* had their Original out of the eternal Nature, and were represented in a visible Image in the *outward* Nature of Time, and in the outward Figure ³ of Man.

² Or Scheme.



³ Or Representation to the outward Man.

⁴ Seven fat Kine.

⁵ Holy Properties.

⁶ Seven lean Kine.

⁷ Seven wrathful Properties.

⁸ Seven full Ears.

⁹ Seven blasted Ears.

11. For the ⁴ seven fat Kine in the Pasture signify, in the inward Ground, the ⁵ seven *Properties* of the eternal Nature, in the *holy* good Substance or Essence, *viz.* in the Kingdom of Heaven, where the divine Power is substantial; and the ⁶ seven lean ill-favoured meager Kine signify, in the inward Ground, the ⁷ seven *Properties* of the eternal Nature, in the *Wrath* of God, *viz.* in the Kingdom of Hunger and Thirst, where Nature is without the divine Substance of the good Power of God; and the ⁸ seven thick fat and full Ears, and also the ⁹ seven dry blasted Ears, signify the same also.

12. But that this Dream appeared *twofold* to *Pharaoh*, it signifies in this Figure, first the Ground of the eternal Nature in its seven Properties, what God would shew thereby; secondly, as to the second Appearance, it signifies the *human* Ground, which in its Substance has its creaturely Original out of the seven Properties; moreover it denotes the *twofold* Man, according to the *outward* Body and the outward Spirit, and then according to the *inward* soulish or animal Spirit, and according to the inward holy Substance of the divine substantial Power, and stands in the ¹⁰ Figure of a holy divine Man, who is fair and full of divine Power and Virtue, who walks and feeds in the true heavenly Pasture of the *Substance* of the substantial Wisdom of God.

¹⁰ Condition, Quality, or Property.

13. And it denotes, secondly, a wicked and ungodly Man, who is withered, meager, lean, and ill-favoured as to that divine Substance, and yet is even the same Nature's Property as the divine is; but he is withered and corrupted as to its good Substance; the

Wrath of the eternal Nature in the seven Properties has *consumed* its Substance, so that it is now as a hungry Fire-spirit.

14. Thus the great God represents before *Pharaoh* what at this Time stood in the Figure of the *Egyptians*, for he would visit them; first he shews them his great *Grace*, in giving them *Joseph*, a Prophet and wise Prince, to govern them; also he shews them, in this Vision, that in his Grace, in the Kingdom of the inward and outward Nature in the seven Properties, there is mere *Blessing* and good Things, if they would walk therein, they would be as the seven fat Kine and Ears.

15. But if not, then his Wrath would come upon them, and *consume* their good Things in Body and Soul, and make them lean, dry, and withered, as was done to the Devils, when of Angels they became Devils, then their good Things, *viz.* the substantial divine Wisdom in them, faded, and *their* seven Properties of the eternal Nature became so ill-favoured, lean and dry, as the seven withered Kine, and the seven blasted Ears, wherein was no more Power and Virtue.

16. And as the seven withered Kine, and the seven dry Ears, devoured the good fat Kine and Ears, and were yet more lean and ill-favoured than before, that a Man could not discern that they had devoured them: Thereby the great God also signifies, that the *wicked* Man, with his seven Properties of Nature enkindled in the Anger of God, devours the good and fair *Image* of God in him, by introducing himself into Self-desire, in which self and *wicked Desire* Nature becomes painful, and falls into Unquietness and Disturbance of its Peace, and yet afterwards is still ill-favoured, abominable, loathsome, and dry, as a covetous, churlish, hungry Dog, though he devours much, his *covetous Nature* in his Envy consumes him, even his Flesh, so that he has not that which he will afford to other Dogs.

17. Thus the great God represents by this, before the *Egyptians*, seven good fat Ears, and seven dry barren Ears which devoured the other seven, so that a Man could not know the Good any more, under which yet very powerful Things are prefigured, as shall be mentioned hereafter.

18. But that *Pharaoh* was troubled at this Vision, and yet understood it not, *neither* could his wise Men interpret it; this signifies, that *God* himself would interpret it by his Power and Virtue in *Joseph*, and that the Time of this Visitation was at Hand, therefore was *Pharaoh* so moved in himself, that he would willingly know it.

19. But that the Wise Men in the Light of Nature could not interpret it, signifies, that the *Works* of God are hidden to the natural Man without Grace, and that he knows or understands nothing of the Ways of God, unless *God reveals* or manifests them thereby in and through him, for this was a Motion of the eternal Nature through the outward Nature, therefore the natural wise Men could not understand it.

20. And when none could interpret it to the King, the King's Butler thought on *Joseph*, that he had interpreted his Dreams for him, and told it to *Pharaoh*; and here in this Vision of *Pharaoh's*, *God called Joseph*, and that which he had desired two Years ago through Man's Help was fulfilled and granted unto him.

21. Then *Pharaoh* sent and commanded *Joseph* to be called, and they brought him speedily Gen. xli. 14— out of the Dungeon, and he was shaved and put on other Garments, and came in to *Pharaoh*; 14. then said *Pharaoh* to him, I have dreamed a Dream, and there is none that can interpret it; but I have heard of thee, that when thou hearest a Dream, thou canst interpret it: And *Joseph* answered *Pharaoh* and said, That is not ¹ of me, yet *God* will prophesy Good to *Pharaoh*; and *Pharaoh* related his Dream to him. In my Power.

22. This Figure, that *Joseph* put on other Garments and was shaved, when he was to enter in before *Pharaoh*, signifies this to us, that *God* at present had put off the Garment of his Misery, and had now put on him the Garment of *Wisdom*, and would have him

now in another Place than he was in before, and set him before *Pharaoh* with the Garment of Wisdom, and would give him for a *Guardian* to *Pharaoh*; for the Spirit of *Moses* sets down the Figure excellently, accurately, and properly, as if he had a great Desire to play and *delight* himself therein.

23. And we see further, that *Joseph* said to the King, That it stood not *in his* natural Power and *Might* to know such hidden Things, but that God alone gave him to know it, so that he needed neither Art nor magic Images about it, but God would interpret Good to *Pharaoh* through him.

^k Or Quali-
ties.

^l Type or Re-
presentation.

24. Therefore should a *Magus* give up his Will to God, and fix his magic Faith (wherewith he will search the Figure of Nature in its Forms and ^k Conditions) *in God*, that he may apprehend the Word of God, and introduce it into the Figure of Nature, and then he is a right true *divine Magus*, and may master the inward Ground with divine Power and Virtue, and bring Nature into a ^l Figure; he that practises *otherwise* herein, he is a false and wicked *Magus*, as the Devil and his Witches are.

25. And it is no way to be thought as if a Christian ought not to dare to meddle with the Ground of Nature, but that he must be a *Clod* and *dumb* Image in the Knowledge and Skill of the secret Mysteries of Nature, as *Babel* says, Man ought not to dare to search and know it, it were Sin, which all of them one and other understand as much of the Ground of *Sin* as the Pot does of the Potter.

26. When they shall tell *how* Sin is Sin, and how Man does cause God to be angry and in Wrath, then they have no other Way to turn themselves to evade it, but Images or *Conceits* of Opinions, which shut up the Conscience in such Images and *Conceits*, so that the Conscience is *afraid* of their Images, and the Ground of Sin, according to the seven Properties of Nature, (how their fat Kine are made lean and dry) they *know not*.

27. O ye Makers of Images, how does the Anger of God in the inward Ground of your own Nature *threaten* you with the seven barren Kine and Ears? *Joseph* is *out* of Prison, and declares the Counsel of God to *Pharaoh*.

28. The Time is even *at Hand* wherein the Figure of *Pharaoh* shall be brought to Effect, *your Images* of false and wicked Magick shall be manifested to the whole World by *Joseph's* Explanation of the Vision: Break off from the Images, and pray to God that he would give you the *Understanding* of *Pharaoh's* Visions, and then you may be Partakers of the seven good Kine and Ears within you.

29. If not, then must all your Images of false and wicked Magick be turned into such barren Kine and Ears, as they are indeed for the most Part already in the inward Ground, and outwardly, *at present*, are devouring, and always devour the good Times and Years, for they have almost quite devoured and swallowed up into the *Abyss* all Love, Faith, Truth, Righteousness, Humility, and Fear of God, and at present also they devour all outward Food and Sustenance; they have devoured the Silver, and there is nothing left but meager and base Copper, and yet they are so hungry and *greedy*, that they lie gnawing at the Copper, as a Dog at a hard Bone, and would fain have more to devour, and yet there is no more for them.

30. Therefore they are so hungry, that they themselves worry and devour *one another* for Hunger, and bring their Land and Country into Dearth and Famine; but hereby they are made *Bond-slaves* to the Anger of God in the seven Properties of Nature, as the whole Land of *Egypt* was made King *Pharaoh's* own in the dear Time of *Joseph*.

31. This Anger of God will *hereafter* give you Seed, that you must sow Images and Idols, and devour them again yourselves, as you have clearly done for a long Time, and must be its Bond-slave Servants, as *Egypt* was to *Pharaoh*.

32. Let this be told thee, O *Egypt* of *Christendom*, by *Joseph's* Interpretation in the

Spirit of Wonder of the *sixth* Number of the Seals ; it concerns thee, awake, and behold the great Famine of Body and Soul is at Hand, or else thou must be *famished*.

33. Thou standest at present in no other ^m Figure in the Sight of God but that of ^m Or Resem-
the seven ill-favoured, hungry, withered, lean Kine and Ears ; the *Blessing* of God in ^{blance}.

Body and Soul is departed from thee, that now thou *huntest* after good Things and temporal Sustenance, and yet art thou not satisfied with it ; and the more that thou dost hunger and suck upon Bones, thou wilt be still the more hungry, till thou hast *devoured* all thy good Kine in Conscience, both in Body and Soul, as also *Land* and *People* ; and thy Form and Feature is so ill-favoured, that the Princes of the inward and the outward *Heaven* cannot endure to behold thee, but help to judge thee to the Damnation of Death, says the Spirit of Wonders in *Joseph's* Interpretation.

34. Behold thyself now aright ; art thou nor *thus* ill-favoured and hungry ? Consider all thy ⁿ Faculties ; thou art *raving blind* with great Hunger, for thou hast swallowed that ⁿ Powers, Virtues, and Abilities.
up into the Abyss, which should bless thee and make thee happy, and set up the Hypocrisy of *thy Idol Ministers* instead thereof ; Righteousness, Truth, Love, Faith, Humility, Chastity, and the Fear of God, *were* thy Blessing, by which thou wouldest become fat again ; but thou hast swallowed up all these Properties, and set *thine Idols* in their Stead, and covered them with Christ's purple Mantle, and now the evil hungry Form, Feature, and Properties of a Devourer are awakened in thee.

35. The first devouring Property covered with Christ's Mantle is *Pride*, viz. a Desire of Self-Might, under the lowly humble Mantle of Christ, resolving to be potent and splendid as *Lucifer* under his black Hood, who yet always supposes he is the most potent, when yet, in the Presence of God, he is but a Lord in Fancy.

36. The second Property of thy Hunger covered with Christ's Mantle is *Covetousness*, viz. the Devourer, who devours himself, and gets from others their Sweat and Flesh from their Bones, and devours it, and yet has nothing, but always lies like Poison *sucking out itself* ; this has devoured all Truth, Righteousness, Patience, Love, Hope, Faith, and the Fear of God, and yet is but a mere Hunger ; at present it hath eaten all Silver from the Copper, and yet looks as if it had devoured nothing, for nothing is to be *seen* in it, but that it is more hungry than before ; it has devoured all good Times into itself, and still always devours all *Provisions*, which God of his Grace bestows, and yet is every Day more hungry with devouring ; and though he could devour Heaven, he would devour *Hell* also, and yet remains a mere Hunger still.

37. The third Property of this Hunger covered with Christ's Mantle is *Envy*, viz. the Son of Covetousness, and Pride is his Grandfather ; this stings and pricks and rages in the Hunger, as Poison in the Flesh, it stings in Words and Works, and poisons all ; it *lies* and cheats, and is *never quiet* : The more greedy Covetousness is to devour, the greater is this its Son, *Envy* ; it will possess all alone to itself, and yet hath *no Place of Rest*, either in Heaven, this World, or Hell : It can remain neither in Heaven nor in Hell, it stands only in the Hunger of Covetousness, and is the *Life* of Covetousness.

38. The fourth Property of Hunger covered under Christ's Mantle is *Anger*, which is the Son of Envy, and Covetousness is its Grandfather ; what Envy cannot *sting* to Death, that will Anger strike and *fell* to Death : It is so evil and wicked, that it breaks and shatters the Bones to Pieces ; it always *thirsts* after Murder, only that its Father and Grandfather, viz. Covetousness, Envy and Pride, may have Room enough ; it destroys Body and Soul in their Kind of *Fatness*, and wastes Country and City, and is further so wicked, that it would destroy Heaven and Hell, and yet hath no where any Rest.

39. These are the *four Elements* of Hunger, which devour and swallow up the seven fat Kine and Ears of *Pharaoh*, and yet are as they were before ; and at present, *Joseph* has

seen and manifested them in *Pharaoh's* Dream, so that they are become manifest in the World, and are set before the Eyes of the Watchmen, who sit in Council for Judgment, what is to be done *more* with these dry ill-favoured Kine, for God has given them the seven fat Kine of the Manifestation of his *Grace*; but they devour all, and yet are so very hungry, that Hell dwells *in* their four Elements, and the Kingdom of the Devil ^o stands in their Figure.

^o Consists in that which their Posture, Condition, or Quality does represent and express.

40. O *Egypt* of *Christendom*, thou hopest for Good, and yet desirest only to work Wickedness! No Good shall come to thee; except thou *dies*t from this Hunger, thou wilt burst thyself asunder in this Hunger; whence shall Good be interpreted to thee by *Joseph*, when thou thus hungerest the more? Nature generates in thee *such a Thing* as thy Hunger and Desire is, thou oughtest to hope for nothing, except thou convertest and puttest on *Joseph's* new Garment, and then the Lord will give thee his Spirit, so that thou wilt see and *understand* thy Images, and put them away, and stand with *Joseph* before the Face of God, as *Joseph* before the Face of *Pharaoh*, and wilt be able to see and *interpret* the Wonders of God.

41. And then the Lord will set thee with *Joseph* over the Kingdom of his *Mysteries*, that thou wilt *rightly* understand the magic Ground of *Faith*, and wilt search no more in the Images of the outward natural Magick, as thou hast done for a long Time, but thou wilt see the inward Ground, and with *Joseph* rule over *Egypt*; that is, over the *Mysteries*, and wilt therein praise the Lord, and draw in his Fountain, and drink Water of Life.

Rom. x. 8. 42. For *the Word*, which thou shalt now learn and understand, *is nigh thee, namely in thy*
 Deut. xxx. 14. *Mouth and Heart*; thou art God's formed Word; thou must learn to read *thy own Book*, which is thyself, and then thou wilt be free from all Images, and thou see'st the Place, of which it is said, *The Lord is here*, and then thou wilt attain the Life of Power and Virtue again, and become fat, and put away the Mantle of Christ, and say, Here is the Man that will walk in the *Footsteps* of Christ, and will *follow* and imitate *him*, and be like and *conformable to him* in his Life and Image.

Gen. xxviii. 16.

Phil. iii. 10.

43. This whole History of the Dreams of *Pharaoh* are an Image, whereby the Spirit, under an outward Action, portrays and typifies the *human* Ground, how good God created him, and set him in his Fatness, and how he is thus destroyed by *Satan's* Envy and Poison, and changed into so ill-favoured an Image.

44. But in *Joseph* the Spirit represents a Figure, shewing how a Man must again *spring* up through the new Birth out of this Poison, and how he should be set before God again, and how God gives him his Spirit, and makes him *Ruler* in his House; how he shall gather in heavenly Fruits in *Faith* and a *good Conscience* against the Time of Temptation, when the Dearth or Famine, *viz.* God's Anger, sifteth the Soul.

45. In which Sifting, that Fruit which is for Food, which stands by the Soul in *Repentance*, and in which its little Pearl-plant with its Branches grows, it takes *along*, and bears good Fruit.

46. Those Fruits are then *Joseph's* Interpretation, as he declared God's Counsel, and taught it to *Pharaoh*; so the *new Birth* brings forth such good Fruit and Doctrine, which make known the Way of God to *Mankind*, and stand before him with Wisdom, as *Joseph* before *Pharaoh*; and this we see in *Joseph's* Counsel, after he had interpreted his Dream, he said to *Pharaoh*, *Let the King look out for a wise and prudent Man, who may build Granaries for Pharaoh, where Provision may be laid up, that Men may have necessary Sustenance in the Famine*; which the Spirit secretly represents in the ^p Figure of Man, that a Man should look out for ^q *wise Men, fearing God*, which should help to gather in the *divine Treasury* and Provision with Wisdom and Understanding, with Doctrine, Life, and Prayer, that thereby the *divine Treasure* and Provision might be gathered in.

Gen. xli. 33 — 36.

^p Or Condition of such a Man; the Man Christ, or a Christian Man.

^q Exod. xviii. 21.

47. And then when the Time of Trial, Sifting, and Hunger comes, that God's Anger might be thereby kept back and *prevented*, and not so suddenly make both Body and Soul, Land and People lean, and devour them, but that there may be something for Provision, concerning this God says, he will do well to them that fear God unto a * thousand Generations; and this Provision shall continue to a thousand Generations. * Thousand Generations. Exod. xx. 6. Gen. xli.

48. And Moses says further, *This Saying of Joseph pleased Pharaoh and all his Servants well; and Pharaoh said to his Servants, How can we find such a Man, in whom the Spirit of God is? And he said to Joseph, Seeing God hath made all this known to thee, there is none so understanding and wise as thou, thou shalt be over my House, and all my People shall be obedient to thy Word; only in the Regal Throne I will be higher than thou. And further Pharaoh said to Joseph, Behold, I have set thee over the whole Land of Egypt, and took his Ring off his own Hand, and gave it to Joseph into his Hand, and clothed him with white Silk Garments, and hung a Golden Chain upon his Neck, and caused him to go in his second Chariot, and caused it to be proclaimed before him, This is the Father of the Land, and set him over the whole Land of Egypt. And Pharaoh said to Joseph, I am Pharaoh, and without thy Will shall no Man stir his Hand or his Foot in the whole Land of Egypt; and he called him his secret Council, and gave him a Wife named Asnath, the Daughter of Potiphar, Priest of ON.* 37-45.

49. This now is the most excellent Figure in the whole Bible, that there is no where the like to it of any Man, and he stands in the Figure of an *approved* tried Christian, who has out-stood all Trials, whom the Spirit of Christ has led with himself quite through his Sufferings, Death, Hell, Prison, and Misery, as the only God, *viz.* the great King set him before him, and tried his Wisdom, which he had received in the Process or *Imitation of Christ*; when he received him with Joy, and gives this Testimony of him, there is none so wise as thou, who would *so hiddenly* introduce his Life in Patience, through Death and Hell, to God, as thou.

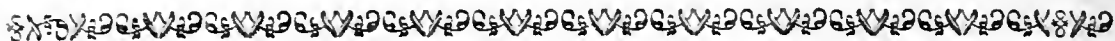
50. And as God gives him full Power over his Kingdom, and in his Love makes him his Helper and *Assistant*, as a Council of a King helps and assists a King to govern his Kingdom; so also God sets him in his Kingdom, and rules *by him*, and gives him his Seal, and Ring, *viz.* the Humanity and Deity, in the Love of Jesus Christ, to his Soul, and causes him to ride in the second Chariot after him; that is, where God's Spirit goes, there always goes *such* a Man after it, and the Devil, Death, and Hell *dare not* touch him any more, for thus he gets Power over the Devil, Death, and Hell, and also over his *mortal* Fleh and Blood, as *Joseph* over the Land of Egypt.

51. And as *Joseph* quickly withdrew and built the King's Granaries to lay up Provisions, so also *such* a Man, who according to his inward Ground sits in the Kingdom of God, builds for God his Lord many *such* human Houses, *viz.* Men's Souls, in which he lays up in Store the divine Overplus, which God gives him in Christ Jesus, *viz.* the divine Knowledge and Wisdom, with good *Instruction*, Doctrine and Life, so that his Doctrine spreads abroad, and multiplies as Sands in the Sea, *such innumerable* spreading Branches his Pearl-plant puts forth, that many Hundred Thousand Souls eat thereof, as of *Joseph's* Provision in the Famine.

52. And then *Potiphar's* Daughter, that is, the Daughter of the Priest of ON, *viz.* the true *Christianity*, is given him for a Spouse, which he is to cherish and love, and *begets of her* these two Sons, as always travelling in this Way, and then they walk with washed Hearts, as *Joseph*, before the Time of the Famine in Egypt, begat of his Wife *Manasseth* and *Ephraim*, and so it was represented to him with these Names, how God had in the House of his Misery caused him to grow great, and gave him much. Gen. xli. 50. Gen. xlii.

53. And then also a Child of God *sets open* his Chests of Treasure, when the Famine comes, that the Anger of God sifts the World, as *Joseph* did his Granaries, and im-

parted to his Fellow Twigs therewith out of his Chests of Treasure, that they perish not in that Famine.



The Sixty-ninth Chapter.

How this Famine went through all Lands, and how Jacob sent his Sons into the Land of Egypt for Corn; and how they came before Joseph, and how he shewed himself to them. What is thereby to be understood.

Gen. xlii.



1. HIS Chapter, concerning *Joseph* and his Brethren, is a Figure, shewing how *such* a converted Christian, which has already entered with Christ into his Process, and has now *overcome*, in the End also forgives and rewards his Enemies with Bounty, who have brought him into Christ's Process with their Persecution and wicked Devices and Counsel; and how also *their Sins* are set before them, and how they are brought into Anxiety and Necessity, and how in the End, of mere Grace, they are released from Pain and Punishment, and how God is so gracious to them upon their Conversion, that he not only *releases* the Punishment, but *blesse*s them with his Gifts and Benefits, as here *Joseph* did to his Brethren.

2. But then next is also represented, in this Figure, how earnestly and *severely* God shews himself against Sin, as here *Joseph* against his Brethren, and yet God is not earnest to punish the repenting Sinner according to the sharpest *Severity*, but he sets himself strictly against the Soul in its Conscience, that Sin may awake and be acknowledged, and that Repentance may be the greater, that Man in such Terror may be *humbled* for Sin, and quite depart from Sin, and be angry with it, and utterly hate it, when he knows that Sin has so terrible a Judgment in it.

The History says thus:

Gen. xlii.

1-4

Ten Brethren.

3. But when *Jacob* saw that there was Plenty of Corn in Egypt, he said to his Sons, *Why do you look so long about you? Behold, I bear, there is Plenty of Corn in Egypt, go down thither, and buy us Corn, that we may live and not die. Then the ten Brethren of Joseph went down, that they might buy Corn in Egypt; but Jacob would not suffer Joseph's Brother Benjamin to go. for he said, Some Misfortune may befall him.*

4. Now this is a Figure, first shewing, that when Man finds himself in the *divine Anger* in this Famine, that as to Righteousness he is in Want, as *Jacob* and his Children in the Famine; then the Father says in the Conscience to the Soul, *Why lingerest thou so long looking about thee? Go down into Repentance, where there is Plenty of Righteousness in the Death of Christ, where Christ gives Righteousness for, and instead of thy Sins. if thou heartily turnest to him: And thus the Father bestows his Will, and introduces it into the Sinner's Repentance and Conversation.*

5. But *Benjamin, Joseph's Brother*, that is, the Humanity of Christ, he gives *not* to it

it *presently* therewith; he first bestows upon it its sinful Brethren, that is, he gives it first his Terrors into its Conscience, and hides his Comfort in his Grace, *viz.* the true Benjamin, Joseph's Brother, from the ^s Properties of Sins, and sends the Properties of Sins, ^s Sinful Affairs, *viz.* those wherein Sins have been wrought and committed after Grace, to buy this Corn ^{of} *Joseph*, *viz.* of Christ.

6. The Sinner must *himself* enter upon it, and with Earnestness enter into the Suffering and Death of Christ, and die from his Sins in the Presence of his Grace, in the Prison of God's Anger, and cast himself upon Joseph's, *viz.* Christ's Mercy and Grace, and not stay without, and say, With Christ there is Plenty of Grace, and so amuse and comfort himself with Grace; no, that quickens not the poor Soul: Thou must go down into Egypt to thy injured Brother, whom thou hast cast into the Pit, by thy Sins within thee, and must in great Humility come into his Presence, though thou wilt *not suddenly know it*, till he in his Mercy shall give thee to know it, and then thou must in Christ's Power, Might and Glory, which he got in his Resurrection, buy Corn for the poor Soul, that it may live and not die, as Jacob said to his Children.

7. And Moses says further, *Thus the Children of Israel, and others with them, came to buy Corn, for the Famine was also in Canaan; but Joseph was the Ruler of the Land, and sold Corn to all the People in the Land: Now when his Brethren came to him, they fell down with their Faces to the Earth before him, and he saw them and knew them, and carried himself strangely towards them, and spoke roughly with them, and said to them, Whence come ye? They said, Out of the Land of Canaan, to buy Food. But though he knew them, they knew not him yet.* Gen. xlii. 5-8.

8. This now is the first State and Condition of the poor Soul when it turns to Christ, to fetch Food from him; then he looks upon the Soul in its Will, totally in its Essence, to see whether the Free-will had fet itself towards him; and now if the Soul be converted, then he knows it, but first he *terrifies* the Conscience, and sets himself roughly, and seems strange towards the Soul, as he did towards the Canaanitish Woman, and hides his Grace from the Soul, till it sheds forth its Repentance, and bows its Face in the Presence of Christ, and acknowledges its Transgressions, and totally bows down itself to the Pit of Judgment, and yields itself into God's Anger and Punishment, and to the *dying* of itself. Mat. xv. 26.

9. And then Christ looks into it, and lays fast hold upon it with the strict Hand of God's Anger, but his Love and Grace *hides* itself therein, and that is it which stirs up the Sins of the poor Soul, and disturbs them, so that it is terrified and afraid in the Presence of God: When the Soul stands and cries to God; then says Christ in the Conscience, Who art thou? Behold thyself now, whether thou art worthy of me? As Joseph did here, when he said, Who are ye? And set himself *roughly* and *strangely* towards them.

10. And Joseph thought on the Dream which he had dreamed concerning them, and said to them, *Ye are Spies, and are come to see where the Land is open*; that is, Christ thinks on his Mercy, and on his bitter Passion and Death, and says to the Soul, Thou art a Spy, and comest to me only to see where the Gate of my Grace is open; but that shall not help thee; thou must do otherwise, thou must first enter into the Gate of my Suffering and Death, or else thou art but a Spy, and wilt see the Gate of my Grace stand open, that thou mayest cover thyself with it as with a Mantle; thou must be in earnest, or else thou wilt be but treacherous to me, and take my Grace into thy Mouth.

11. And Joseph's Brethren answered him, and said, *No, my Lord, thy Servants are come to buy Food; we are all one Man's Sons, we are honest and true Men; we thy Servants were never Spies*: That is thus much in the Figure; before the Properties of the Soul in their Vanity rightly know themselves, when the Anger of God is presented before their Eyes,

viz. passes into their Essence, then the Soul thinks it is *wrong* that is done to it, for it thinks, if it comforts itself with the Merits of Jesus Christ, and believes on Christ, that he is the Son of God, and has satisfied for the Soul, then it ought not to be *blamed* for a divine Spy and unrighteous Hypocrite; it is righteous through the Justification of Christ, seeing it believes the same, that it is applied to it for its Benefit.

Gen. xlii. 12. 12. But as *Joseph said to his Brethren, No; but ye are come to see where the Land is open*: Thus also the Spirit of Christ blames the Essences of the Soul, for it proves them that they are not yet broken, and have *still Self-desires* in them, and will instantly lay hold on Grace, *viz.* the open Gate, which avails not the Soul; it must first enter into Christ's Suffering and Death, and put them on first through earnest Repentance and Conversion of its Will, and then it may enter through the open Gate, through Christ's *Wounds and Death*, into his Resurrection.

Gen. xlii. 13-17. 13. Further, *Joseph's Brethren say, We, thy Servants, are twelve Brethren, Sons of one Man in the Land of Canaan, and the youngest is still with our Father, but one is not in Being. Joseph said to them, That is it which I told you, ye are Spies; in this will I prove you by the Life of Pharaoh: Ye shall not go from hence, except your youngest Brother come hither: Send one of you hence, that may fetch your Brother, but ye shall be Prisoners, so will I prove your Saying, whether your Ways be in Truth or not; for if not, then are ye Spies, by the Life of Pharaoh: And they put them together in Ward for the Space of three Days.*

Gen. xlii.
13-17.
Twelve
Brethren.

The inward precious Figure stands thus:

14. When the Soul does thus draw near to Christ, and will *instantly* put on his Resurrection, then says the *Spirit* of Christ in the Soul's Essence, This is that which I told thee, thy *Essences* are Spies by the Life of God; in this will I prove them, whether they come to me in a faithful and right Path, and whether they bring with them to me their youngest Brother, *viz.* the *true Joseph's Brother*; that is, the incorporated Line of the Covenant of Grace, in their, in *Adam*, faded heavenly Substantiality, *viz.* the *incorporated* Ground of Grace which was effected in Paradise, so that the Soul's Essences with their most inward Ground turn in to me, and in me, else they come but as *Hypocrites* and Spies of the Gate of Grace.

15. This is rightly called fetching the youngest Brother, for that same incorporated Grace in the Promise, effected in Paradise, is the Soul's youngest Brother, which it hides and covers with *Sin*, and in the Beginning of its Repentance it leaves him at *H.me* by the Life of God.

u Or with.

16. Therefore says the Text of *Moses* very secretly, He will prove them *by* the Life of *Pharaoh*, which is as much as to say in the Figure, *by* the Life of God, *with* whom this youngest Son stayed behind, *him* must the repenting Man bring along with him to the Port of Grace, or else he must lie ^w three Days shut up in Prison, till he bring him, as *Joseph's* Brethren did; that is, else must the ^x three Principles in Man lie so long in Prison in the Anger of God, and *cannot* buy divine Food, unless they have this their youngest Brother with them; that is, the Gate, wherein Christ in Man, in that same *Image* of the heavenly World's Substance which faded in *Adam*, arises from Death, wherein he may have his dwelling Place.

w Three Days.

x Three Principles.

17. Thus a Man is *proved* by the Life of God, when he turns to God, to try whether he turns *wholly* and altogether to him, and brings this incorporated Ground of Grace with him, wherein Christ will and shall manifest himself; if not, then says *Joseph*, that is, Christ, to the Soul's *Essences*, Ye are but Spies to the Life of God, and search only for the Justification of Man from the Sufferings and Merits of Christ; that is, ye learn only

the *History*, and take the precious Covenant of God in your *Mouths*, and flatter yourselves with Christ's Satisfaction, and remain still only as Spies of Grace; but that shall nothing avail you or help you, though it is likely you may spy out the Kingdom of Christ, my Anger and Righteousness in my Zeal and Jealousy shall yet hold you in Prison with all the three Principles, as long as you bring not the most inward Ground of your Substance along with you, (this is called setting *all* the twelve Sons of *Jacob* before *Joseph*, that is, before Jesus) and fall at his Feet with Body and Soul, inwardly and outwardly with all your *Faculties* and *Powers*, and yield them up into his Grace.

18. For it is not said that they can take the Grace, but that they should *sink down* into Grace, that Grace may give itself to them; for Man's Ability to take it is *lost*, Self-will is rent off from God, it must wholly sink down into God, and *leave off willing*, that God may receive it again into his Grace.

19. O *Babel!* How home does this hit thee? Thou art by or *before* the Life of God with thy Hypocrisy but a Spy of the Grace of God, thou dost but seek for the Gate of Grace, and how thou mightest with thy *own Will*, without thy *inward Benjamin*, enter into the Kingdom of Christ; yes, thou wilt be outwardly an *adopted* Child of Grace, whose Sins are forgiven through the Merits of Christ, and yet continuest to be *Babel*, and a Fable, and wilt *not* be a Christian in Christ; thou wilt needs pass into Heaven, but that will not avail thee; *Joseph*, that is, Christ, holds thee imprisoned in the Anger of God both in *Body* and *Soul*, unless thou givest him *Benjamin*, viz. thy *inward* Ground, and then Heaven goes into thee, and Christ stands up in thee out of the Grave, so that thyself art risen from Death, and then thy spying and *prying* have an End.

20. O ye high Schools and Universities, and all you that will be *accounted* the *Ministers* of God, and to teach the Way of God, and contend and dispute about it: What are ye? Look upon yourselves in this Figure; you appear to be no other than Spies; you always search, and yet you lie still in Prison; God will have it so *no more*; for he himself tries the Thoughts of Man, and is himself present in all Things: His is the Understanding, his is the Knowledge of the Kingdom of God, without him you know nothing.

21. Your Spying and Knowing help you not into the Kingdom of God; you cannot enter therein, except that go forth in your Life, that is, except it be manifested in your Life, that ye are God's Children in Christ, in his Sufferings, Death, and Resurrection, in himself, not through an acquired Historical *seeming* Faith, but *essentially* as a Branch on the Vine; you must be a Twig on the Tree, you must have Christ's Life, Flesh and Blood, operatively and substantially in the *inward* Ground *in you*, and you must become Christ, else you are all one and other but Spies, Searchers, and historical Christians, and *no better* than Jews, Turks, and Heathens.

22. O ye simple Men, let it be made known to you; go but forth from the Tower of the confounded Languages, then may you *soon* come to the right; seek *Christ at the Right Hand of God* within you, *he sitteth there*; unlock your Wills, that is, *give them up* to him, and he will unlock them well enough; your *Repentance* must be earnest, or else you are all one and other but Spies.

23. Gaze about no more, it is high Time; ^v *the Time* is truly born, or *at Hand*, ^z *your Redemption draws near*; ^a *the Bridegroom calleth his Bride*; you must indeed into the Prison of *Joseph* in this Famine, if you will not [bring your *inward* Ground of your *Hearts* into *Repentance* with you.] Amen, be it so.

24. And *Moses* says further, *But on the third Day he said to them, If you will live, then do thus, for I fear God; if you be honest and true Men, let one of your Brethren lie Captive in your Prison; but as for you, go your Ways, and carry Home what ye have brought for your Hunger, and bring your youngest Brother to me, and so I shall believe your Words, that ye may not die: And they did so.*

The Figure stands thus :

25. When the Soul draws near to God, and will *work* Repentance, and that its inward Ground is yet *wholly* shut up in Vanity, so that the Mind is *still hanging* to itself, yet if it will not give over Repentance, and notwithstanding it *cannot* be free from the earthly Desires, but continues in Prayer, then indeed God the Father lets the Soul's *Essences* out of the Prison of his Anger, that the Mind is well eased again, like one that is released out of Prison; then says the Mind thus, I am very well *eased* in my Prayer in this Repentance.

^b Abashed.

26. For God's Anger has released Nature out of its Prison, that it should with great *Labour* and *Industry* press in to God, for in its Prison it cannot do so, for it is in Anguish, and beholds only its committed Sins which continually drive it *back*, that it is afraid, ^b ashamed and daunted in the Presence of God; but when the Anger lets it loose, then it gets *Power* and *Virtue* of Prayer, and the *Work* of Repentance.

27. But the Anger of God holds it continually with one *Band*, as *Joseph* held one *Brother* in Prison, till they brought the last Brother also; and thus must the poor Soul remain tied with one Band of the Prison of Death, till it sheds forth the last Brother, *viz.* the *inward* Ground, and comes before God and says, Lord, I will forsake all for Christ's and my Salvation's Sake, and give up my Will wholly to thee; cast me into Death or into Life, into Derision or Scorn, into Poverty or Misery, as thou wilt, I will cleave to thee, I will *not* play the *Hypocrite* before thee, and give thee but half my Will any more, as I have done.

28. And then if the Earnestness proceeds to *Practice*, that God perceives that it is in Earnest, then will also the last Brother be let loose, that is, then will also the *last Band* of the Anger of God be loosed; but in the *mean* Time, ere it thus come to pass, the Soul must lie Captive in one Band.

^c Or Faculties.

29. But nevertheless God says to the other released ^c Forms of Life, Now go your Way with that which you have at present in this Repentance bought or gotten of me, carry it Home; that is, *defile* it *not* again, live of it, and *partake* of this present Grace bestowed, and carry it in to the Honour of God, that it may come before God with the *Operation* of it.

Gen. xlii.
21—24.

30. *Moses* says further, *But they said one among another, we trespassed against our Brother, that we saw the Anguish of his Soul, when he wept to us, and we would not hear him, therefore now this Trouble comes upon us; Reubin answered them and said, Did not I tell you as much when I said, Sin not against the Lad, and ye would not hear? and now is his Blood required; but they knew not that Joseph understood it; for he spake to them by an Interpreter, and he turned himself from them and wept; and when he turned himself to them again, and spake with them, he took Simeon from among them and bound him before their Eyes.*

31. This Figure now is the Earnestness of Repentance, when Man in his Repentance stands before God, when he seeks to God, and weeps to him, when his *Conscience* and *Sins* awake, as here the Brethren of *Joseph* did, then he says in himself, This I have merited and *deserved* by my Sins, that I have *helped* to deride, scorn, and crucify Christ within me, and without me in my Fellow-Members, and have not regarded the *Intreaties* and *Beseechings* in my Fellow-Christians, but have scorned, derided, and judged them to *Damnation*; at present it touches me home, when I will turn to God by Repentance; now *his* Sobs and Tears withhold me, in that I have driven him away, for my *Voluptuousness*, *Jesting*, *Sport*, and *Wantonness*, now I stand here, and *the Heaven* in me in my Conscience is become *as Iron*.

32. Then says God in the Conscience, Hast thou not known well enough? Moreover, have I not caused my *Word* to be told unto thee? Thou *knewest* well that thou didst wrong,

but thy evil stubborn Self-will must *reign*, and now thou wouldst have **Grace**; and the Devil says, It is to no Purpose; Grace is gone, Heaven is *shut* up, Hell is *open*; leave off, thou will not attain it.

33. But the great Mercifulness in the *Grace* of Christ in the inward Ground presses in with his Pity and great Compassion, although at present he still hides his Countenance of Love from it, that the Soul does not know it, and makes the troubled Soul full of Misery, that in Self it *beseeches* and weeps before God, and accounts itself *guilty* of all Evil and Wickedness, and begins in such kindled Lamentation bitterly to complain of its Sins, and to be sorry, and is also so full of Shame in the Presence of Christ, that it *bides* its Countenance before God, and knows not what to do for Lamentation; for it sees in itself with its own Eyes, that the *severe* Righteousness of God holds and binds it in its *Life*, as the Brethren of *Joseph* must see, that their Brother was bound for their Sins before their Eyes.

34. For though Christ be stirring in the Soul's Essence in the inward Ground of the *incorporated* Grace, and shatters it, that it sees and bewails its Sins, yet he sets himself very strangely against the Soul, and will not *touch* it with any Beam of Love; as *Joseph* set himself strangely, as if he understood not their Speech, and spake to them by an Interpreter.

35. This same *Interpreter* is even that which brings the Soul into such Repentance, which otherwise *could* not be; for it has nothing more in its own Power but *this*, that it may turn its abyssal, unfathomable, *supernatural* Will towards God, *viz. that*, out of which it is proceeded, and there stand still, which yet is very *hard* for it, and yet *possible*, unless its Will has quite broken off itself from the incorporated Gate of Grace, and given itself up to the Poison and *Infection* of the *Devil*, so that the Will of the Abyss of the Soul is entered into a Figure of a false or wicked *Thistle*, and be wholly poisonous, then it is hard, for then it asks not after Repentance at all, but is careless and negligent, and *obdurate*, and desires at no Time to convert, neither is it sorry for any Evil or Wickedness, but takes Delight therein, and rejoices at it, so long as it carries the *Body* about it; and then it is quite lost; but where there is yet a *little Spark* of divine Desire left, there is Remedy.

Note, The Ability of the Soul to attain Grace.

The Condition, and Quality.

36. And *Moses* says further, *And Joseph commanded to fill their Sacks with Corn, and to put every one's Money into their Sack again, also Provision for their Journey, and they did so to them; and they laded their Burthens upon their Asses, and went their Way; but when one of them opened his Sack to give his Ass Provender in the Inn, he perceived his Money that lay uppermost in the Sack, and said to his Brethren, My Money is restored to me, see, it is in my Sack: Then their Hearts failed them, and they were afraid, one with another, and said, Why has God done this unto us?* Gen. xlii. 25—28.

37. This now is the most lovely rich Figure, shewing how God takes *nothing away* from the repenting Sinner, when he in his Will gives up all, and *resolves* to cleave steadfastly to God; he takes no Reward or Bounty from him, or any Thing else; neither does he take away his *temporal* good Things, when he does yield up all to God, and forsakes Selfishness; and then God fills his Sack, and restores him all that Money which he gives to the Poor and Miserable, in his Blessing again, and lays it *aloft* in his Provision, that the Man sees, that God has afforded it to him again in his wonderful *Blessing*.

38. At which a Man often wonders how it comes to pass, that temporal *Maintenance* befalls him in such a wonderful Manner, when he has not sought it, or knows any thing of it; and it is likely stands *amazed* at it, questioning whether he should receive it or no, and thinks verily, it is done for a Temptation to him, as here *Joseph's* Brethren thought that *Joseph* tempted them thus, that he might have an *Occasion* against them.

39. And this signifies the inward Bounty of Christ, that when the poor Sinner pours

forth his *Heart* before God for Payment to the Grace, and returns what he has to God, then God fills the Sack of his *Heart* full with the *Grace* of Christ, and gives him still good Provision, *viz.* *Understanding* and *Wisdom* in the Way of his Pilgrimage, wherein he is to journey through this Valley of Misery home again into his Father's Country.

40. But by this Journey and Pilgrimage, wherein the *Adamical Man's* Sack is filled with heavenly good Things, the Kingdom of God's *Anger*, as also the *Earthlinefs*, are robbed of that which they have in Man, as is to be seen in this Figure.

Gen. xlii. 35, 36. 41. For when Jacob's Sons came Home to their Father, and told him how it happened to them, and poured out their Sacks and found the Money again, and would have Benjamin also into Egypt; then said Jacob, Ye have robbed me of my Children, Joseph is no more in Being, and Simeon is not, and you would take away Benjamin; all this goes against me.

42. Here Jacob their Father stands in the Figure of the outward Nature's Self, shewing how Nature complains when it is bereaved and robbed of its Right, and of that which it has begot and brought to Light, and stands very excellently in the Figure; for the outward Nature says, when it sees the *divine Gifts* in itself, whereby it loses the Right of its Selfhood, I am bereaved of my Might and Strength; Joseph, *viz.* the *inward* Ground of the Kingdom of Heaven, which I had in Paradise, that is no more, and so will also these Gifts of my Power and Authority, *viz.* my Children, that is, the *Properties* of my Nature, be taken away, it all goes against me; I must suffer myself to be bereaved.

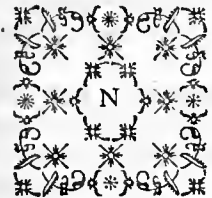
Gen. xlii. 37. 43. But Reuben said to his Father, If I bring not Benjamin to thee again, then slay my two Sons; give him into my Hand, I will bring him to thee again; that is, God comforts Nature and says, Give me thy Forms, Quality, and Condition, *viz.* thy Children, into my Hand, I will but bring them to Joseph, that is, to Jesus, and will give them to thee again, thou shalt lose nothing; if I do not, then slay my two Sons with thee, that is, slay the first and second Principle.

44. Which is even done, if Nature be bereaved of its Forms and Condition, then must cease in the Nature of Man the Kingdom of God in Love, and also the Kingdom of God in the *Might* of the Fire, so very secretly does the Spirit of God delight to play in the Figure of *Regeneration*, which Explanation will seem strange to Reason, but we know what we write here, which is understood by those of our Society.

Gen. xlii. 38. 45. And Jacob said, My Son Benjamin shall not go down with you, for his Brother is dead, and he is left alone, if any Mishap befalls him in the Way that you travel, ye will bring my grey Hairs with Sorrow of Heart into the Grave; that is, Nature is faint, when it must enter into the Death of Christ, and is afraid of dying, and will by no Means come to it; it excuses itself concerning its heavenly Joseph which it had, *viz.* the heavenly Image, which while it cannot comprehend it, it says, it is dead; now when these my Forms and Qualities of Life in this way shall get Mishap again, then must I perish with Sorrow of Heart, and my Life has an End.

The Seventieth Chapter.

How Jacob's Sons went into Egypt again, because of the Famine, to Joseph to buy Corn, and took Benjamin with them; how Joseph caused them to be brought into his House, and to eat at his Table; what is thereby to be understood.

1.  O W this whole Chapter prefigures to us the most excellent Image, *Gen. xliii.* representing, how first the *outward Nature*, in this Process, when it shall give up its Will thereinto, that its Life's Effences shall go into *Egypt*, that is, into the Death of Christ, is very *fearful*, timorous, abashed and daunted, and yet in the End is *willing* and ready, that all its Forms and Conditions of Life might enter into the dying of Self, *viz.* into the true *Egypt*, upon divine Confidence, that it brings the Will of God with it thereinto.

2. And then, secondly, how the Forms and ¹Conditions of Life are afraid before ¹Powers or *Joseph*, that is, before the *Face* of God, seeing they *feel* in them an evil Conscience, as ^{Faculties.} *Jacob's Sons* were afraid before *Joseph*: for they thought continually God would *punish* them for *Joseph's* Sake, at which they trembled.

3. And thirdly, how God, with the Forms of the soulish Nature, carries himself first so *friendly*, and first gives them heavenly Bread of *his own Substance*, and yet but in a strange Form; as *Joseph* invited his Brethren for Guests and fed them at his Table, that they eat and drank plentifully, and were merry, and afterwards let them go in *Peace*, but presently after came with a *terrible Trial*, in that he caused his Cup to be laid into *Benjamin's Sack*, and pursued after them, and fetched them back again, all which stands powerfully in the Figure of a *repenting Sinner*, shewing how it goes with him, till God in his Love gives him to *know* him.

4. *Moses's* Words follow thus; *This Famine was sore in the Land, and when the Corn was* *Gen. xliii.* *spent which they had brought out of Egypt, their Father said to them, Go again and buy us* ^{1-5.} *a little Food: Then Judah answered and said, The Man obliged and charged us strictly, and said, Ye shall not see my Face, except your Brother be with you; now if thou wilt send our Brother with us, then we will go down and buy for thee to eat; but if thou sendest him not, we will not go down, for the Man hath said to us, Ye shall not see my Face, unless your Brother be with you.*

This Figure stands thus:

5. The Soul of Man stands in *three Principles*, *viz.* in the eternal Fire's Nature, and in the eternal Light's Nature, *viz.* in the Love-fire, which extinguished in *Adam*, for which Cause at present the *Strife* is; and thirdly it stands in *Spiritu Mundi*, in the Spirit of the World, in the Kingdom of this World, *viz.* in *Mortality* and *Restoration*.

6. Therefore now understand us right; thus when the inward soulish Ground, *viz.* the *eternal Soul* from the Father's Property of the Word of God, turns back again, and looks about after its little *Pearl*, *viz.* after the second Principle of the angelical World's Property, then it will perceive that it was lost in *Adam*; from whence arises its Misery

and Return again, and as soon as it returns again, God gives his *Grace* into it again, but unknown and *not understood* by it, and ² he desires that the inward Fire-soul, *viz.* the Center of the eternal Nature, should, with the *Voice* of Grace inspoken or inspired in Paradise which was wholly incorporated, turn to God again.

² God.

7. In which *divine Desire* this great Unquietness arises in the Soul, that it thus goes into Repentance, when it sees that it has lost its Ability; neither may, nor shall, nor can it, in any other way, again attain its first Pearl which it had, and come to *divine Salvation*, unless it turns with its Fire's Might wholly again into the Ground of the *incorporated Grace*, and gives itself up thereto.

8. And now when the outward *mortal* Soul, *viz.* the Nature of the third Principle of the Kingdom of this World, sees this, then it is afraid, as *Jacob* was of his Children, and always *thinks* they will lose Body and Life, Goods and Honour, and their Forms or Faculties of Life will be bereaved of their *outward* Might and Authority which they have in this World.

9. And then also the inward fiery Soul *cannot* stir up its inward Ground, *viz.* the true *Benjamin*, and bring it along with it into *Egypt*, into the Presence of *Joseph*, into *earnest* Repentance, into the Presence of *Jesus*, unless the outward Soul from the Spirit of the World be brought down, and quite tamed and *overwhelmed*, that it also may in the End willingly submit to it, that the fiery *inward* great Soul might thus move itself in all the three Principles, and stir up the most inward Ground, *viz.* *Joseph's* Brother, *viz.* the incorporated *Gate of Grace*, together with all outward Effences or *Faculties* of the outward Soul, and bring them along into the work of Repentance, into the Presence of the right *Joseph* or *Jesus*.

10. For the fiery Soul is threatned by *Joseph*, that is, by *Jesus*, that if in its drawing near, it brings not along with it the most inward Ground, *viz.* the *Brother of Joseph* or *Christ*, which in its Manifestation becomes the Temple of *Christ*, then shall its Band of *God's* Anger not be loosed; its Brother *Simeon* shall remain in Prison, till it also stirs up and brings with it *Joseph's* Brother, *viz.* the most *inward* Ground.

Rev. ii. 17.

11. Neither shall its Sack be filled with *heavenly Manna* for its *Food*, that is, its Faith's Desire shall remain hungry and empty, and not be filled with *divine Power* and *Virtue*, unless it brings the Temple of *Christ*, *viz.* the right Sack with it, whereinto the heavenly *Joseph* fills his *Food*.

12. This now in the Text stands in a Figure, shewing how the *old Adamical Man*, *viz.* the old *Jacob*, thinks it to be very hard that he should let the Powers of his Life be carried along into *Egypt*, that is, into *Repentance*, into the Presence of *Joseph* or *Jesus*; especially when he sees that he must break his Will, and part with all *temporal* Things for it, as old *Jacob* must part with all his Children for this *Food*.

13. It went hard with him, and yet the *Famine* and *Hunger* did so press upon him, that in the End he must yield, and be willing that all his Sons should go into *Egypt*; and his youngest Son went along, and he was alone as one who had no Children; so wholly must the outward Nature leave whatever it has or is in itself, as having no more Power and Ability as to *earthly* Things, and give up the *Selfhood* of its *inward* Soul, which stands in the drawing of *God*, that the inward Soul may take the *outward* Soul's Will along with it into Conversion, and then the old *Jacob*, that is, the old *earthly Adamical Body*, remains alone in its House of *Sorrow*, and knows not now what will become of it, when its Spirit must go along into Conversion; then thinks the *earthly Lucifer* in it, *viz.* the *fleshy* Desire, hereby thou wilt lose *temporal* Honour and good Things, and be the Fool of the World; this will not serve thy Turn and Lust.

14. But the great *Famine*, *viz.* *Sin*, presses the poor Life in all the three Principles, that it must make ready and go into *Egypt*, that is, into *Repentance*, and seek *divine* Food,

Food, and pray for it and *desire* it, from the true Houfholder *Joseph* or JESUS, and in fuch Prayer and Defire fall on his Face of great Humility before *Joseph* or *Jesus*, and defire Food of him.

15. But that *Jacob's* Sons muft go twice into *Egypt* for Corn, and at the firft Time receive Corn enough, and yet they came into Danger thereby, ^b and were kept as a ^b Were kept Pledge, has inwardly this Figure; when Man at *firft* turns into Repentance, then firft in Custody. the terrible Figure or Aspect of his Sins ftands before him, for they rouse him up, and the *Conscience* ftands in the Anger of God.

16. As the Brethren of *Joseph* stood the firft Time before *Joseph*, when he held them for Spies, fo alfo Man ftands before God as a Spy of divine Grace; for he thinks he will *this once* enter into Repentance, that his old Sins may be forgiven him, but he has not yet fo ftrongly *tamed* his Will, that the Will fhould think *all* Days of its Life, while the Body lafts, to remain in fuch begun Repentance, but it thinks only for once thus to deftroy Sin in the Conscience, and to drown the old Sins in Repentance and *Sorrow*.

17. And it comes alfo to that Pafs, that his Conscience, though perhaps at firft it be *terrified*, is in the End appeafed, and divine Food is given to him from the heavenly *Joseph*, into the Sack of his Defire, fo that the Anger of God lets him go; but the Anger of God in his Righteousnefs takes a *Pledge* from the Conscience, and keeps it to fee whether Man would continue to reft fatisfied with this Burthen of Food; if not, then the Anger of God has its *firft Right* in Soul and Body.

18. As it happens to us poor Men, that we very fightly and lavifhly fpend the *firft Food* which the heavenly *Joseph* gives us in Repentance, and come again with great Hunger, Want, and Mifery of Conscience, and muft come to be poor again; and for this Reason, becaufe we did not the firft Time bring along with us our *Benjamin*, viz. the moft inward Ground, in that our Will was not quite broken, and that we *fuppofe* we fhall continue till our End in Repentance and divine Refignation; but if it was done in the firft Repentance, then *could not* God's Righteousnefs in the Anger take any Pledge, but muft leave us quite *free*.

19. This Figure now, that *Jacob's* Children muft go down into *Egypt* for Food *twice*, and at the *fecond Time* *Joseph* was firft manifested unto them, and the *third Time* they took along with them their Wives and Children, and all that they had, together with their Father, prefigures, that when Man through Sin has fpend and *confum'd* the firft divine Food, that he muft hunger again, and be in Want in his Conscience, fo that his Conscience *prefses* him and complains, as a hungry Belly complains for Food, then he thinks on the firft Repentance again, how Grace happened to him *before*.

20. But his moft inward Ground, viz. the Band of God's Anger, complains againft him and *condemns* him, that he did not preferve Grace; it blames him for an unfaithful perjured Man, who has tafte God's Grace, and how it was beftowed on him of *mere Mercy*, and that he has for the Luft's Sake of the Flefh fpoiled and loft all again, and then he ftands as one that is not worthy of any thing, fo much as to look up to Heaven, or that the Earth fhould bear him, that he has for fuch *base* Luft's Sake of the Flefh fquandred fo *precious* a Thing again, and thinks yet with the poor Publican and Sinner, and with the loft Son the Keeper of Swine, he will turn again, and come to the *Salvation* of God; and then firft it is in right true *Earneft*, and then go *Jacob's* Sons, all one and other, the fecond Time into *Egypt*, into Repentance, to buy heavenly Corn, and then muft the old *Adamical Jacob*, viz. the *Body*, ftay at Home in Calamity.

21. In this Earnestnefs it is, that *Benjamin*, viz. the inward Ground, is *firft* taken along, and now the firft Will is broken, and goes no more in and with fuch a Purpose, as at the firft Time, and they come now no more as Spies before *Joseph*, but as earnest hun-

gry Men, viz. with an earnest hungry Life, which, from all its Powers and Virtues, hungers after God's *Mercy*, after the Food of Jesus Christ.

22. Here now begins the Earnestness in Fear and Trembling, and this is the true *going forth* after heavenly Food, wherein the Conscience stands in Anxiety, and Reason despairs of its own Ability, and thinks, alas! God is angry with me; where shall I seek for Grace? I am not worthy of it; I have trampled it under Foot, I must stand *ashamed* before God: Into what Deep shall I go, where I may *dare* to lift up my Face to God, and bewail my Wants to him?

23. Then comes the poor Conscience, in Need and with Trembling, before God, and has not *many* Confessions or Words, for it accounts itself too unworthy to speak one Word before God, but sets itself before his Face, and bows down to the Ground, and thus in itself *demerses* itself into the most entire and deepest Mercy of God, into Christ's Wounds, Suffering, and Death, and begins, for its most inward Ground, to *sigh* and to fly into Grace, and wholly give up itself thereto, as *Joseph's* Brethren came thus the *second Time* before *Joseph*, and fell down before him.

24. And when *Joseph* saw them thus, that they were *all* there and stood so humbly before him, he had so great Compassion upon them, that *he* could not speak a *Word* neither, but turned him and wept: And this is the State and Condition wherein the inward Ground of the heavenly World's *Substance* which faded in *Adam*, into which God again inspoke or inspired his Word of Grace in Paradise, for an Ensign, *Banner*, Mark, and Limit, became living again in this Compassion, wherein Christ is assuredly born in Man in this Ground, and now instantly arises through his Sufferings, from Death in Man, and there *sitteth at the Right-Hand of his Father*; which Right-Hand is the fiery Soul from the Father's Property in the *Word* of the eternal Nature, and presents the Soul in this Ground before the Anger of God, and satisfies and fills it with Love.

25. And here a Christian *begins* to be a Christian, for he is one in Christ, and is no more a Spy, and *verbal* or Mouth-Christian, but is in the most inward Ground; and here *Siméon* is loved, and *there is no more Condemnation to those that are thus in Christ Jesus*; although perhaps the outward Body is in this World and *subjected* to Vanity, yet it hurts it now no more, but every *Failing* which it now commits in the Flesh, must turn to serve for the best to it; for now it begins to *kill* the Works and Contrivance of the Flesh, and continually to crucify the old *Adam*, for its whole Life is now a mere Repentance, and Christ *in it* does Help it to work Repentance, and brings it now to his glorious *Feast* or Banquet, as *Joseph* did his Brethren when they came again to him, when he commanded to make ready and give them of his *Table*.

26. Thus now Christ feeds the converted Soul, with his Flesh and Blood, and in this Feast or Banquet is the *Wedding of the Lamb*; whosoever has been a *Guest* here, he understands our Sense and Mind, and no other does; they are *all* of them but Spies, though perhaps they *suppose* they understand it, yet there is no right Understanding of this Feast or Banquet *in any Man*, unless he has been at it and tasted of it himself, for it is a very *impossible* Thing for Reason to apprehend it without Christ's Spirit in himself, who is *himself* the Food at this Feast or Banquet of *Joseph*.

27. And it is told thee, *Babel*, in thy Spying, by *Joseph's* Feast or Banquet, that thou *deludest* Christendom, in that by this Feast thou pointest them to the Resurrection of the Dead, thou erreth; a Christian must *eat the Flesh of the Son of Man* here, or *he hath no Life in him*: ^a *In the Resurrection God will be all in all.* ¹ *Christ sitteth at the Right-Hand of God* in Man here, and presents him with his Body and with his innocent Blood that was shed, and *that* he covers his Soul withal, and flows into it with the same, when God's Anger will stir, being instigated by the *Desire* of the *Flesh*.

28. O thou poor old *Jacob* of ^m spying Christendom, let thy hungry Sons, who are very

Rom. viii. 1.

Rev. xix.
7-9.

John vi. 53.

¹ 1 Cor. xv. 28.

¹ Col. iii. 1.

^a Or Specula-
tion.

lean for great Hunger in the Conscience, go to *Joseph*; keep them no longer back in thy Fear: *What*, I pray thee, is thy Fear? Thou supposest, that if this Ground should come to Light in the World, thou shouldst lose thy *Sons* whom thou lovest: But *who* are thy *Sons*? There is thy own *Honour*, in that thou thinkest to sit in the *Stead* of Christ upon Earth; also, there is thy *Lucifer* of *fleshy* Honour, which thou takest Care for, and thy Countenance is dejected about it, if a Man should require an apostolic Life from thee, and seek thee in the Process and *Imitation* of Christ; it pleases thee better, that thou livest in Honour and Voluptuousness of Flesh, in Spying, and honourest thy *Belly*, and so bringest thy poor Christianity under a Vail.

29. O thou poor old *Jacob*, trouble not thyself *so* about temporal momentary Things; see how it went with old *Jacob*, when he let *all* his *Sons* go from him to *Joseph*, how *Joseph* caused him to be fetched to him, and did so much *Good* to him and his Children, and nourished them in the *Famine*, and placed them in a better Land; and so it will go also with thee, if thou wilt let thy *Sons* go to *Joseph*; but if thou wilt henceforth keep them back longer, then thou must *starve*, thou and thy Children, and be famished in Misery, says the Spirit of Wonders by *Joseph's Feast* or Banquet.

30. O *Israel*, mark this Text very well, it concerns thee, and has clearly concerned thee; but that thou art yet *blind* in thy hungry Misery, and waitest for the Sword of the *Turba*, that shall awaken thee, since thou wilt needs *have it*.

31. Every one thinks, if three Parts of Men were destroyed, then I should have good Days with those that *remain*, and then we would be *honest* and virtuous, and lead an *up-right* honest Life: Also Men gaze about to see whence that Salvation will come, which is so much written of, and say and think Salvation will enter into the Lust of the Flesh *from without*. Men always gape for an *earthly* Kingdom of Christ.

32. O *Israel*, if thou knewest these present Times wherein thou livest in Blindness, thou wouldst *repent* in Sackcloth and Ashes; thou lookest for the ^a Signal Star, and it has appeared; it shines; whosoever hath Eyes may see it; it is indeed *as big* as the World is, and yet Men will be blind. Enough to those that are ours.

33. And as *Jacob's* Children spoke much with their Father concerning *Benjamin*, and promised to bring him again, he said at last, ^o *If it must be so, let it be so; and take of the best Fruit of the Country in your Sacks, and carry down a Present to the Man, a little Balsam and Honey, and Spices and Mirrh, Dates and Almonds; take also other Money with you, and the Money that was put above in your Sacks again, carry with you; it may be it was done by Mistake; moreover, take your Brother, arise, go again to the Man, and the Almighty God give you Mercy before the Man, that he may let your other Brother and Benjamin go; but I must be as one quite bereft of his Children.*

34. This now is the Figure that is above explained, and we see a very excellent clear Type and Image therein, shewing, that *Jacob* commanded his *Sons* to take with them of the most *precious* rich and costly Fruit of the Land, and carry it with them to *Joseph*, in which the Spirit portrays in the Figure how the Christian Church, when it sees itself in such Trouble and spiritual Famine, Hunger and Want, and now is on the Way of Repentance, should carry these good Fruits with it before God, *viz. Hope, Faith,* and divine *Affiance*, and not wild Fruit, as *Covetousness, Self-willed Lust,* and *Hypocrisy*, but a Purpose and Resolution towards Truth, Righteousness, *Chastity, Love,* and *Meekness*.

35. Thus must the old Man take a Resolution to go in such a Purpose to *Joseph*, that is, to *Christ*, and then he yields up all his *Sons* for the Journey of this Pilgrimage, and says, Now I am bereaved of all my *Sons*, I have nothing more in the *Desire* of *fleshy* Voluptuousness, I have yielded them all together into the *Will of God*.

36. Also we see in this Figure how *Jacob* commanded them to take with them again

^a Signal Star, such a Star as led the wise MentoChrist. Matt. ii. 2. ^o Gen. xliii. 11-14.

the unrighteous Money that they had brought back in their Sacks, and restore it again; thus also must a Man, who will be or is a Christian, put away from him all *unrighteous Things*; all that he has gotten to himself by *Subtlety, Craft, and Wrong*, that he should repay again, or else indeed give it to the Poor.

37. For that which he gives to the Needy and Miserable that suffer Want, he gives to the hungry Brethren of *Joseph*, and the *heavenly Joseph* receives it in his hungry Brethren and Fellow-members, and returns it to him again *manifold*, as *Joseph's* Steward gave them again the Money which they carried home in the Sacks the first Time, and brought it again, and said, Peace be to you, your Father's God has bestowed *Treasure* on you.

38. A Man must put away all Unrighteousness from him, if he will enter in to the Wedding of Jesus Christ; *Hypocrisy* and Flattery in comforting one's self, avails nothing; it must be Earnestness, and this is that which keeps Men back from the Ways of God, even their walking upon the Ways of *Hypocrisy*, and flattering themselves, whereas they should leave off and forsake Unrighteousness and *Extortion*, and restore that which is gotten by Falsehood: Thus they have cast the Purple Mantle of Christ over the *crafty* Wretch, and covered him with the Satisfaction and Merits, only that the *Thief* may live under that Cloak.

39. O thou poor Christendom, how has *Antichrist* deluded thee with this Cloak and Covering? O flee away from him, it is Time; the Covering will not avail any wicked and unrighteous Person; so long as any is *such* a one, he is the Devil's Servant.

40. A Christian is a new Creature in the Ground of his Heart, his Mind is bent only on *well doing*, not to steal, else were Christ [by Consequence accounted] a Thief in Man. Let but the Mantle of Christ fall off, and restore what thou hast stolen, and gained and extorted with *Unrighteousness* and Injury, and cast away the old Quarrels, Strivings, and ^p *Litigations*, from thy Soul, and go naked and empty under the *Cross*, to which Christ hangs, and look upon his fresh bleeding Wounds, and take his Blood *into* thy hungry Soul, and then thou wilt be healed and *redeemed*, and released from all Want, else no Comfort of Satisfaction and Merit will help thee. All true Comfort is but this, that a Christian comforts himself, that he shall in this Repentance in Christ Jesus obtain a gracious God, and that shall even be his Comfort *that he may not despair*.

41. The Satisfaction wherewith the Unrighteous comforts himself, and says, My Works avail nothing, Christ has done all, I can do nothing; and *continues* under such Comfort in *Sins*, that is, the Devil's Fish-hook, whereby he catches his Fish with Christ's Mantle.

42. Christ had his purple Mantle on him, when he was in his *Suffering*, but when he hung on the Cross, he had it no more, much less in his Resurrection; so also should a Man take his Mantle about him, *only* when he goes into Christ's Suffering and Death in *Repentance*; in Repentance it is only available, and no way else, that a Soul should wrap itself up in it, when it is ashamed in its Sins, before the Face of God.

43. All that is taught and believed otherwise, is *Deceit*, a Fable, and *Babel*. All Teachers that teach otherwise, are but Servants and Slaves of the Belly, and the Fishermen, and a Deceit of the World; of these let Men *beware*; for he that will be a Teacher, must also be a *true Christian*, that so he may also thus live in Christ; else *he is a Thief and a Murderer*, that climbs up some other Way into the Sheepfold, of whom Christ speaks.

John x.

Gen. xliii.
15-17.

44. And *Moses* says further, *Then they took their Present and the double Money with them, and Benjamin, and arose and went into Egypt, and presented themselves before Joseph, and when Joseph saw them with Benjamin, he said to his Steward, Bring these Men to my House, and slay and make ready, for they shall eat with me at Noon; and the Man did as Joseph said unto him, and brought the Men into Joseph's House.*

45. This now signifies thus, that he that hides himself under the Mantle, must come forth, and bring his *unrighteous* wrong gotten Goods again, and come before the Face of the heavenly *Joseph*, and come *naked* and empty of his Selfhood or own Ability, and bring the right *Benjamin* that is in him along with him; then *Joseph* draws near him, and sees him, and commands his Steward, *viz.* the *Spirit of Power*, to bring these Men into his House, *viz.* into his Humanity, and then the Lamb of God shall be made ready, and these Men, or the *Life's Effences* of the right Soul, shall eat at *Joseph's* Table with him at Noon, (then it is Noon when the high Light of Grace shines at Noon or Mid-day in the Soul) and here *Joseph's* Brethren are reconciled, when they eat with *Joseph*, that is, with *Christ*, of his Food.

46. This now is the Supper.³ Here a Man casts away the Mantle, and be- ^{1 Rev. xix. 9.} comes a Brother of *Joseph*, and needs no more Flattery or Comforting of himself, but becomes a Christian in *Christ*, who is *dead* with *Christ* to his Sins, and is become living in him, and is *risen* again in him, and lives with him, eats with him at his Table, and is no more a Servant of Sin who must *fear again*, but who is a *Son in the House to whom* Gal. iv. 7. *the Inheritance belongs*, according to the Scriptures.

47. And when *Joseph's* Steward had brought them into *Joseph's* House, they were still ^{Gen. xliii.} afraid, and spake to him before the Door concerning the Money which they had found in their ^{17-25.} Sacks; but he comforted them, and said, I found your Money and have had it; your God hath bestowed Treasure in your Sacks; and he brought *Simeon* out to them, and brought them into *Joseph's* House, and gave them Water to wash their Feet, and gave their Asses Provender, but they prepared their Present against *Joseph* should come at Noon; for they had heard that they should eat Bread there.

48. This now is the Figure and Representation of a troubled Man, who now enters into *Joseph's* House, and gives again the unrighteous Thing; for he had done much Unrighteousness and Wrong, because he had *nothing* to give; he gives it again with his Heart before the House of *Joseph* in true Confession and Acknowledgement, and would *ain* give it back again with his Hand, if he were but able to do it: To such a one, says *Joseph's* Steward, Fear no more, I have clearly received it in your Repentance, *Christ* has paid and restored it for you in his Blood, so that all is done away, and nothing remaining, and you are in Poverty and Misery; therefore keep that *little* which you have to cherish your Life, though indeed you have it of *wrong*, and should have nothing in this World for your own, yet God has given you *Treasure*; take Water, and wash your Feet; that is, *cleanse* the Conversation of your Hands and Feet, and do Evil no more; keep *not* that which is unrighteous, but only that *little*, which you have of Right, wherewith you cannot repay the Wrong.

49. Not so to understand it, that he should not restore again that which is of Wrong, of his own which he has rightly gotten *besides* Extortion, if he be able; we speak of the Poor, which has nothing but a *Piece* of Bread left to sustain Life; no Excuse avails before God, the Conscience must become *pure*, or else thou art a *Thief*; for the Figure here adds, that the Steward gave their Asses Provender, which signifies the *earthly Body*, that *Christ* will by his Steward cause Provender and Food to be given to it.

50. These *Stewards* here are honest and virtuous People in the World, which shall help to take Care of it, that it may live, even though he was *formerly* a wicked Man, if he is now honest from his Heart.

51. Not as the false wicked World judges, who know a *Fault* in a converted Man, which he has had, and still always upbraid him and condemn him for an unrighteous Man, which *Devilishness* the World is full of, that if they see a Man who is converted, they cast *all* Failings and Infirmities which every one has in *Flesh* and *Blood* upon him, and *judge* him for it, and look upon what *he has been*, and *not* upon what *he now is*. Here says *Christ*, *Judge not, and then you shall not be judged.*

Gen. xliii.
26—28.

52. Now when Joseph entered into the House, they brought him the Present in their Hands, and fell down before him to the Earth; but he saluted them friendly, and said, Is it well with your Father, the old Man whom ye told me of, doth he yet live? And they answered, It is well with thy Servant our Father, and he yet lives; and so they bowed and fell down before him.

53. This now is the State and Condition of the Soul when it comes plainly before the Eyes of God, and has wrapt its Present up in the Sufferings and Death of Christ, and bears it in its Hands with the Figure of the Nail-prints of Christ, in the Presence of God; that is to say, the Will to Righteousness, Truth, Chastity, Love, Patience, Hope, Faith, Meekness; these are now in the Will of the Soul, and these the Soul gives to the heavenly Joseph, and falls down before him in Humility.

54. But this Joseph salutes the Soul, that is, he speaks or inspires his Word of Grace into it, and parlies friendly in the Conscience with it, concerning the old Adamic Jacob of its Life, and says, Does he yet live? That is, if he be still living and not quite dead, there shall well be a Remedy for him; at which the Soul rejoices and says, It is well with thy Servant my Father, and he yet lives.

Gen. xliii.
29—31.

55. And Joseph lift up his Eyes and saw his Brother Benjamin, his Mother's Son, and said, Is that your youngest Brother, that you told me of? And said further, God be gracious to thee my Son; and Joseph made Haste away, for his Heart burnt within him towards his Brother, and sought where to weep, so he went into his Chamber and wept there; and when he had washed his Face, he went forth, and refrained himself, and said, Set Bread on the Table.

56. This now is that excellent Type or Image, as is above mentioned; when Benjamin, that is the most inward Ground, wherein lie the Grace-Gates of Paradise, is manifested before the Eyes of Christ, in whom the great Compassion kindles itself, then God in Christ speaks in, or inspires the living Compassion, as here Joseph into Benjamin, when he said, God be gracious to thee my Son. This Weeping of the heavenly Joseph kindles this faded paradisaical Image again with this weeping Humility of Christ, so that from Christ's Weeping into this Image, the eternal Joy rises up, and then Christ sets Bread upon the Table, that this Image may eat with him.

Gen. xliii. 32.

57. And Moses says further, And they served Joseph apart, and them apart; and the Egyptians that did eat with him, apart also; for the Egyptians dare not eat Bread with the Hebrews, for it is an Abomination to them, and they placed them before him, the first according to his Priority of Birth, and the youngest according to his Youth; and they marvelled amongst themselves, and they carried them Food from his Table; but Benjamin's was five Times as much as the other: And they drank and were merry in drinking plentifully with him.

Or Messes.

58. This Figure is now the secretest Ground and highest Mystery of all between God and Man, although it appears outwardly as if Joseph would thus hide himself before his Brethren, as if he was not an Hebrew of their Progeny; yet the Spirit has here set down so deep a Mystery, that no Reason can discern it.

John iv.
32—34.

59. For Joseph in this Place stands in the Figure of Christ, who has Food apart, whereof they know nothing, as it is to be seen at Jacob's Well, when his Disciples called him to eat; then said he, I have Food which you know nothing of, which is to do the Will of him that sent me; for the Heathen Woman's Faith was his Food.

60. Christ according to the eternal Word of the Deity eats not of the Substance of Heaven, as a Creature, but of the human Faith and earnest Prayer, and the Souls of Men praising God are his Food, which the eternal Word that became Man eats, as apart, which appertains to no Man or any other Creature, neither can they eat it; and when he eats the Faith and Prayer, together with the Praise of God from our Souls, then the human Faith, together with the Prayer and praising God, becomes substantial in the

Word of Power, and is of one and the same Substance with the Substance of the heavenly Corporeity of Christ, all alike to the only *Body* of Christ, God and Substance, *viz.* God Man, and Substance, *all one.*

61. This Substance (which is one and the same Substance with the assumed Humanity from us, wherein he has shed his Blood, which is alike of a *divine and human* Substantiality, *viz.* *Supernatural* Flesh and Blood, and then also of the human *Creatures* Flesh and Blood except the *Earthliness* of our Humanity) he gives this now to the human Faith again to be eaten and drunk.

62. For Faith, in the *Desire* of its Hunger, is the Mouth, which sucks and receives it in, in which Impression, catching and receiving, Faith eats and drinks Christ's Flesh and Blood, which Eating and Drinking is apprehended and kept in the *inward* paradisaical Image, which faded in *Adam*, and became living again in Christ, wherein the human paradisaical Substance and Christ's Flesh and Blood are entirely one Substance, and continue so eternally; which inward Man is now no more called *Adam*, but *Christ*, *viz.* being a Member of the Body and Substance of Christ, wherein is the Temple of the *Holy Ghost*, and God's holy *Word* is therein substantially; and it is a ^s Form or ^s Resemblance of the inconceivable Deity. Image of the imageless Deity, *viz.* the imaged Word of God, an ^t express reflex Image of God.

63. And this now is the Signification of the Figure, that they served *Joseph* apart, and his Brethren also apart; that still there is a Difference between Christ and his Eating, and Man and his Eating; the Difference is not as to the creaturely Humanity of Christ from us, but *between* the unformed eternal Word in him, wherein the total God is operatively and generatively not shut up and separated, but expressive in full Omnipotence, not creaturely, but divine.

64. But in us Men, so far as Man in his *Participation* hath any thing of God and Christ in his own Substance, the Word is formed and substantial, and this formed substantial Word eats again of the formed Word of God, *viz.* of Christ's Flesh and Blood, *wherein* yet also the unformed Word together *with the whole Fulness of the Deity dwells.* Col. ii. 9.

65. But the human Creature has it not in his own Participation or Possession of Self, as *it is* in Christ Jesus, but as a Vessel and *Habitation* of God, after that Manner by way of Similitude, as Fire possesses Iron and ^u illustrates it, that it comes to be *all of a Fire*, ^u Makes it all of a light Fire. and yet it has not the Fire in its own Power or Authority; for if the Fire goes out, the Iron then remains to be *dark* Iron, or as the Sun presses and penetrates through an Herb, and puts forth itself together in the Herb and becomes substantial, and yet the Sun's Spirit remains to be only a Power and Virtue in the Herb, and the *Corpus* or Body of the Herb does not come to the Sun; thus also it is to be *understood* between God and Man.

66. But that *Moses* says, And they served the *Egyptians* also apart, for the *Egyptians* dare not eat Bread with the Hebrews, has also its Figure; though it might well be so outwardly in itself, that they have *not dared* to eat with them, which we leave *unquestionably* in its own Worth, as also all other Things, we leave it standing in a *History*; but we would only clear and explain the Meaning and *Understanding* why the Spirit of God has caused it to be delineated so curiously, exactly, and punctually.

67. Now when we will search out this, we must take into Consideration a *natural Adamical* Man, of what Kind, Progeny, or Name soever he is, whether Heathen, Turk, ^w verbal or titular Christian or Jew; here they are *all alike*, and no otherwise; all these dare not eat with a right true Christian, *viz.* with *Joseph's* Brethren: But why? Because *they have not* a Mouth to eat such Food withall; their Mouth is yet shut up to them, and they *cannot* eat the Food of Christ's Body; they are an Abomination to it, and have a *Loathing* against it; as we see that it is an Abomination to the Jews, Turks, and Heathens, that a Christian says, *He eats Christ's Flesh and drinks his Blood.* John vi. 53.

68. So also it is an Abomination to the titular Christendom, one Part of which believes *not* the substantial Participation and Feeding upon the Body of Christ, but will have it *merely* spiritual; the other Part will have the *Mouth* of the *Adamical mortal Man* full of it, and therewith comprehend and receive it; and so there is no right Knowledge or Understanding in *either* Part: And they sit at Table, but *without knowing* any thing, as the Brethren of *Joseph* did, who knew not *Joseph*, where, indeed, *their Faith* feeds, but their *Understanding* knows not *Joseph* in his ^x Feast or Banquet.

^x Or Mefs of Food.

^y John vi. 53.

69. Now then, says Reason, seeing the Jews, Turks, and ignorant unknowing Heathen, have no Mouth to eat such Food with, and that Christ says, *Whosoever eats not the Flesh of the Son of Man, he has no Life in him*, therefore they must *all* of them be damned. O *Israel*, how blind art thou here, and knowest as little as *they*, or as *Joseph's* Brethren knew of *Joseph*.

70. The Turks, Jews, and strange Nations, whose *Desire* and Prayer go to the only God, *have* indeed a *Mouth*, but not *so* as a Christian has; for as the *Desire*, viz. the Mouth is, such is also the Food in the Mouth. They desire the *Spirit* of God, and such is also their Eating, in that Manner as *before* Christ's Humanity, in the Father and the Son, viz. in the *Word*.

^y Or foulish.

71. But a Christian has an *incarnate* Mouth; for the ^y Soul's Desire, or much more the substantial Christ or *Christus*, viz. the Virgin *Sophia*, has a Mouth from the *substantial* Word, but the other have one from the *unsubstantial* Word; they desire ^z the Property of God the Father, viz. of the only God, and they *do* apprehend it also; but here Grace is *not* manifest.

^z Or to be like God the Father, our heavenly Father.

^a John vi. 37.

^b Or out of him.

72. But seeing ^a *the Father has given Man to his Son Christ*, as Christ says, and has manifested the *Grace* in Christ, and invites them all in Christ, and that there is no Salvation ^b without Christ; therefore he *gives* to them also the earnest crying Prayer, which Christ receives from his Father, and apprehends it in himself, and *eats it*, and *fills* them with his Humanity, Suffering, Death, and Shedding of his Blood, and so they are with their Spirit in Christ *substantially*, but in themselves as *hidden* to them.

73. For they desire *not* any way the *Flesh* of the Son of Man, and therefore they have not in their *Selfhood* any Mouth for Christ's *Flesh* and *Blood*, for they have no Desire to it, but with their Spirit they are *substantially* in Christ; but their inward, in *Adam* faded, paradisaical Humanity, wherein the incorporated Grace in Paradise lies, remains *hidden* in them, and *without* a stirring Life.

74. For Christ dwells not substantially therein. as in a *true* Christian; but their Faith's Substance is *hidden in Christ*, to the Day of the Restoration of that which is lost in *Adam*, when their paradisaical Image, which is not manifested in this Time, will put on their Faith's Substance, in God's *bestowed* Grace, which proceeds from one upon all, out of Christ's Spirit; for that incorporated Grace, viz. the inspoken or inspired Word, stands also in *them*, and pants after Christ's Substantiality.

75. But seeing their Substantiality is in the *Word*, without this Place, State and Condition, in Christ, where Christ in *himself* fulfills their Faith to God, therefore also will their substantial Faith in God put on that *incorporated* Word in the paradisaical Image, together with the same at the *Revelation* or Manifestation of Jesus Christ, and herein also the whole Man.

^{Not, how Salvation is not of ourselves, but of Grace in us. Eph. ii. 8.}

76. For the Scripture says, *Of Grace are ye saved, and that not of yourselves*, not by your knowing, *but through God's Mercy* and Compassion. It lies not in knowing, as if the Knowing could receive Christ, but it lies in the Gift, viz. in the *Grace*, which Christ gives to the *Unknowing* into their Faith in God, as well as to the Knowing into their *Desire*; it is done to both, of *Grace*.

77. For *Adam* went forth from the only God into Self, into Ignorance, and led us all

all with him into that *Ignorance*, but Grace came again from that only God, and offered itself to *all ignorant* unknowing Persons, Heathens as well as Jews.

78. Among the Jews stood the Image or *Type* of Grace in the Figure, signifying how Grace would receive Man again. But now the Fathers of the Figure, *viz.* the Jews, had no more Part in the Grace, *viz.* those among whom the Image or *Type* had not *manifested* itself; for the Prefiguration and Type pointed at *Christ*: The Jews pressed with their Faith and Prayer, through the Prefiguration, *into* the only Grace, which was in God, which God bestowed upon *Adam* and his Children; but the Heathen, which had not the Law, and yet believed, without Circumcision, in the only promised Grace of God, they pressed without the Type or Prefiguration into the Grace.

79. For the *Ability* was given to the one People as well as to the other, no People *had Power of themselves*, but the Grace took the *Will* for the Ability, and gave them Ability and Power alike, the Jews, and the faithful Heathens: But *Infidelity* and *not Willing* was, both with the Jews and Heathen, their *Damnation*, in that they withheld their Wills in Self, and in *Hardening*, and went a Whoring after other Gods: Thus the Circumcision and Sacrifices were *not* the Jews Salvation, but Grace, which they represented in such Figures pointing at the *Humanity of Christ*. when the Grace would *fulfill* what was to come; the future Fulfilling was their Salvation.

80. Thus also at present the Christians have the *Figure of Grace* under the *Gospel* in the Fulfilling; *not* that they can receive the Fulfilling in Self-power and Ability, but the fulfilling of the Grace *tenders* it to them, if they will *give up* themselves thereinto, and the *Mouth* is given to them in the Grace.

81. But the other bend their Wills towards the Grace of God, which is even the *same* Grace with the Christian's, and no more; but the substantial Grace in the Image of the Fulfilling *they know not*; but the Grace takes their Willing with the Desire into it, and gives the Desire in the Grace a Mouth, which is *hidden* to the Creature, till the Day of the Revelation of *JESUS CHRIST*.

82. Therefore there is no other Difference between them, but the *substantial Stirring* in the paradisaical Image, the paradisaical Image *not* having *yet* put on Christ in Substance, *as it is* with the true Christians, and yet their Faith in the Grace of God in Christ is substantial; yet not in the human *own Possession* of Self, but in God who fulfills all Things, and *is* and dwells through all Things: Thus the substantial Grace is near the Faithfull or believing Jews and Turks, and *in them*, but as to the Creature *not* apprehended.

83. They have Christ in them, but they apprehend him *not*, unless their Will enters into the substantial Grace of Christ, and then Christ manifests himself in *their* Creature, as well as in Christians; but the Grace in Christ is *laid by* the faithful believing Jews, and other People, for it moves *through* them, and their Will to God is *in it*, and walks therein.

84. A titular Christian, without the Divine Will, is further from it than a believing Jew, Turk, and Heathen, or whoever he be that puts his Trust in God, and *gives up* his Will to God; such a one is nearer, and will condemn the titular Christian, in that he boasts of knowing, and comforts himself with the Grace, but continues in his *evil* Will and *Desire* without Grace, and will set the wicked Man up in the Grace of God.

85. Thou sayest thus: The strange Nations are *not baptized* into Christ, therefore they are not Children to the Grace of the Covenant neither. Answer; If *Circumcision* were alone Salvation, then were *Baptism* so also; for the one is as the other: But God requires that a Jew should be circumcised inwardly in *Heart*. Circumcision was but the Type or Image, shewing how Christ would cut off Sin, which Type Christ has *fulfilled*: Thus also

^c Bathes,
steeps into the
Grace, and
quicken a
Sprout.
^d Or Steep-
ing.

the Spirit of Christ ^c baptizes with this Covenant in the paradisaical Image, in the incorporated *Grace*, and kindles an Ember.

86. But it requires an *Ens* of Faith, which is capable of the ^d *Baptism*, which comes from the Parents, and through the earnest Prayer of those who are conversant about the Work, else the Covenant is *despised*, and there is no Circumcision of the Heart and Spirit; for the Power and Authority wherewith the Holy Ghost baptizes, consists *not in Man*, but in God; whosoever despises his Covenant, and manages it not with earnest and with circumcised Hearts, those he baptizes *into his Anger*, as Saint *Paul* says concerning the Supper of Christ, that the Wicked *receive it to Judgment*.

87. A wicked Priest has not Power and Authority to baptize with the Holy Ghost, he has *only* the Water, and is himself *incapable* of the Office; but the *Ens* of the Child, and the believing Parents, and those who require and promote the Work, their Earnestness and Prayer reach forth the Covenant with their Faith's *Desire* to the *baptized* Infant.

88. But the wicked Priest is no more profitable in it, than the *Fontstone* that holds the Water; thus he brings only the Water and the *Ceremonies*, which a Turk can do, without Faith or Believing.

89. But a Stranger that has not the *Baptism*, and knows nothing thereof, becomes in his Faith circumcised *in Heart*, and the *Holy Ghost* immerges into his Faith's *Desire*, and baptizes him into the Revelation of JESUS CHRIST, when his Faith shall also put on the substantial Covenant in the *Grace*.

90. O *Babel*, how blind art thou! How have thy Clergy, or Men ordained and in Orders, set themselves in Christ's Stead? But they all serve not Christ, but themselves to their fleshly Honour. O *Babel*, convert; the Door is open, else thou wilt be *sperwed* out; the Time is born, else thou wilt be set before the Light and proved, and then thou wilt stand in Shame before *all People*.

91. Further, the Spirit of God has yet a powerful Figure in this Text, in that *Joseph* caused his Brethren to be set before him according to the *Order* of their Birth, and caused his Brother *Benjamin* to be served with *five* Times more than the other. This prefigures to us, first, the Difference in the Kingdom of Christ, shewing how they shall be unlike in the Regeneration, as St. *Paul* says concerning it, ^e *They shall excel one another in* ^f *Glory, as the Sun, Moon, and Stars* do.

^e 1 Cor. xv.
^f 21.
^g Clarity.

92. For there it will avail nothing, to have been a King, Prince, Lord, Noble, or Learned, but he that has had the greatest Power and *Virtue* in him, who shall have attained *Grace* in the Name of Jesus the most clearly in his *Wrestling of Repentance*, he will be greatest there; for these Orders and Degrees signify to us, that they will be *unlike* in the divine Exaltation, *viz.* in the Power and *Virtue*, as the Angels excel one another in Power, *Virtue*, Beauty, and Brightness.

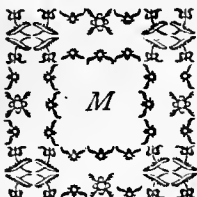
93. But that *Benjamin* had five Times more Food served to him, points in the Figure at the *inward* Man, for *Benjamin* stands in the Figure thereof, seeing he is *Joseph's* Brother; and *Joseph* here stands in the Figure of Christ; therefore it belongs to the inward Man to eat of his Brother Christ's Food from his *five Wounds*: This is that which this precious Figure signifies here, as may be seen.

94. But that the Spirit says, They drank and were all *filled with drinking*, signifies, that in the Kingdom of Christ there is an universal *common Participation* and Joy, and in *that* there is no Difference, because in such Difference they shall all rejoice in *one* God; for their drinking fully signifies here the *eternal Joy*, where, in this Joy, we shall be as it were drunk, and then will the inward Man drink and eat of the sweet *Grace* which is manifested in Christ's *five Wounds*, and hereby give it into the fiery Soul, which in its fiery Essence will, in this Sweetness, awaken the Triumph of divine Joyfulness, and herein will the noble ^h *Bride* refresh its Bridegroom, *viz.* the *Soul*.

^h Sophia, the
divine Wis-
dom.

The Seventy-first Chapter.

How Joseph caused his Brethren's Sacks to be filled, and the Money to be laid uppermost in their Sacks; as also his Cup in Benjamin's Sack, and caused them to be pursued and charged with Theft: What is thereby to be understood.

1.  OSES says, *And Joseph commanded his Steward, and said, Fill the Men's Sacks with Food, as much as they can carry, and lay every one his Money uppermost in his Sack, and lay my Silver Cup uppermost in the Sack of the youngest, with the Money for the Corn. And the Steward did as Joseph had said unto him. On the Morrow, when it was Light, he let the Men go with their Asses; and when they were not come far out from the City, Joseph said to his Steward, Up, and pursue after the Men, and when you have overtaken them, say thus unto them, Why have you requited Evil for Good? Is it not that out of which my Lord drinks, and wherewith he have done Ill. And when he overtook them, he spoke such Words to them.* Gen. xlv. 1-6.

2. Now a Christian stands in this Figure, signifying, that when he is come to this in right Earnestness, into the Image in the Trial on the Path of Christ's Pilgrimage in this World, how God exercises and purges him; for this is the Way and Process on the Path of Christ's Pilgrimage, and how God carries himself, and the World also, towards the creaturely Reason of Man; for we see in this Image, how God, when the repentant Man is in the true Earnestness, fills his Sack, viz. the Mind and Conscience in the Life's Properties with his Grace, and lays the Cup of Salvation, viz. the true and right Silver Cup, viz. the Cup of Christ, out of which he drank in his Suffering, uppermost in the Sack of the filled Grace, out of which a Christian must drink also, and follow Christ in his Contempt. Psal. cxvi. 13. John xviii. 11.

3. For Joseph's Cup, out of which he drank, with which he prophesies or divines, is in this Figure no other but the Cup of the Testament of Christ before his Suffering, of which he drank with his Disciples, and whereby he divined or prophesied concerning his eternal Kingdom, and that whosoever would drink of this Cup, should, with him, divine and prophesy to the eternal Life.

4. But this Figure shews the great Earnestness, signifying how this Cup should be bestowed upon God's Children, and what that Wine is, which they must drink of out of it; for first Joseph sends his Steward after them, and bids him tell them, they had stolen his Cup, and was churlish towards them, when as yet they were not guilty; so also when a Christian has his Sack filled with this Food, then will Christ's Cup be laid in for him: These now the Wrath of God sits in the human Nature, as to their Souls, and as to the mortal Body, and says to the Conscience, Thou hast not rightly gotten this Cup, by the Right of Nature; thou hast stolen it out of God's House from his Grace and Power: The Kingdom of Heaven suffers Violence herein, and thou hast done Violence and gotten this Cup to thee into thy Sack; thou hast not Grace by the Right of Nature; thou wilt needs walk back with this Cup in Peace on these Paths. Matt. xi. 12.

5. But no, it will not avail thee; if thou wilt take Christ's Grace in thee along, then thou must take on thee also his Suffering, Dying, Scorn, Persecution, and Misery, and suffer thyself to be continually reproached in the World for a false wicked Man, and

suffer thyself to be accounted a *wicked* Person by the Pharisaical Hypocrisy, as one that has stolen their Cup and taken it away by *Violence*, in that he will no more kneel down before the great Babylonish Whore, who has presented a Cup full of *Hypocrisy* and *Blasphemy*, and quaff of their Cup; and then they reproach him for a wicked Person, who has stolen their Cup and Authority from them, and run after him and would *murder* him, and damn him to a temporal and eternal Death, and reproach him without ceasing for a treacherous Person, who has stolen their Cup.

6. That is, when a true Christian obtains the Cup of Christ, and *drinks* out of it, then comes the Anger of God in the fleshly evil Nature, as also the Devil and the evil World, and set upon him *on every Side*, because he has this Cup in his Habitation, and prophesies or divines *against them*, that they have the Cup of Whoredom and Abomination in them, and because he reveals it, and will not quaff with them *in their Cup* of Hypocrisy and Blasphemy.

7. And then must a Christian lay down his Sack of God's Grace at their Feet, and suffer himself to be bound and captivated in their Scorning and Contemning, and then they oftentimes *bereave* him of Body and Life, Honour and Welfare, and set him with his Cup before their Judgment; and there a Christian must drink out of their Cup, the *Dérision*, *Cross*, Suffering, and Death of Christ, and imitate and *follow* Christ in this Cup, and not go Home again so in Peace with his filled Sack of the Grace of Christ, through this World, into his eternal ¹Country of his Father; he must be ^mconformable to *Christ's Image*, and follow him in his Way which he has walked in this World: This is powerfully prefigured in this Figure.

¹Or native Country.
^mPhil. iii. 10.
Rom. viii. 29.

8. For *Joseph's* Brethren stood now in the Figure of a converted Christian, whom God has clothed with Christ; and also laid in the Cup of the Cross, together with Grace, and, moreover, uppermost in the Sack; to signify, that when the Grace of Christ, which is bestowed on a Christian, shall *work* and bring forth Fruit, that it is not done in standing still in Peace and Quietness, but in the *Strife* about this Cup, for it lies uppermost in the Sack of Grace, and the Strife about the Cup must always be the *Forerunner* of it.

9. For Christ says, *The Son of Man is not come to establish Peace on the Earth, but Strife and Persecution, that one be against another and persecute him.* Also, ⁿ*He has kindled a Fire, and desires it should burn.* And this is it, that a true Christian must always be spoken against, even *Those of his own Family* in Flesh and Blood *must be his Enemies*, that the sown and planted Tree of Pearl may stir and bring forth Fruit.

Mat. x. 34.
Luke xii. 51.
ⁿLuke xii. 49.
Mich. vii. 6.

10. As an earthly Tree must stand in Heat, Cold and Wind, and have great Strokes and Opposition, whereby the Sap is drawn out of the Earth into the Tree, so that it blossoms and bears Fruit; thus also the poor Soul, in such Smitings and *Opposition*, in Scorn and Misery must draw Power and Virtue into itself out of the bestowed and *entrusted* Grace, *viz.* out of the Soil and Field of the Word of God, with earnest Prayer and Working, and thereby bear the Fruit of *Faith*, *viz.* good Doctrine, Instruction, and Conversation.

11. For thereby the Soul feeds the Spirit of Christ, and Christ feeds the Soul again out of the Sack of the *substantial* Grace, *viz.* with his Flesh of the substantial Wisdom of God; and thus they give themselves one to another, to a *perpetual* Working.

12. And we see hereby, how even the Wicked *must serve* God in the Working of his Grace, for he is its stormy Wind; and his Cursing and Blasphemy against God's Children is the Heat and Cold wherewith God stirs his little Plant of *Pearl* in his Children, so that it hungers after heavenly Sap, and draws it into itself and grows: And this is that which Christ said, *He came to set up Strife on the Earth*; for Christ's Kingdom is a Strife against Hell and the Devil, Christ strives without ceasing in his Children and Members, with Satan, about the Kingdom.

Luke xii. 49.

13. For in the earthly Man lies yet the *Ground* of the Serpent, *viz.* a Habitation of Satan, wherein Satan withstands the Kingdom of Christ; so also, on the contrary, the Kingdom of Christ *in Grace* withstands the Kingdom of Satan, with the Cup of Christ, and this Strife continues always while the earthly Body continues.

14. For thus God's Anger works in the Love, that the Love, *viz.* the eternal One, and eternal Good, might be distinguishable, *perceptible*, and discernable; for in Strife and opposite Will the Profundity or Abyfs, *viz.* the eternal One, which is without Nature and Creature, is *manifest*.

15. And therefore God has introduced himself with his holy Word of Powers into Nature and Creature, as also into Pain and Torment, into Light and Darkness, that the eternal Power of his Word in the *Wisdom*, together with the expressed Word, might be distinguishable and perceptible, that *Knowledge* might be.

16. For without this, the Knowledge of the eternal One would not be manifest, neither would there be any *Joy*; and though it were in Being, yet it would *not* be manifest to itself; thus it manifests itself through the Introduction into Nature, through the Separability or Distinction of the Speaking; whereby the Speaking brings itself into *Properties*, and the Properties into *Opposition* or Contrariety of Will; and so through the Opposition the eternal Good, which brings itself along in the Word of the Speaking, into Distinction, becomes distinguishable, creaturely, and ^o conceivable.

^o Comprehensible.

17. Else if the Evil in the contrary Will were *not profitable*, God, *viz.* the eternal only Good, would *not endure* it, but annihilate it; but thus it serves to the Manifestation of the Glory of God, and the Kingdom of Rejoicing; and it is an *Instrument* of God, whereby he makes his Good ^p conceivable, that the Good may be known; for if ^p there was no Evil, then the Good would not be known.

^p Representable, discernable.

18. If there was no Anger-Fire, there could be also no Light-Fire, and the eternal Love would be *bidden*, for there would be nothing that could be loved; thus the Love of God has an Occasion of Love, for it loves the Dereliction of that which is *forsaken*, *viz.* the Weakness, that ^q it also might be great.

^q The Love itself.

19. For God's Love comes *only* to help the Weak, Lowly, Humble, Destitute, Forlorn, and Forsaken, and not those that go on in the Might and Strength of the Fire, not the Might of Self, but the Impotency, and that which is *forsaken*; whatsoever is lowly, disregarded, humble, and destitute, in that *Love* works and dwells therein.

20. For Love in its own Property is nothing else but the *divine Humility*, out of the Profundity or Ground of the eternal one; Love seeks nor desires any thing but the One, for itself is the *One*, *viz.* the eternal Nothing, and yet is through All, and in All, but the Appropriation of Self-will is a Nothing to it.

21. Therefore all is foolish, and esteemed *evil* and base in the Sight of God's Love; whatsoever wills in its *own* Self-ability, though it may well be profitable, as whereby the willing of Nothing manifests itself, yet it is in the Sight of the willing of Nothing, only a Phantasy, *viz.* a Sport of its own driving on, and tormenting itself.

22. For that which wills nothing, but only that out of which it is proceeded, that has no *Torment* in itself; for that, to itself, is Nothing, but is only to that out of which it is proceeded; it stands submissive to its Maker that made it; he may cause it to be Something, or Nothing: And thus it is one and the same Thing with the *eternal One*; for it torments not itself, it loves not itself, it feels not itself in its own Will, for it has no Will of its own, but is given up to the Total or *Universal*.

23. As we see that the four Elements stand in such a Will, they are *four*, and yet but *one*, for the four stand in one Ground, and the Ground is neither hot nor cold, neither moist nor dry; it is that One Element, an unperceptible Life: But thus it would not be manifested to itself; *therefore* God has stirred it up, and exhaled and un-

folded it out of himself, that there might be *Opposition* to itself, and might perpetually stand in Strife, that the One might be manifested in Multiplicity.

24. But herein neither of them destroys the other that it should *cease* to be, and be nothing, but that which is overpowered stands *still* to that which has overpowered it, the Heat to the Cold, or the Cold to the Heat, and there is *no* Self-possession or Willing, but one Element wills the other, that the other may be manifest; and when it is manifest, then it gives itself to the *strongest* in the Stirring, and so there is a Strife, and yet the greatest Love between them; for in regard of the *Love-struggling* it is, that the Strife and Willing or Stirring arise.

25. Therefore Man, in respect of his own Willing, is an Enemy to himself; if he did give his Will to God, and did yield to him, then God would will through him, and with him, and his Willing were God's Willing; but seeing he loves his own Willing, and not that which has given him the Willing, it is a twofold Injury.

26. One in respect of the *own* Willing, that he will not hold still to the Original and Ground of his Willing, and be one and the same Thing with it, as the four Elements do all give up their Willing into the Ground out of which they proceed, and move and will according to the same.

27. A second is, that he *breaks off* his Love from the Love of the *Abyss*, and loves himself, and forsakes the Love that has given him his Love; and himself wills, goes, runs, cares, and looks after many Things, and breaks himself off from the *Unity*; therefore he runs on in his own Will in the Forms or Qualities of Nature and the four Elements, as also in the Multiplicity of the *Essences* of the ^s Constellations in mere *Unquietness*.

^s Or Positures of the Stars.

^t Form, Quality, or Condition.

28. And the Unquietness brings him into Anxiety, and the Anxiety stands in the *Desire* of his Will, and the Desire includes and over-shadows itself, so that it is dark in itself, and cannot see itself; therefore the Self-will runs on in mere Anxiety, and *vexes* itself in the Desire, and seeks the Love in the Desire, and yet finds nothing therein, but the ^t Image of the four Elements which the Desire itself makes; thus the Will serves its *Images*, and loves the Image in itself, and that is the greatest Folly which Nature has brought forth, and yet it is the Instrument whereby the *highest Wisdom* is made manifest.

29. O ye Men, who count yourselves wise, and receive Honour one from another, in respect of your Self-love and your own Will, how *mad* are ye in the Sight of Heaven! Your own Honour, which yourselves seek, is a *Stink* in the Presence of the only Love of God: But he that seeks another, and honours and loves him, he is one Thing with the *Total*; for when he seeks and loves his Brother, then he introduces his Love into the Members of his Body, and is loved, sought, and *found of him*, who made the first Man out of his Word, and is but one Man with all Men, *viz.* with the *first Adam*, but one in all his Members; as also with the *second Adam*, Christ, but one.

30. For God gave Man but one Will, that he should will only what God would; God would have the World and the Creatures to *be*, and that he would by, and out of his Word; this should Man also will through that same Word, as that Word *would* have it; so also should Man also will to have it be: God created all Things in its own Similitude or Image, by the Word and out of the Word, that one should love another, so should Man also love his Likeness and Similitude.

^u Or Procreating, which was farther to be done.

31. For *all* Men are but the *one Man Adam*; God created only him, and the other ^u Creating he left to Man, that he should leave his Will to God, and with God generate the other Men out of himself in *that Likeness*: But when that was not done, God cursed the Power that was given to Man; so that the Will of the Creatures is opposite to him, seeing he would have them to *misuse* them, and would no more be a Lord of the Creatures, but *mingles* his Love also with them, whereupon the four Ele-

ments *captivated* him, and made him also a Beast as to the Body; and thus now he runs on in the Will of the *Curse*.

32. For he is God's Image, but he ^w fashions his Will into a bestial Image, and ^w Images, *disturbs* the Order of God, from what it was in the Word of Creation; he suppresses the right true Will of God, and sets his own Will in the Place; he is with his Will an Enemy to all Creatures, and all Creatures are *his Enemies*. ^{models, or figures.}

33. And therefore must the divine Will in Man be now born again in such *Anguish* in the opposite Will, and the right divine Will of the New Birth must suffer itself to have the Enmity of all Creatures; and therefore, *because* Man bears in his Body a bestial Will, wherein the bestial opposite Will, together with the *Curse*, is manifested; and so now the Life in the *Curse* is at Enmity with the Life in the *Peace*, and will not suffer it in itself.

34. But if the bestial Will in the Flesh could be wholly broken and *killed*, then the *Curse* would cease, and so no Creature could be at Enmity more.

35. But seeing this cannot be, therefore must Man stand in *Strife*, and endure much Evil to will in him from without, and to will much Evil out from himself, in and towards that which is without him, and so stands in *Strife* between Evil and Good, and in Evil and Good, and lives in the *Strife* of the Elements, and also in the *Strife* of his own Willing that God gave him.

36. For he complains always, that *Wrong* is done him, and yet himself is a wrong Will, and the right Will which he obtains in the Regeneration is *not* his own natural Willing, but it is the Willing of the Grace of God, which is *manifested* in his Willing, which Willing daily kills his natural Willing, and blames Man by God's Instrument with the Children of the Anger openly.

37. *Moses* speaks further, and says, *They answered him, and said, Why speaks my Lord such Words? It is far from thy Servants to do such a thing: Behold, the Money which we found alest in the Sack, we have brought to thee again out of the Land of Canaan; how should we then have stolen out of thy Lord's House either Silver or Gold? He with whom it is found among us, thy Servants, let him be put to Death; and moreover, we will be the Servants of my Lord. He said, Let it be as ye have spoken; he with whom it is found shall be my Servant, but ye shall be blameless.* Gen. xliv. 7-10.

38. This Figure now shews, how the Conscience desires to *justify* itself, when it is apprehended by the Wrath of God's Anger, that either, when God with his Plagues in Nature, also many Times in the *hiding* of his Graces, or through the evil World, blames it, and represents it *unrighteous*, then it will always justify itself, that *Wrong* is done it.

39. For if it has once turned towards Grace, and broken itself off from *ungodly Courses*, then it thinks no Evil at all shall happen, God is bound to protect it, and the World does it *Wrong*, when it reproaches it as wicked; it ought no more to be subject to Plagues and Punishments, and it accounts that *Honesty* and *Righteousness* whereby it steals Grace from God, and reckons it for its own, as if it was *no more* guilty of Sins.

40. Also it excuses itself towards the World, when the World will impute Sins and *Blasphemies* to it, as if it were guilty; then it will needs die, or be put to Death, or the like, as *Joseph's* Brethren did, who knew nothing of the Theft, and did *not understand* neither that all their *Unrighteousness*, and their stealing of *Joseph*, when they stole him from their Father and sold him, stood in the Sacks of *Joseph's* Gifts, *viz.* were manifest before the Eyes of *Joseph*, so that *Joseph* knew and understood their Theft, and therefore caused them to be held for Thieves, and caused them to be pursued as Thieves, and fetched them back again, and set them before the *Judgment*.

41. But instead of the Thievery of their committed Sins, whereby they had forfeited their Lives, *Joseph* caused his Silver Cup to be laid to the Gift in their Sack, and caused them to be blamed for the Cup, which they would not confess.

The Figure stands thus :

42. When a Man, as is above mentioned, becomes a *true Christian*, so that God gives him his Grace, then he lays his Grace hiddenly in the Sack of his Body in the *Essences of Life* ; and moreover, lays therein the Cup of the *Cross*, and blames it no more in Conscience in respect of its manifold committed Sins, for he has utterly destroyed them with the Grace of Forgiveness, and filled the Sack of his Sins with *Grace* for the Hunger of the poor Soul ; but it lays now the Cup of Christ to its Charge, that it is guilty of that, *viz.* of Christ being scorned ; also, of his Suffering and Death, that he has brought Christ to the Cross with his Sins, that it is verily guilty of the Cup of Christ's Cross, and *not wholly* righteous.

^x Mortal, or
deadly Sins.

43. For when God by his Grace forgives him the ^x Sins unto Death, then he causes this Cup of Christ to be laid *aloft* in the Sack ; seeing Christ himself has the Guilt of these Sins laid upon him, and has *taken them upon him*, therefore now this Man is guilty of the Cup of Christ's Cross (in which Christ must taste and drink out the Anger of God in Man) and God's Righteousness requires of him to enter into the Suffering, Scorn, and Death of Christ, that he should *die* with Christ, and give himself up to his Scorn, and suffer with Christ.

44. But seeing he cannot do that, and *is too weak* to enter into such Sufferings in the Anger of God, therefore has Grace put this Cup also into him, that he might drink of Christ's *Victory*, and prophesy or divine of Christ's Suffering and Death, and make them *known*.

45. But God's Righteousness, which now requires Man to be in the Process of Christ, *viz.* in Christ's Sufferings and Death, and yet finds him not *always*, in his Conversation and *Will*, therein, accuses him for a Thief who carries the Cup of Christ's Cross but as a Thief in the *Sack* of his Life's Essences, and charges him of Theft, if he walks otherwise than in the Process and Imitation of Christ.

46. For Christ has received Man into his Sufferings and Death, and turned away the Righteousness of God's *Anger*, and introduced him with his Guilt of eternal Death into his *innocent* Death, and is dead from the Sins and Wickedness in himself ; and in this dying of Christ, God's Righteousness, in the Anger, *requires* a Christian Man to be.

47. But if he walks out of this Path, and not in it, then says Righteousness, Thou art a Thief, and hast *wrongfully* got this Cup of Christ in thy Sack ; I will set thee before my Judgment and *Sentence*, as *Joseph* did to his Brethren, when he caused them to be fetched back to the Sentence of his Judgment.

48. Therefore has a Christian, who walks under the Banner of Christ's Cross, *no Excuse*, when God by his Steward, *viz.* by the *Children of this World*, causes him to be laid hold on in the Righteousness of his Anger, and charges him for a Thief, and an unrighteous Person ; also for a Stranger, Innovator, Novice, Enthusiast, *Fool*, and the like, when Men load him with all his Faults, and the *Infirmities* of natural sinful Flesh, and without ceasing blame him as wicked and *unrighteous*, and condemn him to the Damnation of the temporal and eternal Death ; and though he is not in the Sight of the World, nor as to the World, guilty, yet he is *liable* to bear the Scorn, Suffering, and Death of Christ after him, as a Christian, and is liable to take upon him the whole Process in the Footsteps of Christ, and to *follow Christ* therein, and to suffer all in Christ, and wholly to

put

put on Christ in his Derision, Contempt, Suffering, and Death, and to bear his Cross and Scorn after him, that he may enter into Christ's Kingdom, as a Member of the Body of Christ, that has suffered with him, and has *daily died* to the Anger of God in the Death of Christ, from his actual Sins.

49. For all Sins, Blasphemies, and *Untruths*, which are imputed to him wrongfully from the World, which he is not outwardly guilty of in the Fact, that he suffers in the Process of Christ, as a Christian, and therein drinks out of the Cup of Christ's Cross, who has innocently suffered for his Sins.

50. For if he be not guilty of them in his Life, yet he is guilty of them in the *inherited Sin*, and has inherited them also in the Seed out of which he is proceeded, they lie in his ^z Ground; he cannot excuse himself before God, in the Process of Christ, he is guilty of *all Adamical Sins*. ^z Ground of his Nature and Heart.

51. But this is his Comfort, that God *manifests* them by the Children of his Anger in this World, and so, as a Curse, by the Children of Anger, *fastens* them to the Cross of Christ, and in this Manifestation *drowns* them in him in the Blood and Death of Christ, in that he still cleaves to God, as Christ to his Father, and suffered himself to be accused of Sins which he *had not* committed, but had only inherited them, and so they were taken from him, and given to the Anger of God in his Judgment, that he might *condemn* them.

52. For thus also *Joseph* in this Figure appeased his just Anger towards his Brethren; they were all guilty towards *him*, but he charged them not with their Guilt, but charged them only with his *Cup*, for he had clearly *forgiven* them all their Trespases; but only concerning the Cup he would not hold them guiltless, and yet of right they were not *guilty* of it; but he had laid it in, as his Bounty, and made them guilty of it.

53. Thus also has God given us his *Grace* of mere Love, after that we were clearly guilty of eternal Judgment, and has laid *Christ* and *Grace* in the Sack of our Life, with his Suffering and Death, with his Cup of the Cross, concerning which he does *not* hold us *guiltless*, we are all guilty thereof, and have not this by a natural Right, but it is laid into us *without* our Knowledge; therefore we cannot release ourselves of it, except we cast Christ wholly from us, and *give* ourselves again to the Anger of God, and then Death, Hell, and the Anger of God, make us guilty, and hold us *captive* in them; but at present Man may lay hold on which he will.

54. But that *Joseph* caused the Cup to be thrust into his Brother *Benjamin's Sack*, it has this Figure, that Christ dwells in the *inward Man*, *viz.* in his paradisaical Brother, and has this Cup of the Cross in his Hand, out of which the *guilty Soul* and the Body must drink; he thrusts it into his Brother's Sack, for that inward Ground is his Brother, but the other Brethren must drink of it, this Brother of Christ holds it in him, for he is *Christ's Member* and Habitation.

55. Therefore says *Joseph's Steward*, By whomsoever the Cup is found, he shall be my Servant, but ye shall be quit, *viz.* the *inward Ground*; the true *Joseph's*, *viz.* Christ's Brother, he is Christ's Servant, who serves his Lord and Brother, and must hold the Cup in his Sack; the *other* ^a Forms of Life of Nature are free, and cannot hold the Cup for Christ. ^a Conditions or Qualities.

56. For they are not the right Sack to put it in, but the Ground of the *heavenly World's Substance* is the Sack to which the holy Cup of Christ does belong, which pours the Ground of Nature out of it; therefore must *Joseph's Brother* be made guilty of the Cup, because he stood in the Figure of the inward Man, wherein Christ would *manifest* himself with his Cup of the Cross, and so the other Brethren, *viz.* the poor Soul, together with the Body, be quit and released from the Guilt.

57. Therefore says *Joseph's Steward*, He is my Servant who has the Cup, he shall

serve me, but ye shall be quit; that is, *Christ* is in this inward *Benjamin*, *Joseph's* Brother, and serves God with overcoming of Death, and the Anger of God in Man, and fo all the other Brethren, viz. the *natural Life*, shall be quit from Guilt and Pain; and it stands excellently in the Figure.

Gen. xliv.
11—13.

58. *Moses* says further, *And they hastened, and laid every one his Sack off to the Earth, and every one took his Sack off, and searched, and began at the Eldest and so to the Youngest; and there they found the Cup in Benjamin's Sack: And then they rent their Clothes, and loaded every one his Ass, and went again into the City.*

59. When *Adam* was fallen into Sin, then the *Law* and Command fetched him back again, and charged him with the Sin and Theft, that he had eaten of the wrong Fruit with a wicked Mouth; therefore must he return again into the City, viz. into the *Earth*, out of which the Body was proceeded, and there lay down his Sack into the Earth, and there God's Righteousness searches into all the natural Properties, viz. Truth and Righteousness, which avails before God, viz. the *Image of Heaven*; and began from the first Form of Nature, and so on to the youngest and last, viz. to the *incorporated* Ground of Grace after the Fall, and cannot find this Cup of Salvation in any natural Property, although the Body goes quite to Dust in the Searching, all but the youngest Brother in the inspoken or inspired Word of Grace; in that lies the Cup of *Joseph* and of *Christ*; this the Spirit prefigures powerfully in this Figure.

Gen. xliv.
14—17.

60. *Moses* says further, *And Judah went with his Brethren into Joseph's House, for he was there still, and they fell down before him on the Earth: But Joseph said to them, How have ye dared to do this Thing? Know ye not that such a Man as I can find it out? Judah spoke, and said, What shall we say unto my Lord? How shall we speak, and wherein can we justify ourselves? God has found out the Misdemeanor of thy Servants: Behold here, we, and he with whom the Cup is found, are the Servants of my Lord. But he said, That be far from me to do such a Thing; the Man with whom the Cup is found, he shall be my Servant, but go ye up in Peace to your Father.*

The inward Figure stands thus:

61. When God blamed and charged Man with Guilt by reason of *Sin*, and presented this to him in his Anger by the *Deluge* or Flood, also by *Sodom* and *Gommorrah*, before their Eyes, that they had robbed in the House of *Joseph*, that is, in the Covenant of Grace, and transgressed the Covenant; then went *Judah* with his Brethren, that is *Moses*, with the Children of *Judah* and *Israel*, in the Manifestation of the Law, when their Sins were manifested, and that God required the Cup back again into *Joseph's* House; that is, the Law went back into *Joseph's* House; then *Judah* and *Israel* could not keep it, and so it went into the *Grace*, and there the Covenant of Grace, viz. the right *Joseph*, presented itself before their Eyes, and said, While you are Robbers and evil, do you suppose I cannot find you out? But they could not answer him, but must yield themselves to his Sentence.

62. For *Israel* could neither keep the Covenant nor the Law, and therefore must now fall down before him, and yield themselves to his Mercy and Compassion: *Israel* would now give up himself to be God's own Servant, but he would not have them minister to him with their Law, but would have that to be his Servant, wherein the Cup lay; he would not have only an outward Worship and Service of God, in the Figure of *Christ*, with the Law, but he would have *Benjamin*, viz. the inward Ground of the heavenly World's Substance, for a Servant; but the Minister, or Servant of the Law, viz. the natural Man, should go Home again in Peace into his Father's Country, and take the

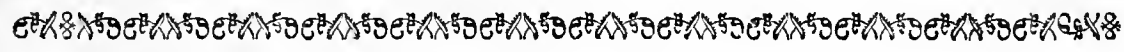
bestowed Grace along with him in his Life for Food; this the Spirit of God sets thus in a Figure under these Acts, pointing at the *future*.

63. Under this Figure now the Spirit intimates, by *Judab*, who was *Surety* for *Benjamin*, very secretly and mystically, that the poor *Soul* could not thus with the *Grace* go Home again to its Father's Country, unless it had *Benjamin*, that is, *Christ* in Substantance in it: For *Judab* pleaded exceeding hard, that he durst not go Home, unless he brought *Benjamin* along with him, or else he would himself remain there a Servant.

64. Thus the poor Soul gives itself up to God, when God's Righteousness calls it to go back again home with the Covenant, then it will by no Means go back, except it have *Benjamin*, that is, *Christ* substantially with it, else it cannot see God; as here *Judab* in this Image and Type excuses himself, and says, *If he came back and brought not Benjamin with him, then he should bring his Father's grey Hairs under the Earth, seeing his Soul* ^{Gen. xlv. 30;} *clave to Benjamin's Soul.* ^{31.}

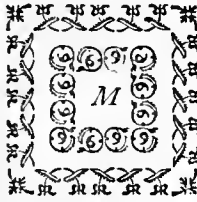
65. That is, if the *Adamical* Man should go into Paradise again, without *Christ's* Life and Substance, then would he bring his Father, the *Life's* Nature, into the eternal divine ^b Forgetfulness, for the Life of the human Nature would *not* be manifest accord- ^b Or Hidden-ness. ing to the divine Property; that is, it could *not live* in the Kingdom of Heaven.

66. Indeed God calls the Soul to go Home with the Law into Paradise, but that cannot be, unless it has *Christ* in Life and Substance in it, and then it dares go Home again into its first native Country of its Father.



The Seventy-second Chapter.

How Joseph manifested himself before his Brethren; and what is to be understood thereby.

1.  *O S E S* says further, *Then Joseph could no longer withhold himself before* ^{Gen. xlv. 1-3.} *all those that stood about him; and he cried, Let every one go forth from me, and none were with him, when Joseph made himself known to his Brethren; and he wept aloud, so that the Egyptians and Pharaoh's People heard; and he said to his Brethren, I am Joseph; doth my Father yet live? And his Brethren could not answer him, they were so terrified in his Presence.*

The inward Figure stands thus:

2. God gave *Israel* the Law, and commanded them *thereby* to go home again into Paradise, even as the Figure of the promised Land (into which they were to go, but could not for a long Time, till *Joshua* led them in) was a Type and Prefiguration of the true leading in by *Jesus*; and under the Law they had also the paradisaical Covenant of *Grace*, as also the Prophets, who led them to God's *Mercy* and Compassion.

3. But they could not *by any of these* come again into their first *Adamical* paradisaical Country of their Father to rest: God's Righteousness blamed them without ceasing, and required the Power and Ability, that they should give *full Obedience* to the Law and Covenant.

4. But seeing that could not be, and that neither the Law nor the Covenant could bring them in back again, *then* the heavenly *Joseph* manifested himself out of the Covenant, for he could *no longer* withhold, in regard of Man's Misery, and brings his great Mercy and Compassion, through the Covenant, into the Law; which *Compassion* is signified by *Joseph's* great *Weeping*, when he could no more withhold from his Brethren; and he wept, so that even the *Egyptians* and the People of *Pharaoh's* House heard; which signifies, that this Weeping, *viz.* the Mercy and Compassion of God through Christ, the *Egyptians* also, that is, *all Heathen* and People, should hear and *receive* it, even as it came to pass, when Christ's Weeping and Compassion sounded among all Nations, so that they *all received* it into their Hearts, and turned themselves to this *Joseph*, who received them all, and *fulfilled* the Law, together with the Covenant.

5. But that *Joseph* cried, Let every one go forth from me, when he made himself known to his Brethren, that none should stay with him; it signifies this, when Jesus Christ, *viz.* the highest Mercy and Compassion of God, manifested itself out of the Covenant, then must the *Law* with all *Ceremonies*, together with the *Covenant*, cease and be gone, also all *Man's Ability* and Power, as also all *willing*, going, and running, must go forth and depart.

6. For that presented itself out of the Covenant and the Law, which fulfilled both the Covenant and the Law, and set itself in the *Stead* of the Covenant and the Law, in the Middle, as a *Mediator* between and in God and Man, as a God-Man, and Man-God, who *alone* should bring *Adam* into Paradise, and destroy Sin; none should be with him, he alone would and should manifest himself *for a Light*, and for a *new Life*, to the Humanity.

John viii.

7. And it is the Figure which shews how the repentant Man must come to God, for he must cast away *all Things* from himself; *all his Works* and Doings cannot reach the Top and Point of this; he must wholly enter into Resignation and Dereliction, and turn himself away from the Comfort and Help of every Creature, that he may stand naked and alone before the most clear and merest Mercy and Compassion of God in Jesus Christ.

8. No Hypocrisy or human Comfort, wherewith Men please and amuse the Heart, will avail, in this Presence of *Joseph*, but a *total* forsaking of every Creature, wherein every Thing is left to the naked Soul, and that must in itself sink down in the Presence of the heavenly *Joseph*, in its Will and whole Desires, and totally *leave* itself to him, and will nothing without his Will, and set no other Means or *Medium* aloft in Esteem, for all will avail nothing.

9. The whole creaturely Life must be resigned and forsake its Will and Desires, that the *creaturely Will* may be received and purified again by the uncreaturely Will, that God's Will and Man's Will may be *one Will*, and then *God is all in all* in him, according to the inward and the outward World, in each World according to its *Property*, *viz.* according to the eternal speaking Word in the Soul, and according to the animal Soul, *in Spiritu Mundi*, in the Spirit of the World, in all, as an Instrument of God.

10. Now when this is done, then says the heavenly *Joseph* in his Mercy and Compassion, I am JESUS *in thee*, and opens the inward Eye in the Soul, that it knows him in a Moment; and he speaks friendly into the Soul, and says, Does my Father yet live? That is, Is the Father's Nature yet in the Soul? Is there yet a *Breath* of the divine Life in it?

11. Before this Manifestation now the Soul's own Will is terrified, so that it has in its *own Power* no Word more to speak, nor can it, in Self, speak; for in this Terror the Self of the Will goes to the Ground: For with this Aspect arises the *Will of God* up, and slays the Soul's own Will, as *Joseph's* Brethren were so very much terrified before

his Face, that they could not speak a Word more; *all their Ability* failed them as if they had been dumb: And thus also will the Wicked and *Ungodly* at the last Judgment be dumb before the Face of God, and terrified to *eternal Death*, that his Life will be a mere Anguish and *Terror* of an evil Conscience, which will be an *eternal Gnawing*.

12. *But Joseph said to his Brethren, Draw near to me; and they drew near: And he* Gen. xlv. 4; 5. *said, I am Joseph your Brother, whom ye sold into Egypt; and now be not careful nor think that I am angry for it, that ye have sold me hither, for to preserve your Life, hath God sent me hither before you.*

The holy Figure stands thus :

13. When Christ with his Revelation or Manifestation thus terrifies the Soul, that the Soul's own Will is *terrified* into the Death of its Willing and Ability, then he speaks in or inspires his Word of Grace into it, and *gives it* Power and Virtue, and says in the soulish Essence, Draw near to me, and raise up thy Countenance from the *Terror of Death*, go in my Power to me and into my Will; I am no more angry with thee, that I have been sold into thy Death; God has sent me hither before thee, that I might nourish thee in thy Hunger of Misery, *viz.* in the Hunger of God's Anger, till thou art *freed* from thy earthly Body, in which lies the great Hunger and *divine Famine* in the Anger of God.

14. For to preserve thy Life has God sent me *into* thy Humanity and Soul, *for there* Gen. xlv. 6. *will yet be five Years of Dearth* in thy Flesh; that is, the divine Hunger will yet remain in thy *five Senses* of the earthly Reason; therefore has God sent me before hither, ere this World cease to be, to thee, and *into thee*, that he might deliver thee in thy earthly five Senses, with a powerful Deliverance, that my Power and Virtue of the Famine in the *five earthly Senses* may deliver and feed the poor Soul. God has set me as a Lord and Prince, and made me a Father of thy Nature, that *I should rule*, as *Joseph* over the Land of *Egypt*: I am become Lord over all thy House, and all that thou hast and art, that I should nourish thee in thy Famine with the *divine Food* of my Flesh and Blood: Be no more afraid; I am with thee in the Necessity of the earthly Life, I will deliver thee, and bring thee to *Glory* and Honour.

15. And *Joseph* said further, *Make Haste now, and go up to my Father, and to your* Gen. xlv. *Father, and tell him, Thus says Joseph thy Son, God has set me as Lord over all Egypt, come* 9—11. *away to me; delay not; thou shalt dwell in the Land of Gessen, and be near me, and thy Children, and thy Children's Children, thy small and great Cattle, and all that thou hast: I will there provide for thee, for there are still five Years of Dearth and Famine, that thou mayest not perish, with thy House, and all that which thou hast.*

16. *Behold, your Eyes see, and the Eyes of my Brother Benjamin, that I speak to you with* Vers. 12—15. *my own Mouth: Make known to my Father all my Glory in Egypt, and all that ye have seen: Make Haste, and come with my Father down hither. And he fell about his Brother Benjamin's Neck, and wept, and Benjamin also wept upon his Neck, and he kissed all his Brethren, and wept over them: And afterwards his Brethren discoursed with him.*

17. This now is a Figure representing, that when the Soul has *seen* the Countenance of the heavenly *Joseph*, that he has comforted and refreshed it again: Then says the divine Word *in it*, Make Haste now, and bring also my Father; that is. thy Nature and thy whole Life with all thy Conversation and Doings in thy State and Condition, *to me*, and thou shalt dwell near me with thy outward Life, and I will nourish thee and *provide* for thee, and all that over which thou art set: Come away with all thy Thoughts and Works into *Egypt*; that is, into *Lowliness and Humility*; to me, that very Land will I give unto thee, to dwell in; that is, in *Lowliness and Humility* shall thy Dwelling be;

and there in thy temporal State and Condition thou mayest with temporal Nourishment, in *temporal good Things*, dwell by me; your Eyes shall there see my Goodness and Bounty, that I will *do well* to you in the Famine of your Earthliness.

18. For the Land of *Goshen* signifies, a Fatness of the Blessing of God in this Earthliness; and therein your Eyes see, and also the Eyes of my Brother *Benjamin*, viz. of the inward new Man, that I speak to you with my own Mouth; that is, *essentially within you*: For if a Man comes to the new Birth, then Christ speaks essentially, that is, *actually* or operatively in him; and the Eyes of the Soul, together with the most inward Ground, wherein Christ, viz. the Word, is, essentially see and find the same.

19. But the outward five Senses cannot in this Earthliness *wholly* comprehend it, but they dwell near it; the inward Eyes see through the outward Senses, as the Sun shines through *transparent* Glafs, and the Glafs remains Glafs still; so also the outward Nature of this Time of the five following dear Years of the earthly Essence *continue* in their Right, till the Soul forsakes the Body, and then at the last Judgment Day, also, the right *Adamical* Body of the five Senses shall come again to the Soul, but the Grossness or *Dross* of the earthly Body has no more Place; for all temporal Things *separate* themselves in *Mysterium Magnum*, into the Great Mystery, out of which they proceeded.

20. But that *Joseph* fell about his Brother *Benjamin's* Neck and wept, and *kissed them all*, it signifies this in the Figure; when Christ in the inward *Benjamin*, viz. in the Image and Substance of the heavenly World's Substance, which faded in *Adam*, is manifested again, then the holy Name *JESUS*, viz. God's great Love, *kisses* the incorporated Ground of Grace, and *penetrates* or presses through this Image, with his weeping Love, viz. with God's great Sweetness, viz. the Temple of Christ, and hereby kisses the creaturely Soul's Essences, and presses also with the weeping Love through it, and then it obtains its Life again, and *speaks with God* in Christ *Jesus*.

21. For in this Speech, or *Voice only*, the Soul is heard of God, for in this Kiss the Soul has its *Hearing* given to it again, so that it *bears* and *teaches God's Word*; for the Senses or Thoughts of the Soul stand now in the Word of Life, and hear what the Lord speaks in them through Christ, out of the inward Ground; and that is it that Christ *John viii. 47.* said, *He that is of God, hears God's Word*: And to the Pharisees he said, *Therefore ye hear not, for ye are not of God.*

22. If the present contending *Babel* had in it the *Kiss* of Christ, then it would with *Joseph's* Brethren turn to the heavenly *Joseph*, and in great Humility and *Lowliness* speak with *Joseph*, and would hear God's Word in *Joseph's* Love, and speak humbly with him, they would *not* contend for temporal Honour and fat^c Bellies, and about Dominion, and waste the Land of *Goshen* in a^d heathenish Manner.

^cOr Benefices.
^dOr barbarous.

23. O *Babel!* Thy Shame and Reproach is set in Judgment before the Most High; thou art that same *Antichrist* of whom *St. Paul* has spoken: Thou boastest of God's Word in Teaching and Hearing, and thy Ground is *not* of God, but from the Tower of *Babel*; thou wilt teach God's Word with the *Letter* without the living Word in thee, but *the Sheep bear not thy Voice*, for it proceeds not from *Joseph's* Kiss.

Gen. xlv.
16-20.

24. And *Moses* says further, *And the Report came into Pharaoh's House, that Joseph's Brethren were come, and it pleased Pharaoh well, and all his Servants; and Pharaoh said to Joseph, Say to thy Brethren, Do thus, Load your Beasts, and go up, and when ye come into the Land of Canaan, then take your Father and your Families, and come to me, and I will give you the Good of the Land of Egypt, that ye shall eat the Marrow of the Land: And command them to do thus; Take you from the Land of Egypt Chariots for your Wives, and for your Children, and bring your Father and come, and regard not your Household Stuff, for the Good of the whole Land of Egypt shall be yours.*

The Figure stands thus :

25. When *Joseph's*, viz. *Christ's*, Voice sounds in the Soul, then this *Report* presses into God the Father's Property; for the Soul in its Nature is, from the eternal Nature in the Word, out of the Father's Property of Fire; and so is manifest again in the Father, from whom the Will had broken off itself; and he speaks or inspires himself into its Life's Essence, for it pleases him well, that the Soul is become *manifested* in Christ, and bid the Soul with all its Properties, through *Joseph's*, viz. *Christ's*, Efficiency, to come into Paradise again; he gives it Chariots and all Necessaries, which Chariots are his *Spirit in the Word* which brings it, and gives it the whole Land of *Egypt*; that is, the *whole Paradise*, or Kingdom of Heaven, for its own; this the Spirit of God powerfully prefigures under this History.

26. And the Children of Israel did so, and Joseph gave them Chariots, according to the *Gen. xlv:* Command of Pharaoh, and Provisions to spend by the Way, and gave each of them all sumptuous Apparel, but to Benjamin he gave three hundred Pieces of Silver, and five Suits of sumptuous Apparel, and to his Father he sent besides, ten Asses laden with the choice good Things of the Land of Egypt, and ten she Asses with Corn and Bread, and Food for his Father upon the Way: Thus he sent his Brethren away, and they departed; and he said to them, Contend not on the Way.

The Figure stands thus :

27. Christ takes the Provision, as also the Chariot, viz. the *Holy Ghost*, from the Father, which he sends to his Children, as *Joseph* took the Chariots and Present from *Pharaoh*, and gives them Provision to spend upon the Way of their Pilgrimage, viz. his *Body and Blood* for Meat and Drink.

28. The sumptuous Apparel which *Joseph* gave to every one of his Brethren, signify the *Temple* of Christ, wherein the Soul feasts and rests; and *Joseph's* five Suits of sumptuous Apparel which he gave to his Brother *Benjamin*; are the *five Wounds* of Christ, wherein the inward Man feasts in God's Love; but the three hundred Pieces of Silver which he gave to *Benjamin* are the *Gifts* of the Word out of this great Love, wherewith this *Benjamin* should trade and get Increase, and gain much for his Lord and Brother, the heavenly *Joseph*, for, with Money Men trade; so also should the inward *Benjamin* trade with his Gifts of the three hundred Pieces of Silver; viz. with the Gifts of Christ; that is, *teach* and make known God's Wonders, for he is Christ's Servant and Assistant; yea, his true *Brother*.

29. But the ten Asses laden with the choice good Things of the Land of *Egypt*, which *Joseph* sent to his Father, signify, in the Figure, the *Ten Commandments* in the Law of Nature, which *Joseph* had laden with good Things; that is, Christ has laden them with his Grace, and sent them to God's Righteousness in the Conscience, whereof poor Nature has to make *Expences*.

30. But the ten she Asses with Corn, signify the *ten Forms* of the foulish and natural Fire-Life, upon which Christ loads the Soul's Food, when they go in his Process in the Imitation of him: The Bread and the Food upon the Way, signify *the Word of God*, of which the poor old *Adam* must eat, that he may live.

31. These Christ gives his Children and Brethren on the Way of their Pilgrimage, when they go Home again in the Process of Christ, that they may have Provision to spend; and thereof Nature, viz. the Old Father, eats; and commands them that they should not contend one with another upon this Way, but in Love and Peace go Home into Paradise.

32. O *Israel!* Where is now thy Peace? It seems as if thou hadst consumed all the Provision of *Joseph*, and must at present want, seeing thou so very much *contendest* about this Food, and hast raised such Murdering about it. Truly thou hast murdered thy Brother *Benjamin* by the Way, and therefore thou art in *Strife*, and wilt not go Home, thou art afraid, but the Famine will drive thee forth, or else thou wilt be hungry and starved.

Gen. xlv.
25-28.

33. Thus they went up from *Egypt*, and came into the Land of *Canaan* to their Father *Jacob*, and made it known to him, and said, *Joseph is alive, and is Lord of the whole Land of Egypt; but his Heart thought much otherwise, for he believed them not: Then they told him all the Words of Joseph, which he had said to them. And when he saw the Chariots which Joseph had sent to bring him, the Spirit of Jacob their Father revived; and Israel said, I have enough, that my Son Joseph yet liveth, I will go down and see him, before I die.*

This Figure stands thus:

34. When Christ's Apostles were loaden with this Present, they went therewith into their Father's House, *viz.* among the Brethren in the Kingdom of Nature in their *Unbelief*, and made known to them the great Glory and the Present of *JESUS CHRIST*, which he had given them, that they should bring it to them; but their Heart *believed* it *not*, that these simple Men, the Apostles of God, loaden with such great good Things, were sent by *Joseph*, till they saw the Chariots of the *Holy Ghost*, which brought the Present in great Power and Works of Wonder, and heard the powerful Word of *JESUS CHRIST*, with *Deeds* and Wonders out of their Mouth; then said *Israel*, Now I have enough, now *I can believe*; I will also go along with you to Christ, that I may see him; as old *Jacob* said, I have enough, that my Son *Joseph* yet lives; I will go up, that I may see him before I die.

35. Thus also these Chariots go out from God's Children among the *Unbelievers*, which at first will not believe; but when they *feel* these Chariots, and the Present in them, then they also say, I have enough, I will go along into *Egypt* into *Repentance*, that I may see and *know* my Saviour; for their Spirit is also revived, as *Jacob's* Spirit was.


36. Where are now these Chariots in the *Teachers* Mouths, upon which the Holy Ghost rides and touches the Heart of *Israel*, that his Spirit is revived? Indeed, says *Babel*, the Spirit of Christ at present works not so powerfully in our Words, we have now the Knowledge of the Kingdom of Christ, that need not be, we should only believe the *Word*, which Christ's Apostles have left behind them, and that is enough.

37. Else if we should teach so powerfully, we must then be also of so simple and poor a Life as Christ's Apostles led, and forsake the World: That *needs not* be, Christ's Kingdom must now be stately in Pomp and Glory.

38. O how will poor Christ, who on Earth had not whereon to lay his Head, reprove this to thee, before thy Face, that thou hast taken his *Covenant* into a false and wicked Mouth? Earnestness was never more necessary than at this present, when *all* the Chariots are overthrown and in great Confusion.

The Seventy-third Chapter.

How Jacob, and all his Children, and all that were belonging to him, and all their Cattle, went into Egypt.

1.  O S E S says, *Israel went with all that he had, and when he came to Bersheba, he offered Sacrifice to the God of his Father Isaac; and God said to him that Night in a Vision, Jacob, Jacob: And he answered, Here am I: And he said, I am God, the God of thy Father Isaac, fear not to go down into Egypt, for I will there make thee a great People; I will go down with thee into Egypt, and bring thee up hither again; and Joseph shall lay his Hand upon thine Eyes.* Gen. xlv. 1-4.

The inward Figure stands thus:

2. *Jacob* must go into *Egypt* in the great *Famine* and *strait Hunger* with all the *Company* he had, and he went up; when he heard of *Joseph*, when *Joseph* caused him to be *fetch'd* by his *Sons*, when he saw the *Present* and the *Chariots* of *Joseph*, then his *Spirit* was *reviv'd*, and he went up: Thus it is also in the *Figure* of the new *Birth*, when the *Adamical Man* hears the *Voice* of the heavenly *Joseph* sounding in him, and sees the *Chariots* of the *Holy Ghost* in him, then he goes up with all his *Powers*, and goes into the *Egypt* of *Repentance*.

3. And when he comes to *Bersheba*, that is, into the *sounding Noise* of his *Heart* and *Soul*, then he *sacrifices* his *Body* and *Soul*, with all that he has, to the *God* of his *Father*; that is, he *gives* himself up with his *Life*, and all whatsoever he is, into the *Word* which created it in *Adam*, and made it out of itself, which is the *God* of his *Father*; then that *divine Word* speaks or *inspires* into him; that is, it speaks *actually*, *operatively*, and *powerfully* in him, that *Night* in a *Vision*, which is as much as to say here, in the *secret* *Hiddenness* of *Man*, where *God* *hides* himself from *Reason* and the *Creature*, and out of his *Principle* speaks or *inspires* *Comfort* and *Power* or *Virtue* into the *Life*, and calls him by his *Name*, as he did *Jacob*; that is, he *comprises* his *Name* in the *Word* of his speaking, which is *the Book of Life*, wherein the *Names* of the *Children of God* are *comprised* or *written*. Rev. xx. 12-15.

4. And when *Man* perceives him in the *Power*, then he speaks again into the *Word*, and says, *Here am I, Lord, make me what thou wilt*; I stand before thee; and that same *inward Word* of *God* says in *Power*, *I am God, the God of thy Father*; that is, it *gives* to *Man*, in this *Speaking Power*, *divine Knowledge*, so that *Man* learns to understand that *God* *works* in him, and what *God* is.

5. But seeing the *Body* is a *dark Valley*, and moreover an *unrighteous Inclination*, therefore the *Word* speaks into the *poor Soul* thus, and says, *Be not afraid* when thou enterest into *Egypt*, viz. into *Repentance*, and goest forth out of the *Land of Canaan*, viz. from the *Pleasure* and *Voluptuousness* of the *World*, *Falseness*, *Wickedness*, and *Unrighteousness*; although it is like they become thy *Enemies*, and persecute thee, yet fear not, I will go along with thee into *Egypt*, that is, into thy *Conversion* and *divine Obedience*, I will help thee to work *Repentance*, and bless thee in thy *Egypt*, viz. in thy working of *Repentance*, and make thy new *Birth* grow to a *great Tree*, which shall

bring forth *much good Fruit* in the Kingdom of God; as he said to *Jacob*, *I will make thee a great People in Egypt, and will bring thee out from thence again*; that is, thou shalt not remain as one *dead* or departed from this World; although, indeed, thou goest into Repentance, and forsakest the World in thy Mind, yet I will bring thee out of *Anxiety* and *Trouble* again, and leave thee in thy State and Condition, if it be right and *honest*; which is done thus:

6. When Man goes into this *Egypt*, he must leave all his Land, *viz.* all his temporal Pleasure and *Lust of the Flesh*, and give up all to God, and hold nothing more for his own, but think that it is not his own, but that he is a Minister and Servant in it, that he should serve God and his Fellow-Members therein, and so regulate his Heart as a Pilgrim in his Journey, who is *no where* at Home in this World; he must with *Jacob* sit in *Joseph's*, that is, in the Holy Ghost's Chariot, and go whithersoever the same, in this *Famine*, will bring him; then God goes in and with him, and blesses him, so that he works and brings forth much divine Fruit, and his Name becomes very great in the *Word* of God.

7. But God does *not* for all that cast him out of his temporal Possession, he brings his Spirit up again into the Works and Labour of his Hands, *viz.* into his *worldly* State, Condition, and Employment, that he may serve God's Deeds of Wonders, also himself, and the Members of his Body, *viz.* his *Neighbours*, therein: Nothing will be taken away from him, but only the Unrighteousness, Falsehood, and Untruth; God makes him now his Servant in his State and Condition, he *may well keep* and take along with him his Cattle and his Goods for his *Necessity*, as *Jacob* did, but that which is false and wicked he *must put away*.

8. And when he does thus, then says God, *Joseph* shall lay his *Hand* upon thine *Eyes* that thou mayest see; that is, Christ shall with his Hand of Grace lay hold on thy Sight, blind as to God, and lay his Hand of the divine Sun upon thine Eyes, and then thou wilt come into divine Vision and Knowledge in thyself, so that thy Reason will *wonder* whence such Light and deep Knowledge come to thee.

Gen. xvi. 6, 7, 26, 27. 9. *Jacob* came with *seventy Souls* in all, with all his Children, and Children's Children, of which *sixty-six* were proceeded out of his Loins, which went with him, for *Joseph* had begot two Sons in *Egypt*.

10. This Number *sixty-six*, is a great and mystical Number; as also the Number *seventy*, which is the Number of the great *Babel*; and the Number *sixty-six* is the Number of the *Beast* and of the *Whore*, from which *Israel* and every Child of God must go forth.

11. This going forth of *Israel*, is a true Figure and Image of the last Exit and going forth of the Children of *Israel*, *viz.* the right *true Christian*, which shall also go forth out of this *Canaan*, *viz.* out of *Babel*, in the *End* of the *Beasts* and the *Whore's* Number, which signal Star with the Chariot of *Joseph* have clearly appeared.

12. For the great *Famine* in the Time of *Jacob*, wherein is the great *Hunger* and *Want* of heavenly Food, is at Hand, and not only a *Hunger* of the Soul after the Bread of Heaven, but also a great, vehement, and from the Beginning of the World hitherto, before *unheard-of Impression*, of Desire to *Selfhood*, *viz.* to *Covetousness*, *Extortion*, and *Pride*.

13. The *Hunger* in the Wrath of God after *Vanity*, to devour it, is so great, that at present the Powers of Heaven imprint their *Influence* so, that all Provision and Blessing are consumed, and the *Mind* of Man is so hungry after *Vanity*, that there is no Rest at all upon Earth, for this Desire.

14. Also the third Principle, *viz.* the Spirit of the World, of the Dominion in the four Elements, *impresses* with its Power, from whence all Blessing is consumed, and

70 the Number of *Babel*.
66 of the *Fest* and the *Whore*.

Note.

instead thereof an insatiable Hunger of Covetousness is risen up; so that the Beast and the Whore, together with their Worshippers, are so hungry after Pride, Covetousness, Envy, Anger, Unchastity, Whoredom, and bestial Voluptuousness, and so hard imprinted or impressed in such Desire, that the Time is already that this Beast, together with the Whore, must burst to Pieces.

15. And then *Jacob's* Spirit revives, and believes that *Joseph* is a Prince in the Land of *Egypt*. viz. in the *Conversion*, and there will *Joseph* be manifested to his Brethren, and then they must be *ashamed* of their Falsehood and Wickedness, that they have suppressed *Joseph* and sold him, with Lying, into Misery.

16. For *Joseph's* Face in the Truth shall behold all *Israel* and *Egypt*; but *Israel* must go forth out of *Canaan*, and leave *Babel* in the Number seventy; but the Hunger in *Babel* says, I will first fill my Sack, that I may have Provision in the Way; and *knows* not that *Joseph* has given *Israel* Provision for Expences, and, moreover, Chariots and Apparel, so that they shall only take *their Cattie* along with them, and leave their Dwellings and Household-stuff behind.

17. The Provision for Expences, which at present *Israel* gathers together in *Babel*, belongs all to the *wrathful* Impression of God's Anger, which shall devour it all when his Fire burns; God has clearly sent his Children Provision for Expences beforehand by *Joseph*; they will have fully enough, if they do contend not upon this Way; sumptuous Apparel is prepared for them, that they may be at *Rest* from this Disquietness of the Driver.

18. But *Babel* thinks it is a *long Time* yet; *Israel* must serve me; I will plague them sure enough; but the *Deluge* or Flood, and the Fire of *Sodom*, falls suddenly down upon them, so that there is no escaping; he that wakes, let him watch, and take Care that he does not Sleep; for the Bridegroom calls *every where*; afterwards the foolish Virgins will trim their Lamps, but it is too late, the Hunger of *Babel* lays hold and devours them in its Jaws.

19. *Moses* says further, *And he sent Judah before him to Joseph, that he might direct him Gen. xlv. to Goshen, and they came into the Land of Goshen; and Joseph made ready his Chariot and* ^{28-30.} *went up towards Goshen, to meet his Father Israel; and when he saw him, he fell about his Neck and wept a long while upon his Neck: Then said Israel to Joseph, I will now readily die, now I have seen thy Face, that thou yet livest.*

This Figure stands thus:

20. *Judah* signifies the *incorporated* Covenant of God in Man, viz. the divine Grace in Christ; *Israel* sends this, that is, the *whole Man*, before to the heavenly *Joseph*, and unites it with him, so that the heavenly *Joseph* in the incorporated *Grace* leads the Kingdom of Nature in Man, viz. the old *Jacob* and *Adam*, into *Goshen*, viz. on the *Way* of Conversion, into the Rest of Christ; that he comes to the right Goal or Mark, where he finds Food for the hungry Conscience, viz. the *right Way* to Salvation; where there is *right* Teaching and *Instruction*; there *Goshen* is near at Hand, where the Soul sits in Fatness, and feeds in the fat Pasture of Christ.

21. And when the heavenly *Joseph*, viz. *Christ*, sees, that the old *Jacob*, that is, the *Adamical* Man, has sent his *Judah* to him, and afterwards comes himself, then he makes ready his Chariot; that is, his *Operation*, with a powerful Affection to Entertainment, and goes to meet the natural Man, and when they draw near together, then this *Joseph* falls about the Neck of this *Jacob's Adam*; that is, he lays hold on his *Desire* and Longing, and fills it with his Tears, which he *shed* in his Sufferings, and in his Victory brought *through Death* into eternal Joy.

22. With these Tears of Joy, he *kindles* the Soul of the old *Jacob's Adam*, so that *Jacob*, for great Joy, weeps a long while on *Joseph's Neck*, viz. in Christ's Tears of Joy, and mingles his *inward Joy* with the Tears of Christ; with which Tears of Joy, the Soul of the old *Jacob's Adam* is mightily comforted, *quicken'd*, and strengthened in himself, in that he finds that his heavenly *Joseph* in him yet lives, that he is not dead in the Famine of Sins, or quite departed from him.

23. Then says the natural Man, Now I would willingly *die*, and give up all my Right and Willing, now having seen and known my loving Son *Joseph*; that is, seeing I find that the new Man in Christ is become *manifest* in me, therefore now I would willingly die to my Willing of *Vanity* in his Power of Love; as *Jacob* said to *Joseph*.

Gen. xlv.
31—34.

24. And *Joseph* said to his Brethren, and his Father's House, I will go up and tell *Pharaoh*, My Brethren and my Father's House are come to me out of the Land of *Canaan*, and are Herdsmen, for they are People that are conversant about Cattle, and have brought with them their small and great Cattle, and all that they have: And now when *Pharaoh* shall call you to him, and say, What is your Employment and Business? Then shall ye say, Thy Servants are People that are conversant about Cattle, from our Youth up unto this Time, both we and our Father, that you may dwell in the Land of *Goshen*, for those which are Herdsmen and Keepers of Cattle are an Abomination to the Egyptians.

The inward Figure stands thus :

25. When the heavenly *Joseph*, Christ, has manifested himself to the Soul and *Adamic* Man, so that they are come together, and that they have received and embraced one another, then that same *powerful Word* in the Spirit of Christ, which has manifested itself in Man, presses and penetrates again into the eternal Father's Property, viz. into the *eternal Speaking* of the Father; which here is as much as to say, I will tell *Pharaoh*, That my Brethren, together with all my Father's House, are come to me.

26. For *Pharaoh* stands here in the Figure of God the Father, who is the *eternal King*, to whom says Christ, viz. the Word of Love and Grace, That his Brethren, viz. the Properties of the human Life, from and with all its Powers and Virtues, are come to him; that is, the *Word Christ*, which is come from the Father into our Humanity through his Power and Virtue, speaks the Word of the natural *human Life* into the eternal Word of the Father; which is here called, telling the King.

27. For Christ is even the Father's Steward over Man, as *Joseph* was *Pharaoh's*: For Man is then manifested again in God, when Christ speaks, tells, and *inspires* him, into the Word of the Father, else Man *could not* attain God; for the human Life is also proceeded from God the Father's Word; for the Spirit of God spoke and inspired itself from and *by the Word* of the Father into Man.

John i. 4.

28. But after it came into a Creature, and became natural, it turned itself away from God's Love-speaking, or Inspiration of *Love*, and manifested itself in the Speaking of *Anger*; the Power of Love-speaking was extinguished in it, viz. the second Principle, the holy generating or working of the *divine Power*, and was *not able in its own Power* and Strength to enter again into the Love-speaking, that it might be able to speak or generate the divine Love-power; it had rent itself off from God's Love, and brought itself into a natural speaking of *Self* and *Vanity*.

29. And *this* moved God's Pity and Compassion, and introduced his Love-speaking Word again into the creaturely *formed Word* of the Soul and Humanity, and that now is this *Joseph*, whom God has sent before, that he should inspeak or introduce the human Life again into the eternal speaking Word, and make it *manifest* therein before the eternal King; he brings the human Word in the Father's Property into the Word

† Imaged,
framed, or
created.

of God, and *reconciles* the rent and severed human Word in the Father's Anger-speaking with his Love; that is, he changes the Anger in the Word of the human Life, in his Tears of Love, into the divine Kingdom of Joy, and manifests the human Life *actually* and *operatively in God*, and that here is, as *Joseph* said, I will tell *Pharaoh*, that my Brethren, and my Father's whole House, are come to me out of the Land of *Canaan*.

30. For Christ is become our Brother; *the Word of Love became Man, and dwelt in John i. 14: us*; and took *Adam's* Nature upon him; and therefore in this Figure it is called his Father's House, *viz. the first Adam*, and his Children he calls his Brethren; so very secretly and mytically the Spirit of *Moses* speaks in the Figure of Christ, else in this Place he had said *enough*, in saying, *My Father is come to me*, if he had not had another Figure under it.

31. He says, Out of the Land of *Canaan*, and they are Herdsmen; thus he would tell *Pharaoh*, that they might dwell in the Land of *Goshen*; that, in the Figure, is thus much; Christ *shows* with his Inspeaking of Love into the Word of his Father, that his Brethren are come to him out of the Vanity of the *Canaanites*, out of the wild bestial Property, and that they from their Youth up, from the Time of *Adam* hitherto, have been only Herdsmen; that is, the Word of the human Life ought to have dwelt in this fleshly *Canaan* in Flesh and Blood, and must and ought to have the keeping and ordering of the bestial Property of the Flesh.

32. For the animal Soul *in Spiritu Mundi*, in the Spirit of the World in Man, has many hundred Beasts, which it has awakened and manifested in itself, with the false and wicked Lust; these Beasts now must the Word of the human Life *keep* always, from *Adam* to this Time, and must be conversant with such Cattle, and *manage* these Beasts, and take Care of them; therefore now said *Joseph*, that they might dwell with their Cattle in the Land of *Goshen*; that is, in a *peculiar* Place by itself, and not with *Pharaoh*; for Herdsmen, says the Spirit, were an Abomination to the *Egyptians*; that is, the bestial Property in Man is an *Abomination to God*, therefore Christ brings only the inward paradiscal Ground (this Time of the Beast) before the Face of God; but he brings the Beast into *Goshen*, that is, into the outspoken or *expressed Substance* of this World into a Place *blessed* of God.

33. The bestial Man cannot dwell with *Pharaoh*; that is, in God's Majesty, and *holy* Power and Virtue: *Joseph*, or JESUS, leaves him in the outward Nature, in the Kingdom of this World, and sets him in a *Blessing*, that he should dwell *near* God, but a Principle is the Distinction, as between Time and Eternity.

34. And *Joseph* said circumspectly, he would say, They had brought along with them their small and great Cattle, to signify, that the *whole Man*, with all his Works, were brought into the Grace, and sat blessed Habitation before God, that Christ's Children, with all their *earthly Works*, were placed in *Goshen*, *viz. in a State and Condition of Grace*.

35. And he said to his Brethren, When *Pharaoh* shall ask, What is your Trade and Employment? Then shall ye say, Thy Servants have been Herdsmen from our Youth up; that is thus much, when *God's Spirit* shall search and try what you are in Mind and Thought, whether you be Angels and Ministers of God, then humble yourselves before God, and say *not* concerning yourselves before the Face of God, We sit in thy *Office*, and are Lords, or Potentates, and Rulers of the World, or rich, noble, excellent, learned, understanding Persons, or such like; do not esteem yourselves good in the Sight of God: Say *not*, We are thy dear Ministers and Servants in thy Power; but say, We, thy Servants, are *Herdsmen*, from *Adam* to this Time; we keep and manage our bestial Property, *viz. the Works* of thy Wonders which thou has made; we cannot subsist before

thee, O holy God, for we are unfit, *unworthy*, and ignorant Herdsmen of thy Wonders, let us but find Grace in thy Sight, that we may dwell before thee in this *Goshen*. O Lord! we know not what we shall do before thee; do *thou* direct and teach us how we shall manage these thy Herds, for we are thy Servants, and will serve before thee as thy Herdsmen.

36. In this Glass behold thyself, thou fair World, what thou art in thy *high State*, Places, and Offices; even all of you, from the Emperor to the Beggar, and he that is least and lowest of all, are but *Herdsmen*; every one is but a Herdsman, for their Authority is but an Office of the *bestial* Man, and has under his Command and Management but to rule over Beasts and no more, for *no* worldly Office can rule over the inward divine Man: He must in his Office manage only a Herd of Beasts or *Cattle*, and govern, take care, and tutor them, and they tutor him again.

37. With these Offices of Herdsmen, now the *earthly Lucifer* prides and boasts himself, as if he had an angelical Government, and yet, in the Presence of God, is but a Herdsman or Keeper of *Beasts*, and no more.

38. And therefore has God typified and prefigured his Mysteries by such *simple* Herdsmen, that Man should see what he is in his *Office*, State, and Condition; also that his Wrath may not lift up itself and destroy these Shepherds and Herdsmen; and so he has always in his Prefiguration premodelled them only as Herdsmen, that he might pour out his *Grace* upon Man's *Ignorance* and want of Understanding.

39. Herein behold yourselves, ye potent, noble, rich, learned People, *all* of you, one and other, how the Spirit of God represents you by the dear *Patriarchs*, in the Manner of the Herdsman's Office, in the *Revelation* of his Mysteries; you are all one and other before him no other than his Herdsmen, the *Emperors*, as well as his Ministers and *Servants*, the Noble as well as his Inferior, one as well as another, one in this bestial Office, orders and manages another in another bestial Office.

40. But the *Pharisee* will say, I keep the Sheep of Christ: Woe be to him that commits his Sheep to a *Wolf*: If he teaches that which is good from the Spirit of Christ, then it is not from his *own Authority* and Power, but the Arch-shepherd does it through him; but he manages *Beasts* only, and himself takes one Beast of the Herd to himself, which must also be kept and cared for, or else the *Wolf* will devour it.

41. Thus has God placed *all Offices* in the Office of a Shepherd, so that one should manage and take Care of another; and yet they are all but Shepherds before him, which keep Beasts and Cattle: Christ *only* is the Shepherd of *Souls*, and no other.

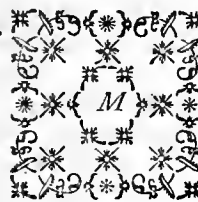
42. None should trust the Sheep of Christ, which he has *in him*, to any earthly Shepherd, but only to the Shepherd Christ, for there are *Wolves* in all the outward Offices of Shepherds, which take and devour the Sheep of Christ; he may pass well for one, in the Office of a Shepherd, but let him have a Care of the Shepherd's *Dogs*, that they do not bite him.

43. O World, in thy high State and Condition! O that thou didst but *consider* what thou art in thy State and Condition in the Sight of Heaven, and didst *not* set thy State and Condition so *lefty* in God's Love, for it stands only in his Deeds of Wonder in Evil and Good!

44. When God would have a worldly State and Condition prefigured in his Love, then he sets *Shepherds* in it, or else mean, poor, despised, and *disesteemed* People: See *Abel*, *Seth*, *Enoch*, *Noah*, *Abraham*, *Isaac*, *Jacob*, *Joseph*, *Moses*, *David*; also the Prophets and Apostles, and all Holy Men or *Saints*, through whom God once manifested himself; and then thou wilt see, that no Highness avails any thing before him, that is but a Glass of Wonders in Evil and Good; also a Sport of God's Love and Anger, a premodelling or Representation of the *angelical* Dominions in Light and Darkness, in Heaven and Hell.

The Seventy-fourth Chapter.

How Jacob was set before Pharaoh, with the five youngest Brothers of Joseph, and Jacob blessed Pharaoh; also how Joseph bought all the Land of Egypt for Pharaoh's own: What is hereby to be understood.

1.  OSES says, *Then came Joseph and told Pharaoh, and said, My Father Gen. xviii. and my Brethren, with their small and great Cattle, and all that they have, are come to me out of the Land of Canaan, and behold they are in the Land of Goshen: And he took five of his youngest Brethren and set them before Pharaoh: Then said Pharaoh to his Brethren, What is your Employment, and Trade? And they answered, Thy Servants are Herdsmen, we, and our Father; and said further to Pharaoh, We are come to dwell by you in the Land, for thy Servants have not Pasture for their Cattle, the Famine doth so hard press the Land of Canaan; now therefore let thy Servants dwell in the Land of Goshen. And Pharaoh said to Joseph, Is this thy Father; and are these thy Brethren, who are come to thee? The Land of Egypt stands open for thee, let them dwell in the best Place of the Land; let them dwell in the Land of Goshen: And if thou knowest any among them that are fit and expert, set them over my Beasts and Cattle.* 1-6.

The inward Figure stands thus:

2. When Christ manifests his Brethren, and the old Father *Adam*, in the Power and Virtue of God, that they are with all their Substance come to him, and have *wholly* given up themselves to him, then he takes *five* of the youngest Brethren in the *Properties* of Life, and sets them before God; that is, he takes the *five Senses* of Man, which always are and continue to be the *youngest* in the Life's Property, for they are continually generated anew, and sets these, with the Power and Virtue of their Life, before God.

3. For these are they that *shall be* God's Ministers and Servants in the Love; to these Christ gives in his Counsel, and says, When you come before the Face of God, so that the Spirit of God in you proceeds upon you, and proves and *sifts* what your Office and *Work* are in the Presence of God, then humble yourselves, and say in the Presence of God, Thy Servants are but Herdsmen, and are come to thee in the *Famine* of Misery in our great Hunger, to dwell near thee in the Land of *God*, for in our own Powers and Virtues, in the *Adamical* Kingdom of Nature, we have not Pasture and Food for the poor miserable Life; therefore now, O Lord, suffer thy Servants to dwell in the Land of *Goshen*, viz. in thy *Courts*, that we may eat of the Dew of Heaven, and live to thee, and serve thee in our Office.

4. Then says the eternal Father to Christ, viz. to his Steward, Behold, is that thy Father *Adam*, and are these thy *Brethren*, according to the Humanity, which are come to thee? The Land of *Egypt* stands open for thee; that is, the Kingdom of *Heaven*, together with the Kingdom of *Nature*, stands open to thee; thou art my Steward in the Kingdom of Grace, and also in the Kingdom of the Nature of the human Property, let

them dwell in the *best Place* in the Kingdom of Grace, and in the Kingdom of Nature; and if thou see'st that there are Men among them *fit* for it, set them over my Cattle; that is, those among them that are fit and *expert*, make them Officers in the Kingdom of Nature, that they may rule over my Creatures; that is, set them in the *Apostolic Office*, that they may feed my Flock, whom thou leadest *inwardly in them* with the Staff and Crook; let them be ^s outwardly Shepherds, and lead and govern the Properties of Nature, *viz.* my Sheep or *Beasts*.

† Note, the true Ministers, Pastors and Teachers in the Church of Christ, *Jure Divino*, who they are.

5. All *spiritual* Shepherds in this World fit in the Office of the Father, as also the *worldly* Shepherds, which are instituted only by Christ, through whom Christ himself *inwardly* rules and governs, and they are all of them God's Officers.

6. But whosoever are instituted in an Office without the chief Shepherd Christ, they all of them are but in the Land of *Canaan* in the *Famine* of God's Anger, and are but *devouring Wolves*, both one and other, be they spiritual or worldly Officers, be they noble or ignoble, Prince, or Protector, or Guardian, Priest or Sexton, one as well as another: All that *rules* in an Office *without God's Spirit*, that rules of Self, and to the Judgment of God; he that thinks not in his Office to serve God, and to manage his Office as a Shepherd of God, he is a Minister and Servant of *Lucifer*, and serves him.

Gen. xlvii. 7. 7. *Moses* says further, *Also Joseph brought his Father Jacob, and presented him before Pharaoh; and Jacob blessed Pharaoh*; that is, Christ set also the *Adamic* Image before God, not only the five Senses, but the *whole Man*, and he blessed God; that is, he thanks God, and brings him Fruit to the Praise of God as a Blessing: Then says God in Verse 8—10. *his acting and working, How old art thou? And he answers, One hundred and thirty Years is the Time of my Pilgrimage; few and evil are my Days in the Time of my Life, and they reach not to the Time of my Fathers in their Pilgrimage: So Jacob blessed Pharaoh, and went forth from him.*

8. Thus the *Adamic* Man acknowledges and confesses before God his evil Time, in the *earthly* Desire, and says, It is but a Pilgrimage, *viz.* a continual Wandering and Anxiety in continual *Cares* and *Disquietude*, whereby Man works and *effects* God's Wonders.

Gen. xlvii. 13—17.

9. And *Moses* says further, *There was no Bread in all the Land, for the Famine was very sore and hard, so that the Land of Egypt and Canaan were famished by reason of the Famine; and Joseph gathered all the Money that was found in Egypt and Canaan for the Corn that they bought, and he put all the Money in the House of Pharaoh. Now when the Money in Egypt and Canaan was brought, all Egypt came to Joseph, and said, Give us Bread; why must we die in thy Presence, being without Money? And Joseph said, Fetch me your Beasts and Cattle, and I will give you for them, seeing you are without Money: Then they brought their Cattle to Joseph, and he gave them Bread for their Horses and Sheep, for their Heifers and Asses; and so he nourished them with Bread this Year for all their Beasts and Cattle.*

10. This Figure is very powerful, and contains great and *deep* Understanding, although the *bestial* Man, full of *Covetousness* and *Extortion*, imagines to himself, as if this was made for him, yet the true Figure is quite *against him*, as also is the *Parable* or Similitude in the Gospel of the unjust Steward, which says, *the Lord commended him that he had done so prudently.*

Luke xvi. 8.

11. This *Famine* in *Egypt* and *Canaan*, when all the Land was famished, prefigures the poor *fallen* Man in Body and Soul, which the Anger of God has dried up and caused to *wither*, so that it is famished. For *Egypt* signifies the *Soul's* Nature, and *Canaan* the *Body's* Nature. The great Provision of Corn which *Joseph* gathered together, and sold in the *Famine*, signifies the *divine Word of Grace*. The Money of the *Egyptians* and *Canaanites*, for which they bought Corn of *Joseph*, signifies God's *creaturely Word*

of

of the human Life. The Beasts, which they there gave also for Bread when there was no more Money, signify the ⁱ *Image-like Property* in the Life of Man.

ⁱ Imaged or created.

The Figure stands thus :

12. When Man in Soul and Body in this Famine, and in this starving Hunger, comes into God's Anger, *withering* in it, then he has no Refreshment nor Comfort, for his Conscience withers so wholly in God's Anger, that he must go to the heavenly *Joseph*, and buy this Food of *Grace*.

13. First, while the Soul together with the Body finds yet a little Power and Comfort in them, though indeed the Conscience *gnaws*, this Steward gives Jesus Christ good Words, and prays to him, and, for the creaturely ^k framed or *conceived* Word, buys ^k *Image-like*, Food of *Joseph*; and this now is that which is signified by the Money, while these Words ^{imaginary,} will, in the Imagination, give the Conscience a little Virtue and Comfort, the Nature of ^{fictitious.} the Soul and of the Body *continually buys* Grace for such Money, and gives this *Joseph* good Store of *Babbling*, with an imaginary Matter, and some formed or figured Prayer out of Custom; and thus lives of this Food in *Hope*.

14. But when the Anguish of the Conscience dries up this Hope, and that such *cold* Prayer and *historical* Faith will no more avail, so that the Conscience cries out, That thou must be famished in the Anger of God, no Prayer more will avail before God; then comes the poor Soul to this *Joseph*, and says, Why wilt thou suffer me to perish, because I *cannot* bring my Prayer and Faith before thee, by which I might attain Food for my Life? Behold, my *Power* is gone. ^m *I am able to do nothing*. I have no more Words wherewith to attain thy Grace.

^m Note, how Man is able to do nothing.

15. Then says the heavenly *Joseph* to the Soul, Bring thy *Beasts*, viz. Horses, Oxen, and Asses, hither to me, and I will give thee Food for them; that is, bring all thy *earthly* natural Desires and ⁿ Imaginations, and thy false Confidence in the Creatures, viz. in thy own *Wit* and Subtlety, in Falsehood and Wickedness, to me, and give them up all to me, that thou mayest be rid of them, and then I will give thee Food, that thou mayest *live*, and will also feed the Imaginations of thy Thoughts: And this is the Entrance of this Figure.

ⁿ Or Images.

16. And *Moses* says further, *When that Year was ended, they came to him in the second Year, and said to him, We will not hide from our Lord, that not only the Money, but also all the Beasts are gone from us to our Lord, and there is no more left for our Lord, but our Bodies and our Fields: Why wilt thou suffer us and our Fields to die in thy Presence? Buy us and our Land for Bread, that our Land and we may be Pharaoh's Bond-Slaves; give us Seed, that we may live and not die, and the Fields not lie waste.* This is now the true Earnestness, when Man wholly gives up all, and quite gives up himself.

Gen. xlvii. 18, 19.

This Figure stands thus :

17. When Man stands thus in the Famine of Conscience, so that not only the Words which he speaks in the Presence of God will no more avail, that he might receive *Comfort*, but that in the End those also fail, when he has beat down all ^o *fictitious* Desires, and forsaken this World in the Desire; then says the poor Soul to the heavenly *Joseph*, Alas! my Lord, what shall I bring before thee, that I may attain thy Grace? Behold, my Prayer finds no Power and Virtue; and though I have forsaken the World, and have given up my *bestial* Will, yet I stand still in great *Hunger* before thee; I have no more left but only my Body and Soul: My Lord, take even this of me, I give myself

^o Imaged, feigned, or imaginary.

wholly to be thy own: Give me thy Grace, that I may *live in thee*, I will give myself wholly up to thee with Body and Life, and will be thy obedient Servant. Give thou me but Seed only, that is, give thou me but a *Will*, Thought, Mind, and Desire, and sow the Land of my Nature, and let my Life be thy Servant, that I may be no more without thy *Will*, but that I may be thy Servant and thy Bond-Slave.

18. Thus then it is enough, when he has given up Body and Soul, Will and Thoughts, and all that he has and is, wholly to this *Joseph*, that he is as it were a *Bond-Slave* Servant to God, who hopes and expects only what his Lord will give him, when all *Trust* and Confidence in his own self is quite yielded up, then is Reason rightly killed, and the Devil has lost his Stool and *Throne* in Man: For in Resignation he has nothing for his own, and the Devil can no other way come at Man, but in the *Desire of Selfhood*, in appropriating any thing for his own self.

Gen. xlvii.
20—22.

19. And *Moses* says further, *Thus Joseph bought the whole Land of Egypt for Pharaoh, for the Egyptians sold every one their Ground; for the Famine was so sore, sharp, and strong upon them; and so the Land became Pharaoh's own, and he distributed the People into the Cities from one Place of Egypt to the other, except the Land of the Priests, which he bought not, for it was appointed for the Priests by Pharaoh, that they should provide for themselves out of that Portion which he had given them; therefore they dared not to sell their Lands.*

The Figure stands thus:

¶ Affections,
Properties, or
Faculties.

20. In such Manner Christ, when Man in this pinching Hunger *draws near* to him, buys for his Grace his whole Nature, with all the Forms, Conditions, and Qualities thereof, and brings all whatsoever is in Man again into the *House* of the great *Pharaoh*, that is, of God, and makes it a Subject to God his Father again.

21. For in *Adam* all Men are become *untrusty* and perfidious, and are entered into the Selfishness of the Will; but Christ has *bought* this human own self to be his own again, and gives this up again to God his Father; and it points directly at *Christendom*, which Christ has bought with his Grace by the Treasure of his precious *Blood*, and made it his own, and has now distributed his Offices, wherein the Christians serve him, and are his *own*.

22. But that the Priests Fields were not sold, and that *Pharaoh* would not buy them, but leave them for their own, points at the *inward* Man, who is the priestly Temple of Christ; this God buys *not* back again, he wills that Man should have it for his own, he desires only to have the Kingdom of *Nature* for his own Servant; but the incorporated Ground of Grace, *viz.* the Temple of Christ, he *leaves* to the Soul for a Dowry, for it is the Place and *City* of God, wherein God dwells in Man: No Man can sell it again, pledge it, or engage it by Oaths, for it belongs to the eternal One, and not to the *Possession* of the Creature; but it is a bestowed Ground of Grace, wherein Christ manages his Office, it is his Habitation and Dwelling-House.

Gen. xlvii.
23—26.

23. *Then said Joseph unto the People, Behold, I have this Day bought you and your Fields for Pharaoh; behold, there you have Seed, sow your Fields, and of your Corn you shall give the fifth to Pharaoh; four Parts shall be yours, to sow your Field for your Ford for your House and Children. And they said, Now let us live and find Grace before thee, we shall willingly be Pharaoh's Bond-Slaves. Thus Joseph made them a Law unto this Day concerning the Fields, to give the fifth to Pharaoh, except the Priests Fields, which were not Pharaoh's own.*

24. This Figure is a true *Type* and Image of *Christendom*, which Christ has bought with his Love in his Blood, having proffered to give *Christendom* his *Grace* and Righte-

ousness for their earthly ⁹ Imaginations, that it should give them only up to him; and ⁹ Images, when that is done, then says Christ, Behold, I have this day, that is, from this Time ^{or Fancies.} to *Eternity*, bought all your earthly Images, as also Body and Soul; I have bought you for my *eternal* Bond-Slave Servants and *Ministers*, with my Grace, from the Hunger of God's Anger: Behold, there you have Seed, that is, there you have *my Word*, where-with you may sow the Ground of your Conscience in Body and Soul, that this Seed may bring forth Fruit, and of this Fruit you shall return the *fifth* to *Pharaoh*, that is, to God: For four Parts shall be your Food; that is, this Seed shall quicken and cherish the four Elements of the Body, as also the four Properties of the Soul's Fire-Life, and you shall keep this Seed of the divine Word *fourfold* for the cherishing of your Life, but the *fifth* you shall give to God.

25. The fifth signifies here, very secretly and mystically, the *fifth Form* of the natural Life, *viz.* the Love-Fire in the Light, which is born out of the four Properties, and manifests wherein the uncreaturely and supernatural God is *manifested*: This Form generates now the divine Joy, and the Praise of God, wherein the Soul is an Angel, and thanks and praises God, because he has *delivered* it out of the Fire-source of Torment, and has given himself with this Love and Grace into its Fire-source, and changed it into a Love-fire and *divine* Light.

26. This Source of Love, *viz.* the fifth Property of Life, wherein the Soul is an Angel, it gives now to God again with great Praise and Thanksgiving, for it gives this fifth Form to *Christ* again for a Habitation; for this is the Habitation of his Word, wherein [†] is the Kingdom of God *in us*, and wherein we are the Temples of the Holy [†] Or consists. *Ghost*, who dwells in us; and this fifth Form in the Praise of God, *Christ requires* again *Luke xvii. 21.* from his Christendom, that it should give this to him, that he may gather in the Praise of God, that is, the Fruit of Love for his Father, into the House of the *divine Power*.

27. But the Priests Fields, that is, the *inward* Ground of the heavenly World's Substance, he buys not with his Blood, for that never received the *Turba* of Destruction, but in the Fall of *Adam* it went out and faded, and went into the *Abyss*; so that the Soul had it no more *in its own Possession*, for it was in the Soul as it were dead, though in God nothing dies; but the Soul was blind concerning it, in that manner as God, *viz.* the eternal One, is in and through all Things, and yet nothing *apprehends* it, but that which introduces itself into its Substance, wherein he will manifest himself.

28. This faded Image or Substance is the priestly Ground, whereinto God again in-spoke or sowed his Word and Seed again in Paradise, that is, *not bought* with Christ's Blood, as the averted Soul is, but it is *filled* with the heavenly *Ens*, with Christ's Flesh and Blood, so that it is, or becomes Christ's Flesh and Blood, wherein the *High-Priest* Christ dwells; it is his eternal Seat and Possession, wherein God is manifested in Man, for it is the Branch on Christ's Vine, which is God's proper own, and *not Man's*.

29. It is indeed *in* Man, but not in the Possession of the *fiery* Soul's *Essence*; it has another Principle than the Soul, and yet is *in* the Soul, and *through* the Soul, and *from* the Soul, after the Manner as the *Light* is from the *Fire*, which is through the Fire, and in the Fire, and has its Manifestation from the Fire, out of which Fire and Light *Air* proceeds, and out of which Air dewy *Water* proceeds; and that same dewy Water denotes the *Substance* of this inward Ground, which gives to the Fire again Nourishment, *Food*, Lustre, and Life.

30. So also it is to be considered and understood concerning the Soul; when it *extinguished* as to the divine Light, then this Substance was generated no more from it, nor in it, but remained faded, extinguished, or quenched; and then the Soul had no *divine Food* more for its Source of Fire, for it had turned its Desire forth into the third Principle, and was overcome by the *earthly Lucifer*, and by *Satan*, *viz.* by the Property of the Wrath of the dark World's Property in the Place of this World.

31. This Grace came to help this averted Soul, which was bought through Christ's Blood; for the Buyer entered with his Money of *Grace* into this faded Image, and took it to himself, and set the Soul therein for a High-Priest and *Teacher*.

32. And this Image now was the Priest's Fields, which he bought not, for it was God's before; God only set his High-Priest Christ *therein*, that he should therein feed and teach the poor Soul, that it should not eat of the Vanity, and fully, darken, and bring to nothing *this Image* again.

33. And this is also the same in the Figure of *Joseph*, in that he bought not the Priest's Fields; and so is the Figure concerning *Moses* and the Levites, that he kept their Fields and Ground, and yet possessed them as *Tenants*; all which denotes the inward Man of the heavenly World's Substance, which is God's *Ground*, wherein God sows his Word of Grace, *viz.* Christ's Spirit; which Ground or Substance belongs only to the High-Priest, Christ, for a *Possession*, and not to the creaturely Life, but the creaturely Life receives Power and Virtue from it; it *has it* indeed *in* itself, but it is not one and the same Thing with *Nature*, as the Light and the painful Source of the Fire are not one and the same Thing.

34. This Figure of *Joseph*, in that he bought the *Egyptians* to be *Pharaoh's* proper *own*, and made them his own Servants, signifies nothing else, but that Christ should buy us from the Anger of God in the Famine of our Destruction, through his Grace, to be *his obliged* Servants; through his Blood and Death, and would give us his Word for Seed, that we might sow his purchased ^s Goods, *viz.* our natural Life, therewith.

^s Or Possessions.

35. And for *this Cause* now should we give him again the fifth Part of this Fruit, *viz.* the Birth of *Love*, the fifth Property of Life; for in the fifth Property stands *Faith*, and that his Children should give to him again; and this he gathers into his Father's *Barns*, for an eternal Praise, and to the divine *Manifestation* of his Wonders.

36. But that earthly Men have made such Bondage, and keep one another for Bond-Slaves, and vex, torment, and misuse one another therein, and squeeze out their Sweat for their Pomp and Pride, this is an Image of the *Anger* of God, which represents itself also according to the heavenly Figure.

^s Images or models itself.

37. For ever Thing must fashion itself, according to the *Ordinance* or Appointment of the Word of God, whether a Thing fashions itself in Evil, *viz.* in God's Anger, according to the Property of *Hell*, or in Good, in *Heaven* in the Kingdom of Christ; for with the Holy the Word is holy, and with the Perverse and Froward it is manifest in God's Wrath; as the People is, such is their God also, says the Scripture.

Psal. xviii.
25, 26.

38. *Earthly Men* represent the Image in the Anger of God, in that they vex, torment, squeeze and plague them with *Bondage*, and hold it for just and right; and it is right in the *Wrath* of Nature in God's Anger, and it is a Figure of *Hell*; and it is also a Figure of the Kingdom of Christ in the *heavenly* Bondage; for all whatsoever the earthly Man does with Pain and Torment, that does Christ in his Kingdom with his Children, in *Joy*, *Love*, *Humility*, and *Power*.

39. The earthly Man takes away his Brother's Labour, also his Will and *Desires*, his Sweat and *Trade*, Profession, and Suttenance: Christ also takes away his Children's evil Will and *Desires*, also their Labour, Working in God, when with great Pain and Anguish they press thereinto; these Labours Christ takes all from them, and gathers them into his Chelts of *Treasure*, and searches through and through his Children's Body and Soul, to see whether there be yet a little *Sparkle* that can and will administer to him, and work for him; that he drives of Necessity, and forces into the divine Ministrations of God's Court, *viz.* into the *Vineyard* of Christ.

40. He often also withdraws the Food of Grace, and lets them afterwards hunger, and lament for it; and lets them sit in Misery, and afflicts them, so that they must work

in great *Anguish*, in Lamentation, Fear, and Trembling, before him in divine Labour; for the old *Adam's* Afs is untoward and unwilling to labour in that which is divine.

41. And therefore it is often *compelled*, so that the Punishment and Threatning are always behind it, where Christ's Spirit in the Conscience threatens it with Hell and the Anger of God; as also the earthly Lords upon Earth do with their *Subjects*, which stand indeed in the Figure of Christ, but the Office is altogether unlike.

42. Christ gathers in for his Father, by the Works of his Children, much *heavenly* Fruit, which Man will obtain again, and *enjoy* the same for ever; but a worldly Lord gathers in, by the Labour and Sweat of the Poor, only *Money* and Goods into his Chests, to his own Honour, which Labour the poor Man can *no more* enjoy in this World, but Christ is his Wages, in that he must serve the Figure of God's Anger here in *Misery*.

43. But in the End, when the *earthly* Offices shall be also gathered into their Barns, into the Treasure-Chests of their *Hearts*, for whom they have served and ministred, then there will be unlike and different *Reservatories*; many will have very much gathered into the Kingdom of God's *Anger*, and from that will their Food be given to them again in *Eternity*, viz. the Curse of the Oppressed; also the Affliction, Fear, Pain, and Molestation of the Poor, which they have here with their Agitation wrought by the Inferiors, that will be given them for Food also after this Time to Eternity: For *what Gal. vi. 7. any sows here*, that they will find in Barns in the eternal Life.

44. All Offices of this World are God's, and all Officers, from the Emperor to the least and meanest, are *God's* Officers; but they serve him much unlike and differently; one serves him in *Love* as a Minister of Christ, and the other serves him in his *Anger* as a Minister of Hell.

45. All that seek their *own* in these Offices, and regard not God and his *Ordinance*, and so serve Man therein, they serve the Anger of God, and gather up into *Hell*.

46. For all the Treasure of Princes and Potentates should be gathered in for the *common Profit* of Brethren, and for the supporting of *good Orders* and Offices, also of the Miserable and *Impotent*; even as a Householder labours and works with those that are under him, and draws the Profit to himself, and yet therewith he *provides* for, feeds and nourishes all his Servants, Ministers, and Assistants; and the Overplus he uses for *common* Necessaries of himself, his Wife and Children, and what he might else stand in need of, or lays it by for *poor* People; such is the Officer's gathering together: It should all be gathered together for *common Benefit*, else it is a Treasure of the Anger of God, and must *expect* God's Judgment.

47. But that the present Potentates do thus gather together for their *own* Honour, for Voluptuousness and Pride, and in that Regard do the *more hardly* oppress and squeeze, that they may only therewith exercise their Pride, and keep under the Poor as Dogs, and say in their Hearts, they are bound to do so for me, I have bought or *inherited* it as a Privilege, I have it of *Right*; all this, the one and the other, is done in the *Anger* of God, they all now in this Property serve only *Satan*, viz. in the Figure of God's Anger, and no better.

48. All *Self-owning* belongs to Hell, make what thou wilt of it; no seeming *Rhetorick* will avail before God; thou gatherest together into Hell: God requires the Ground of the Heart, and will have trusty Officers.

49. But the Miserable is to know, that in such *Restraint* and Service, if he endures it without Murmuring and Grudging in *Faithfulness*, he serves even his Lord Christ; for God thereby draws him away from this World, so that he sets his *Hope* upon that which is to come, and in this Servility of his Hands he gathers to him with his *Prayer*, into this House of Lamentation, his heavenly Treasure; whereas, if he for this Time of his Restraint stood in the Voluptuousness of the Flesh, he would gather *no good* Thing; therefore *all Things must serve to the best of them that love God*.

50. Thus a Man ought to understand the Figure under the History and Acts of *Joseph*; for indeed the History is described with great Diligence according to the inward Figure, according to the ^w Inspiration of the Spirit of God, which always more respects Christ's Kingdom, than any History of a slight and simple Act.

^w *Eingebung*,
inward Sug-
gestion.

51. For the Acts of the Bible are not set down on this Account, that Men should see the Life and Deeds of the old holy Men or Saints, as *Babel* supposes; no, the Kingdom of *Christ*, above all, is thereby described, as also the Kingdom of *Hell*; the visible Figure continually points at the invisible, which shall be manifested in the spiritual Man.

Gen. xlvii.
27, 28.

52. *Moses* here finishes the Figure of the new Regeneration, under the History of *Joseph*; and says further, *Thus Israel dwelt in Egypt in the Land of Goshen, and possessed it, and grew and multiplied very much; and Jacob lived seventeen Years in Egypt, so that his whole Age was one hundred, forty and seven Years.*

Ver. 29—31.

53. *And when the Time was come that Israel was to die, he called his Son Joseph, and said to him, If I have found Grace before thee, then lay thy Hand under my Thigh, that thou wilt be loving and faithful to me, and not bury me in Egypt, but I will lie with my Fathers, and thou shalt carry me out of the Land of Egypt, and bury me in their Burying-place: He said, I will do as thou hast said; but he answered and said, Swear to me, and he swore to him; then Israel bowed himself, sitting up at the Head of the Bed.*

54. This now is a very mystical Figure, and points at the Resurrection of the Dead, when the Soul shall come to the Body again, and the Body will be pure and holy: For the Land of *Canaan*, which was also full of the Abominations of the Heathen, signifies the earthly Body; and *Egypt*, where *Pharaoh* dwelt, and *Joseph* was Steward, signifies the Soul, which dwells in God's Word, viz. by or near the eternal King.

55. And we see it very finely portrayed in this Figure, how *Adam's Soul* turned itself with Lust into the earthly *Canaan* of the earthly Body, and turned away from God; therefore now the Soul must go again into *Egypt*, into Repentance to *Joseph*, viz. to Christ, and to King *Pharaoh*, viz. to God; and there it will be received as a Child of Grace, to be a Bond-Servant, so that it will be obedient to God, and be his Servant and Minister; and it must forsake the earthly *Canaan*, viz. the evil Body, with its Will and Contrivances, as *Israel* must leave and forsake *Canaan*.

§ Or Quality.

56. But after he should be dead, he would then have his Body into the Land of *Canaan*, that it should be buried there; which signifies that the earthly Body must be buried in its Mother the Earth, and come into its first Mother again; and it signifies that the Soul shall come again out of *Egypt*, viz. out of the Bondage of the Affliction of Repentance, to the Body into Rest: For the Heathen must be driven out of *Canaan*, when *Israel* enters thereinto; so also must the Abominations in the Property and Condition of the Body be consumed, and all false and wicked Desires be killed, before the Soul comes to the Body again, and dwells therein.

57. And it is powerfully represented, how the Will of the Soul shall and must in this Life-time break off from the earthly *Canaan*, viz. from the Lusts of the Body, and press into God again by earnest Repentance, where then the Soul must rightly be in *Egypt*, viz. a poor Bond-Servant, in much Anxiety and Affliction; but in the End, when the Body shall die, then it also desires to go along out of the House of Bondage, viz. out of the Torment of Repentance, and will go again into the first Adamical pure Image which God created, as *Jacob* would lie by his Fathers, when he might have lain as well in *Egypt*: But the Spirit stood in the Figure of the Resurrection, shewing, how the whole Man should go again into the first Image created by God.

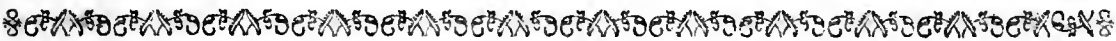
58. But that *Jacob* required an Oath from *Joseph*, that he would bury him in *Canaan* with his Fathers, it denotes the Oath which God in Christ made with Man, that God

has with his Word of Love *incorporated* himself with Man, and *engaged*, as by an eternal Oath to him, *Jacob* requires this Oath from *Joseph*, as from the Figure of Christ, and desires he should lay his Hand under his Thigh and swear.

59. This is a Figure, signifying how Christ should lay his Hand, that is, his Power and Might, *viz.* the *eternal Word*, which is the Hand that has made all Things, into the human Effence in Body and Soul, and not only into that, but under the Thigh, as under the *human Power*, and to give himself to Man for his own, and swear therein; that is, *bind* himself to it, that he will bring the whole Man, when he is here dead in the temporal Death, again into the *first Land* of Inheritance, wherein *Adam* in Innocence dwelt, *viz.* into *Paradise*, and bury the Body and Soul, with his Oath, in God, as in the *divine Rest*.


60. This is signified by the Figure of *Jacob*, where the Text says, *Israel dwelt a long Time in Egypt, and multiplied there.* And when *Jacob* was to die, he had a *Desire* to be carried after his Death again into the Land of *Canaan* to his Fathers; this, I say, signifies that a Christian or Child of God must go into this *Egypt*, *viz.* into *Repentance*, and into the *Exit* from the earthly Will, and *continue* therein the whole Time of his temporal Life, and bring forth much good Fruit in that Land, and then Christ, *viz.* the heavenly *Joseph*, shall bring him into the right Country of his Father to *Rest* again, *viz.* into the right promised Land, wherein the Milk and Honey of divine Power flow. *Exod. iii. 8.*

61. And the whole History of all the five Books of *Moses* is even this in the Figure: *v* Five Books of *Moses*. The *Exit* out of *Canaan*, and the going into *Canaan* again, are only this; representing how the right Adamicall Man should with great Hosts and Armies and much purchased Goods, *effected* in the divine Operation, enter again into the *eternal* promised Land; and how in this *Life-time* he must be a Bond-Servant of God's Anger in this *Egypt*, which would through its Ministers and Servants *afflict*, persecute, and torment him in his Office of Anger, and continually keep him for a Bond-Slave, till the *right Joseph* shall bring him through the temporal Death again, into *Paradise*, into Rest.



The Seventy-fifth Chapter.

How Jacob before his End blessed the two Sons of Joseph, and preferred the Youngest before the Eldest. And what is thereby to be understood.

1.  OSES says, *Afterwards it was told Joseph, Behold, thy Father is sick; and he took with him both his Sons, Manasseth and Ephraim: And* ^{1-6.} *then it was told Jacob, Behold, thy Son Joseph cometh to thee; and Israel strengthened himself and sat up in the Bed, and said to Joseph, The Almighty God appeared to me at Luz, in the Land of Canaan, and blessed me; and said to me, Behold, I will cause thee to increase and multiply, and will make thee a Multitude of People. and will give this Land for a Possession to thy Seed after thee for ever; and now thy two Sons, Ephraim and Manasse, which were born unto thee in the Land of Egypt before I came in hither to thee, shall be mine, as Reuben and Simeon; but those which thou shalt beget after them shall be thine, and shall be named according to their Brethren in their Inheritance.*

2. In this Figure now the Patriarch *Jacob* stands again in the *Limit* of the Covenant, whereto God had *ordained* him in the Mother's Womb: When he had finished his Course in the World with the Figure of the Kingdom of Christ and his Christendom, then his Spirit ² *figures* itself again in the Limit of the Covenant, and through the Limit of the Covenant *bles*ses his Children, and his Children's Children, and points at the *future* Time, how it would go with them; that is, he speaks from the Root, and intimates concerning the Branches and Twigs of this Tree, which God in Paradise planted again after the *Defection* and Fall, and had made it manifest in *Abraham*; and so *Jacob* stood in the same Stock, and intimates from the Spirit of this Tree concerning his Branches and Twigs, but especially in *both Joseph's* Sons, both which he grafted back again into his Root; that they should be his Sons, as *Reuben* and *Simon*.

This Figure stands thus:

3. And *Jacob* said to *Joseph*, The Almighty God appeared to me at *Luz*, in the Land of *Canaan*, and blesed me, and said to me, Behold, I will cause thee to increase and multiply, and will make thee a great People, and will give this Land for a Possession to thy Seed for ever: In this Figure the Spirit speaks *not only* of the Inheritance of the outward Land of *Canaan*, but also of the Inheritance of the *Kingdom* of Christ, understood and signified under this *Canaan*; for he says, God has given him and his Children *this Land* for an *eternal* Possession, which, for a long Time after that, they had *no* Inheritance in; therefore then in this the Kingdom of Christ is *understood*, which shall endure for ever.

4. Thus *Jacob* took the two Sons of *Joseph*, and set them in *his Root* in the Inheritance of this Kingdom; and moreover, in his first Power and Virtue, as *Reuben* and *Simon*, his first Sons; which signifies, how *Joseph's*, that is, *Christ's* Children in the Faith and Spirit, whose Nature yet is come from the Seed of *corrupted Adam*, shall be through *Faith* planted again in the first Root of God's Covenant; for *Adam* has set his Twigs and Children with himself in the Kingdom of God's *Anger*; but the Covenant and Grace take these Adamical Twigs and put them back again into the *Image* of God, whose Figure *Jacob* here represents with *Joseph's* Sons.

Gen. xlviii.
8, 9.

5. And *Israel* saw the Sons of *Joseph*, and said, *Who are these?* *Joseph* answered his Father, and said, *They are my Sons which God hath given me*; that is, the Covenant of Grace was *strange* to the corrupt Nature, and said, *Who are these Children of Nature in Self?* Have they not broken themselves off from God? But *Joseph* in the Figure of Christ's Humanity said, *They are my Children*, which God has given *me* in the Kingdom of this World; and the Covenant of Grace in *Jacob* said, *Bring them to me, that I may bles*s them; that is, that I may *ancint* them with Grace; that is, Christ shall bring them to God, that he may bles them again.

Verse 9.

Verse 10.

^a Imaged, or
formed.

6. And *Moses* says, *For the Eyes of Israel were dim with Age*; that is, Nature in the Father's Property in the *seulish* Creature was grown dim and old; and that because the Soul's *Ens* had ^a modelled itself in the Time, for all that lives in the Time grows old: The Covenant was that which should bles the Sons of *Joseph* with the *future Revelation*, or Manifestation of the Power in the Name JESUS, and *Joseph*, who stood in the Image or Type of the Humanity of Christ, should bring them to *this Blessing*: For the Humanity of Christ brings *Adam's* Children to the Blessing of God, as here *Joseph* brings his Sons to the Covenant of God in *Jacob*.

Ver. 10-12.

7. *Moses* says further, *But he kissed them, and encouraged them, and said to Joseph, Behold, I have seen thy Face, which I had not thought to have done, and behold, God has let me see thy Seed; and Joseph took them from ^b his Bosom, and bowed himself towards the Earth before*

^b Jacob's.

before his Countenance: Which is as much as to say in the Figure thus; when *Joseph*, in the *Image* or Type of the Humanity of Christ, brought his Sons to his Father, *viz.* before the Covenant of God, then the *Covenant* took them in the Arms, or into the Bosom of his Desire, *viz.* into God's *Essence*, and kissed them with the Kiss of Love, which God would manifest in Christ; and the Father's *Righteousness*, in the Word of Might and Power, says to the Soul's Essences, Behold, thou art *dim* to my Sight, and now I have seen thy Countenance again, through the Love and Grace of God, which I thought not to have done; for I thought to have *kept* the Soul in the strong and severe Might of God's *Anger*; for God's Eye was departed in it, with its turning away from him, and so, as to God's Righteousness, it was rent off from God: But now I have seen the Countenance of the Soul again, through God's *Love* in the *Grace* of God, and God's Love has let me see ^c them in the Seed of the Covenant of Grace.

^c The Soul's
Essences,
Powers, or
Faculties.

8. And the Spirit of *Moses* says, And *Joseph* took them from his Father's Bosom, and bowed himself to the Earth before his Face; that is, when the *Word became Man*, then Christ took the Soul from the Father's Bosom, *viz.* from the Father's Nature into *himself*, and in a creaturely Manner presented himself with the assumed Humanity before God the Father, and bowed, that is, *bumbled* himself with the assumed Soul, *viz.* God and Man in *one Person*, to the Earth, that is, even into *Death*, and entered before the Face of God with our assumed Soul, that is, he brought the Soul's Will, through the introduced Power of the Deity, back again into the *resigned* Humility before the Eyes of God.

9. And *Moses* says further, *Then Joseph took them both, Ephraim in his Right Hand towards Israel's Left Hand, and Manasseh in his Left Hand towards Israel's Right Hand,* ^{Gen. xlviii. 13.} and brought them to him: This now is the precious Figure of the great Earnestness of God, shewing *how* Man is blessed again; for *Ephraim* was not the First-born, but *Manasseh*: And *Jacob* laid his *Right Hand* upon the Head of the *youngest*; but *Joseph* took *Ephraim* in his Right Hand, and *Manasseh* in his Left Hand, that he might stand with the *First-born* before *Jacob's Right Hand*, and with the *other* before *Jacob's Left Hand*; but *Jacob* inverted the Will of *Joseph*.

The Figure stands thus.

10. *The Word became Man*; understand, the uncreaturely not natural Word of God, ^{John i. 14.} manifested itself in God's creaturely Word of Man's Soul, and took on him the faded Light's Image, and *quicken*ed or made it living in itself, and put it into God's Left Hand, *viz.* into the Father's *Anger*, which is here expressed, by setting the youngest Son, *viz.* *Ephraim*, before *Jacob's*, *viz.* God's, Left Hand, but he took it in his *Right Hand*.

11. For Christ took the incorporated Covenant of Grace in the faded heavenly Image, which incorporated Covenant of Grace in Man was the *youngest*, *viz.* the new Man, in his Right Hand, *viz.* into the *highest Love* in the Name JESUS, and entered with this new Man from the Covenant of Grace before God's Left Hand, *viz.* before God's *strict* Righteousness in the Anger, that he might *atone* the Soul, *viz.* the First-birth; and the Soul, *viz.* the First-born, Christ took in his Left Hand, that is, he took the first *Principle*, which before had the superior Jurisdiction, Authority, and Power, and put it under, that its Power, *viz.* the Self-Will, should go back, and enter into *Humility* before God's Right Hand.

12. For these two Sons of *Joseph* here rightly signify the inward spiritual Man, *viz.* the *fiery Soul*, which is the eldest Son; also the *Spirit of the Soul*, *viz.* the Light's Power, which signifies the other, or second Son, *viz.* the two Principles: These did *Joseph*,

that is, Christ, set before God, and took the Spirit, *viz.* the second Principle, in his Right Hand, *viz.* in his *Love*, and set it with his Love before God's Left Hand, *viz.* before his *Anger*; for he should break the Serpent's Head; and the Soul he sets before God's Right Hand, that it should receive the *Blessing* from God, that is, that God's Love should manifest itself out of the Soul, but *that* might not be: For *Moses* says, *Gen. xlviii. 14. But Israel stretched forth his Right Hand, and laid it upon the Head of Ephraim the youngest, and his Left Hand upon Manasse's Head, and did so with his Hands knowingly, for Manasse was the First-born.*

13. That is thus in the Figure: God would no more give the Dominion or Government to the First Birth, *viz.* to the fiery Soul, seeing it had turned away its Will from God, but laid *his* Hand of Power and *Omnipotence* upon the Second, *viz.* upon the Image of the Light, which in Christ in his Love became living again: To *this* he gave now the Power of the Divine Virtue, that the Soul might be *under* Christ; for in the *Light's* Image is Christ understood; and upon it God laid the Hand of his Omnipotence and *Grace*; and upon the Soul he laid his Left Hand, that it should be a *Servant* and a Minister of Grace.

14. Thus the First Birth was set behind, *viz.* in Subjection, and the Second Birth foremost and uppermost in the Dominion; and here is that Figure, concerning which *John xvii. 6. Christ says, Father, the Men were thine; that is, they were of thy Nature's Property, but thou hast given them to me; for the Father gave to Christ the highest Blessing and Power, whereby the fiery Soul lost its Dominion of Self-Will.*

15. And *Moses* says, *Jacob* did this knowingly, that is, the Covenant of God *knew* it in *Jacob*, that God would have it so: *Jacob* could not, with his bodily Eyes, for Age, well know these two Lads, but with the *Eyes* of God's *Covenant* he saw, and knew them, for God's Spirit in him did this.

16. *And he blessed Joseph, and said, God, before whom my Fathers, Abraham and Isaac have walked, God, who hath preserved me all my Life long, even to this Day, the Angel that hath released me from all Evil, bless these Lads, that they may be called after my Name, and after the Names of my Fathers, Abraham and Isaac, that they may increase and multiply on Earth.* *Gen. xlviii. 15, 16.*

This Figure stands thus:

17. The God of Love blessed the *incorporated* Covenant of Grace, out of which should come Christ, *viz.* the heavenly *Joseph*, as here *Jacob* with his Blessing began at *Joseph*, and blessed *Joseph's* Sons through *Joseph*: Thus God also, through the Name *JESUS*, blesses the Soul and the Spirit; for God has appointed the Name *Jesus* to be a *Throne* of Grace, and through that *Throne* of Grace he blesses Christ's Children and Members, according to the *Humanity*; and here, in the Words of the Blessing, makes *no* Difference between the Children, to signify, that the Soul and the Spirit shall in Christ enjoy *like* Graces and Gifts; only the Power he gave to the New Regeneration, out of the faded heavenly Image, that the Soul should, through the Power of the *New* Regeneration work, and flourish, spread forth, and be great therewith; that is, that the Soulish-Tree, with its Branches, should grow out of this Blessing.

18. In the Words of this Blessing there is this Understanding or Meaning, *viz.* The incorporated Ground of Grace, in the Power and Virtue of the *Word*, spoke forth the Power, and comprised in *Jacob* his *Body*, *Soul*, and *Spirit*, in one, and thereby spoke itself forth upon the Children of *Joseph*; God, before whom my Fathers *Abraham* and *Isaac* have walked, that is, through the Wills and Desires which my Fathers have *inclined* to God, with which they have walked before God; also through the *Power* of

God, who has sustained me my Life long even unto this Day; also the *Angel* who has delivered me from all Evil, bleis these Lads; that is, he blesses them through the *Divine* and *Human* Power, through the Angel of the great Council in Christ Jesus, which *Angel* has delivered Men from all Evil, that they should according to these Names be called Children of the Covenant, and in this Power increas and grow great.

19. *But when Joseph saw, that his Father laid his Right Hand upon Ephraim's Head, it pleased him not well, and he laid hold on his Father's Hand, that he should turn it from Ephraim's Head upon Manasseh's Head, and said to him, Not so, my Father; this is the First-born, lay thy Right Hand upon his Head: But his Father refused, and said, I know it well, my Son, I know it well; this shall also be a People, and be great, but his younger Brother shall be greater than he, and his Seed shall be a Multitude of People.* Gen. xlviii. 17.

20. By the outward Figure the Spirit points at their *Offsprings*, which Stock or Tribe should excel the other in Greatness and Might; but by the inward Figure, of Man's Conversion and New Birth, it points at the *inward* Ground; signifying, how the inward and *youngest* Ground, of the incorporated Grace in Christ, would be *greater* than the Ground of the first created Adamical Man.

21. But that *Joseph* disliked it, and *would not* willingly that the youngest should be preferred before the eldest; in the Figure it signifies this: *Joseph* stood in the Figure of the New Regeneration, signifying, how the inward Ground, *viz.* the eternal Speaking Word in the Humanity of Christ, should *turn* itself *forth* through our Soul, and take away the Power of Self-Will from the Soul; and that the *creaturely Soul* would not that it should lose its Power; it would *not* willingly die to its own Will, but keep its first natural Right.

22. As we see in Christ's Humanity, *viz.* in the human Soul, when it was *to die* to self, and yield up its natural Right: *Then said Christ on the Mount of Olives, Father, if it be possible, that is, the human Soul in him, from the Father's Property in the Word, said, Father, if it be possible, let this Cup pass from me; but if it be not possible, and that I must drink it, thy Will be done; as Joseph here in this Figure was loth to come to it, and would not willingly that the last should be preferred before the first.* Matt. xxvi. 36.

23. The Text says, it pleased him not well; the *natural Man* is not well pleased to give up his natural Right, and let the Kingdom of *Humility* reign in him; he would rather be Lord himself, but his own Will has squandered that away, so that he is set behind, for it is *not possible*, that he should become the Child of God, *unless* he drinks the Cup, whereby he dies to his own natural Will; therefore, says Christ, *Father, thy Will be done, and not my natural Adamical human Will; but let God's Will in my inward Ground be done, and not my Adamical Soul's Will: It shall and must be resigned into God; the first natural Right must go backward behind, and Christ forward, otherwise there is no Salvation.*

24. In this Type and Image the Spirit of God sports with the *Children* of the Saints, signifying how the new-incorporated Kingdom of Grace would spread itself forth *aloft*, and how the Kingdom of Nature should be set *back* behind; for if Christ arises, and be born in Man, then must *Adam* be Servant and Minister.

25. And it declares besides, that the Kingdom of Nature *would* also be great, but the Kingdom of Grace yet greater; of which we have a Similitude in a great *Tree* of many Branches, which through Nature generates many Twigs and Branches, and wherein Nature is powerful, but the Virtue and Power of the *Sun* is much more powerful; for if this does not co-operate, then the Tree cannot grow nor bear any Fruit; and we clearly see thereby, that the Virtue and Power of the Sun must get *aloft*, if the Tree grows, and its Fruit comes to be ripe and profitable; so also is it in Man.

26. Man is Nature, and Nature begets him, that he may come into the Forms and

Conditions of the *Creatures*, but the *Understanding* must come forth in him, which governs and takes Care of Nature; Nature wills, indeed, that its Desire be fulfilled, but the *Understanding* rules over Nature.

27. But now Nature is sooner and *earlier* than the *Understanding*; Nature goes foremost; but when the *Understanding* cometh, then it must follow *behind*; thus it is to be understood also in this Figure of *Jacob* and *Joseph*, concerning the New Regeneration, that when the *Divine Understanding* shall again be manifested in Man, then shall Nature follow behind.

Gen. xviii.
20.

28. Thus he blessed them that Day, and said, He that will bless any in Israel, let him say; God set thee as *Ephraim* and *Manasseh*: In this Text, what the Spirit declares in this Figure, is as clear as the Sun; for *Ephraim* and *Manasseh* were re-ingrafted back into the Root of *Jacob*, that is, into the Covenant of Grace, which God had manifested in him, and were *transplanted* with the Birth of the natural Right, when the youngest was preferred before the eldest; thus also should all Blessing and Wishing be among the Children of God; that God would set them back from the evil Adamical Will of self, and set them into the *Paradisical* Covenant again, and make them grow therein, and bring forth the Kingdom of *Grace* in them, and set it above the Kingdom of Nature of the first Adamical Birth; when this is done in Man, then he is a *Child* of God again in Christ, and stands in the Blessing of God.

⁹ Literature.

29. Courteous Rabbies, and Masters of ^d Criticisms upon every Letter, learn, I pray, to understand the *Figures* of the Old and New Testament, and dispute not about the outward *Shell* of Words; look upon the chief Ground, *why* the Spirit of God thus speaks, and why it sets down such Types and Images, and consider what this signifies, that the Holy Ghost, in all the Figures of Christ, *always* sets the youngest before the eldest; begin at *Cain* and *Abel*, and go quite through, and then you will come to Rest, and your *Strife* has an End.

30. The Time of Strife is at an End, *Ephraim* shall rule over *Manasseh*; if you do not so, then will the Sun *dazzle* and blind you with its Rising, that you must for ever be blind. You would verily see with the Eye of the Kingdom of Nature, and yet you *contemn* the Eye of Grace; but *Ephraim* attains the natural Right of the First-birth; why will you strive against your Father *Jacob*, as if he did not rightly bless? For you set *Manasseh* before, and *Ephraim* following behind; it is made manifest, before the Eyes of the most High, who has set *Ephraim* foremost again; the Kingdom of Nature in human Self should be the *Servant*, and that you would not; but the Purpose of the Most High goes *forward*, and you are all therefore like to go to the Ground; there is no preventing of it more.

Gen. xviii.
21, 22.

31. Now when *Jacob* had blessed *Joseph* and his Sons, then he represented a very *secret* Type or Image of Christendom upon Earth; for thus says *Moses*, And *Israel* said to *Joseph*, Behold, I die, and God will be with you, and will bring you again into the Land of your Fathers; I have given thee a Piece of Land beyond thy Brethren, that I took with my Sword and with my Bow out of the Hand of the *Amorites*.

32. Though there may well be an outward Figure herein, which indeed is *always* so, yet this is much *more* an inward Figure of Christendom: For what could *Jacob* give away of that which he had not in his Possession? He had not *Sichem* in Possession, as the Glosses upon this Text will have it explained, which look *only* at some outward Thing; so he could not give it severally to *Joseph*, for *Joseph* dwelt not there, but he and all his Children, and Childrens Children, died in *Egypt*.

33. Besides, *Jacob* said he had taken it with his Sword and with his Bow out of the Hand of the *Amorites*, which is *no-where* shewn; and yet may well be outwardly done so, seeing he says, he has given it to *Joseph*, as to the Type of Christendom, and took it with the Sword, therefore it is a Figure and *secret* Speech.


34. For *Jacob* says, Behold, I die, and you shall come again into this Land, God will bring you thereinto: This first points at *Christ*, who should come out of *Jacob's* Covenant which God had in him; when that should die according to our Humanity, then would God bring *Israel* again into the Land of God's *Covenant*; and the *Covenant* has a Piece of Land in this World, that at all Times would be a Dwelling for Christendom upon Earth; though that Piece of Land would be often turned with *Manasseh* and *Ephraim*, from one Place to another.

35. That same Piece of Land, or Christian Habitation, has *Christ* taken with his Bow and Sword of the Spirit, and subdued the Princes of this World in his Victory, that Christendom should have this at all Times upon Earth; whereby then we see, that Christendom should have the smallest Victory upon Earth, so that its Kingdom is like a remaining *overplus* Piece of Land, that so the Name of *Christ* might therein be outwardly known and acknowledged.

36. Further, it is the most excellent Figure concerning *Israel*, which with *Jacob*, that is, with the *Rising* of the Kingdom of *Christ*, would die; that is, the Jewish Polity and Government would be suppressed, but God would in the last Time bring them into this Land, viz. into the true *Covenant* in *Christ*; for he has reserved this Piece of Land before-hand, that they should possess the same again; which *Babel* believes not, but their Time is near, for the Fulness of the Heathens is at an End.

The Seventy-sixth Chapter.

How Jacob called all his Sons before his End, and signified and prophesied to them, how their Generations would rise up, and what each of their State and Condition would be, whereby he expressed the Root of Abraham's Tree, together with its Branches and Fruit: What the State and Office of each of them would be, and how they would behave themselves; and how Christ would be born of the Stock of Judah: Also, how long their Kingdom would continue under the Law.

1.  *MOSES* says, And *Jacob* called his Sons, and said, Gather yourselves together, that I may make known unto you what will happen to you in the future Times: Come together, and hearken ye Children of *Jacob*, and bear your Father *Israel*. In this Chapter lies the whole Understanding and Knowledge, how it would go with the Children of *Israel* in the future Time under the Law, as also afterwards with Christendom; for in this Chapter the Spirit has expressed and figuratively represented the Tree of *Israel*, with its Branches, Twigs, and Fruit, both according to the Kingdom of *Nature*, and according to the Kingdom of *Grace*; and under that signifies concerning all States, Conditions, Orders, and Offices, an ong both *Jews* and *Christians*; especially the Antichristian Kingdom among both *Jews* and *Christians* is powerfully prefi-

figured under it, whence it arises, and how it must fall to the Ground again, and yet would continue a long Time, even till the Manifestation or *Revelation* of Jesus Christ.

2. For *Israel* here, under this Explanation, declares, concerning the *whole* Adamical Tree, how it was good in the Beginning, and how it perished; also, how it would be helped again, and how the Kingdom of Nature would outwardly govern in God's Wrath, and yet the Kingdom of *Grace* co-operate through the Wrath, whereby the natural evil Man would *outwardly* seem as if he would serve God, and minister to him, but would only be a *false* Flattery and Shew of Hypocrisy so long, till Christ would break forth out of God's Covenant, and destroy Satan's hypocritical Kingdom.

3. And he begins at *Reuben*, viz. from the *first* Power of the human Life, and reaches to *Benjamin* the last, under whom Christendom is powerfully prefigured, and what its Properties would be; so also are the Times and *Ages* of the World powerfully pourtrayed under it: If the Reader will observe it, and gather the *Sense* thereof, then he will find *our* Explanation in the true and right Ground.

I.

The Testament of *Reuben*.

Gen. xlix, 3, 4. He began at *Reuben*, and said, *Reuben, my first Son, thou art my Power and Virtue, and my first Might and Strength, the chiefest in the Sacrifice, and the chiefest in the Kingdom and Government; he was vain and fickle therein as Water: Thou shalt not be the chiefest; thou didst climb up into thy Father's Couch, and there hast defiled my Bed with thy climbing up.*

In the Figure it stands thus:

5. The Spirit in the Covenant speaks forth the human Nature of *Adam*; viz. the first Power of the *first* Seed to a Re-propagation; as indeed *Reuben* also was the first Power of *Jacob*, and signifies, that the natural first Adamical Man *should be* the chiefest in God's Sacrifice, that is, he should bring forth right Fruit to him, which might be to the Praise of God, and in the Virtue thereof *increase* the heavenly Joy: He should generate Virtue to him, and a Re-expression through the implanted Word of God; and that is called sacrificing to God, when the creaturely human Word, which God formed into a Creature, viz. the human *understanding* Life, re-expresses God's Word out of itself, and forms itself in *holy* Images, Thoughts, or Imaginations.

6. Which Formation is effected in the generating of the heavenly mercurial Harmony, viz. after that Manner, as when the *implanted* Word in Man images or frames itself into a Song of divine Joyfulness, and sports in the holy pure Element before God; in which ^e Modelling or holy Desire, the holy Wisdom of God *co-models*, and becomes figured in Wonders; whereby the eternal One becomes formable and distinct, viz. is known in different *Varieties*; this is called sacrificing to God, in that Manner as Twigs and Branches bear fair Fruit to the Tree, whereby the Tree is known and manifested to be good; thus also the creaturely-formed Word, viz. *Man*, should to the eternal speaking holy Word of God, which Word is the Stock, generate or bear to the Stock good Fruit, viz. the *Praise of God*.

7. This is as much as to say, *Adam* was the chiefest in the *Sacrifice*, for he was the first out-spoken or expressed Word that God spoke in his Image, and was also the chiefest in the Kingdom or *Government*; for to him belonged the eternal Dominion: He was created out of the Eternal in and to the Eternal; he was the Image of God, wherein the Word of God, according to Time and Eternity, was imaged or *formed*.

8. Therefore now the Spirit in the Covenant represents this before him by the Stock

^e Framing, figuring, or imaging.

Stock of *Israel*, out of which the *new Tree* should spring out of the old, and points at both the Adamical, and also the new Tree of Regeneration; and speaks further concerning the first Power in *Adam* and *Jacob*, viz. concerning the Kingdom of Nature of the first Image.

9. He was unstable or fickle therein as Water, as we experience it in *Adam*, and all natural Men; as *Adam* suddenly and *unstablely* therein departed from his Glory, both from the divine Kingdom, and also from the Sacrifice of God, and entered into Self-will, and forsook God's Will, and brought himself from the *divine* ^f Formation into an *earthly* Formation with the Desire and Lust, whence he became bestial and evil. f Imaging, or modelling.

10. Whence now the Spirit in the Covenant says, through *Jacob*, Thou shalt not be the chiefest; that is, the first Image shall not *keep* the Government, neither in the Dominion of the Kingdom, viz. of the natural Power and Authority, nor in the Sacrifice of God; but the *second Adam*, Christ, out of *Judab*, shall be he; and for this Reason, because thou hast climbed up upon thy Father's Couch, and there hast defiled my Bed with thy climbing up.

This Figure stands thus:

11. *Adam* had his Father's *chaste* Marriage-bed in him; when his *Eve* was yet *unmade* he was Man and Woman, and yet neither of them, but a true and right Marriage-bed of God, wherein God's Word in his Marriage in both Tinctures, viz. of the Fire and Light, works in *Power*, for he stood in the Image of God, in which God wrought as in the holy Angels. The *Propagation* stood in one single Image; as God is in one eternal Substance, so also was he, who was out of that same Substance of all Substances, created in *one* only Image; for the spermatic Nature and Kind was in him, the *Verbum Fiat*, the Word *Fiat*, which had formed him into the Image of God, wherein the Self-Love laid, viz. in the *perpetual* Conjunction of both Properties of the only Tincture, viz. the Power of the *holy* *Magick*-Fire and Light, which is Spiritual, and the true Life.

12. In this Image he was the chiefest in the Sacrifice, and in the Kingdom; for he could sacrifice to God both spiritually and creaturely; in the same Manner as a Tree, without the Interposition or Supply from *another*, does itself bring forth its Branches and Fruit, and *thrusts* forth from itself the fair Blossoms in a lovely Smell and Virtue, with fair Colours according to its Kind; and that as God's Word had *ejected* and generated it out of itself, all this Power laid also in him.

13. But the *Self-will* was unstable and fickle therein, and brought itself into a bestial Property, into false and wicked Lust and Desire, and climbed with the bestial Lust and Desire into this holy Marriage-bed, into which Lust Satan brought it, viz. the *Ground* of the dark World, according to the Imaging or Representation of Fancy; as also the Devil, with the holding forth of the monstrous bestial Property, together with the Subtlety and *Wit* of the Serpent, viz. of the Ground of the first Principle; so that the Self-will plunged itself therein, and was *infected* therewith, and made its Power of Imaging or Thinking, according to Soul and Body, monstrous; whence the bestial Imagination in *Adam* awaked and *began*.

14. And here he climbed up upon his Father's, viz. upon God's Marriage-bed, and defiled it with bestial, as also devilish, false, and wicked *Imaginations*; which Lust he introduced into God's Concubine, viz. into the *heavenly* Sperme or Seed of the heavenly World's Substance, upon which God's Spirit, viz. the holy Word in this heavenly Substance, *departed* from him; that is, the Self-will of Man rent itself off from the Will of the Word; and now it was *unstable* in the Devil's Poison, and lost the Kingdom

and the Priesthood, viz. the princely Throne, and was thereupon weak and blind as to God, and fell down into *Sleep*, and laid between God and the Kingdom of this World in Impotence and *Weakness*.

Gen. ii. 21. 15 Now thus says *Moses*, And God suffered or caused him to fall into a deep Sleep, and framed a ^s Wife out of him, and brought her to him, and gave him a bestial Marriage-Bed for a heavenly; where he may now copulate in Self-Lust, which in the Presence of Heaven is but a *defiled* Marriage-Bed, but is borne with under God's Mercy in divine Patience, seeing that the Vessel of this Marriage-Bed must consume, rot, and die, and Christ has given in himself in this Marriage-Bed into the Midst, as a *Mediator* and Redeemer from this monstrous Image, which he will regenerate a-new in himself.

16. This powerful Type or Image the Spirit of God also represents by *Reuben*, who was *Jacob's* first *Virtue* and Power, wherein the Desire of *Reuben* also modelled itself in the Adamical Image, and went back and laid with his Father's Concubine, and in Falshood and Wickedness copulated with her, as the free Will of the Soul in *Adam* copulated with God's Concubine in him, by false and wicked Lust, and became a *Breaker of Wedlock* to God, as *Reuben* did.

17. And for the Sake of this has *Adam*, viz. the first Power of the natural Man, in all Men, lost the kingly Priesthood, so that the natural Man in his own Power and Virtue can no more offer Sacrifice to God; also he understands nothing more of God's Word or Kingdom, *It is Foolishness unto him*, and he cannot apprehend it any more; for he stands in a poisonous monstrous Image, which in this Adamical Property cannot inherit the Kingdom of God, and has lost the Kingdom of God, and is now but a Figure or Similitude of this World and of Hell, a Monster [instead] of the Image of God, and shall no more be the chief in the Sacrifice and Kingdom; but Christ, in the New-birth in him, has attained the Kingdom, in the Sacrifice and Government.

18. The natural Man, viz. the first Power and Virtue, must be *Servant*, and lay off the monstrous whorish Image, and be new born again; the Soul through the *Spirit of Christ*, and the Body through the *Putrefaction of the Earth*, from which, at the End of the ^b Day, he shall be separated, and be formed again into the Image of God.

^b Last Judgment Day.

II. and III.

The Testament of *Simeon* and *Levi*.

Gen. xlix. 5-7. 19. *The Brethren, Simeon and Levi, their Swords are murdering Weapons; my Soul come not into their Council, and my Honour be not thou in their Churches, Assemblies, or Congregations; for in their Anger they have slain a Man, and in their stubborn Self-willedness they have destroyed Oxen: Cursed be their Anger, because it was so vehement and fierce, and their Wrath, because it was so raging, I will divide them in Jacob, and scatter them abroad in Israel.*

Gen. xxxiv. 25-29.

20. In this Testament the Spirit very wonderfully takes the two Brethren together, and represents *their* Figure accordingly, which ought well to be observed; as also the Spirit of *Moses* in the thirty-fourth Chapter takes them together; where he says, *Simeon and Levi took their Swords and went boisterously into the City, and slew Sichem, together with Hemor his Father, and all the Males that were in the whole City, and took the Women and Children captive, and spoiled all.* Which might indeed be the Action and Robbery of two stout young Men; but the Spirit has in that Place, as also in this, its *Figure*, according as *Jacob* says, He would tell them how it would go with them in *After-times*.

21. In *Reuben* the Spirit represents before the Adamical corrupt Nature, that the first Virtue

Virtue and Power of Man squandred away God's Priesthood and Kingdom, viz. the Kingdom of Heaven, and defiled God's Marriage-Bed, and made a Bed of Whoredom thereof: But now in this Figure, the Spirit of God represents a powerful Figure, signifying how the first Power of Man would nevertheless desire to keep its Priesthood and Dominion, and what kind of Priests and Rulers would be in this World, in the Kingdom of Self-Nature.

22. For out of the Stock of *Levi* came the Priesthood under the Law, and of this the Spirit here speaks, and joins *Simeon* to him, viz. the worldly Dominion, and says of them both as of one, *Your Swords are murdering Weapons; my Soul come thou not into their Council, and my Honour be not thou in their Churches*; that is, God's living Word, which he calls his Soul, shall not be in the Dominion of this earthly World, viz. in Man's first natural *Self-power*; his *holy* Word shall not be in their Councils and *Determinations*, wherein they seek only temporal Voluptuousness and Riches; neither shall it be in their Churches and Priesthood, because they do but flatter with the Mouth; for he says, *My Honour, be not thou in their Churches*.

23. But his Church is the true Image of God from the heavenly World's Substance, which in their Murder, by the introduced Poison of, the Serpent, faded in *Adam*, and is born again in Christ; but seeing they would only play the Hypocrite before God in the Monster of the Serpent, and had not the Church of God in them; therefore says the Spirit, *My Honour, be not thou therein*.

24. For God's Honour together with Christ Jesus shall not come from the natural *Adam*, but from God and his *holy* Word; these should be the Holy Church of God in Man, viz. the Image of the heavenly World's Substance, which died in *Adam*, and budded forth again in Christ, in this should God's Honour appear; as when Life buds forth through Death, this was God's Honour: But the self-Adamical Will, which was a Murderer, and murdered the heavenly Image in him, shall not have this Honour; this Honour shall not appear in his murderous Will.

25. In this Image the Figure stands clearly, which is portrayed in the *Apocalypse*, of *Rev. xvii.* the great seven-headed Dragon, upon which the *Babylonish* Whore rides, where the Dragon and Whore are prefigured as one Image, and it is even the same with this of *Simeon* and *Levi*; and it signifies, in the Adamical corrupt Power in the monstrous Image, the Government of Nature in Self-Will, together with the *sectarian* hypocritical Priesthood.

26. The seven Heads of the Beast are the ⁱ seven Properties of Nature, which are de-ⁱ parted from the Temperature, and have attained ^k seven Heads, viz. a sevenfold Will, ⁱ Seven Properties. ^k Seven Heads
whence the Life is come to be in Strife, Misery, Sicknes, and Corruption; and the Whore upon this Beast is the Soul, which is defiled as a Whore, and enters before God with this Whore's Image, and plays the *Hypocrite* in his Presence.

27. But the Will of the seven-headed Beast gives its Power and Strength to the Whore, viz. to the Soul, so that the Soul sticks full of Murder, Pride, whorish Lust, and Self-honour; and in this Church and Den of Murder God's Honour will not be.

28. This Figure and magic Explanation, concerning *Simeon* and *Levi*, prefigures to us the *spiritual* and *worldly* Dominion; first in every Man, whereby he governs himself both in spiritual and natural Things; and secondly, the Management and Authority of spiritual and worldly Offices, both in the Church and worldly Matters; whatever rules therein in self-Adamical Power, without the new Regeneration, that bears this Image in it, viz. the murdering Sword, where Men condemn and slay one another with Words.

29. All scurrilous, slanderous, libellous Books, wherein Men reproach and kill one another with Words, for the Sake of the divine Gift and Knowledge, are the murder-

ous Swords of *Simeon* and *Levi*; also all *unrighteous* Sentences of worldly Judgment are the same, and God's Honour and Will are not therein.

30. The Spirit takes them both together in *one* Figure, because both these Offices govern the Adamical Nature: They govern the World, *viz.* the formed outspoken Word of God; to *them* is given the Power and *Authority* of the Kingdom of Nature, but they shall give an *Account* of this Government: For the Judgment of God is set in this Figure, and the *Apocalypse* casts the Falsehood and *Wickedness* of this Image down into the fiery Lake that burns with *Brimstone*, and seals up the Beast and the Whore in Eternity, and gives the Kingdom, the Power, and *Authority*, together with the *Priesthood*, to Christ and his Children born of him.

31. The Spirit of *Moses* says, *In their Anger they have slain a Man, and in their Self-Will they have destroyed Oxen.* The Man signifies the inward spiritual Man, *viz.* the true Image of God, which *Adam* murdered in all his Children, through his Anger, *viz.* through the first Principle, the Kingdom of God's Anger; which *Adam* awakened with his Desire and *Lust*; and it signifies further, Christ that should come, whom the *Levites* with the *Simeonites*, *viz.* worldly Dominion, *viz.* the *Pharisees* and heathenish Government, would kill: For *Jacob* said, He would make known to them what would befall them in the future Times.

32. Therefore this Figure looks at the future *Man* Christ, whom the *Levites* would slay in their Envy and Anger, as is also come to pass; and for that Cause shall his Honour be no more in their Churches; for after such slaying of Christ, their Church was taken from them, and the Temple destroyed, and their Sacrifices ceased, in which formerly the Figure of Christ, *viz.* God's Honour, stood.

33. But the Oxen which they have caused to perish, in their Self-Will, signifies the outward Man from the *Limus* of the Earth, which they have caused to perish with the Desire of Vanity, so that it is become so grossly bestial and miserable, that it is turned from a heavenly paradisaical Image into a *corruptible* one, which is done out of Self-Will.

34. Further, it points at the future Self-Will of the *Levites*, with their worldly Dominion, signifying how they would slay and kill with their murdering Swords, whereas they can destroy *no more* of God's Children, but the Oxen, *viz.* the *bestial* Man; which murdering Swords have ever been among this Generation, both with the Jews and Christians, which the *Children of God* ought well to observe, that the Spirit of God in the Covenant says, *His Soul shall not be in their murderous Council, nor his Honour in their Churches*, for the Sake of which they murder and destroy many that will not believe their *Self's*, and self-willed *Conclusions* and Determinations.

35. Especially at this present Time, when Men strive only about the Churches and *Church-matters*, and *murder* one another for such things, and destroy Land and People in their Self-Will: Men living only in Self-Will, who do *not* intend and seek God's Honour thereby, but only their own Honour, Might, Authority, and Power, and thereby fatten the Ox, *viz.* the *Belly* God, the Honour of God and his Word is *not* among all these; but as *Jacob* says, *Cursed be their Anger, for it is vehement and fierce, and their Wrath, for it is raging*; for they do all out of *Self-Will* and Anger, and therein the Anger of God drives them on; and therefore they run on into the *Curse* in the murderous Swords.

36. And it says further, *I will divide them in Jacob, and scatter them in Israel*; which is indeed *befallen* them, so that they are divided and scattered among all People, and have now no City, Country, or Principality more; also the Spirit intimates the *dividing* of the earthly Life, wherein this Anger and Self-Will must be quite divided from it, and the Body be scattered like *Ashes*: For the *Curse* breaks in Pieces and scatters both its

Dominion and Priesthood, together with its Body and *outward* Senses and Life; for it is all in the Presence of God but a *Curse* and Vanity.

37. For the Spirit of *Jacob* says, *I will divide them in Jacob*, that is, through the Covenant of *Jacob*, viz. through *Christ*, and will scatter them in *Israel*; that is, through the new Sprout out of the Covenant, the Adamic Tree shall be destroyed and divided, and its Works, together with its Body and *Thoughts*, be scattered, and the Works of the Devil be brought to nothing; also this their Priesthood and Dominion shall be yet so destroyed, divided, and scattered, as the *Chaff* is by the Wind, when the Kingdom of *Christ* and his *Priesthood* shall spring up, where *Christ alone* shall reign; and then all this will have an End, which seems strange to *Babel*.

IV.

The Testament of *Judab*.

38. *Judab*, thou art he, thy Brethren will praise thee; thy Hand will be upon the Neck of *Gen. xlix.* thy Enemies, thy Fathers Children will bow down before thee: *Judab* is a young Lion, thou ^{8-12.} art come aloft, my Son, through great Victory; he hath stooped down and couched, as a Lion and as a Lioness: Who will set upon him to rouse him up? The Scepter will not be removed from *Judab*, nor a Master from his Feet, till the Saviour cometh, and to him will the People cleave: He will bind his Foal to the Vine, and his She-Asses Colt to the precious Branch; he will wash his Garment in Wine, and his Mantle in the Blood of Grapes: His Eyes are redder than Wine, and his Teeth whiter than Milk.

39. By the first three Sons of *Jacob* the Spirit intimates concerning the *corrupted* lost *Adam* and his Children, signifying how they were in the Sight of God, and what their Kingdom upon *Earth* would be; but here with *Judab* he begins to intimate concerning the Kingdom of *Christ*, viz. concerning *Christ's Person* and Office, and sets *Christ* in the *fourth* Line, which is a great Mystery: For in the fourth Property of the generating of Nature is understood the *Fire*, viz. the Original of the Fire, out of which the *Light* takes its Original, whereby the Abyss becomes majestic, wherein then also the Original of Life is understood, before the Soul is therein understood according to its Property.

40. Seeing then this Soul's Ground in *Adam* was fallen and *perished*, therefore God has also set his Figure of the new Life therein, and in this Testament of the twelve Patriarchs the Figure stands, signifying how the *Beginning* of Life is, and how the New Birth springs forth in the Light again, through the perishing Fire-Life in the Light: Also in the Testament of *Judab* all *Circumstances* are declared, shewing how the new Life in *Christ* would spring forth through the Soul, and rule over the Sting of Death.

41. *Jacob* says, *Thou art he, thy Brethren will praise thee*: In this he looks *outwardly* upon the earthly Kingdom, which should arise in the future Time; and *inwardly* he looks upon the Kingdom of *Christ*, which both Jews and Heathens would embrace, and praise and honour *Christ* as God and Man.

42. And he says further, *For thy Hand will be upon the Neck of thy Enemies*; by this he understands and means not only the Jews *outward* Enemies, but that the Hand, viz. the Power of *Christ's* Grace, would essentially, actually, and effectually be upon the Neck of *Satan*, and the Serpent's Poison and Will, in Flesh and Blood, and evermore trample upon that Serpent's Head in his Children of Faith.

43. Also, Thy Father's Children will bow before thee; that is, before this *Christ*, of the Stock or Tribe of *Judab*, will all the Children of God stoop, bow, and pray to, as a God-Man and Man-God.

44. Also, *Judab is a young Lion*, that is, roaring against the Devil, and a Destroyer of Death and Hell, as a fresh young nimble Lion, mighty in *Strength* and Power.

45. Also, *Thou art come alest, my Son, and exalted, by a great Victory*; that is, after he had the Victory over God's Anger, over Death, Sin, the Devil and Hell, he was placed at the Right-Hand of God's Power, as a Man-God, and rules over all his Enemies.

46. Also, *He stooped and couched down, as a Lion and as a Lioness: Who will set upon him to rouse him up?* That is, he has deeply humbled himself with his highest Love, and given himself in our assumed Humanity into the Scorn and Contempt of the fallen Man, and stooped into God's Anger, and suffered the *natural Life* to break in Pieces, and very patiently given his strong Lion's Might thereinto.

47. But that the Text says, *as a Lion and as a Lioness*, it signifies the young Lion of the *divine Word* in the Soul, and the Lioness signifies the *Name JESUS* in the most inward Ground of the *heavenly World's Substance*, viz. the noble Lioness of *Sophia*; that is, the right Seed of the Woman from the Adamical Light's Tincture, which faded in *Adam*, and in this Lion was made living again in divine Power, and associated itself again to the Lion, viz. to the Soul.

48. Also, *Who will set upon him to rouse him up?* That is, who can set himself against this Lion and heavenly holy Lioness to rouse them up, which are, God over all, and through all! Who will take away his Power, who is the Beginner of all Power, Strength, and Might? Where is the Champion that can strive, when there is no higher Power to be had?

49. Also, *The Scepter shall not be removed from Judab, nor a Master from under his Feet, till the Champion or Saviour cometh, and to him will the People cleave*: The Understanding or Meaning of this is *twofold*, viz. outwardly concerning the Kingdom of *Judab*, that the *Jewish Scepter* of its Kingdom should continue, and they be a Kingdom till this Champion or Saviour, viz. the Lion with the Lioness, viz. Christ, that is this *Covenant*, should become Man; which is so come to pass, that they held their Kingdom, though it *seemed* often as it were quite overthrown, till Christ; and then it quite ceased, and there was another Master or Governor that ruled it, for since that Time they must be *servile People*: For the Champion or Saviour has taken to himself their Kingdom, and is therewith entered in among the *Heathen*, and has called them also to himself.

50. But the inward Ground is this, that the Kingdom of Christ and his Dominion over Sin, Death, the Devil and Hell, will not cease, nor any other Ruler or Master come from between his Feet; that is, from the Covenant of God; till this Saviour Christ should *come again* to Judgment, and sever his Enemies, then shall he deliver up the Kingdom again to his Father, and then God shall be all in all; therefore do the *Jews* in vain hope for another Master or Ruler, although indeed he will come to them also in the Time of his Revelation, Manifestation, or Appearing; *which Time is near*, wherein the Kingdom of Christ will be manifested to *all People*.

51. Also, *To him will the People cleave*; this is done already according to his Humanity, and will *much more* be done in his last Manifestation, that all People will cleave to him and acknowledge him: When *Babel* takes its End, then will this be first perfectly fulfilled, which Dependance and Cleaving to him, at present, the Images, Imaginations, or Fictions of Opinions, and Sects in *Babel*, keep back, in that the strange and foreign People and Nations stumble, and are scandalized at the Contentions and Disputations of confounded¹ Speeches, and keep from it.

¹ Or Words of jarring Contention.

52. But when the Tower of *Babel* falls on *every Side*, then shall all People cleave to him, honour and serve him, which Dependance and Adherence to him, the supposed

Christendom has hindered by the *Antichrist*, which has a long Time sat in the Seat of Christ, as an earthly God; when this ceases, then will the Kingdom of Christ be wholly manifest, which Men at present behold only in ^m *Images*: This is understood by those of our Society.

^m Or Opinions, without certain Knowledge.

53. Also, *He will bind his Foal to the Vine, and his She-Asses Colt to the noble Branch.* O thou poor, sick, old, miserable *Adam*! If thou didst understand this rightly, then thou wouldst be *delivered* from all Strife: What is the Foal and the She-Ass's Colt? The Foal is the *human Soul*; for the young Lion signifies the Power of the divine Word in the Soul; but the Foal is the natural Soul, which Christ should bind to the Vine of the sweet-tasted divine *Love*; that is, the eternal Speaking Word would bind this Foal, the creaturely Soul's Word of the Soul's Essence and Substance, to itself, and be married to it; and the She-Ass is the inward paradisaical Man, *viz.* the *divine Man*, from the *Ens* of the inward Ground, from the heavenly World's Light's Substance, *viz.* the *Virgin Sophia*.

54. This She-Ass, which must bear the *outward Burthen* of the bestial Man upon it, should Christ, that is, the Word, bind to the Name JESUS, *viz.* to God's own self-subsisting Substance, *viz.* to the most noble Branch, which bears the sweet *Wine* of the Love of God.

55. And this She-Ass is the Temple of God, wherein the Kingdom of God is again manifested *in us*; it is *Christ in us*, which is a She-Ass in Man; himself takes upon him the *Burthen* and *Sin* of Man, and slays it through the young Lion.

Coloss. iii. 12. and i. 27.

56. This inward new *spiritual* holy *Man* is rightly the She-Ass's Colt, for it must be manifested through the Soul, as Light is manifested through Fire; thus a Man is to understand, that the Light is the *Fire's* Colt, and is manifested through the Fire, from the dying of the Candle; thus also it is to be understood in the Ground of the Soul, which is also a *Fire-Spirit*.

57. O thou poor *Christendom*! If thou didst understand this rightly, and didst press into it, so that thou also with this She-Ass, which *faded* in *Adam*, stoodest bound to the Foal's *noble Branch*, what Occasion for striving then? Is it not now a simple She-Ass which *bears* Christ and *Adam* upon it, *viz.* Christ in it, which is its noble Branch, *viz.* its Sap and Power, and *Adam* upon it as a Burthen?

58. O thou *Babylonish* Whore! Thou keepest off this She-Ass with thy *Dragon-Beast*, so that poor *Christendom* must bear thy evil Beast whereon thou Whore ridest; but thy Time is *near*, that thou art to go into the Abyss of Hell-Fire, says the Spirit of Wonders.

59. Also, *He will wash his Garment in Wine, and his Mantle in the Blood of the Grape*; that is, Christ will wash our *Humanity*, *viz.* the Garment of the Soul, in the Wine of his Love, and with the Love wash away from the defiled Adamical Flesh the earthly *Dross* and Spawn of the Serpent, that *Adam* had received with his Desire and Lust, from which the earthly Man became a Beast; and leave the Spawn of the Serpent to the Earth, and in the *End* burn it up with the Fire of God.

60. *And his Mantle in the Blood of the Grape*: The Mantle is the Cover which covers the washed Garment, and is even the precious purple Mantle of Christ, *viz.* the *Scorn*, *Affliction*, Torment, and Suffering, when he thereby washed our Sins in his Blood; that is, the right Blood of the Grape, wherein he washed his Mantle, which now he casts over our Garment and covers it, *viz.* over our Humanity, that God's *Anger* and the *Devil* may not touch it.

61. O Man! consider this; this Mantle will not be cast over the Beast and the Whore to cover them, as *Babel* teaches, but over the *washed* Garment, that is washed in right true Repentance with God's Love: This Garment of the Soul will be covered with the

Mantle of Christ, which is once *washed* in his Blood of the Grape, and not Whores, Panders, unclean Persons, covetous, Extortioners, unrighteous, cruel, raging, stern, and proud; *so long* as they are such, they have only the *Mantle of the Babylonish Whore* about them, and get not this holy washed *Mantle of Christ* upon them; flatter, and play the Hypocrite as much as thou wilt, yet thou wilt not get it, except thou art *washed* beforehand: Thy comforting thyself will not avail thee, thou must set upon it in Earnest, that thy She-As may live, and thy Foal be essentially bound to the Vine Christ, else thou art a *Member of the Whore* sitting upon the seven-headed Dragon; and if thou couldst pass through the Thrones of Heaven, yet thou wouldst be but a Child of the Dragon.

62. O, *Babel, Babel!* what hast thou done, in covering the *Beast* with this *Mantle*, and art thyself remaining under it a *Wolf*?

63. Also, *His Eyes are redder than Wine, and his Teeth whiter than Milk*: His Eyes are now the *Fire-flaming Love*, which pierce and press through the Father's Anger, and look through the fiery Soul, wherein the Father's Anger in the fiery Soul becomes a *Light-flaming Love-Fire*; and so the Soul's Essence is thereby become a sweet pleasant-tasted divine red Love-Wine, one Property in the soulish Essence *tasting* the other in great Desire of Love, and the Father's Property of Anger flows forth in a clear good *pleasant Relish*.

John vi. 53,
&c.

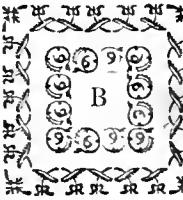
64. *And his Teeth are whiter than Milk*: These white Teeth are the *Desire* of the inward spiritual Man, where the holy Word is together in the *Desire* of these Teeth, which white Teeth or *heavenly Desire* apprehends, eats, and drinks the Grape of Christ's *Blood*; for it is the spiritual Moutn for which Christ has ordained his Testament, that it should with these white Teeth *eat his Flesh and drink his Blood*; this the Spirit in the Covenant declares clearly and plainly by *Jacob*.

65. For the Testament of *Judab* points throughout at *Christ*, at his Person, Office, and Kingdom, for of *Judab* Christ should come according to the *Humanity*; outwardly the Figure of the Type stands, and inwardly, in the spiritual Figure, Christ stands clearly.



The Seventy-seventh Chapter.

A further Explanation of Jacob's Testament, concerning the other eight Sons; how both the Jewish Government or Kingdom on Earth, and also Christendom, is typified under it, shewing how it would go with them.

1.  Y the first three Sons of *Jacob* is typified, in the Figure, the Kingdom of perished, or *corrupt Nature*, *viz.* the *Adamicall Man*, what it is; and by *Judab* Christ is typified, who should come and bring the *Adamicall Man* into his Kingdom; but by the other eight Sons of *Jacob* is typified only the Figure of *worldly Officers, States, and Governments*, signifying, how the *Adamicall Man* would manage the superior Dominion, and how also the *inward Figure* of the Kingdom of Christ would stand close by it.

2. For here, in the outward Figure, is first typified where each Tribe or Stock would have their Dwelling and *Habitation*, and what their Office in *Israel* would be; but near to it stands always the Figure, representing how the outward and the inward Man would stand *close* by one another; and how the Kingdom of Nature and the Kingdom of Grace would dwell one by another; also how the seven Properties of Nature in God's *Anger*, according to the first Principle, would also put forth or explicate themselves, and introduce themselves into Figure, to the *divine* Manifestation; which the Reader should well observe and consider, for we will explain *both* the inward and the outward Figure.

V.

The Testament of *Zebulun*.

3. *Zebulun will dwell at the Haven of the Sea, and at the Haven of Ships, and reach to Sidon.* This first is the outward Figure, shewing *where* this Tribe or Stock will dwell in the promised Land; but the Spirit also has its Figure, to which it points.

4. For *Zebulun* in the Language of Nature in Sense is called a *Desire* or Longing that goes to God, which Longing resides with good People; and it signifies here that the Adamical Man would dwell *near God*, and that he would have Delight and Refreshment from the divine *Cohabitation*; for *Jacob* begat *Zebulun* of *Leah*, which otherwise was not esteemed,* because she was tender-lighted and bleer-eyed, and not so fair as *Rachel* was; which *Leah* put her Hope in God, that he would bless her, that she should be fruitful and bear Children to her Husband *Jacob*.

5. Now when she bore *Zebulun*, she said, *God hath pleaded well for me*; that is, I turned my Desire to him, and he has fulfilled it for me, now his Will dwells with mine; and she called him [* *Zebulun*] a *near Dwelling or Co-habitation*; that is, God dwells with me, and now also will my Husband dwell with me in Love; and it signifies, that the Grace of God in his Mercy and Compassion shall still dwell *with* the poor Adamical, perished, or corrupt Children of Flesh, and *not* forsake them in their Misery.

6. But it has more respect to the Covenant, that the Children of the Covenant in their Adamical Nature would be a *near Cohabitation* in Hope, and that the outward Man would *not apprehend* the Kingdom of Christ, but would be a near Cohabitation with it; where *Christ* should dwell in the inward Ground, *viz.* in the spiritual World, and *Adam* in this ^a Time of the Life, and yet be a Cohabitation.

7. For as the Spirit has by *Judah* declared Christ in the Flesh, so now here he declares that the *outward* Man would *not* be Christ, but be a Cohabitation of Christ; Christ would possess the inward Ground; as he also says, *My Kingdom is not of this World*: Therefore the outward mortal Man should *not* say of itself, I am Christ; for he is only a Cohabitation of Christ, as the *outward World* is only a Cohabitation or near Neighbourhood to the Kingdom of Christ; for Christ is the inward *spiritual* World, hidden in the outward *visible* World, as the Day is hidden in the Night, and yet they dwell one by, near, and with the other.

^a World, or outwardLife.

VI.

The Testament of *Issachar*.

8. *Issachar is a strong-boned Ass, and he lodgeth in Valleys, between the Borders or Hills of the Country, and he saw Rest that it was good, and the Land that it was pleasant and fruitful; but he hath bowed his Shoulders to bear, and is become a Tribute Servant.* In this

Testament of *Iffachar* the Spirit points first at the outward Figure of this Tribe or Stock, shewing where they should dwell, *viz.* in the *Midst* of the Land in good Ease and Rest, but yet be *tributary*; but the powerful Figure looks upon the inward Ground, *viz.* upon the human Nature.

Gen. xxx. 18. 9. For when *Leab* bore *Iffachar*, she said, *God hath rewarded me in that I gave my Maid to my Husband, and she called him Iffachar*; that is, a divine Wages or *Reward*: For she had given *Rachel* her Son's *Mandrakes*, that she suffered *Jacob* to sleep with her this Night, upon which she conceived this Son, *therefore* she called him a *Recompence* from God.

10. But the Spirit says in this Figure, he would be a boned strong *Afs*, and lodge between the Borders; which *outwardly* in its Habitation was just so: But in the inward Figure he says, The Man which is obtained from God by Prayer is indeed a *Gift* and Wages, but his *Adamic* Nature is only a boned strong *Afs* for the Burthen, who bears the *Adamic* Sack; but he dwells with his *Mind* between the Borders, *viz.* between God and the Kingdom of this World; his *Mind* presses into the Borders of God, and the Body dwells in the World.

11. Therefore the *Mind* must be as a boned servile slavish *Afs*, which though it fits at Ease and Rest, in a good Habitation in the Borders of God, yet it must bear the Burthen of *Sins* and of *Death* in the earthly Sack, and there is no buying it off with the *Mandrakes*, *before* the *Death* of the earthly Man; also no praying to God for it *avails*, that thereby the boned strong *Afs* might come to divine Liberty; it must remain an *Afs*, *till* Christ in himself brings it into the eternal Rest: The *Adamic* Hurt and Loss is so great, that the *Afs* must leave the *Sack* in the *Death* of Christ, otherwise he will not be rid of it.

12. But he adds the *Cause* why he must remain a boned strong *Afs*; for he says, *He saw the Rest, that it was good, and the Land, that it was pleasant*; that is, that the *Mind* would always *desire to rest* in the Lust and Pleasure of the *Flesh*, and would *desire to take care* of the earthly Lust; and in that Regard, the *Mind* must be a servile *Afs*, and *Servant* of God's *Anger*, and so separates the natural *Adamic* Man from the Seed of the Covenant, *viz.* from the Person of Christ; so that the natural *Adamic* Man, in its *inbred* Nature, is but this *Afs* with the Sack, till Christ possesses his Kingdom in him; no Covenant or *Praying* avails, but that *Adam* must in this World remain an *Afs*, till the *Sack* be gone, and then he is called a new Child in Christ; which new Child in this Life is the *inward* Ground, but the boned strong *Afs* is the new Child's *Instrument*, upon which the Sack is carried, for the *Servility* of God's *Anger* continues so long as the Sack lasts.

VII.

The Testament of *Dan*.

Gen. xlix.
16—18.

13. *Dan will be a Judge among his People, as any other Generation in Israel: Dan will be a Serpent in the Way, and an Adder on the Path, and will bite the Horse in the Heels, that his Rider shall fall back: O Lord, I wait for thy Salvation.* This is a powerful Figure of the outward Power and *Authority* of human Officers in the Kingdom of this World, and is so strongly prefigured, that it is *terrible* to read, if a Man rightly discerns the Figure; and yet in the Presence of God it stands in its own proper Figure thus: The Spirit says, *Dan* will be a Judge among his People, as one of the Generations or Tribes in *Israel*.

In the Figure it stands thus :

14. *Dan* stands in the Figure of all outward *Officers*, from those of *highest* Authority and Power, even to the Government of the *human Life* itself; therefore the Spirit says of him, he shall be in his own Might and Power as one Man is to another: In the Presence of God he is not esteemed *greater* in his own Nature than a Servant or Minister, for he serves God in his Office, as another Servant does his Lord and Master; the Office is God's, wherein he sits as a Judge. The Office is the *Authority* and Power, and he himself is before God as another Man.

Ordering
of a Man's
private Af-
fairs, or Em-
ployments.

15. But the Spirit says, *Dan will be a Serpent on the Way, and an Adder on the Path*; that is, this Judge in God's Office would draw *Poison* out of the Power and Authority, viz. Self-Will, and say of himself, the Authority is mine, the Office is mine; that is, called on the Way, for the *Way* which they should go is God's, viz. true *Righteousness*; then says *Dan*, That Land and Country, this City, that Village, those Goods, that Money, is mine, it is my *own*, I will use it to my own Profit, Advantage, and Honour, and live in this Office as *I will*.

16. And this very Selfhood is the Serpent and venomous Adder on the Way; for it walks very dangerous Steps upon the Paths of *Righteousness*; it turns *Righteousness* into Selfhood, to do what it will; it says, I am a Lord; the City, Land and Country, the Village, or Authority and *Power*, is mine; I may do with the People what I will, they are mine; and so *sucks* Poison out of God's Office of a Judge, and thereby afflicts the Miserable, and stings with this Poison round about *in the Way of the Office*, as an Adder and Serpent.

17. For the Spirit says, *He will bite the Horse in the Heels, so that his Rider will fall backward*; that is, he will bite the Horse, that is, the Office whereon he rides, in the Heels, viz. in the *just Right*, that the *Righteousness*, viz. God's Rider, which he shall bring, may fall backward, and that he may govern as God's Rider, in *stead* of the *Righteousness*; whereupon the Rider, God's *Righteousness*, in his Office says, O Lord, *I wait for thy Salvation*; that is, *till thou sendest* the right Rider *Christ*, who shall ride over this Adder and Serpent again.

18. *When Rachel could bear no Children to Jacob, she was troubled at Jacob, and said to him, Procure me Children, if not, I die; but Jacob was wrath with Rachel, and said, I am not God, that I should give thee Fruit of thy Body: But she said, Behold, there is my Maid-Servant Bilha: Lie thou with her, that she may bring forth on my Lap, and I shall be built up by her; and thus she gave him Bilha her Maid-Servant to Wife, and Jacob laid with her; so Bilha conceived, and bore Jacob a Son: Then said Rachel, God hath judged my Cause, and heard my Voice, and hath given me a Son; therefore she called him Dan.*

Gen. xxx.
1-6.

19. This now is the powerful Figure of *Jacob's* Testament, wherein he prophesies so *terribly* concerning *Dan*, that he would be a Serpent; and in the right Figure it signifies Man's *own* Will, which will not suffer God to judge and lead it, but always *murmurs* against God, as *Rachel* murmured against *Jacob*, because it went not with her as she would, and was implacable with pressing *Jacob*, that he would give her Children, or else she would die; at which *Jacob* was wroth.

20. So now the Spirit represents the Figure by *Bilha*, *Rachel's* Maid-Servant, whom she gave to *Jacob* for a Wife, who bore this *Dan*, who should be a Judge and *Determiner* of the Anger and Strife between *Jacob* and *Rachel*, when the *Self-Will* of *Rachel* would have Children by Force.

21. And it prefigures this to us, that the worldly Office of a Judge has its Original from God's Maid-Servant; that is, from the Kingdom and Dominion of *Nature*, and

that God created Man under no Office of a Judge; but the Self-murmuring, *stubborn*, and opposite Will of Man, which will *not* be obedient to God, nor endure to be judged and lead by his Spirit, that has caused that *Dan*, viz. the Power and Authority, to judge, is borne in the Lap of *Rachel*, viz. in the *Liberty of Nature*.

22. Therefore the Spirit in the Covenant by *Jacob* pronounces so *sharp* and severe a Sentence upon it, and says, This *Dan*, that is, this Office of a Judge, would be a Serpent and Adder in the Way of Righteousness, and would bite the *just Right*, viz. the Heels of his Horse, that his Rider, viz. Justice and Righteousness, might fall to the Ground; and then *Nature* shall wait for the *Salvation* of God, viz. for the Justice and Right of Christ by and through *Love*; and then *Dan's* Office shall *cease*.

23. Which ought well to be considered by thee, *Babel*, seeing thou boastest of Christ, whether thy Salvation be in thee, or not, that thou mightest judge thyself, and not need to have Judges, who must judge thy *Unrighteousness*, wherein thou art *no Christian*, seeing thou continually murmurest with *Rachel*, and seekest *thy Will*, therefore also the Adder and Serpent of *Dan* may well sting thee; for thy Evil, *Malice*, and Wickedness causes that, viz. thy own *Wilfulness*; therefore also has God given thee up under *Dan's* fallen Rider, so that thou must go along as a Slave and *ridden* Horse, whom the Serpent stings with his venomous Sting, viz. with the Power and Authority of *usurping* self.

24. But that *Dan's* Rider must fall backward signifies, that this *Dan* with his Office shall fall backward in the *Conscience* of a Christian, when he turns to Christ, and works Repentance; for in *Repentance* *Dan's* Government ceases, the Rider, God's Anger, falls backward. Therefore also every Christian is bound to *forgive every one from his Heart*, when Repentance, and Confession, and Acknowledgement of Sins comes, and so cast the Office of a Judge behind his Back; for the Office of a Judge is the Office concerning Sin, that *severs* Right from Wrong, and always falls heavy upon that which is false and wicked; but the *Serpent* often bites the Horse in the Heels, viz. Favour, Greatness, Reward, Gifts and Bribes: These make *Dan* an Adder and Serpent.

25. And we see clearly that *Dan*, viz. the Office of a Judge in *Israel*, has its Original from the murmuring, *stubborn*, and opposite Will, and that *Dan* is only a Determiner of Strife, and not, as he supposes, to be his own Lord in his Office, but a *Divider*; as *Rachel* says, God has judged my Cause, viz. by this *Dan*, her Maid-Servant's Son, and *not* her own Son; to signify that a Child of God needs no Judge, *he judges himself*, and suffers with Patience.

VIII.

The Testament of *Gad*.

Gen. xlix. 19. 26. *Gad* stands prepared, he will lead an Host and retreat back again: This Figure does not prefigure that the Children of *Gad* shall be Captains of Troops, as also *Dan's* Children shall not be mere Judges, but it represents the spiritual Figure, which is to be seen by *Leah*, who gave her Maid-Servant also to *Jacob*, when she ceased to bear, and would make Haste to prevent *Rachel*; for *Gad* was born of *Zilpa*, and should prevent *Dan*; for she said readily, Turn thee before him, and turn about to me again; and it denotes human Forecasting and Carefulness, Subtlety, Policy, and wicked Craft and Cunningness, that with all Subtlety prevent the Right and Justice, and would elevate themselves above all Right and Truth.

Gen. xxx.
9-11.

27. For *Gad* and *Dan* are both from the Maid-Servants, and are in the Figure as a Strife, for *Rachel* and *Leah* would one prevent the other, and therefore their Ways were

merely opposite; so this Figure stands thus: When *Dan* will judge, then comes *Gad* with his subtle Agility and ^p *Readiness*, and works him out of his Office with flattering ^p *Officious* Speeches, and specious Pretences, with Lying, and perverting Prevarication; for it ^{ness} winds all Truth about, and sets his agile, nimble Subtlety in the *Right* of Truth, and ^{dermine, and} so the Judge is *blinded* by his agile, nimble *Officioufness*. ^{infiltrate} himself.

28. This the Spirit intimates strongly concerning *Israel*, signifying how they would live one among another, and how the Self-Power and Authority with *Dan*, and the *Agility* with *Gad*, would govern the World; but these are both of them but Children of the Maid-Servants, and not of the Free-Women, and their *Offices* shall have an *End*.

IX.

The Testament of *Asber*.

29. From *Asber* comes his ^a fat Bread, and he will act to please Kings; when *Zilpa*, *Gen. xlix. 22.* *Leab's* Maid-Servant, had borne *Gad*, viz. that which was prepared, subtle, crafty, ^{Or finest of} always ready at every subtle Assault, against the *right* Justice and Judgment of *Dan*; ^{Flower.} then says *Moses*, she bore Jacob the second Son, and then said *Leab*, It is well with me, for *Gen. xxx.* the Daughters will praise me, and call me blessed; and she called him *Asber*; and *Jacob* laid ^{12, 13.} in the Testament, From *Asber* comes his fat Bread, and he will live to please Kings. Here *Jacob*, viz. the Spirit in the Covenant, comprises these two Brethren together in a Figure; for *Gad* has the Agility, and *Asber* takes his fat Bread from the King; and *Leab* says at his Birth, The Daughters will praise me, and call me blessed.

30. Here now stands the Figure: But what Explanation may this have? *Gad* orders his Ways with *Subtlety*, and *Asber* with *Flattery* and *Hypocrisy*, among the Kings and Potentates in Authority and Power, whereby he attains *prosperous* fat Days of Plenty, Pleasure, and Voluptuousness: And such are all that shall sit in *Offices*, and as Judges and Magistrates, they do all to please their Lord and King, that they may be reputed, honoured, applauded, and rewarded by him, and that they may have their *fat Bread* from him; and the Spirit, by these three Sons, signifies powerfully what Kind of People would rule the World, viz. by *Dan* the Serpent, viz. Self-Will; and by *Gad* Subtlety, Treachery, and undermining Deceit; and by *Asber* false and wicked Flattery, and sycophantising Hypocrisy; who always sit in the *Courts* of Kings, and serve them for their fat Bread, and only hunt after the *Applause* and Honour of Men.

31. Therefore says the Spirit, From *Asber* comes his fat Bread: From whom comes the fat Bread? Answer, from the *nimble* subtle Heads, who make the Cause of Flatterers and Hypocrites seem right: The Flatterers sit near Kings; and they applaud a King in his Selfhood, and say, Do what thou wilt, it is *all* good and *right*; and when the King would willingly have it in the *Appearance* of Right, that it also may be applauded, then comes *Gad* with his nimble, subtle, *perverted*, far-fetched, argumentative, prerogative Right, and sets the King's own Self-Will in the Right of Nature, so that it seems to be right; to these *Asber* gives the King's fat Bread; thus they *all three* live in the Serpent, and so it bites the Horse in the Heels, and they are all three the Maid-Servant's Children, viz. Ministers and Servants of Self-Will.

Dan is the Manager of the ^r *superior* Office; *Gad* is his Counsellor at Law in Matters: ^{Or supreme.} of Right, Justice, and Judgment, such as the Lawyers and Jurists are; and *Asber* is the *Nobility* and Counsellors of State; these the Spirit has foreseen in their Testament in these Things, which they would hereafter practise; for the Testator says *not*, You shall be such, but you *will be* such, and shews excellently what the Government on Earth, in the Self-Will of the human Nature, would be.

X.

The Testament of *Naphtali*.

Gen. xlix. 21. 33. *Naphtali is a swift Hind, and giveth fair Words.* *Naphtali* is the second Son of *Bilba*, Rachel's Maid-Servant, which she bore after *Dan*, and is a right Brother of *Dan*: These Brethren of *Naphtali* are now among *Kings* and *Judges*, and denote the earthly Wisdom from the * Constellation, or Stars, which with eloquent fair *Speeches* adorn the Office of Judicature; so that *Dan*, *Gad*, and *Asser*, are called able, wise, understanding, and *learned* Lords and Masters.

* Or Confir-
guration.

Gen. xxx. 8. 34. But he also proceeds only from the *Strife* between *Rachel* and *Jacob*; for *Rachel* said, when *Bilba* her Maid-Servant bore him, *God hath decided between me and my Sister; and I shall prevail over her*: This signifies in the Figure, that these wise and learned *Speeches* of *Naphtali*, in this Office of Judicature, would be able to bow, bend, and turn about *all Causes*, so that *Self-Will* would remain still a Judge in all Causes; so that none would be able to object any Thing in the least against these *four* Rulers, the Sons of the Maid-Servants, but they would have the Government in *Israel*, and rule the World, and prevail over *all Men*.

35. But they are all four the Sons of the Maid-Servants: And *Sarah* said to *Abraham*, Thrust out the Son of the Maid-Servant, for he shall *not* inherit with my Son *Isaac*; and God was *pleased* with it, and commanded *Abraham* to do it, to signify, that these *Offices* shall not inherit nor possess the Kingdom of Heaven, but shall have an *End when* Christ, the Son of the free Woman, shall receive the Kingdom; all these States and Governments shall be *thrust* out, and *he alone in his Children* and Members shall govern.

36. Behold yourselves in *this* Looking-glass, you politic, cunning, very wise and understanding World, in your subtle Policy, Eloquence of Speech, Favour, Might, Potency, and Honour, and see *where* it is you sit, and whom you serve; behold your fat Bread, also the Applause from the King whom you serve, and what you *purpose*, design, and do, and how you stand in your Figure before God and the Kingdom of Christ; your *Eloquence* avails nothing in the Presence of God; your Prudence, Policy, Subtlety, and *Cunning*, avails nothing, if you will not give *right* Counsel, and say and do according to *Truth*, and persuade and inform your superior Lord and Master rightly, then you *help* to generate this Adder and Serpent in the Testament of *Dan* for your Superior; and yourselves are *that Adder and Serpent*, who biteth Judgement, Justice, and Right in the Heel; and therefore you also shall attain the End, Wages, and Re-compence of the Serpent, in *Hell-Fire* for it.

XI.

The Testament of *Joseph*.

Gen. xlix. 22 37. *Joseph will spring forth: He will spring as by a Fountain; the Sprouts or Daughters* pass on to the Government; and though the *Archers* be angry, and fight against him and persecute him, yet his Bow holdeth strong, and his Arm and Hand in Strength through the Hand of the *Mighty in Jacob*, from whom have proceeded the *Shepherds* and *Stone in Israel*; thou art helped by thy *Fathers God*, and from the *Almighty* thou art blessed with Blessings from Heaven above, and with Blessings from the *Deep* that lieth beneath, with Blessings of the *Breasts and Womb*; the Blessings of thy *Father* have prevailed more than the Blessings of my *Ancestors*, according to the *Desire of the Lusty in the World*, and shall come upon the Head of *Joseph*, and upon the *Crown of his Head* that was separate from his Brethren.

38. In this Testament of *Joseph*, the Spirit in the Covenant represents the Figure of a right *divine Governor*, in whom the Spirit of God rules; who is not the Son of the Maid-Servant, but of the *Free-Woman*, who serves God and his Brethren in his Office; who governs in Truth and *Righteousness*; who suffers not Tale-bearers, Sycophants, and Flatterers about him; who seeks *not* his own Profit, Credit, and Honour, but God's Honour, and his Brethren's Profit; this the Spirit has powerfully-*prefigured* by *Joseph*.

39. For *Joseph* was not an *intruding Governor*, but one rightly called, not out of Policy, Subtlety, and plausible Speeches and Pretences, so that he can draw and turn the Horse about by the Tail, and yet persuade the simple People, that he turns him about by the Head; and the flattering Hypocrite also says of such Governors and Rulers, they are the Head; and they do this, only that they may eat their fat Bread from the Court; he sat not with adorned, *eloquent*, acute Speeches in the Office of Judicature, but by *divine Understanding*; if he would have flattered, and have been a lascivious Adulterer, he *could* well have been a Governor with *Potiphar*: But that ought not to be; for in him stood the Figure of a *true Christian Man*, shewing how such a one would regulate his *Life*, and also his *Office*; and how the good Well-Spring, Christ, would flow forth through him, and judge and rule through him.

40. For *Jacob* began that Testament, and said, *Joseph* will spring, he will spring as by a Fountain; that is, his *Wisdom* will spring in God's Power, and flow forth from him; so that he will find wise Counsel; also the Sprouts or Daughters pass on to the Government; that is, his wise Words, Counsels, and *Determinations*, go forth, as a fair Daughter in her Virgin *Chastity* and *Virtue*.

41. Also, *Though the Archers be enraged, and fight against him and persecute him, yet his Bow remaineth strong, and his Arms and Hands in Strength, by the Hands of the mighty One in Jacob*; that is, though the Devil with his Crew set upon him and despise him, so that he seeks not his own Honour and Profit, and through wicked People shoot his Arrows upon him, who bring forth *Lies* under the specious Pretence of Truth against him, yet his *Wisdom* remains under the *divine Arm*, and his Will to *Righteousness* stands as a strong Bow, through the Co-habitation of the mighty God.

42. Also, *From him are proceeded Shepherds, and the Stone in Israel*; that is, from him, from his *Wisdom*, are proceeded *other* wise, righteous, understanding Rulers, *viz.* faithful Counsellors, who are near him, *Shepherds* and *Pillars* in the Government: For such as the Prince is, such are his Counsellors, as the Proverb is; when the Counsel sees that the Prince *loves* *Righteousness*, and that he will not be served with Hypocrisy and *Flattery*; and that only honest, trusty, and understanding, wise People bear Sway with him, then *they* diligently labour for *Wisdom* and *Righteousness*, that they may please him therein; and then that Land and Country hath *good Shepherds*.

43. Also, *Thou art helped from thy Fathers God, and thou art blessed from the Almighty*; that is, from the ' God of *Abraham*, which helped *Abraham*; thou hast got *Wisdom* and *Understanding*, and that helps thee against thy *Enemies*, and against their Arrows; and thou art blessed from the Almighty, with Blessings from Heaven above, and with Blessings from the Deep beneath, with Blessings of the Breasts and Womb; that is, from waiting on the Lord thou shalt receive good Things, *Honour*, and *Sustenance*; he will bless thee in Body and Soul, in Goods and Estate, and in all thy Ways, and give thee sufficient, so that thou wilt not *need, nor dare* to use subtle Cunning, or Deceit, to pervert that which is right; thou wilt not dare to say of any thing, it is thy own, to use as thou wilt; and yet thou wilt have Sufficient and *Plenty*.

44. For one that fears God, and leaves Self-hood, or appropriating any thing for his own, he gets instead thereof *all* in the Kingdom of Christ; the Heaven and the World.

Or Faith.

are his; whereas, on the Contrary, the Wicked must supply himself with a Piece of that which he hath *stole* in Subtlety, and acquired to himself with Deceit, and take nothing of it away with him, but the *Hell* only, and his wicked Unrighteousness, and the *Curse* of miserable People whom he has tormented upon Earth; they have *kindled* Hell-Fire with their *Curse* in him, and that he takes along with him.

45. Also, *The Blessing of thy Father hath prevailed more than the Blessing of my Ancestors, according to the Desire of the Lofty in the World; and it shall come upon the Head of Joseph, and upon the Crown of his Head that was separated from his Brethren*; that is, *Jacob's* Blessing has therefore prevailed more than his Ancestors, because in him the *Ens* of Faith was *sprouted forth*, and come into many Boughs and Branches; for the Fruit did shew forth itself more than by *Abraham*, and *Isaac*: For *Abraham* generated but *one Twig* out of the Line of the Covenant, *viz. Isaac*; so also *Isaac* generated but *one Twig* out of the Line of the Covenant, *viz. Jacob*, on whom the Spirit looked: But *Jacob* generated *twelve Sons*, which all stood in the Root of the Line of the Covenant, and grew out of it as *Twigs*; but in *Judab* stood the Stock, and therefore he said, *his Blessing prevailed more*, as a Tree which is grown into *Branches* from the Stock.

46. But that he says, according to the Desire of the *Lofty* in the World; he signifies under it the *Prosperity* of the Blessing to those that are blessed; for as the Rich of the World desire only Highness and good Things, so these in the Blessing of God receive *temporal* and *eternal* good Things; these shall from the Blessing of *Jacob* come upon the Head of *Joseph*; that is, upon his Children, so that they shall in this Sprouting bear good Fruit; for the Head signifies the *Blossoms* and *Fruit* of this Tree.

47. Also, *Upon the Crown of his Head that was separated from his Brethren*; that is, the Blessing shall not press forth alone out of the Line of the Covenant, so that it alone, among *Jacob's* Children, stood in the Blessing, *viz. the Stock of Judab*; but upon the Crown of his Head that was separated, *viz. upon the Ground* of the natural Root of the Adamic Tree in them all, that they all of them together should be as a fruitful Tree; but concerning their States, and worldly Offices, wherein they would live wickedly in future Time, he represents the Figure in *Dan*, and the four Brethren from *Jacob's* Wives Maid-Servants, signifying, how in the End the Serpent would manage the Government in the Adamic Nature, and how their Successors would live in their Offices, and what Kind of World would rise up therein, as it has come to pass among the Jews and Christians.

XII.

The Testament of Benjamin.

Gen. xlix. 27. 48. *Benjamin is a ravening Wolf; in the Morning he will devour the Prey, but in the Evening he will divide the Spoil*: Benjamin was *Joseph's* nearest own dear Brother; and yet the Spirit says of him, he is a ravening *Wolf*, who in the Morning would devour the Prey. In this Testament of *Benjamin* is couched the most hidden *secret* Figure of the whole Scripture, and yet in its Type, in the unfolding in the Effect and Work, it is the most manifest and *open* Figure, which is clear in the Fulfilling, so that Men may see it with bodily Eyes; and yet in their Reason they are quite blind concerning it.

49. This Figure is fulfilled, and yet is in *Action*, and shall be yet also further fulfilled; it is very *secret*, and yet as manifest as a Sun-shiny Day, and yet is not understood: But it is known to the *Magi* and Wise Men, who indeed have wrote much concerning it, but it has not been yet rightly *explicated*, while the Time of the Evening (when *Benjamin's* Spoil shall be *divided*) was far off, but now it is near; therefore we shall offer something concerning it, and hint the Sense and Meaning for those of *our*

Society to consider of, and yet remain, as it were, dumb to the Unwise, seeing they sit in the Dark, and open their Jaws only after the *Spoil*.

50. The two Brethren, *Joseph* and *Benjamin*, are the Image or Type of *Christendom*, and of a *Christian* Man, which in their Figure are two-fold, *viz.* the Adamical Man in his *Nature* is signified by *Benjamin*, and the new Man out of the *Covenant* in the Spirit of Christ, is signified by *Joseph*; and the Figure represents how Christ has assumed the Adamical Man, and that this Man is half Adamical, and half heavenly, and that *entirely* in one Person, which cannot be divided.

51. So also in this Image or Type he prefigures *Christendom*, and how they would receive Christ, and become Christians, *viz.* that in them *Christ*, and also the evil Wolf *Adam*, would govern; that is, when they would receive the Faith, they would be so ravenous, raving, and zealous as a Wolf, and would draw the Heathen to them with Power and Compulsion, and yet would devour them; that is, whosoever will not above all *hold* the same Opinion with them, they would presently fall on to *condemn* that other Opinion, and *persecute* it with Wars and the Sword, as a raging Lion or Wolf bites and devours; thus in Zeal they would devour round about them with *Excommunication* and the *Sword*; and that not because they are zealous in the Spirit of Christ, but from the Wolf of the *evil Adam*, which would always set itself in spiritual, and worldly States, and Politics, *above* the Spirit of Christ.

52. Thus their *Zeal* would be only from the devouring Wolf, Men being more zealous under the Name of Christ for temporal Goods, fat Livings, good Days, and worldly Honour, than for Love, Truth, and *Salvation*; they will not be zealous in the Power of Christ's *Love*, but in the Power of the devouring *Wolf*: Also in the Zeal of their accustomed Exercises and Worship, wherein yet they would but play the Hypocrites before God, they themselves would *devour* one another, as covetous greedy Wolves; and so outwardly the Wolf would govern. But yet *inwardly*, in the true Children, Christ would govern: *Outwardly*, *Benjamin*, *viz.* the natural *Adam*, which indeed is also a Christian, but it comes to be so first *after* his Resurrection, when he is quit of the Wolf; and *inwardly*, *Joseph*, who is hidden under the Wolf.

53. And now the Spirit of *Jacob*, in the Covenant of God, points at the *Time*, shewing how it would be, *viz.* in the *first* Time of Christianity they would be zealous, and hunger after God, in the Spirit of Christ, and yet must *hide* themselves from their Enemies, as a Wolf that Men hunt as an Enemy.

54. But when they shall be great, and possess *Kingdoms*, that is, when Christ's Name shall come under the Power and Authority of *Dan*, so that Laws and Ordinances shall be made out of Pretence of *Christian Liberty*, and its Orders and Exercises shall come under *worldly* Authority and Dominion, then will this *Christendom* be a Wolf, which will no more judge and proceed in the Love of Christ; but whoever will not call all their *Belly-Orders* good and right, those they would devour with the Sword of *Excommunication*, with Fire and ^u Vengeance, and would raise Wars for Christ's Name, and ^u *Racha*, for their Superstitions, and *compel* the People with Power to the Acknowledgement of Christ, and devour round about them as a Wolf, and always hunt after the Spoil, and for the most Part *intend* to get the Goods and Authority of strange and foreign People to themselves.

55. Thus would *Benjamin* in the Morning, *viz.* in his *rising* up, devour the Prey, and towards the Evening he would again divide this devoured Spoil; that is, *towards the End* of the World, when *Joseph's* Government will get above again, so that Christ shall be *wholly* manifest, and that this Wolf shall cease, then will *Benjamin*, *viz.* the holy true *Christendom*, divide the *Spoil of Christ*, wherewith Christ has suppressed Death and Hell.

56. This Dividing or Distribution of the Spoil shall come, and is already come, and yet is not, though it is really in *Truth*, and the whole World is blind concerning it, except the Children of the *Mystery*: The Time is, and is not, and yet truly is, when this Prey and Spoil of Christ, and also the Wolf's Prey, shall through *Joseph's* Hand be given into *Benjamin's* Hand, and be *divided* and distributed.

57. O *Babel!* let this be a Wonder to thee, and yet no Wonder neither; for thou hast nothing, and seest nothing at which thou *canst* wonder, as a young Plant grows from a *Seed*, and becomes a great Tree, which brings forth much fair Fruit, so that a Man would *wonder* at the Grain or Seed, how so excellent a Tree, and so much good Fruit, has lain hid in *one* only Grain or Seed, which Men neither knew of, nor saw before. But because Men have Knowledge and *Experience* thereof, that it is possible, that a Tree should come out of one Grain or Seed, Men wonder *not* at it; yet Men see not *how* it comes to pass, or where that great Power and Virtue was; so also at present, Men see the Grain or *Seed* of the Tree well enough, but *Reason* contemns that, and believes not that such a Tree lies therein, whence such good Fruit should come, that thereby the Kingdom of *Benjamin*, at the End of Time, shall be called a *Dividing* or Distribution of the *Prey* and Spoil.

58. But *Joseph* must first be a *Governor* in *Egypt*, and then *Benjamin* comes to him; and then *Joseph* gives him five Garments of sumptuous Apparel, and five Times more Food from his Table than the other: When the Famine *famishes* the Land, and the Soul of *Jacob* hungers, then know, that God will thereby draw *Israel* into *Egypt*, viz. into *Repentance*, and then is the Time of Visitation, and *Benjamin* carries his *spoiling Sword* in his Mouth: But *Joseph's* Countenance smites him, so that he comes into great Terror and *Fear of Death*, because the Silver Cup of *Joseph* was found in his Sack, at which he is ashamed, and lets his *spoiling Sword* and Wolf's Teeth *fall from him*; and then *Joseph* manifests himself to him, together with all his Brethren; at which there will be such *Joy*, that the *Wolf Benjamin* will become a *Lamb*, and yield his Wool patiently: This is the End of that Speech.

59. *The Testament of Jacob* is a *Figure of the whole Time of the World*, from Adam to the End; of which we will set down a *short Figure for the Reader*, that knows the *Vision or Histories*, to consider of.

60. I. *Reuben* in this Place, being the first Son, is set in the Figure of the *first World*, which lived in the Right of *Nature* without Law; that has the Priesthood and the Kingdom in the Right of *Nature*, and should be in the chiefest Sacrifice, and in the greatest Dominion; but he was *fickle* therein as Water, and was thrust out.

61. II. *Simeon* begins with *Noah* after the Flood, and keeps *Levi* with him, that was *Sem*: But the Sword of *Ham* and *Japhet* was *Simeon*; so there went two in *one* Substance, viz. the spiritual Will, and the fleshly Will, till *Moses*; and then the worldly and the spiritual were divided into *two* several States.

62. III. *Levi* begins under *Moses*, who, with the Priesthood, managed the Sword of *Simeon* and *Levi* in the *Law*, and cut very sharply therewith.

63. IV. *Judah* begins under the *Prophets*, and manifests himself with the *Incarnation* of Christ, at which Time *this* Scepter began.

64. V. *Zebulun*, with his Co-habitation, sets himself in the Midst, viz. in the Kingdom of Christ, and that was the *Beginning of Christendom*, who dwells on the Coasts of the Sea, viz. among the *Heathen*, and sat pleasantly, for it was a new Love.

65. VI. *Issachar* is the Time when *Christendom* was settled in Rest, viz. in Power, Might, and Dominions, which must yet always bear the Burden of the Heathen, and be *servile*, and be as a boned Ass for the Burden; for they still bore the *Cross* of Christ, and were still conformable to the Image of Christ, about *Three hundred Years after Christ*.

66. VII. With *Dan* did the potent Kingdom and Government of Christendom begin, when they set up Kings, Popes, Archbishops, and potent pompous Churches, Chapels, and other consecrated Places; and then was the Adder and Serpent, on the *Way* of Christ in human Honour, generated in the Kingdom of Christ, when Men began to *dispute* about the Pomp, State, and Glory of Churches; and to exalt Men into the Kingdom and Offices of Christ, and set them in the Place of Christ, and to honour them in Christ's Stead; then was Christ suppressed, and the Adder and Serpent sat in Christ's Office of Judicature; and then the *Holy Ghost was rejected*, and Councils were set in the Place thereof, and then was *Antichrist* born; at that Time the Spirit of Christ said, Lord, I wait now for thy Salvation; for here now *my Name* must be the Cloak of Antichrist, till thou shalt deliver me in *Joseph's* Time. In this Time is Truth strongly bitten in the Heels, so that the Rider, *in the Spirit of Christ*, must fall backward.

67. VIII. With *Gad*, who should be the Leader of an Host, begins the Time of the Universities and Schools among Christians, about *Eight hundred Years ago*, when Men readily set Antichrist with Power and *Might of Armies* in the Chair of Christ, and with babbling, disputing, and perverting Prevarication, maintained him against all Opposition; when Men made the Tail to be the Head, and forced the Power of Christ into *human* Traditions and *Canons*, and made a worldly Kingdom of Christ's Kingdom.

68. IX. With *Asber* began the Time when Men lived to please King Antichrist, when he was God on Earth; then came the *flattering Hypocrites* from the Universities and Schools, who flattered this King for fat Bread, *viz.* for good Offices, Benefices, Prebendaries, and Bishopricks, and *applauded* his Doings and Cause, and did all to please him, and set Christ with Antichrist upon a soft Cushion, and so *worshipped the Image* in the Apocalypse *, about *Six hundred Years ago*, and nearer.

* Revelation.

69. X. With *Naphtali* begins the Time of the great Wonder, when Men went on with *high Sermons*, and *deep-searching* Disputes about the * *Counsel of God*, so that Men have seen that these in Christ's Chair were *not* Christ in Power, yet Men sought deep, that they might cover themselves with a Mantle, with fair and plausible *Maxims*, Conclusions, and Determinations; then came the *knotty*, acute *Logick*, whereby Men dispute: One Part of them says, he is Christ in Power and Authority; the other Part contradicts and opposes it; that Part setting his Followers and Dependents with high Pretences to the Blood of Christ, and builds all Authority and *holy Sermons upon it*; and so the Spirit of Christ in the inward Ground sets itself against it, and says, *He is the Antichrist*: This Time has continued to *our Time* * wherein we live.

* Predestination.

* Ann. 1623.

70. XI. With *Joseph* begins the Time when Christ will be *manifested* again, when he shall cast the Adder and Serpent *Dan*, with the Chair of Antichrist, with all Might and Power of Selfhood in the Kingdom of Christ upon Earth to the Ground, and terrify it with *his Countenance*, when *Joseph's* Brethren must be ashamed of their great Unfaithfulness, which they have committed against *Joseph*, in that they cast him into the Pit, and moreover sold him for Money: And then will all Subtlety, Craft, Flattery, Hypocrisy, and Deceit, be made manifest, and will by the Aspect of *Joseph's* Countenance be *cast to the Ground*; and it is that Time wherein it will be said, *Babylon, she is fallen, she is fallen, and is become an Habitation of all Devils, and abominable Beasts and Fowls*; and then *Joseph* springs up in his own Power and Virtue, and his Daughters or Boughs pass on in their Ornament, and *his Blessing* begins.

Rev. xviii. 2.

71. XII. With *Benjamin* begins the Time of the Evening under *Joseph's* Time, for then he shall again *divide* and distribute the Spoil of the first Christendom: He belongs to the *first* and *last* Time, especially to the first Time of *Joseph*, when Christ begins to be manifested; and then he is first eager as a Wolf, and devours far and wide, when he begins to bite and devour Antichrist, yet all that while he is but a Wolf. But when

Joseph's Countenance shall be unveiled, then he is ashamed, as a Wolf that is taken in a Gin, and begins to be a Lamb, and to yield his Fat and Plenty of Wool.

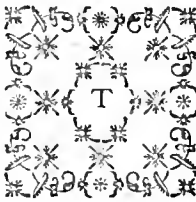
72. *This is the Testament of Jacob, in its true Figure, wherein the Spirit has pointed at the Times; and the Spirit of Moses says, When Jacob had finished all these Sayings, he drew his Feet up together upon the Bed, and departed; to signify, that when these his Prophecies would be all fulfilled, then God would call again the unfolded Nature in the Strife of Time into himself, and draw it together into the Temperature; and then would this Time have an End, and Strife cease. This we desired a little to delineate for the Lover of Truth; let him search further in the Spirit of God, which searches all Things, even the deep Things of the Deity, and then he will see our Ground in the Truth.*



The Seventy-eighth Chapter.

*Of the holy Patriarch Jacob's Burial in the Land of Canaan:
What is thereby to be understood.*

Genesis 1.

1.  HE Burial of Jacob, that Joseph should carry him again into the Land of Canaan after his Death, and bury him with his Fathers, and that Joseph went thither with a great Company, with all the Children of Israel, and many Egyptians, prefigures to us Christ's powerful Exit out of this World, when the Adamical Man after its Death should again be carried from this Egypt, and House of Torment, into its Father's first Country, into Paradise, into which Christ will bring it.

2. But that also many Egyptians went along with Joseph thither, and accompanied him, signifies that Christ, when he shall bring Home his Bride into Paradise, will have many Strangers with him, who in the Time of this Life knew him not as to his Person or Office, and yet are sprung up in him, in his Love, which will all go with Christ into Paradise, and dwell and cohabit with him.

3. Their Weeping and Mourning signifies the eternal Joy which they should receive in Paradise, as the Magi always by weeping and mourning prefigure Joy. This Funeral Solemnity, and what is to be understood thereby, is declared ^y before concerning Abraham.

^y Gen. xxiii.
and Chapter
Fifty of
Mysterium
Magnum.
^z Genesis 1.
15-21.

4. Moses says further in this Chapter, ^z Joseph's Brethren feared, after their Father was dead, and said, Joseph surely is wrath with us, and will requite all the Evil which we have done unto him: Therefore they caused it to be told him, Thy Father commanded before his Death, and said, Thus shall you say to Joseph, Forgive, I pray thee now, the Misdeeds of thy Brethren, and their Sin, that they have done so evil to thee; therefore forgive the Misdeeds of us the Servants of the God of thy Father. But Joseph wept when it was told him; and his Brethren went in, and fell down before him, and said, Behold, we are thy Servants. But Joseph said to them, Fear not, for I am under the Presence of God; you thought to do Evil by me, but God turned it unto Good, so that he hath done as it is at this Day, to preserve much People; therefore be not afraid, I will provide for you and your Children; so he comforted them, and spoke friendly to them.

5. This Figure is a mighty Comfort to the Brethren of Joseph; but seeing Joseph

stands in the Image and *Type* of Christ, and his Brethren in the Figure of a poor *converted* Sinner; therefore we must explain this Figure thus; that is, when poor sinful Man, who has committed great Sins, and has *turned to Repentance*, and attained Grace, and committed *some Fault* again, then he is always in Fear and Trembling before the Grace of God, and thinks God will impute his *first committed Sins* to him again, and take an Occasion against him by this Fault, and in that Regard stands in great *Anguish*, and begins to confess his first committed Sins again, and falls a-new at the Lord's Feet, and enters again into earnest, sincere Repentance, and bewails his first Misdeeds, as *David* did when he said, *Lord, impute not to me the Sins of my Youth.*

Psal. xxv. 7.

6. But by this new Repentance, and earnest Lamentation, when the poor Man appears so very earnestly and *humbly* before God again, the heavenly *Joseph* is brought into such great Pity and Compassion, as here *Joseph* was, that he comforts the poor Soul in its Conscience, saying, It should not be afraid, all its committed Sins should not only *not* be imputed, but they shall also turn to the *best*, as *Joseph* said, You thought to do me Evil, but God intended *Good* thereby. Thus God in Christ not only forgives the past Sins to the humble converted Man, but he also adds to him *Provision* for him and his Children, with *temporal Blessing* and Maintenance, and turns all to the best, as *Joseph* did to his Brethren.

7. In the End, *Joseph* desires an Oath, that when he shall die, they will carry his Bones *Gen. 1. 24.* along with them out of Egypt to his Fathers; which signifies to us the Oath of God in Paradise, that Christ, God and Man, would come *again* to his Brethren, and stay for ever with them, and be their High-Priest and King, and nourish them with his Power of Love, and dwell by and *in them*, as *Joseph* by his Brethren, and provide for them as his Branches and Members eternally with his Power and Sap. Amen.

8. This is a *brief* summary Explanation of the ^a first Book of *Moses*, from a right true ^a *Genesis.* Ground, and *divine Gift*, which we have very faithfully imparted, in a co-operating Member-like Love and Care, to our dear *Fellow Brethren*, that shall read and *understand* this.

9. And we admonish the Reader of this, that when he finds *something* in any Place of our deep Sense to be *obscure*, that he do not contemn it, according to the Manner of the *evil* World, but diligently read, and pray to God, who will surely open the Door of his Heart, so that he will *apprehend*, and be able to make use of it to the Profit and *Salvation* of his Soul; which we wish to the Reader and Hearer, in the Love of Christ from the Gift of *this Talent* in the Ground of the Soul, and commit him into the working meek Love of JESUS CHRIST.

Praise the LORD in Sion, and praise him all People; for his Might and Power goes through, and is over, Heaven and Earth. Hallelujah.



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CHIEF MATTERS to be found in this BOOK

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F O U R

T A B L E S

O F

Divine Revelation,

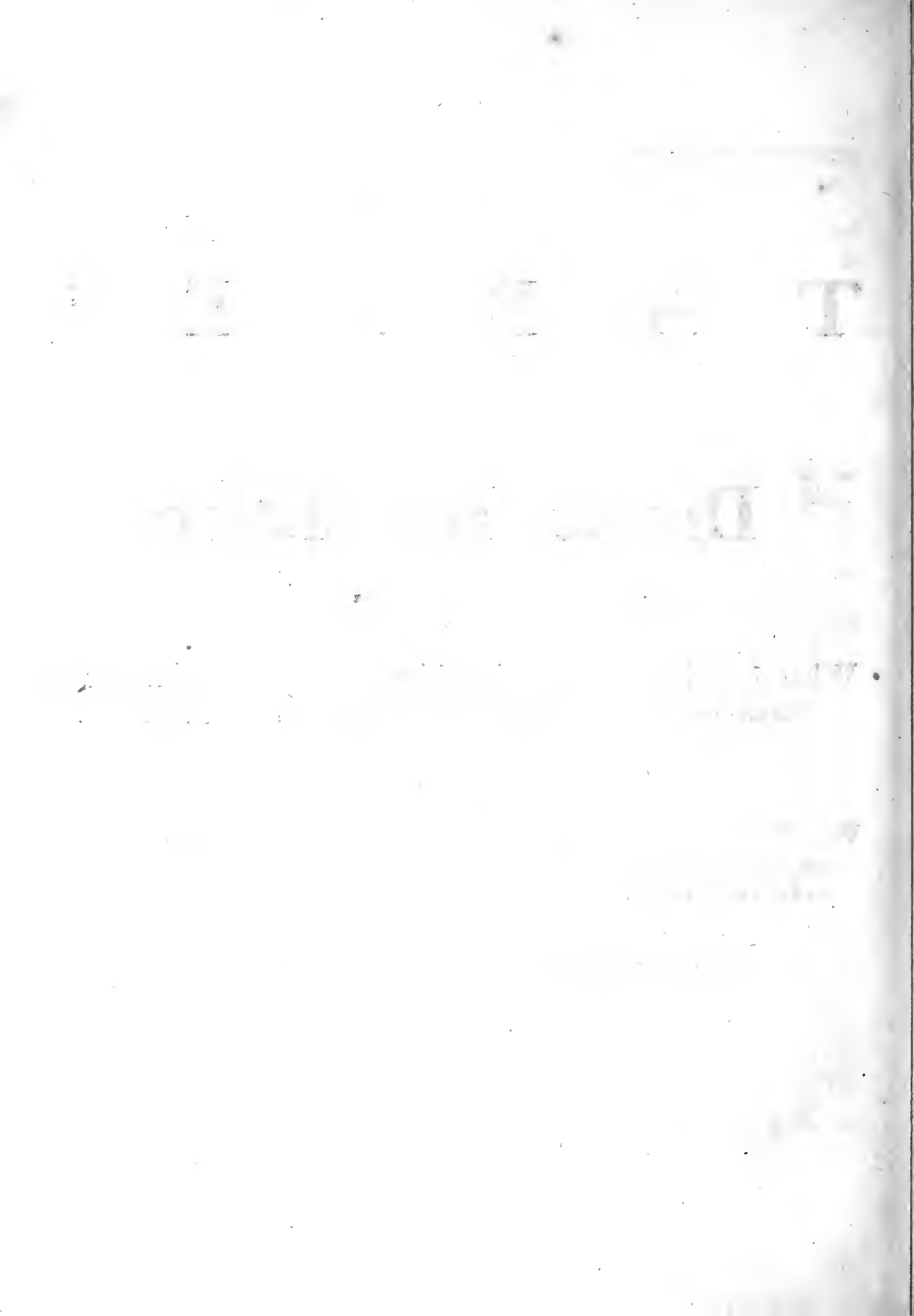
SIGNIFYING

What GOD in himself is without Nature; and how considered in Nature, according to the Three Principles.

A L S O,

What HEAVEN, HELL, WORLD, TIME, and ETERNITY, are: Together with all Creatures visible and invisible: And out of what all Things had their Original.

By *JACOB BEHMEN*, the Teutonic Theosopher.



P R E F A C E

T O T H E

R E A D E R.

HOW sad an Account have they to give, whose Throats, like open Sepulchres, blast with their Breath (as far as their Venom reaches) the most eminent Gifts of God in Men that bear his Image? Of which did they know the Danger, it could not but make them tremble, to consider how their poisoned Arrows will return and stick in their own Souls: Yet some have not feared maliciously to defame this deep illuminated Man of God. A Man, whose Writings manifestly appear to have been the Dictates of God's Spirit. And the Will of God was made the Rule of his Life, resigning himself to the divine Will, to will and work nothing but according to the Will of God. Yet against the Spirit of this pious Man (as if they feared an Eclipse of their Evening Splendor, by the Day-light of his Writings) have some (especially among the Lamps of our modern Sects) spit forth their Venom, in Aspersions so injuriously false, and palpably absurd, that neither Reason nor Religion, Prudence or Piety, could yield any Motive thereto, but only the Monster of their own Frailty. Thus does the Prince of the Air blind Men with Self-Love; that though in others they would seem to abhor Unrighteousness, yet they themselves can rashly proceed to Sentence, before they understand him, and some before they have read a Leaf in his Writings. Whereas others that have seriously studied him, and (with the divine Blessing) understood much of him, can justly and clearly evince the true Concordance of his Writings with the Word of God in Holy Writ, and their Inconsistence with conceited Sects, corrupt Doctrines, both of our own and former Ages, and all heretical Opinions whatever.

In respect of the usual Stile of Authors, his Language may to some seem something strange. So do the Characters of Letters to Children, *primo intuitu*; and so do many even Scripture Expressions to the Ears of the natural Man. Besides, he proceeds much by Affirmation; not disputing, but convincing Error; having not received his Knowledge from Men, or from the imperfect fallible Principles of the Schools, but from the true Fountain of Wisdom and

P R E F A C E T O T H E R E A D E R .

Knowledge. Nor did he write, as most do, by Transcripts out of other Men's Books; nor were his Dictates the Productions of his own Fancy, but by divine Influence, and (according to his own Expression) out of his *three-leaved Book*, which the Hand of God had opened in him; wherein he found the Knowledge, not only of all that *Moses*, the Prophets, Christ, and the Apostles taught in sacred Scripture, but of all Mysteries also in Heaven and Earth, as himself affirms in many of his Writings.

He had the Knowledge of that wonderful Mystery (containing the Secrets of the whole Creation) *The Language of Nature*, and that in his native Tongue; whereby the very Name of every Thing gave him clear Inspection into the Nature of it. This Knowledge had *Adam* in his Innocence, but by his Fall lost it; else it had been understood (as our Author affirms) in the Language of every Nation.

Now, to the Incredulous, if they could but fathom his Depths, I should only bid them ask themselves this Question; Whether *Art* or *Nature* ever did or could produce such sublime Knowledge, such pure and distinct Knowledge of the highest Mysteries, knowing, that upon Consultation with their serious Thoughts, they must pronounce the Negative? But there is a malicious Ignorance possesses many, by which they condemn all Things above their Sphere, and cry down that Excellence in others, which exceeds the Fathom of their own Comprehensions: I need not go far for Proof or Instance. *Istorum plena sunt omnia*. They are every where to be found.

Concerning the following Tractate, it contains *Four Tables* with their *Explanation*; wherein may be seen, by a spiritual Eye, the Ground and Foundation of all the Author's Works, and profound Mysteries: Yea, there is also clearly decyphered, that so much sought, and so rarely found, secret *Cabala* of the ancient *Rabbies*. These Tables, indeed, contain the Sum of all the Author's Writings; of all his Knowledge; of all in Heaven and Earth; yea of all the highest Mysteries that Man in this Life is capable of knowing.

The first Table, as the *Radix*, briefly includes the rest; the other three are Branches of the first, and all together are properly termed an * A, B, C, to all that the Author has written.

*An Introduction.

In a Word, this following Tract is annexed not unfitly to the *Mysterium Magnum*: For the Chapters of that Book are not only introductory to some of the first, but likewise an excellent Illustration of these Tables; wherein the pious Reader, by a due Search, may happily find (*pulsanti dabitur*) a greater Treasure than the World can afford, and that to his infinite Satisfaction, which it is heartily wished he may obtain, together with the Life, Light, and Love of Jesus Christ.

TABLE I. *What GOD is without Nature and Creature.*

<p><i>What God without Nature and Creature is, and what the Mysterium Magnum is: How God, by his Breathing forth or Speaking, has introduced himself into Nature and Creature.</i></p>		Abyfs.	<p>J E H O V A <i>Thus is GOD without Nature and Creature considered.</i></p>
	1	<i>NOTHING and ALL.</i>	
	Father 2	Will of the Abyfs,	
	Son 3	Delight or Impression of the Will.	
	Spirit 4	Science or Motion.	
	5	GOD in Trinity.	
	6	WORD in GOD.	
7	Wisdom.		

Beginning of Mysterii Magni of the Eternal NATURE.

<p><i>Here begins Mysterium Magnum, as Distinction in speaking the WORD; where the WORD by Wisdom is made distinct, natural, sensible, comprehensible, and invincible.</i></p> <p><i>The eternal Beginning of the Principles is here also understood, with God's Love and Anger, in Light and Darknes.</i></p>	GOD in LOVE.		GOD in WRATH.		<p><i>Spiri- tual Nature, IV. Fire, Sub- stan- tial.</i></p>
	8. The second	Principle.	9. The First Principle.		
	V. II. Angel, Light, Love-Fire.	10. Tincture or Speaking of the Trinity.	Dark, Feeling, Mind,	Moving, Thinking,	
	Angelical World Root of the four Elements.	VI. Sound or Distinction. VII. Essence, or essential Wisdom.	I. Desire,	II. Pricking or Science,	
	Growing or Greening in the Spiritual World.	12. Pure Element. 13. Paradise.	Austere, Cause of Enmity,	III. Anguish,	
			Hard, Hellish-Life,	IV. Fire,	
		Sharpness, cold Fire	Fire Root of Heat,		
		SAL,	Hell,		
			Sub-		
			Devil,		
			stian-		
			PHUR,		
			tial.		

14. *Beginning of the external World.*

<p><i>Here begins the external visible World, as the out-spoken visible WORD.</i></p> <p>1. Is understood the good Life of the Creature which stands in the Quintessence.</p> <p>2. The Poison and Grossness of the Earth and earthy Life.</p> <p>3. The Reader understanding these, all Doubts and Queries cease in him; and Babel is left in Ignomy.</p>	The third	Principle.	<p><i>Good Powers.</i></p> <p><i>Devil's Poison introduced.</i></p>
		15. Heaven	
	Stars.	16. Quintessence.	
	The	17. The four Elements.	
	Out-spoken WORD.	18. Earthly Creatures.	

A brief Explanation of the first Table of GOD revealed; how out of himself he continually begets, and breathes forth himself: And how this Table is to be understood.

NUMBER I. is the *Abyss*, the *Nothing*, and the *All*: There we begin to consider what God in himself is, without [or besides] Nature and Creature; and this Consideration of the hidden God extends unto *Wisdom*, Number 7. Therein is understood, how God dwells in all, and how all Things from him have their Existence; but himself is to all *incomprehensible*, and as a *Nothing*; yet through that *All* he makes himself visible, sensible, and ^b attainable.

^b Invenible.
Fandlich.

Numb. 2. is the *Will* of the *Abyss*; and by it, at the Right Side, FATHER, and on the other Side J E: This signifies the *Will* of the *Abyss*, which is the *Father* of all *Beings*; and the J E signifies the eternal *One*, as the *Name* JESUS from the eternal *One*.

^c Good pleasure. *Bene placitum*

Numb. 3. is the ^c *Delight* [*Lubet*], or Impression of the *Will*, by which (towards the Right) standeth SON, and opposite to it HO, signifying how the Self-will includes itself in the Place of its Possession. The Place is the Procreation out of itself, where God begetteth God, according to the good Pleasure of his Propriety. The HO is the Breathing of the *Will*, through which the *Delight* passeth.

Numb. 4. is *Science*, or *Motion*: At the Right stands SPIRIT, and overagainst it V A. *Science* is the Attraction of the *Will* to the Place of God; where the *Will* comprehends the *Delight* which proceeds to the Son, or to the Breathing; by which Outbreathing is understood the Spirit of God. And here is understood the great Name JEHOVA, as the ^d triune Being; how the Father of himself begets the Son; and how the holy Spirit proceeds from both, and yet they be but one Being, which has nothing before it; for the *Science*, in the drawing in, is understood a Root of the eternal Knowledge, or *Motion*.

^d Three in One.

Numb. 5. is *God* in *Trinity*; signifying, that the triune Being may be known, as a Similitude of the *Will*, *Mind*, and *Senses*; wherein lies the eternal Understanding. Thus is the Ternary the one eternal Understanding, and Cause of all Things.

^e Or Sensibility. *Empfindlichkeit.*

Numb. 6. stands WORD, signifying Distinction in the Understanding, as Speaking, the ^e Perception of itself; which Word abides eternally in God himself; and God, as the Power of Perception, is the eternal Good.

Numb. 7. stands *Wisdom*, signifying the outspoken Word, as the Power of the divine Contemplation; wherein God to himself is intelligible, perceptible, and revealed: And thus far is God, to the Creature, invisible, incomprehensible, not natural, nor creatural.

Below the Line, stands the Beginning of the *great Mystery*, or of the *eternal Nature*; as of the Separability, Perceptibility, and Sensibility of the Properties; wherein is understood the divine Extrication or Revelation; how God introduces himself in the eternal Nature, in Love and Wrath, and not in himself; for that himself is the one eternal Good, but without Distinction would not be perceptible or manifest.

Here is to be noted, that the seven *capital Forms of Nature* are marked (to distinguish them from the other Numbers) with I. II. III. IV. V. VI. VII.

Numb. 8. the second *Principle*, stands to the Right; and Number 9, the first *Principle*, to the Left: Thus Number 9 signifies the Father's Property, through the speak-

Explanation of the First Table.

7

ing of the Word in Wrath; and the second Number 8, signifies the Son's Property in Love; where the Love of God, by the expressed Word, is revealed. As that in Love, Number 8, shews the angelical Power-world; and that in Wrath, Number 9, signifies the dark Power-world of Painfulness, wherein God is an angry God.

Numb. 10. stands *Tincture*, signifying the Temperature of all Powers; how there, through speaking, they go forth in Distinction and Forms; as first in the seven capital Forms, the Desire, *Science*, Anguish, Fire, Love-Fire, Sound, and Being. And further, there stands by every capital Form what Properties are born, and proceed out of themselves.

For, if there must be a Speaking, then the Power must first contract itself, that it may breathe forth itself; then it begets that comprehensive or magnetic *Impression*, the something (which is the Beginning) wherein the *Fiat* which attracts the Powers is understood.

I. Is the *first capital Form* of the spiritual Nature, and stands with Number I. *Desire*; which Desire sharpens itself; from whence exists *sour, hard*, and the Cause of *Cold*; and is the Ground of all *saltish* Properties *spiritual*, in the spiritual World, and *essential* in the external World. So also the Desire of *Impression* is the Cause of its own Over-shadowing, or Darknes in the Abyss; as all these Forms belong to Numb. I. to the Desire of ^r Comprehensibility.

II. By the *second capital Form* stands *Compunction* or *Science*; signifying the Contraction ^f *Infolde* ^g *licit* of the Desire, where the first Enmity or contrary Will arises; for Hardnes and Motion are not alike. Now in this *Form* arise Moving and Feeling, as the Root of Pain; wherein is understood the mercurial Poison-Life, both spiritual and ^e corporal; and in ^e *Essential*. the *Darknes*, the *Pain* or Torment of the wicked Life; neither was the good Life, without the Root of the Evil, manifest unto him; and that is the Root of God's Wrath, according to the Perception [Sensibility] of the eternal Nature.

III. The *third capital Form* is *Anguish*, which arises from the Desire of *Impression*, and from the Enmity of *Compunction*, where the Will stands in ^h *Torment*, and is ^h *Cruciatu*. there the Cause of Feeling, and of the five *Senses*; for in the *Anguish*, all Forms grow ^{du. l.} *painful*, and then are they sensible of one another. And here is the *Word* become distinct, and is the Root of *Sulphur*, both spiritual and essential [corporal,] wherein is rightly understood the *bellish Fire* in *Darknes*, in painful Life, as appears in the Table downward.

IV. The *fourth capital Form* is called *Fire*; where is understood the Kindling of the *Fire*, from the painful *sulphurion* *Root*; for the Will goes out of *Anguish* again into Liberty; and the Liberty goes to its Revelation in *Anguish*; in which Conjunction comes that terrible [like a Flash of Lightning] Coruscation, where the *Abyss*, as the eternal Good, is revealed; and is in the *Forms of Nature* the Understanding and Life in the dark Enmity; and in the *Liberty* is the Root of *Joy*, or rousing up the ⁱ Powers, ⁱ *Faculties*. and is the kindling of the Fire; in which Kindling, the *Abyss* becomes a shining Light, ^{krassen} as material.

V. The *fifth Form* is called the *Love-Fire*; where is understood, how the eternal Good, through kindling the painful Fire, introduces itself into an elevating, burning Love-Fire, which Love-Fire was first in God. But thus only it ^k winds up itself, that ^k *Infoldeth*. it becomes sensible and moving, wherein the good Powers are operative. ^{taucht.}

VI. Stands *Sound*, or *Distinction*, as the *sixth capital Form*; signifying, that the natural manifested Life, where the eternal *divine Word*, through the Forms of Nature, has infolded itself, and where all the Powers of Wisdom stand in ^l *Sound*; therein stands the ^l *Noise*. understanding Life; which, in Light, is angelical and divine; but in Darknes, it is ^{h. alle} diabolical, as at the Right, Number 11. stands Angel.

Explanation of the First Table.

VII. Stands *Essence*, or *essential Wisdom*, of the outbreathed Word; wherein all other Forms are revealed; and is even the *Essence of all Forms*; as good and divine in the Light; but in the Darkness evil and devilish; and therein is chiefly understood *Mysterium Magnum* [the great Mystery:] The *angelical World* is also therein understood; and likewise the internal spiritual Body of *Man*, which disappeared in *Adam*, when the Soul's Will departed from God's Will, but is revived again in Christ, that is, given to him for the Essence of this Power-World, which is that *heavenly Flesh*. *John 6*. And it is the dry *Rod of Aaron*, which in the Spirit of Christ again springs up in Man.

Numb. 12. stands *pure Element*; signifying *Motion* in the angelical World in Essence; and is the one, *body*, pure Element; wherein the four Elements, in the Temperature, lay, and is a Root of the four Elements.

Thus hath
this Place
been before
the Fall of
Lucifer and
Adam; name-
ly, in an e-
qual Tempe-
rature or Har-
mony of the
seven Planets
and four Ele-
ments.

Numb. 13. stands *Paradise*; signifying the eternal springing, or spiritual Growing in the spiritual World; from which the external *visible World*, out of Good and Evil (as out of both eternal Principles) is breathed forth: In which Source and Regiment *Adam*, in his Innocence, stood; when the four Elements *harmoniously* existed in him, as in the holy pure Element.

Numb. 14. stands *Beginning of the external World*; signifying, how God by his Word has breathed forth that spiritual *Mysterium Magnum*, as the eternal Nature of all spiritual Properties, into a visible, external formal Being; and through the *Fiat*, as the divine Desire, has fashioned it into Creatures: There stands the third *Principle*, where three *Worlds* in one another must be understood; as the dark World of God's Wrath, the eternal light World of divine Love, and this visible fading World.

^m Heaven is
the Parting-
Mark out of
the spiritual
Fire and Wa-
ter, between
the heavenly
and earthly.
ⁿ Or shine.
O last.

Numb. 15. stands *Heaven*; signifying the ^m Parting-Mark between the internal and external World, as of the visible and invisible Essence; which Heaven stands in the Essence of the spiritual fiery Water.

Numb. 16. stands *Quintessence*; signifying the spiritual Powers as the Paradise-Ground in the four Elements; as well the Altral, breathed forth by internal Powers at the Beginning of Time (and is that Good in the four Elements, wherein the Light of Nature shines;) as an outbreathed ⁿ Fulgor of the eternal Light.

Numb. 17. stands four Elements, *viz. Fire, Ar, Water, and Earth*, as the created World, out of the dark and light World, which is the framed Word spoken out of the eternal Nature's essential Power; therein did the Devil cast his Poison, which, after the Fall of Man, was accursed of God.

Man having
two Eternals
in him, may
be saved or
damned.

Numb. 18. stands *earthly Creatures*; signifying, that out of the Quintessence, and the four Elements, were all Creatures of this visible World created, and only from them have their Life. But the animated Man hath also in him both inward spiritual Worlds, according to the internal Soul of Man; therefore may God's Love and Wrath be manifested in him; for wherein the Will impresses and kindles itself, of that Essence it partakes, and the same is manifest in him, as is seen in *Lucifer*.

Thus have you a brief Intimation of the first Table, and [consequently] of all the Author's Writings; faithfully imparted, out of a good Christian Affection to his loving Friends, and [is] as an A, B, C, to Beginners.

TABLE II.		A D		Father		Will		J E	
<p>In this second Table, God is considered according to his Essence in Unity; what he is in Trinity, without Nature and Creature, whereby he filleth all Things, and yet needs no Place.</p>		O		Son		Delight		H O	
		N		Spirit		Science		V A	
		A		Power		Word		Life	
		I		Colours		Wisdom		Virtue	
<p>TETRAGRAMMATON.</p> <p>In this Table is considered the Efflux of the eternal divine WORD; how the WORD, through Wisdom, brings itself from Unity into Separation and Multiplicity, as well in the eternal Nature and Creature, according to which, God calls himself an angry, jealous God, and a consuming Fire, as well as a merciful God; wherein is understood, the Foundation of Angels and Souls, and how they may receive Salvation or Damnation.</p> <p>In the Septenary without, by itself, is understood the <i>Mysterium Magnum</i>, as the seven Properties of the eternal Nature.</p> <p>In the Novenary, downwards, are signified the Properties of Life.</p> <p>In the fourth Form, as in Fire, two Principles separate themselves from each other, as Darkness and Light.</p>		God's Wrath, or Dark World.	Prin- ciple.	God's Love, or Light World.	Second' Prin- ciple.	God's The	Love, or Second'	Light Prin-	World. ciple.
		Simi- litude	1 T	2 I	3 N	4 C	5 T	6 V	7 R
		E	Desire or Comprehending	Science or Drawing	Anguish	Fire	Light Love-Fire	Sound	Essence
		T	Dark	Feeling or Moving	Willing	Painful Life	Love-Life	Under-standing	Working
		E R	Austere Hardness	Enmity	Mind	Terror	Joy	Five Senses	Form
		NAL	Sharpness	Elevating	Wheel of Life	Killing	Power	Love	Sperm
		N	Fury	Pride	Despair	Hell	Glory	Giving	Taking, or Comprehending
		A	Greater Death	False Will	Lesser Death	Souls ground Devil	Souls Spirit Angel	Praising	Increasing
		T	Standing still	Breaking	From Original separating	Folly	Wisdom	Highness	Humility
		V R	Impotent	Self-Will	Robbing	Fancy	Knowledge	Strength	Throne

The Second Table explained.

THE Word ADONAI signifies an ° Opening, or free Motion of the bottomless ° Or-Expansion. eternal Unity: How the eternal Generation, Expansion, and Effluence of the Trinity of God is in itself.

A is a triple I; which comprehends itself cross-wise; as in a Beginning, Entrance, and Effluence.

D is the Motion of the triple I, as the Opener.

O is the Circumference of the triple I, as the Birth of God's Place in itself.

N is the triple Spirit, issuing forth of the Circumference out of itself, as a triple I.

Explanation of the Second Table.

A. This lower A is the Object, or Operation of the Threefold I, or Spirit; from whence eternally spring Motion, Colours, and Virtue.

I is the essential Effluence of the triple I, where the Trinity flows forth into Unity: And in this whole Word ADONAI, is understood the eternal Life of God's Unity.

The Word FATHER is the eternal Beginning of Operation and Will in the threefold I of the Unity.

The Word SON is that Operation of Power, as Comprehension of the Will into which the triple Spirit incloses itself, as a Place of the divine ^p Self-hood.

^p Egoitas.
Зеленый.

The Word SPIRIT is the living, issuing Motion in the comprehended Power; as by Comparison may be understood in a Flower; where the Opening, or Working of the Growth is the Beginning; the Power of the Working is the Circumference and corporal Comprehension of the Growth; and the Scent [or Smell] which proceeds from the Power is the Motion, or the growing issuing Joy-life of the Power, from whence the Flower springs; by which Comparison may be seen how the Birth of divine Power is typified.

^{*} Distinctness.
Unterschied-
edigkeit.

The Word *Power* signifies the breathing, going forth, understanding, and sensible Life; as the Foundation and Fountain of the outflown Knowledge of ^a Distinction.

The Word *Colours* signifies the Subject, or Object of Power, where the Distinction and Original of the sensitive Life and Knowledge is understood; whence an eternal Contemplation exists.

The Word *Will* signifies the Ebullition or Motion in the opened Unity; whereby the Unity wills itself into Trinity, as the Nothing into its proper Something, wherein it has its Motion and Action.

^{*} Aliquid.
Что-то.

The Word *Delight* [or *Lubet*] signifies the effectual Sensibility of the Will, as the highest Ground of original Love; where the Will of the Abyss finds itself in its ^r Something; where it yields itself to Something as to its Sensibility; in which Sensibility it works and wills in its own Taste.

^{*} Grounds.

The Word *Science* signifies the effectual, sensible Knowledge and Understanding in the Love-taste; the Root of the five Senses, and the Ground of eternal Life: Thence flows the Understanding; and therein the eternal Unity ^s plants itself.

The Word *Word* signifies, how the eternal Love of the sensible Unity with Knowledge speaks forth itself eternally into an Object. The *Word* is the speaking or breathing of the Will out of the Power by the Understanding: It is the driving and forming of the eternal Power into an Infinity of Multiplicity; as the Creator of Powers, out of the sole Power in Virtue.

The Word *Wisdom* is the out-flown Word, as an Object of the divine Knowledge of divine Will; as essential Power of the great Love of God, from whence all Things have received their Motion and Possibility; the Ground of all the three *Principles*; a Revelation of the Unity of God; a passive Essence of divine Operation; the Foundation of all Humility; the *Genetrix* of all Knowledge of Creatures; an eternal Domicilium of the active Love of God, and a Ray and Breath of the Omnipotent Spirit.

The Word JEHOVAH is the most holy Name of God, as the divine sensual Life, the only Good; whereby the Holy Trinity, with Glory and Omnipotence, is understood; the Life of the Abyss, as of the Unity, which chiefly stands in the only Love: And therein also is understood the most holy Name JESUS; as the egressed I is the Ground and Fountain of the Breathing of God's Unity, and a forming of the Understanding.

For the Egress of the Unity leads itself with the I into E, as in the Sight or Beholding of a *Chaos*, wherein the *Mysterium Magnum* (according to the divine Manner) is understood, and is a triple Breathing of the Powers. JE

Explanation of the Second Table.

II

J E is the Breathing of the Unity. H O is the Breathing of the J E. V A is the Breathing of the H O, and yet is only one Breathing; but makes a triple Egress of the three Centers or Comprehensions; and therein is understood how the triple I, at last, closes itself in A, as in a Beginning to Nature.

Under [VA] stands *Life*, signifying, that this threefold Breathing is a real Life and Power.

Under that stands *Virtue*, which signifies the immense *Virtue* of such a breathing Life.

Now in this Table is rightly understood what God, without Nature and Creature, is in *Trinity*; as in a triple Breathing of the Unity in itself, where nothing can be said of the Place, or Dimension of his Habitation; for God is neither here, nor there, but every where alike; as the Abyfs is considered, namely, the eternal Unity without Nature and Creature; and thus is he an active Power and Essence of Unity. But that really such Power and Virtue is therein, may well be understood, in the Effluence of the World, and the Creatures therein, generated by the Breath of God: And there is nothing in the Being of this World, which bears not Witness thereof, if truly considered.

T E T R A G R A M M A T O N.

In this Table is also manifested, how the holy Name of the eternal Power, with the Knowledge hereof, from Eternity to Eternity, brings itself into Properties in Nature, to eternal Light and Darkness; and how the Word of Breathing forth brings itself into a Subject; and how Self-will and Acceptation of Properties arise in the Subject, wherein two Essences are always understood as God's own Effluence; and then the Properties own Acceptation in the Free-Will; in which Acceptation, another external Kind of Subject is understood; whereby the Unity, in its Effluence, becomes more external; and thereby the eternal Love brings itself into a Sensibility, and like a fiery Flame, as in the Working of divine Power.

At the upper End of the Table stands *Dark World*; and under, the first *Principle*; and over-against it, stands *God's Love, Light World*; and below it, from the Figure 4. to the Figure 7. the second *Principle*; which signifies, how the out-flown Will does inclose and overshadow itself with Acceptation of its own Desire; and with the Self-Desire brings itself into Properties, and causes Darkness; in which Darkness, the egressed *One*, by Fire in the Light, is revealed and made sensible, and is the Cause of the Light; in which Light, God's Love assumes a fiery Operation from the Fire of eternal Nature, and shines in Fire through the dark painful Acceptation; even as the Light from a Candle, or Day in the Night; whence Day and Night have their Names in Time; but in the Eternal, there is also an eternal Light and Darkness in one another: The Darkness is the Ground of Nature; and the Light is the Ground of the joyful divine Revelation.

The Dark World, as the Ground of the Properties of Self-Desire and Will, is called the first *Principle*; because it is the Cause of divine Revelation, according to Sensibility, and also makes a proper Kingdom in itself, as namely, painful Torment; according to which, God calls himself an angry, jealous God, and a consuming Fire.

And the Light which is revealed in the Fire, wherein the Unity of the divine Effluence of Love is understood; is called the second *Principle*, as the divine Power-World wherein God's Love is a Love-Fire, and active Life; as it is written, God dwells in a Light which no Man can approach unto: For the Power of the Unity of God works in the Light, and is God; and the fiery Quality in the Light is of the eternal Nature; wherein the eternal Love of the Unity perceives and loves itself.

In the Eternal is an eternal Light; but in the Time here on Earth Darkness is the Ground of Nature; and Light the Ground of the Kingdom of Joy, the Revelation of God; that we may behold his Works, and ourselves. Own. Eigen.

Explanation of the Second Table.

Below the first and second *Principles* (in the seven Spaces) stand seven Numbers, which signify the seven Properties of the eternal Nature; and under it stands T I N C T V R, distributed in the seven Spaces; which signifies the divine Word in the " Temperature, or Equality of the seven Properties; wherein the divine Powers lie in an equal Will, Action, and Being; as the outflow Name of God, wherein is understood the great Mysteries of divine Power and Operation; with the Characters of the Letters [on the Left Side] divided into the seven Properties.

* Moderation
or Mean.

For the Word *Tinctur* is that separating Word, from whence flow the seven Properties.

T is the *Tau*, or the Opening of the Unity [*monas*,] the Cross of the Triple I, a Ground to the Breathing.

I is the Effluence from *Tau*, or the Egress of the Unity, as the Cross-Angle of Life.

N is the Effluence of the sounding Threefold Spirit.

C is the Cutting of the Sound; where the I, as the Effluence of Unity, separates itself again from Darkness, and where the " Acceptation of the eternal Will breaks.

* Or a will-
ing receive-
ing.
annehmlich-
keit.
* streuenden
Liebe.

T, under the Figure 5, is that holy *Tau*, or the Opening of Glory, in the fiery Sensibility, which opens with " firing Love, as with God's Kingdom; and signifies the great Strength of the Light-Power.

V is the true Character of the Holy Spirit with three Points, the two upward signify the Fire and Light, and the third downward signifies the Unity in Love, as the Meekness.

R; with this the holy Fire and Light are comprehended in an active natural Essence, for it signifies the Kingdom, as the Throne; and hereby is intimated, how the holy Name, with the outflow Will, introduces itself in *Mysterium Magnum*, as into the eternal Mystery, out of which " existed the visible World.

† Originalis,
is outspoken.

The great Mysteries of the Tinctur, or the highest Ground of God's Trinity.

T is the triple I, the Father.

I is that begotten I, JESUS.

N is the threefold I, in Spirit.

C signifies CHRIST.

T, in the fifth Space, is the *Father in Christ*.

V is the Spirit of Christ in the Word, which quickens.

R is the Royal Throne, about which Darkness and Light strive; there Satan and Christ stand against one another; namely, according to the Assumption of Satan's Self-Will, as an erroneous Spirit, and according to the Unity, Christ; where is understood Love and Anger in one Ground, but in a twofold Revelation. Here are understood those that belong to God; the other, " a Lock rather, at this Place.

* Ein Schlos-
zarter an
diesem
Orte.
* Monas.

In this Table, in the seven Spaces, is the Ground of Angels and Souls; as that *great Mystery* of the Change, in which lies all Possibility. Sideways, after the seven Figures, the Efflux from a one into seven is understood. The first *Principle* is to be understood unto the *Fire*; out of which the *Light* is manifested: And from *Fire* to *Essence*, the *second Principle*. And downward, under every *Property*, is understood what Kind of Effluence, out of every Property, in the Co-operation of other Properties, doth proceed; yet not so to be understood, that one Property alone gives the Efflux, but all seven afford it; though the *first Form* is predominant therein, and retains the higher Regimen.

As under the Figure I stands *Desire* or *Comprehending*, whereby is understood, that the *Desire* is *magnetic*, and incloses and darkens itself, which is also the Ground of *temporal* and *eternal Darkness*; and from that " Attraction comes (under it) *Sharpness*, *Austerity*,

† Orig.
drawing in.

and *Hardness*, and is the Original of Wrathfulness; whence arises the *great eternal Death*. For this *Magnet* draws the Powers into itself, and in itself incloses them; so that the Working stands still, and steps into *Impotence*, as under the Number 1. appears.

Under Number 2. stands *Science* or *Drawing*, which is the second Form to Nature; as the Motion of the *magnetic* Attraction, from whence the Sensibility of Nature exists, and is the *Ground of all Contraries*, for *Hardness* and *Motion* are Enemies; Motion breaks the *Hardness* again, and yet also begets *Hardness* by Attraction. Thus two Essences have their Existence in the desirous out-flown Will of God, as the drawing of the *magnetic* Power gives Motion and Sensibility, and the Thing attracted affords Essence; wherein is understood the Cause^c of Spirit and Body; as in the attracting of Sensibility^c Orig. to. is caused the Spirit, and in the extracted, the Body or Cause to Corporeity. Now if this Attraction and Essence be not able to reach the *Light* of God's *Unity*, whereby it may be mollified, then in itself remains only a mere Enmity, and is the Cause of the Torment of Fury and Ambition; whence exists Self-pleasing and Pride, for the Will of Self-pleasing is a false Will, a continual Corruptor of itself, and its Essence.

And in these two Forms, *Desire* and *In-drawing*, in their out-flown Properties, is understood God's *Wrath*; and though they be the Ground of the sensible Life, yet if the Light shines therein, then they are the Ground of the Joy-Kingdom, as an inward Motion of God's *Unity*, and a Ground of the five Senses; whence also the creatural Life has taken its Beginning, and therein stands its^d Corruption, so far as it loses the Light; ^d Consumption. of natural Life. ~~Arterrbnus.~~

In the *third Space* stands the *third Form* of Nature called *Anguish*, as a spiritual *Sulphur-source*, according to its *Property*: This takes its Ground from the first and second Form, as from the *magnetic Desire*, and from the Motion of *Drawing*, where the out-flown eternal Will, in that Unquietness, stands in *Anguish*. This *Anguish* is the Cause of natural Will, Mind, and the Senses, and is the Wheel of Life, as the Cause of the *Firing-Life*; for when the out-flown Will of God's *Unity* stands in *Anguish*, then it longs again after *Unity*, as after Rest, and the *Unity* or Rest longs after Motion and Revelation, for in the *Unity* there can be no Revelation without Motion; and therefore the divine Will freely flows out of itself, and the divine^e good Pleasure, in the out-flown Will, brings^e Lubet. itself into a *Desire* and Motion unto a Sensibility, that it may perceive itself, and remain two in one Essence, as the sensible divine Delight, and the Cause of Sensibility; wherein God calls himself a loving God, according to the Sensibility of divine Love-Delight, and an angry God, according to the Cause of Sensibility, as after the eternal Nature. And thus we understand by *Anguish* (when the divine Light is not revealed therein) the hellish Fire, and an eternal Despair and Terror; where the Self-Will of Nature continually stands in a dying Torment, ever desiring to be released from such a Condition, which I therefore call the^f lesser Death; it is the eternal dying Death; but in the *Hard-* Little. ness, it is the great still-standing Death. This Form, if it has not Light, is the Head-Spring of the false Mind, but if it perceives Light in itself, then is it the Spring and Ground of the sensible Mind, and the right Root of Fire, as appears in Number 3. downwards.

The fourth *Form*, Number 4. is the *Fire* of the eternal Nature; understand spiritual Life-Fire; and that exists from a continual Conjunction or Conjoining of *Hardness* and *Motion*. Understand, that thence arises the *Painfulness*, but the *Splendor* exists from the Delight of the *Free-Will*, where the *Unity of Delight* [good Pleasure] is actuated in the Properties; then like a Flash [of Lightning] it shines through the continued Conjunction, of the great Meekness of the *Unity*, and the *Fierceness* and *Motion* of the three first *Properties*; for then it is in the Essence of the Conjunction, as if Steel and

Explanation of the Second Table.

Stone were rubbed together, whence the Flash arises. Such a *Flash* is the true natural *Life* of the *Eternal*, for it is the Revelation of divine Motion, and has the Properties of Nature, and also the Revelation of the Unity of God's Effluence in itself. Now which of these two gets Predominancy, in that stands the *Life*.

The Splendor of the *Fire* is the Light from the Effluence of God's Unity, and the Effluence of the *Fire* is the out-flown Will, which has brought itself with the Desire into such Properties. Thus in the out-flown fiery Will, we understand *Angels* and *Souls*; and in the sensible sharpened Light's Power from the Unity, we understand the Spirit wherein God is revealed, and understood in the spiritual Effluence; and in the *Fire* two Kingdoms separate themselves, as the Kingdom of Glory from the Efflux of God's Unity, and the Kingdom of the Properties of Nature; and yet [these two Kingdoms] dwell in one another as one. The Kingdom of Nature is in itself, that great *eternal Darknefs*, but the Light is the Kingdom of God; of which St. *John* says, *The Light shines in Darknefs, but the Darknefs comprehends it not.* As Day and Night dwell in one another, and yet the one is not the other;

Thus from the *Fire's* own Property, comes the painful *Life*, if it break itself off from the eternal Light, and doth (as in the Property of Selfhood) enter the Object; then it is only fantastick and foolish, even such as the Devils were, and the Souls of the damned are; as appears Number 4. downwards.

In the *fifth Property of Nature* is the second *Principle*, with its Foundation understood, (as the Effluence of the Unity in the Light-Power) where in the out-flown Unity is a Fire-flaming Love understood, whence exists the true Understanding-Spirit, with the five Senses.

The first three *Forms* are only the Property to *Life*, and the fourth is the *Life* itself; but the fifth is the true Spirit. When the fifth Property is revealed out of the *Fire*, then she dwells in all the rest, and changes them all into her sweet Love, that no more Painfulness nor Enmity is discerned, but even as the Day changes the Night.

In the first four *Properties* is that *Life* like the Devil's; but when the Light's Power (as the second Principle) is revealed in the Property, then it is an Angel, and lives in divine Power and Holiness, as appears in Number 5. downwards.

The sixth Property is the Understanding, as the *Sound*, where the Properties in the Light stand all in an Equality; then they rejoice, and the Power of the five Senses is manifest, and all the Properties rejoice in one another; and thus the Love of the Unity leads itself into Working, Willing, Sensibility, Finding, and ² Celtsitude. Thus is there a Contrary in the *eternal Nature*, that the Properties existing therein, the Love is known, and that there might be something to be beloved, wherein the eternal Love of God's Unity may work, and God may be praised. For if the Properties of *Life* be penetrated with the divine Love-Flame, then they praise the great Love of God, and yield themselves all again into the Unity of God. Such Rejoicing and Knowledge could not be revealed in the Unity, did not the eternal Will bring itself into painful moving Properties.

The seventh Property is that Effluence, wherein all the other are essential, wherein they all act, as the Soul does in the Body; wherein the Natural, Essential, Eternal *Wisdom* of God (as the *Mysterium Magnum*) is understood, out of which the visible World, with its Effluence and Creatures, did arise.

Thus by this Table is understood the hidden spiritual World as the eternal Manifestation of God, from whence the Angels and Souls of Men received their Existence; therefore may they turn themselves to Evil or Good, for both lie in their Center.

This spiritual World is no other than God's revealed Word, and has its Being from Eternity to Eternity; for therein is Heaven and Hell understood.

TABLE III.	1	2	3	4	5	6	7
<i>The seven Properties of the visible World, or external Nature.</i>	Ground	of	Nature	Pure	Element	Para-	dise
	Cold, Earth, Snow	Original of Air	Fire of Effence	Heaven	Light of Nature	Stars	Water
MACROCOSMUS.	Saturn	Mercury the Planet	Mars	Sol	Venus Soft	Jupiter	Luna
In this Table is signified how the hidden spiritual, eternal Word (as the <i>Mysterium Magnum</i>) by the Motion of God's Word issued forth, and became visible, manifest, and material; and how the inward Powers, through God's working, have comprehended and fashioned themselves; how Good and Bad in every Thing is to be understood; and yet there was no Evil in <i>Mysterium Magnum</i> , but existed through the Sensibility and Assumption of Self-Desire. Here also is shewed what in the Working issued forth from every Property, and which have the Predominancy; according to which every Thing is formed and governed.	Sal	Mercury Thunder	Sulphur Flash	Sal-nitre	Oil	Power	Body
	Black, Grey	Mixt-colours	Red.	Yellow	Green, and white within	Blue	White without within Red and Green
	Melancholy	Colerick		Sanguine		Pblegmatick	
	Grossness of Stone	Metal, Stone	Rust	Growing	Pearls	Jewels	Menstruum
	Lead	Quicksilver	Iron, Steel	Gold	Copper	Tin	Silver
	Bone, Wood	Herbs	Resin	Tincture in the Earth	Sweet	Bitter	Grass
	Sour	Poison	Woes	Opening	Healing	Strengtbening	Flesh
	Stopping	Smelling	Feeling	Seeing	Tasting	Hearing	Leathing of Nature
	Dying	Lying	Wrath, War	Riches	Noble	Reason	Own Possession
	Lord	Craft	Force	Justice	Faithful	Truth	Simplicity
	Stealing	Deceiving	Losing	Finding	Earthly Love	Being friendly	Lightminded
	Obstinate, Sad	Confounded Senses	Careless	Constant	Pure	Joyful	Ignorant
	Earthly	Beastly	Evil	Heavenly	Modest	Sensible	Low
	Wolf	Fox	Dog	Lion	Bird	Ape	Great Beasts
	Worms	Venomous Worms	Evil Beasts	Good Beasts	Flying Beasts	Tame Beasts	Fish.

An Explanation of the Third Table.

MACROCOSMUS.

IN this Table is understood how the hidden spiritual World has made itself visible, and with its own Breathing-forth has made it an Object where the eternal Principles are out-flown, and the Powers therein became co-material: For the external Nature is no more than an Efflux or Object of the eternal Nature. The four Elements exist

Explanation of the Third Table.

from the first four Properties of the eternal Nature, as the Earth and Grossness of all Essences of the dark Desire, where the other six Properties always became co-material, as we may conceive of Metals and Powers, good and bad. The Air exists from the Motion of the *magnetic* Impression; the Water from the Abruption [breaking off] of the Impression, where Heat and Cold are in Strife; the Fire of the spiritual Fire; the Cold is perceived in the *magnetic* Sharpness, as in the right Root to Fire.

Before the seven Properties, above the Table, stands *Ground of Nature* distributed in the three first Forms: And in the fourth and fifth Form, or Property, is divided the Word *Pure Element*.

The pure Element is the Equality in the Elements, and is called the *Quintessence* of the Elements; as the *Tincture* of the Equality of Nature: Both are that occult *Archanum* so much sought for.

With the Word *Ground of Nature* is understood the Root of the four Elements, as the four Causes of Motion and Sensibility. By the Word *Pure Element*, is understood the Temperature, or the Equality of Nature, and the four Elements, where the Light also is sensible, moving, and elemental. Thus is understood, how the eternal Element as the Motion of divine Power is acuated by the Ground of Nature, and revealed in the Light, where the pure Element is the Motion of the inward spiritual World; and at the Creation of the World went forth into a Being, and is understood of the fifth *Essence*.

The Word *Paradise*, in the sixth and seventh Properties, signifies the spiritual Work in the Light's Essence, as a Springing up, or spiritual Growth, which, at the Beginning of the World, sprung up through all the four Elements, and out of the Earth formed itself into all Manner of Fruits, and changed all the Properties of Wrathfulness into a Temperature. But when those fierce Properties, with the four Elements, were awakened by the alienated Desire and false Will in *Adam*, and attained the Dominion, then the Greening [springing forth] retired back; that is, it remained in the *Tincture* of the inward Ground, and is yet in the four Elements, but in the inward *pure Element* only, and may not be attained but in the New-birth of the inner Man, and in the material *Tincture*, wherein the paradisaical Working is also fully manifested to our Understanding.

This Table shews from whence all Essences [or Beings] in this World did arise, and what the Creator is; namely, that the Creator has been the divine Power-world, which the ¹Unity, as the eternal Will, has moved, which Will is God himself, but the Separator or Divider was the out-flown Will in the spiritual World; in such Motion, he issued out of himself, and made him a Subject for his Working; in which Motion, one Subject issued out of another continually, until the external Matter of the Earth (through the divine Motion) was drawn into a *Mass* or *Chaos*; and this Drawing of the Motion stands thus still: All Things therefore fall in the Deep towards the Earth, and that is the Reason that all Power of Motion, even to this Day, and to the End of Time, continues so.

¹Monas.
Einheit.
God made first the angelical light World, which in this Place (after the Devil's Apostacy) separated into this external visible Essence.

The seven Days, and seven Planets, signify the seven Properties of the spiritual World; the three Principles in *Spiritu Mundi*, as *Sal*, *Sulphur*, and *Mercurius*, signify the Trinity of the divine Revelation, as an everlasting Spring or Fountain, from which all external Creatures are flown, do flow, and will flow even to the End of this Time; and therein the Separator, with the seven *Properties*, is understood. In this Table we see what proceeded from the seven *Properties*; and how the spiritual Power has brought itself into a material one (as in the seven *Spaces* downwards appear) whereby we may understand whence Good and Evil sprung up in this World.

TABLE IV.

MICRO-COSMUS.

In this Table MAN is held forth; what he has been in Paradise; as also how the Properties in him (without assuming Self-Desire) equally stood in the Image of God; and what he is become through Satan's Deceits; what that Monster of the Serpent (whereby he is become earthly and mortal) is in him.

And then how God's Word and LOVE came in to help him again, new born in CHRIST, daily destroying that serpentine Image: Also in what Danger and Misery he stands in such an Image, either on the Ground of Hell or Heaven.

Also a Similitude of divine Revelation and Knowledge in the seven Properties according to Time and Eternity, formed out of all the three Principles, for a further Understanding how he is wisely to regulate his Life, and to what Driving [Impulse] he should yield himself.

Human Ground	1 T S	2 I O U	3 N L	4 C S	5 T P I R	6 U I T	7 R B O D Y
<i>before and after the FALL</i>							
	Saturday	Wednesday	Tuesday	Sunday	Friday	Thursday	Monday
Adam in Paradise	Desire	Motion	Sensibility	Seeing	Loveing	Rejoicing	Heavenly Flesh
Erring Sp.	Sharpness	Anger	Pain	Bitter Woe	Hating	Despair	Passion
Christ	God's Word	Life	Acceptance	Sweet	Glory	Power	Divine Essence
Adam in Paradise	Similitude	Out-going Spirit	Heating	High	Humble Will	Praising	Unity
Satan	Self-seeking	Self-knowl.	Self-will	Dominieering	Pride	Reproaching	Folly
Christ	God's Unity	Resignation	Suffering	Yielding	Desire	Equality of Power	Wisdom
Adam in Paradise	Tasting	Thinking	Mind	Understanding	Spirit	Speaking	Spectrum of Nature
Satan	Desire of Division	Lying	Anguish	Doubting	Fall	Stink	Extruding
Christ	Baptism	Law	Breaking	Hopeing	Humility	Believing	Genius or Type
Adam in Paradise	Strength	Penetrating	Might	Holy	Modest	Powerful	Throne
Satan	Lord	Potent	Malice	Thirsty	Wanton	Med	Self-Honor
Christ	Humility	Obedience	Mercy	Forgiving	Going	Generating	Reverence
Adam in Paradise	Angel	Officious	Mild	Friendly	Beauty	Virtue	Diligent
Satan	Devil	Perverse	Thievish Mind	Murder	Belial's Whore	Poison	Earthly Flesh
Christ	Christ	Returning	Repentance	New Life	Holy	Restoring	Sophia
Adam in Paradise	Heaven	Child-like	Secret	Manifest	Singing	Sounding	Paradise
Satan	Hell or Perdition	Strife	Torment	Ever falling	Fancy	Changing	A Den of the Deep
Christ	Christ's Calling, Teaching, Dissolving, New Mind, Rejoicing, Praying, Springing.						

An Explanation of the Fourth Table.

M I C R O C O S M U S.

What Man is in his Trinity: as first, according to Paradise; secondly, according to the Spirit of Error; thirdly, according to the New-birth, which Christ teaches and will have. *John iii.*

IN this Table *Man* is held forth as a Similitude of the three Worlds, according to the Soul, Spirit, and Body; what he has been in the Beginning, according to his Creation; what he is become in the Fall, by the Spirit of Error; and what he will be in the New-Birth, through the Spirit of Christ, which is a true essential Image, out of the three Principles of the Divine Revelation, as from the out-flown Word of the divine Will.

Man, according to the Soul, is an eternal Nature of the firing Quality, as a Spark out of the Center, from whence the Fire exists: If this Ground cannot reach into the divine Light, then is it a Darknesh of the *magnetic*, attractive, desiring Power; but if he reaches out of the Fire to the Light, that his *magnetic* Desire feeds on the out-flown Unity of God's Love, then arises from that Fire the good true Spirit, even as Light shines out of a Candle. These are now two Principles, the *Soul* in the Fire of eternal Nature, and the *Spirit* in the Light of divine Power. But the Body is the third Principle, as an Essence of the visible World, from the Stars and Elements, formed into an Image out of the seven Properties of Nature.

N. B. The Difference between the Soul, and the Spirit of the Soul, which, without God, is but a dead Image.

The Soul has the seven Properties of the inward spiritual World, according to Nature, but the Spirit of the Soul is without these Properties; for it stands out of Nature, in God's Unity, but through the Soul's fiery Nature is manifested in the Soul; for it is the true Image of God, as an *Idea*, in which God himself works and dwells, so far as the Soul brings her Desire into God, and submits to God's Will: If that be not done, then is this *Idea*, or Spirit of the Soul, dumb and actless [not working,] standing like an Image in a Looking-glass, which soon vanishes, and has no Being, as it befel *Adam* in the Fall. But if the Soul submits to God, and brings its magnetic Hunger into God's Love, the Soul then attracts divine Essence, namely, the essential Wisdom of God, then her *Idea* or *Spirit* becomes essential in the Light's Power, and obtains a pious Life, as being then the true Temple of God, wherein God's Unity is revealed and operative.

¹ *Evestrum* is a continued Astral Influence in the four Elements, and likewise an Astral Spirit in Man.

^{*} How the holy Similitude of God in Man became quenched, and a monstrous Image assumed.

But if the Soul herself with her Desire brings in Self-Love, and with her Desire turns herself into the seven Properties, to try them, and feeds on the vain Delights of the seven Properties, then she extols herself, and makes to herself an ¹ *Evestrum*, as an astral Object; which *Evestrum* presently hungers after the Vanity of the false Delight; even as it befel *Lucifer* and *Adam*, where the *Evestrum* of *Lucifer* imagined itself into a Fancy, and the *Evestrum* of *Adam's* Soul into the animal Properties of the external World, whereby the Soul was poisoned, and the Body (out of the Earth's *Limus*) was suddenly infected, that the animal Properties awakened in him, and longed after earthly, beastly Sustenance; as Heat, Cold, Sharp, Bitter, Sweet, and Sour; and with these Properties introduced itself into a springing Fountain of such Delights, and so, with the Desire, fed on Good and Evil, whereby the *Image of God*, as the *Idea*, became obscure and unactive. Thus the true Spirit (as the active *Idea*) became dumb and dead, even as an Image in a Looking-glass, and so was the Soul cut off from God, and stood in a natural Will; but God's Will in the Spirit worked no more, and the

the Will of the *Evestrum* (as the opposite Image of the dark eternal World began [to work], for the holy *Genius* was changed.

At the Head of this Table standeth TINCTUR divided into the seven Properties ; which signifieth the Equality of the seven Properties according to the Soul and Body that in the first Man before the Fall, the Property [or Inclination] to Separation, and Acceptability, stood in a like Will, and all its Desires were brought into God's Unity ; thus were they the true Paradise ; for the essential Spirit with the Unity of God, was revealed in them, whowere to work through God's Love in all Things. But the Devil envied them, and with his false Lust deceived the seven Properties of Life, and persuaded them, it would be good for them, and they should become wise, if the Properties (each one according to its Kind) would introduce themselves into Self-Acceptance, then should the Spirit taste and know what was Good and Evil: but then it could not subsist in God's Unity, of that he told them nothing.

But no sooner had they brought themselves in their own Lusts, than such a Strife and Contention awakened in them, that all the Properties began to be formed in their Self-Hood.

Thus the Unity, as the Element, was broken [or divided,] and the Four Elements strove for Predominance ; whereupon suddenly from without fell in the Inequality, as Heat and Cold, and the Astral Division working in the Body ; and God's Wrath (according to the dark World's Property) in the Soul ; which caused in them (according to the Soul) Horror, Anguish, Necessity, and eternal Despair ; and in the Body, arose Heat, Cold, Woes, Sicknes and a mortal Life. Thus God's Image, the whole Man, fell from his Ordinance ; and became a disguised Monster : and the awakened Properties presently began to set up their Government, with Envyng, Murthering, Raging, Tearing and Tormenting. Love was changed into Pride and Self-Love ; Desire into Covetousness ; Sensibility into Envy ; and the Life's Fire into Wrath : Thus was the Hellish Foundation, in the whole Man, revealed, and ruled both in Soul and Body.

Thus was our Nature first corrupted : which ground was never before so plainly discovered.

Now this Hellish Foundation is the Spirit of Error ; for which Man must have been damned, had not the Divine Mercy, the Serpent-Treader (as the Efflux of God's Love) after the Fall, been presently promised to the New-Birth, in the Holy Name Jesus. Which Holy Name hath in mere Mercy, and great Humility for Man's Soul and Body, given it self forth, assumed Humanity, broke the Power of the diabolical Spirit of Error, killed the Live's Self-will, and brought again the Properties into God's Unity. There the true Spirit (as the human *Idea* and God's *Image*) is renewed again, and filled with the Divine Love Essence. And thus the human Soul, through Christ's Soul and Spirit in that Love and Divine Essence, has again attained an open Gate unto God.

Thus in this Table is held forth [or drawn to the Life] what *Adam* has been ; what through the Fall he is become ; and how he is again redeemed ; and what is his New-birth out of Christ's Spirit. And these are delineated in the seven Properties under the Word TINCTUR. In which Properties the Soul hath its *Center*, and in which the Spirit, and in which the Body [have their *Centers* also] of which the Reader may further consider ; for under them stand the seven Days of the Week, intimating, that Man is even the same.

Soul's ground 1, 2, 3. first Princip. Soul's Spirit out of God 4, 5, 6. second Princip. the Body. 7. Heavenly, now earthly.

This Table sheweth what Man is internally and externally ; first according to the good *Adam*, and then according to the corrupted *Adam* ; and also what he is again in Christ. Whereby we may understand, how Evil and Good is in Man ; and whence exist the Property of Good and Evil, both in the Mind and Senses.

An Explanation of the Fourth Table.

By the Word *Sathan* (signifying the Spirit of Error) is not understood a Creaturely Devil; but the Spring [or Fountain] of the Spirit of Error.

And by the Word *Christ*, is understood the New-Man (according to the internal) in the Spirit of Christ. The other Spaces are understood as in the other Tables; wherein is understood the Cause of Mutation.

F I N I S.



CATALOGUE of the Books

Written by J A C O B B E H M E N,

The Teutonic Theosopher.

1. **A** N N O 1612, he wrote the Aurora, or the Dawning of the Day; or Morning-Redness in the Rising of the Sun: Containing the Root of Theology, Philology, and Astral Science from the true Ground. Dated *June 2, Anno Ætatis 37*. It had Notes added, with his own Hand, in 1620. Having been summoned, on Account of the Aspersions of the Superintendent of *Garlitz*, and accused as Author of this Book, it was laid up by the Magistrates of that Place; and he was commanded (as being a simple Layman) to desist from writing of Books. Upon this, he refrained for seven Years. But being afterwards stirred up by the Instigation of the Divine Light, he proceeded to write the rest, as follows.

2. *Anno 1619*. The Three Principles of the Divine Essence: Of the Eternal Dark, Light, and Temporary World. With an Appendix of the Threefold Life of Man.

3. *Anno 1620*. The High and Deep Searching of the Threefold Life of Man, through, or according to the Three Principles.

4. An Answer to the Forty Questions concerning the Soul, proposed by Doctor *Balthasar Walter*. In the Answer to the First Question, is the Philosophic Globe, or Wonder-Eye of Eternity, or Looking-Glass of Wisdom, (which in itself contains all Mysteries) with an Explanation of it.

5. The Treatise of the Incarnation. In Three Parts. Dated in *May*.

Part the First, Of the Incarnation of Jesus Christ.

The Second, Of the Suffering, Dying, Death, and Resurrection of Christ.

The Third, Of the Tree of Faith.

6. The Great Six Points, containing the Deep Ground of the Great Mystery, and of the Three Worlds; and a brief Explanation of six others, or the small six Points.

7. Of the Heavenly and Earthly Mystery. Dated *May 8*.

8. Of the Last Times; being two Letters: The First, to *Paul Keym*, dated *August 14*; and the Second, to the same, dated *November 23*; both concerning the Thousand Years Sabbath, and of the End of the World. They are in the Collection of his Letters.

9. *Anno 1621*. *Signatura Rerum*: or, The Signature of all Things: Showing the Sign and Signification of the several Forms, Figures, and Shape of Things in the Creation; and what the Beginning, Ruin, and Cure of every Thing is; comprising all Mysteries.

10. Of the Four Complexions: A Treatise of Consolation, or Instruction, in Time of Temptation. Dated in *March*.

11. Two Apologies to *Balthasar Tylcken*.

The First, in Two Parts, concerning the Aurora.

The Second, in Two Parts. Dated *July 3*.

Part the First, concerning Predestination.

The Second, concerning the Person of *Christ*, and the *Virgin Mary*; which he had wrote of in the Treatise of the Incarnation.

Catalogue of Jacob Behmen's Books.

- | | | |
|--|---|---|
| 12. Considerations upon <i>Isaiab Stiefel's</i> Book, dated <i>April 8</i> , concerning the Three-fold State of Man, and the New Birth; and of the last <i>Sion</i> , or <i>New Jerusalem</i> . | | |
| 13. <i>Anno 1622</i> . Of the Errors of the Sects of <i>Ezekiel Meths</i> , or an Apology to <i>Isaiab Stiefel</i> concerning Perfection. Dated <i>April 6</i> . | | |
| 14. Of True Repentance. ——— ——— ——— | 1 | } |
| 15. Of True Resignation. ——— ——— ——— | 2 | |
| 16. Of Regeneration. Dated <i>June 24</i> . ——— ——— | 3 | |
| 17. <i>Anno 1623</i> . Of Predestination, and the Election of God. Dated <i>February 8</i> . There is an Appendix to it, intituled as follows: | 4 | |
| 18. A Short Compendium of Repentance. Dated <i>February 9</i> . ——— | 4 | |
| 19. <i>The Mysterium Magnum</i> : An Explanation of <i>Genesis</i> ; treating of the Manifestation, or Revelation of the Divine Word through the Three Principles of the Divine Essence: Also of the Origin of the World and the Creation, wherein the Kingdom of Nature and Grace are explained, for the better understanding of the Old and New Testament; and what <i>Adam</i> and <i>Christ</i> are. Dated <i>September 11</i> . | | |
| 20. A Table of the Divine Manifestation; or, An Explanation of the Three-fold World: In a Letter of the True and False Light, to <i>G. F.</i> and <i>J. H.</i> Dated <i>November 11</i> . It is in the Collection of his Letters. | | } |
| 21. <i>Anno 1624</i> . Of the Supersensual Life. ——— ——— | 5 | |
| (22.) Of Divine Contemplation, or Vision. It proceeds to the sixth Verse of the fourth Chapter. | | |
| 23. Of <i>Christ's</i> Testaments. In Two Books. Dated <i>May 7</i> .
The First, Of Holy Baptism.
The Second, Of the Holy Supper of the <i>LORD Christ</i> . | | |
| 24. Of Illumination. A Dialogue between the Enlightened and Unenlightened Soul. ——— ——— ——— ——— | 6 | |
| 25. An Apology for the Book of True Repentance, and of True Resignation. Dated <i>April 10</i> ; occasioned by a Libel published by <i>Gregory Rickter</i> , the Primate of <i>Gorlitz</i> . | | |
| (26.) An Hundred and Seventy-seven Theosophic Questions, with Answers to Thirteen of them; and to the Fifteenth, as far as to the Fifth Verse. | | } |
| 27. An Epitome of the <i>Mysterium Magnum</i> . | | |
| (28.) The Holy Week, or Prayer-Book. With Prayers to the End of <i>Tuesday</i> . | | |
| 29. A Table of the Three Principles, or, An Illustration of his Writings. To <i>J. S. V. S.</i> and <i>A. V. S.</i> Dated in <i>February</i> . | | |
| 30. Of the Last Judgment: Said to be consumed at the Burning of Great <i>Glogau</i> in <i>Silesia</i> ; and no other Copy of it is yet found. | | |
| 31. The Clavis, or an Explanation of some principal Points and Expressions in his Writings. | | |
| 32. A Collection of his Letters on several Occasions. | | |

These Six were published in One Vol. 12mo. intituled, The Way to Christ.

Note, The Books which the Author did not finish, are distinguished by this Mark ().

A N
I L L U S T R A T I O N
O F T H E
D E E P P R I N C I P L E S

O F
J A C O B B E H M E N, the Teutonic Theosopher,

I N F I G U R E S,

Left by the Reverend WILLIAM LAW, M. A.

11

THE UNIVERSITY OF CHICAGO

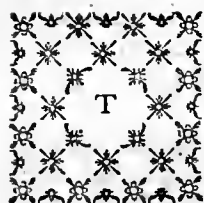
DEPARTMENT OF CHEMISTRY

LABORATORY OF ORGANIC CHEMISTRY

1954

RESEARCH REPORT NO. 111

An EXPLANATION of the FIGURES.



THESE THREE TABLES are designed to represent Man in his different Threefold State: The First before his Fall, in Purity, Dominion, and Glory: The Second after his Fall, in Pollution and Perdition: And the Third in his rising from the Fall, or on the Way of Regeneration, in Sanctification and Tendency to his last Perfection.

Each of these Tables represents Man as to his Body, Soul, and Spirit; though this Threefold Difference of his constituent Parts will be much more conspicuous in the Second and Third Tables, than they can be in the First.

T A B L E I.

In the FIRST TABLE, in the outmost Superficies of it, Four different Things present themselves, which must be taken Notice of, and then a Fifth, though it does not yet appear, to be hinted at.

I. The Zodiac: Which as it is the outermost Circumference of the whole created Firmament, so it is to represent the whole created Third Principle, with all those Things which are contained in it, and with a peculiar Respect to what is manifested in Man, by his most deplorable Fall into this Third Principle, called in him his Astral Mind.

II. The Terraqueous Globe: Which is the most outward Corporality of all this Third Principle, made up of the grossest Excrements of it, and compacted so together on Account of the Fall of *Lucifer*.

This Terrestrial Globe is to represent not only the visible and palpable Earth without us, but also, and much more, that *Earth*, or Earthliness in Man, which having been in his Primitive State deeply hidden, as it were, under his Feet, is now by his Fall, not only become his own gross, palpable Beastlike Body, properly and literally called in *Scripture* Earth or Dust, and said it shall return into Dust, but has also obscured and expelled from him his former glorious Spirit of Light, and thoroughly polluted his Immortal Soul; which Pollution is called in him most significantly Earthly-mindedness.

III. The Circle Line: This (though here as yet is only the Beginning of it) is drawn from the Zodiac through the Terraqueous Globe, turning farther inwards, deeper and deeper, through all the Circumvolutions of Time, and through Man himself, uninterruptedly into Eternity, till it can turn and wind itself no farther, nor deeper, finding there its End, where it had its Beginning, *viz.* in that incomprehensible *Nothing* and *All*, which is the First and the Last, and the only Original of all Beings.

IV. The Cross: Which displays itself from the Center, touching the Zodiac in its four Cardinal Points, and dividing the whole Circle or Wheel of outward and inward Nature, or of Time and of Eternity, into four equal Parts. For though it

An Explanation of the Figures.

is expressed here only in the outmost Superficies of this First Table, it is notwithstanding always to be conceived, as if it was really expressed every where through all the foregoing Turnings of this Wheel, both in Time and in Eternity, till it has reached the Fire, where it had its Beginning.

This Cross is the most significant Character in all this Table, because it is so nearly related, nay so essential to Man, as he is related and essential to himself; seeing that the First Four Forms of Eternal Nature (in which the whole Essentiality of his Immortal Soul, considered strictly as to itself, and distinctly from his Spirit consists) when generating each other mutually, and when knit together in that indissoluble Band, which is called in *Scripture* the *Worm that dies not*, make up and are themselves a perfect Essential Cross.

Out of this Cross arose, in the First *Adam's* State of Integrity; and still arises in the Regeneration, the true Spirit of the Soul, hovering over it, as a shining Light, over a burning Flame, and softening, cooling, refreshing, quickening, and illuminating the dark, rough, harsh, bitter, anxious, restless Qualifications of that gnawing Worm, or of the First Four Properties of Eternal Nature.

The true Mystical Ground and Reason, not only why the Heavenly Humanity of our Saviour, the Lord from Heaven, did really enter into the Generation of this Spiritual Cross in the Four First Properties of Eternal Nature; but also why his outward visible Humanity, taken upon him from the Holy Virgin *Mary*, was to die on an outward visible Cross, and not to go out of this World by any other Kind of Death; is because all that was done about our Saviour without, was to run parallel with what was transacted by him within. It is He therefore, and He alone, who can raise again that true quickening Spirit, and illuminating Light, out of this Spiritual Cross in Man, having raised it first, by his own Power, in his own Immortal Soul.

Now this Cross, touching here with its Extremities the Zodiac, and going through the Center of the Terraqueous Globe, is to shew, that the outward created Heaven and Earth, or this whole Third Principle, though polluted by the Fall of *Lucifer*, and cursed by that of *Adam*, shall notwithstanding this, as well as Man himself, partake in the Fulness of Time of the Blessing brought forth again by Him, who was made a Curse on the Cross; and that accordingly the Macrocosm, no less than the Microcosm, shall be purified, renewed, and restored to their former Dignity and Glory.

V. The Fifth Particular, here as yet but hinted at, is this, that all this Representation of the whole Third Principle, figured out by the Zodiac with its Constellations, and by the Globe of Water and Earth, the Figure of Man does not yet appear at all, which may seem inconsistent with what was said before, *viz.* that this First Table was to represent Man in the State of his Creation. But Man is not in this First Table to appear in the Superficies of it (within the Limits and Bounds of the Zodiac) as he appears in the Second Table, and in the Third afterwards.

When the first and outmost Superficies of this Table with the Zodiac is lifted up, the Continuance of the Spiral Line is seen turning in deeper, and winding itself round about from the Terrestrial Globe, through seven other Vails or Coverings; all which are to be conceived as if they were of the same large Extent as the Zodiac itself, though they could not have been figured otherwise than they are, *viz.* decreasing more and more in their Bigness, because the free Prospect of the Spiral Line would else have been hindered; and those Seven Coverings are all successively to be lifted up, or drawn aside, before the Figure of Man, hidden under them, can appear.

The Place of Man's Nativity in this Table is between Time and Eternity. And this is that, on Account of which it was said in the Beginning, that this Table represents Man in his Primitive State of Integrity.

The Figures of Two Men are represented, but they should be considered as only One. They are here two, because one only could not have answered the Ends which were designed by this First Table to be represented to the Mind. In the first Figure, the Man, as he was created in the Image of GOD, in Divine Power, so he has on his Breast the *Sun*, the Chief, or Viceroy in the Materiality of this whole Third Principle. The Second Figure has three Circles on each Side, corresponding with each other, and distinguished only by that Light which shines out of Eternity, and by that Darkness and Obscurity which is on the Backpart, or by the Temporal Light. What they are intended to represent, is expressed in them. They rise out of one another, though they are distinct, and entire Circles in themselves. These Circles being Three on each Side, make up the Number Six, and have a noble Correspondence with, or Allusion to the six Properties of Eternal and Temporal Nature, declaring that Man was in the primitive State of Integrity an express Image both of Time and Eternity. For the Three on his Forepart are related to Eternal Nature, and especially to the Second Eternal Principle, and the Three on his Backpart to Temporal Nature, or to this mixed Third Principle, but especially to the Good Part of it.

And let it be distinctly observed, that the same Thing is to be said of them, as of the Properties of Eternal Nature, *viz.* that these Six are but Three. The Fourth in the Middle between these Three and Three, though not expressed by any particular Character, is clearly understood on the Forepart, in the Fire of the Soul, and on the Backpart, in the Fire of the Sun.

OUR SPIRAL LINE leads us farther, because it turns in deeper and deeper, reaching in its first Circuit the *Fire*, in the next the *Tincture*, in the third *Majesty*, in the fourth *Ternary*, or the Holy Number *Three*, and in the fifth it stops, meeting with that incomprehensible Point, which is most significantly called NOTHING and ALL, out of which All have had their Original.

T A B L E II.

The Second Table shews the Condition of Man in his old, lapsed, and corrupted State; without any Respect to, or Consideration of his Renewing by Regeneration. And this it does as to all those several Parts, which his whole created Being consists of, proceeding from that which is most outward, to that which is more and more, and at last most inward in him.—It represents therefore, in the first Place, his earthly visible Body, considering its principal Members, and chiefly those which are in his Head, Breast, and Belly.—Secondly, His more interior and invisible Astral Body, in Conjunction with his Transitory and Astral Spirit.—Thirdly, His Immortal Soul itself; and his Eternal Spirit, which is the Inmost of all.

The First Representation then contains the outward Figure of Man's earthly visible Body. And it is to be noticed, that it is covered about its privy Parts; which is to signify that Man in his Primitive State of Perfection, when he was one single Body, before his Fall, and before his *Eve* was taken out of him, had not those Members which he is now ashamed of: And though he had them presently after his Sleep, when the Woman was made, yet they were not yet discovered, nor known to him, but hidden; and therefore he could not be ashamed of them till their

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Manifestation and Discovery, made after his entire and consummated Fall.—The Position of his Hands in this First Figure, and the Aspect of his Countenance may well describe his Vexation and Astonishment at his State and Situation. And the dark Line at the Head of the Table, drawn through the Words, The Second Table, may denote his Fall into a State of Darkness and Degeneracy.

The principal Members of Man's outward Body, which appear when it is opened anatomically, as they are here represented, are marked with the Characters of the seven Planets and four Elements, according to their several Relations they bear to them, and by which they are produced and influenced.—So in his Brainpan appears the Character of Saturn, his Brain Jupiter: His Heart is marked with the Sign of the Sun, and his Gall with that of Mars: Venus is settled in his Reins, Mercury in the Bladder, and the Moon in the lowest Place, which he is ashamed of.—And so far as to the four Elements, the Region of the Fire, which is marked with its Character, is his Heart, and that of the Water is the Liver: The Earth, with its Character, has its Place in the Lungs, and the Air in the Bladder.—All whatever may be found of Parts or Members, in the whole harmonious Structure of the human Body, depend upon these Seven, and concur with them, to make up the stupendous Analogy between the Macrocosm and the Microcosm.

The Second Figure, the First having shewed the Condition of Man's most outward, visible, and palpable Body, proceeds to that which is invisible and more inward, viz. his Astral Body in Conjunction with his Astral Spirit. The former is represented on the Right, and the latter on the Left Side of this Figure.

On the Right Side is a Peacock, as a Signature and Character of Man, in the State represented here, even in his most glittering Appearance. But if every one should set down his own peculiar Signature and Character, there would appear as many Figures, as there are Beasts and other Animals in the World; nay truly many more. Because the manifold Combinations and Mixtures, whereby three or four or more of those Beasts, which in outward Nature have all but one single Body, jointly concurring, and entering as it were into one compounded Body, make up but one Bestial Nature or Property, in one Person after this, and in another after another Manner. For no one that ever came from Adam and Eve can here except himself.

The next Degree of Inwardness to Man's Astral Body, is his Astral Spirit: Which is expressed here in Man's Left Side by these Two Things. First the Image of the Sun is placed in the Region of his Heart; and Secondly the Character of Jupiter is set in his Brain, and irradiated by the Beams of the Sun.—The Peacock, on the other Side, is the most fit and proper to represent the Astral Body in this Figure, standing in an upright Posture over against the Astral Light, displaying all the beautiful Feathers of its Tail, to be irradiated by it, and looking attentively upon its many glittering Colours, contemplating by this Light, and in this bright Looking-glass, its own specious Appearance, and being extremely delighted, well pleased, and satisfied with the whole Structure of its Body, under which only its black Feet are yet hidden from its Eyes. This is the most proper Emblem of Man's inward Condition in this Place, for what Alteration shall be made in this Signature of the Astral Body, when surprised by another deeper Light it comes to look upon its Feet, the Third Table will shew.

The next or third Figure in the Second Table (having before shewn what is temporal and mortal in Man) descends deeper into that which is Eternal; representing here his Immortal Soul as to itself, without any respect to his Eternal Spirit, which is the deepest of all.—Here is first to be seen the Cross, the only proper and most essential Character of the Soul. This has been spoken of in the Explanation of the

First Table.—Secondly, Here are in this Dark Soul to be seen the former Characters of the Seven Planets, all black and coloured: Which is to represent the Condition of Man's Immortal Soul, darkened through and through as to all the Seven Forms or Properties of Eternal Nature, which are all essentially in such a Soul, no less than they are essentially in the Dark World itself, in which this Soul does stand essentially.—Besides these Seven Properties of Eternal Nature, there are also, Thirdly, the Names of the Four Elements of Hell, set down within this dark Soul, which in this State is really in Hell, and Hell itself.—And though they are set in several Places, as distinct from each other, yet they must be considered as they are within each other individually.—The First placed in the Brain, is *Pride*.—The Second, in the Mouth, is *Avarice*. The Third, in the Breast, is *Envy*. The Fourth, in the Belly, is *Wrath* or Anger: And as they proceed from, and produce one another, so this is brought forth by all the Three, concurring always to their Generation again. What Pride cannot subdue, what Avarice cannot possess, and what Envy cannot kill with its murdering Sting, this Wrath-fire will burn up, and utterly destroy. As the furious enraged Devil would indeed (if he could) destroy both G O D and all his Hosts.—Fourthly, there is now farther to be seen a Spire of a Serpent round about the Heart; and there is written round about this Serpent, Self-Love: Which is to shew that this Place, which ought to be the true and proper Place of Light, is here only darkened by Self-Love, which has a very near Relation to the First Property of Eternal Nature, causing by its Magnetical Attraction, Impression, or Contraction, the Eternal Darkness.—But here, Fifthly, appears yet farther, directly under this Place surrounded by the Serpent (where before more outwardly the Astral Light shined, and where hereafter more inwardly, as in the Third Table, the Eternal Light is to be born) the Region of Fire, belonging essentially to Man's Eternal Soul: For Fire is the Fourth Property of Eternal Nature, by whose Generation this Essential Cross, and thus the whole Being of the Soul in all its Existences is perfectly made up. The Fire then, though before already contained in the Seven Forms of Nature, symbolized by the Characters of the Seven Planets, is here set down particularly with a special Respect to the true First Principles, which also in the Third Table, as to its restored State, shall be made to appear in this same Place immediately under the Region of Light.

What has been said, relating to this Figure, has been concerning only Man's Immortal Soul. And it might now be expected farther, that in the Fourth and inmost Place of all the Condition of Man's Eternal Spirit, in his unregenerated State, should in this second Table be also represented, according to what was said in the Beginning.

But what can be shewn or represented of that which is not to be found, which has no Essence nor Existence? Such Men or Souls have no Spirit in this Condition. They are, as the Apostle says, Animal having a Soul, but not having the Spirit. This only then is, and could be represented, that there should be indeed somewhat deeper, higher, or more interior in Man than his Immortal Soul. And for that Purpose there is yet left in this Table another Gate or Door, to be opened and looked into; but it is small, and there is not the full Figure of a Man delineated, which else would have been due as well to the Spirit, as it was to the Soul; but only a small Piece of Man's Left Side is expressed, wherein nothing appears, but those same two Regions or Places of Fire and Light, both darkened and empty, having neither the former nor the latter. Which is to shew, that in this inmost Place, Man's Eternal Spirit should live and dwell above his Immortal Soul, brought forth by it, like as a Light is brought forth by Fire, and dwelleth above the Fire in a higher Region.

T A B L E III.

The Third Table is designed to shew the Condition of the whole Man, as to all his Three essential Parts, Spirit, Soul, and Body, in his Regenerated State: But it cannot represent every Part alone by itself in such a Manner as was observed in the former Table. For this Regenerating Work always concerns all Three together though in several and very different Respects. The whole Man therefore is here always to be understood in every particular Figure, though some Observations are made now chiefly upon this, and then upon that exterior or interior Part of him. And so this Order is observed in this Table, that First, the Beginning; Secondly, the Progress or Increase; and Thirdly, the Consummation of his Regeneration be declared by it.

First, The Beginning of it is here symbolized in the first and outmost Representation. And the chief Place of this Beginning is that very same, which before in his Astral Spirit was full of Light from the outward Sun, which in his Immortal Soul was darkened throughout, and surrounded with the Serpent; and which in his Eternal Spirit was void and empty, without any Form or real Existence.—In this Place therefore the Heart is now here significantly expressed, for out of it are the Issues or Springings forth of this new Life.—In the Heart, considered as to all the Three essential Parts of Man, though in different Respects, this Beginning of Regeneration is made; and it is made in an analogical Parallelism with the first Creation of the Macrocosm, of which the Scripture says, Darknes was upon the Face of the Deep, and GOD said, Let there be Light, and there was Light.—This Darknes upon the Face of the Deep in the Microcosm was declared in the Second Table. Here is then now to be considered that effectual Word of the Lord, saying, Let there be Light.—The Author of this Light is the same Spirit, whom the Scripture relates to have moved upon the Face of the Waters, represented here in the Shape of a Dove, wherein he also shewed forth himself upon the Face of those Waters of the Jordan, where our Lord from Heaven in our visible Humanity was baptized.—But the Chiefest Object to be taken Notice of here, is the Light itself. No Sun is here yet risen, for the Sun expressed in this Figure denotes only the Astral Light in Man's Astral Spirit, as it did before in the Second Table. And this New Light, wherein the Heavenly Dove appears, is represented round about this Sun, but not as another greater Sun, but rather as a Lightning without any Beams of Light, encompassing the Rays of this Firmamental Sun, making them narrow, or bringing them close together, so that they cannot beam out, or stretch forth themselves to irradiate the Jupiter in Man's Brain, as they did before. But this same Light or Lightning is itself also without all Beams, and does not at all illuminate Man's Head or Brain, but dissolves and dispels only that former gross and thick Darknes about Man's Heart.—As to what this Light is, it is a good, true, real, Heavenly Light, brought forth by the Creating Word and Spirit of God, moving upon the Face of Man's Heart: But notwithstanding it is not that Light of the Supercelestial Sun, which is to arise in the following Representation. It is then a Light bearing Analogy to that which in the Macrocosm was brought forth the first Day of its Creation, which was a good, true, real Light, and was nevertheless not yet that Light of the Firmamental Sun, which we now see and enjoy, Day by Day, for this Sun was not then yet in Being.—And First, This Light, on one Side, is a violent actual shaking, scattering, dividing, melting, dissolving, and dispelling of the

strong Impression and Compaction of the Three (and chiefly of the First of the) Properties of Eternal Nature, which cause by their vehement Magnetical Attraction; and Saturnine Congelation, the thick Infernal Darkness. And in this Respect it works effectually both upon the Serpent encompassing Man's Heart, and upon the Peacock dwelling in his Astral Part. And Secondly, it is, on the other Side, a meek, amiable, appeasing, softening, penetrating, Clearness, dilating, diffusing, and settling itself, instead of the former Darkness, in and about this Place of Man's Heart. But it is without Shining Glance or Lustre, or any outbeaming Brightness, because not yet born out of Substantial Burning and Enduring Flames. And in this Respect it chiefly affects Man's Immortal Soul itself. It is not the Light of the Sun of Righteousness itself, but only as yet a Fitness of our Mind, wherein this Sun, as soon as rising, may without Hindrance display its Beams of bright Substantial Light, and may produce as in a Glass, prepared and made clear, a Living Resemblance of itself.—It is then the Chiefest Duty of Man, in this Beginning State, to take Heed, according to the Words of the Apostle, to this First LIGHT, shining in a Dark Place, untill the Day dawn, and the Day-star (which now from hence is approaching to the Spiritual Horizon nearer and nearer) doth arise in his Heart: Whose actual Rising the next Figure declares.

But before we come to that, we are to consider the effectual Alteration, made by this First Light or Lightning, both as to the Bestial Nature dwelling in Man's Astral Part, and as to the Serpent encompassing Man's Inward Heart.—The Bestial Property is expressed again in the Shape of a Peacock, different a little from the former in its Posture. Its Tail is folded up, but not yet laid to the Ground, and its Head is withdrawn from its own Looking-glass in its displayed Tail, as before, contemplating no more the manifold specious Colours of it, but looking with a kind of Astonishment upon that new-risen Light, and as being greatly terrified by it, knowing not what to make of it. And the Form of his Countenance and Position of his Hand expresses the same, which in the next Figure discovers a more calm Consideration and Serenity. And this signifies that this Light, or rather Lightning (called so more properly with a peculiar Respect to these two different Inhabitants of Astral Light and Infernal Darkness, because to them it is a violent Shaking of their several Habitations) is indeed a great Terror to the Brutish Property in Man's Astral Part, which has a real Foretaste of what is to come, *viz.* of its total Dispossession, both of all its Enjoyments and Prerogatives it delighted in before, and of all its Dominion it usurped and exercised over both Soul and Spirit. For it is really thereby made sensible of that great terrible Earthquake yet to come, thus expressed in the Revelation of St. *John*, The Sun became black as Sackcloth of Hair, the Moon became as Blood, the Stars of Heaven fell unto the Earth, the Heaven departed as a Scroll, and every Mountain and Island were moved out of their Places. And so this Peacock in Man's Astral Light is made to be sensible of what shall be done with it in Future.—But to the Serpent, in his Infernal Darkness, a much harder effectual Stroke is given by this Lightning. As accordingly also in outward Nature, every Lightning is more terrible and of greater Efficacy, in the Darkness of the Night, than in the Light of the Day. This Serpent, expressed before as encompassing Man's Heart, is now here dashed by this Lightning in many Pieces, falling down into a Dark Abyss. But it is not so broken or bruised, as that it could be said to be killed, or deprived of all its Life and Activity; neither is it so cast out and banished by it, as if it were quite removed, or driven out of all the Borders of Man's whole created Being. But it is only as yet expelled from this Place of Man's Heart, and cast down into its own dark Pit; from out of which it came, and wherein it

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lives and has its Existence. Which Pit or Abyſs is ſtill in Man himſelf, and is not yet ſhut up or ſealed. And there this Serpent will inceſſantly endeavour all it can, to come up again, and to recover its loſt Dominion.—Let no one therefore reſt ſecure in this Beginning State.

The Second Figure in this Table (upon liſting up the ſuperior Part of the Firſt Figure) repreſents the Increate and Progreſs of this Regenerating Work.

And Firſt, The Sun is here riſen in Man's Inward Heart, where formerly the Lightning appeared. Which is to ſignify a conſtant and enduring Illumination of Man's Eternal Soul. For though this ſame Sun alſo may be clouded and eclipsed, and quite diſappears to Man's Eyes or Senſibility, and this many Times again and again; as indeed it will and muſt be in every one, becauſe of the great Mixture and Variation Man ſtands in yet, and is ſubject to, and alſo becauſe of his appointed Trials he muſt undergo; yet it is a conſtant, fixed, and enduring Sun or Light in itſelf, which ſhall go under no more, but always prevail again, and diſpel every Miſt and Cloud, and riſe continually higher and higher, till it attains the very Zenith in the Miſt of Heaven, in its accompliſhed Race at Noon, where it is to reſt for ever and ever.

Secondly, The Outward Sun in Man's Aſtral Spirit is not thereby aboliſhed, but ſtands yet ſtill in its own Place, where it always ſtood before. For it cannot be done away but by Temporal Death, when the Spirit of this World ſhall take away from Man that which was given to him by itſelf, and ſhined into Man by its own influencing and perſhable Light.—But it can no farther illuminate the outward Jupiter in Man's Brain, or if it did, Man could no more now, as he did before, regard it, much leſs admire it, or ſatisfy himſelf with it.

For Thirdly, The Beams that illuminate this Jupiter, proceed now only and immediately from this new-riſen Sun: Which is to ſhew, that this Internal Light is now gradually more and more ſufficient by itſelf to enlighten Man's Underſtanding, both as to Spiritual Inward, and Natural Outward Things. So that in this Light Man may now ſee, and clearly diſcern where he ſtands now, and where he ſtood formerly, what was done with him, to what End it was done, and why it was done ſo, and not otherwiſe. Which he was altogether quite ignorant of before.

Fourthly, But nevertheleſs, if Man does not take Heed to his own Spirit, not keeping himſelf always in pure Humility, this exterior Sun may beam out again, and ſend forth its Emanations into Man's Head more powerfully than ever before; for it is now more fit to do it under a Diſguiſe of Pure Internal Light, whereby it may lead him captive into many ſtrange and wonderful Deluſions. As it has done indeed with Thouſands and Thouſands; of which many Inſtances might be produced, both Old and New, and ſuch as brought forth moſt notable Effects in this apoſtatized Age of Chriſtianity.

Fifthly, The Firſt Principle of Fire does alſo here now appear in another Condition. For its Flames are more lively, and more ſpread abroad, and in a better Diſpoſition and Expectation of becoming quite open, clear, and free. And its Interiour Part is not ſo darkened as it was before, but this Darkneſs appears like as it were broken and intermixed with Light, though it ſtands not yet in, but is far from that Union with the Light, which it ſhall come into in the following Figure.

Sixthly, There appear moreover Two Pieces of Semicircles, the one finer, and the other thicker, oppoſite to each other, which, as they uſually and properly denote the Two Principles, make a peculiar Reflection upon this moſt conſiderable Dividing between Light and Darkneſs, made by the Riſing of this Sun throughout

the whole Man, whereby every Thing in Man is set more orderly in its own due Place.— For First, The finer Circle, properly that of the Light-world, contains within its Circumference two different Things, *viz.* not only the Light itself, but also the greatest Part of the Fire; which is to shew, that these Two belong now to each other in the nearest Relation, and are to be made one Individual Thing. And for this End they are both now here in a Preparing State, making each themselves, and both of them each other ready, for solemnizing that indissoluble Union, to be entered into and fully consummated hereafter. And so Secondly, The grosser Circle, properly that of the Dark-world, contains also two different Things, *viz.* not only Darknes itself, but also the Bestial Property standing in the Astral Light, which has been expressed in the Form of a Peacock; which is to shew, that these Two also are nearly related to each other, and belong to one and the same Region.—For even the brightest Astral Light must hide itself in Darknes, wherever the open Face and Presence of this new Risen Sun appears. And even the best Bestial Property is not able to stand unveiled before that Pure Light of this Internal Sun, but is to be excluded, divided and separated from it by this Circle of Darknes.

There is a continual Increasing of the Regenerating Work: Which implies a perpetual Progress and Alteration of All those who are upon this Way, which is not, and could not be distinctly represented. But Experience will make it plainer than any Representation can. For they ascend always from a lower Step to a higher, from a weaker State to a stronger, from a greater Distance to a nearer Presence, and so approach successively nearer and nearer to the End of their Journey, or as *David* expressed it, they go from Strength to Strength, till they appear before GOD in *Sion*.

But this is not without great Oppositions, Trials, Combats, Fightings and Battles. For though there is here in this Forepart of Man, whose Face is now turned towards Eternity, nothing of this Kind expressed, yet on his Backpart, where his Astral Mind is looking still towards Time, there the Enemy within his own Dark Abyfs, appears exhaling, or breathing out his poisonous Hellish Smoaks and Mists; and lying continually in Watch, to entrap, to insnare, to assault, to resist this Travelling Soul, as is represented on the Backpart of this Figure; where these Things may be observed.

First, That this Dark Globe full of horrid Monsters, hidden as it were within Man's Feet, is the same Place, where before by the First Lightening the Serpent was cast into; it is its own Dark World, Abyfs, or Bottomless Pit of Darknes.

Secondly, That this Dark Abyfs, with its Infernal Inhabitants, is not yet without Man, or under Man's Feet, so that he could be said to stand free above or to trample upon them. But it is yet really still within him, though no more so highly exalted as to reach his very Heart, but thrown down deeper at a greater Distance from the Light, or driven more into its own lowest and inmost Place, as it were to Man's Feet, which are represented to stand therein, to shew that Man is surely to go through this Dark Region, and through many such Occurrences as will come forth out of it, and meet him to hinder his going forward in his Way, leading out of Time into Eternity.

Thirdly, That the Serpent in this dark Abyfs cannot approach any more to this Light in Man's Heart; nay it is blind in this Light, and sees it not, nor any thing that is done in it, but only feels that itself is valiantly resisted, nay kept out and under by it, if Man does but continue to be faithful to it. For the Serpent is once cast out from its former Possession by one stronger than it, who will now keep his

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Palace for ever, that his Goods may be in Peace ; to whom be Praise and Glory and Dominion for Ever.

Fourthly, That this Serpent's Power is so restrained, and shortened by this Light, that it cannot approach so much as to creep into Man's Astral Mind on his Backpart ; provided Man be not negligent, and does not depart from his Watch, but takes always Heed to the Voice and Direction of his Guide, never silent, if himself does not wilfully shut his Ears, or withdraw his Attention and Obedience.

Fifthly, That nevertheless, inasmuch as Man dwells yet still on the Borders of this Dark World, and carries every where along with him not only an Astral Mind, fit to receive both Good and Evil, and to admit as easily this as that, but also a Bestial Nature and Property, inclining always more to Earthly-mindedness than to pure Heavenly Objects, This Serpent does not cease to make his Approaches to them both, as near as ever possible. And this is done chiefly by a continual incessant Breathing out of his poisoning Mist, and infectious Smoak, arising as the Smoak of a Furnace, darkening the Air, and entering (if not withstood and kept out continually) into Man's Astral Mind, and into those Starry Constellations that are predominant therein, and give a Propensity, more or less, either to that or this Object in the outward World, according to the Condition and Nature of that Bestial Property, that was generated by them in the First and Old Birth of Man.

Sixthly, That this Smoak is chiefly and summarily a real Generation, or coagulated Outbirth of the Four Elements of Hell, containing in itself all Kind and Manner of Evil and Wickedness, Perverseness and Filthiness, that may be found in all the Dark World, and displaying itself in this World in an innumerable Variety of evil Deeds, and Words, and Thoughts, hidden and covered many Times under the fairest Forms, and most specious Appearances, all concentrated originally in the one individual Essentiality of these Four Elements of Hell.

Seventhly, That the Serpent's most dangerous Contrivance, and most efficacious Approaching, is in this Smoak when transformed into a bright Cloud of Glory, which indeed it may be no less, than this Serpent itself may be transformed into an Angel of Light. For then it may insensibly, and even in a most pleasing Manner insinuate itself into Man's Astral Mind, and may have captivated it, nay infected both Soul and Spirit, before Man is aware of it.

And therefore the Golden Rule to be taken heed unto in all this Way, from the Beginning of the new Risen Light, untill the putting off Mortality, delivered to Man by Him who dwells and rules in this Light, is this, consisting of Two most significant Words, WATCH and PRAY.

The Third and last Figure in the Third Table proceeds to describe, by some Typical Representations, the Perfection or Consummation of this great Regenerating Work in Man. And this in that Manner, that it shews first the Beginning of this Perfection, which he may attain to while yet joined and confined to this Earthly Body, Astral Mind, and Bestial Property, and then farther the full Accomplishment of this Perfection, to be expected then, when his Earthly House of this Tabernacle shall be dissolved.

Concerning the Beginning of this Perfection, This Figure does here now shew the whole Semicircle, excluding the Bestial Property, full of Light. The Fire now burns constantly in free and open Flames, all pure, and without any Mixture of Darkness ascending up towards the Light. And the Light casts forth its glorious Beams into the Fire, shining upon, and illuminating it through and through. Which is to say, that now this Blessed Union between these Two is celebrated actually,
making

making really One Thing of them that were Two: Though nevertheless each of them truly retains its own proper Essentiality in itself, and is not changed thereby into the other, which neither shall nor can be to all Eternity.

For the Fire continues to be Fire for Ever, and can never be the Light itself; and so the Light is for Ever Light, and never shall be made Fire. And yet these Two are not any more Two, but only One, united within one Sphere or Circle of the Heavenly World individually.

Which is yet more significantly represented by the Two Triangles of Fire and Water, standing in the Midst within each other: Which when thus combined, make up one only perfect Hexagon, the nearest Figure to that which is the most perfect of all, *viz.* a Circle. The Semidiameter of a Circle, when set forth in its Circumference, will divide it exactly into Six equal Parts, which when combined two and two together are a perfect Hexagon, typifying the Six Working Days of the Creation, or the Six Labouring Days of Man, in this Union now accomplished, and gathered in into their own Circle, into One Eternal Sabbath, which is the Seventh Day without Morning and Evening. A Description of this Hexagon, with its Figure, may be seen in the Explanation of the Figures in the Second Volume, Number X. And in Number XIII. it is encompassed with a Circle.

This Union then in Man is the Perfection of this great Regenerating Work, both in Time and Eternity. For here is now nothing farther to be expected, nor can be desired. It is the full Restoration of what was broken by the Fall: And though there is and must be still yet a farther Perpetual Progress and Increase, as long as Man lives in this Time upon Earth, yet this Increase is to be understood as to these several divided, scattered, separated, and opposite Things Man has yet in his exterior Parts, and must continually more subdue and conquer, and bring into Subjection, and not as to this Internal Union itself, which is perfect even in this Time, but shall exert more its Perfection, in the whole Superabundant Fulness, throughout Man's Whole in Eternity, where it can do it more freely, being delivered from all Impediments.

As to the greatest Alteration that is and can be made, by this Re-union of Fire and Light, in Man's Bestial Property, before its total Destruction by Temporal Death, the Emblem of it is again a Peacock. And its Tail is now quite folded up, and laid down to the very Ground, its Eyes are fixed stedfastly upon its black ugly Feet, and its Forepart touched by some Beams of the great Celestial Sun.—For the Rational and Sensual Part of Man cannot behold, in any true Reality, its own black, weak, vain, and evil Ground it stands upon, till itself be touched by some Beams of the Supernatural Sun.—Two Things are yet more to be observed concerning this Peacock. First, This Peacock, that in the former Representations was placed in the whole Figure or Body of Man, as a proper Part of him, stands now here but in a peculiar, separated, and Half Figure only, easily by itself to be lifted up, and taken off from Man. Which denotes, that after this Re-union the Bestial Property (and so also more the whole exterior visible Man) though it still remains as within its own Sphere, is yet no more so nearly, so inwardly, so properly, or so familiarly joined to Man, but cleaves to him only from without: Secondly, This Peacock was, in a Representation before, placed significantly within the Groffer Circle of the Dark World, which stood in the same Superficies opposite to the Finer of the Light. But here now this Dark Circle is quite removed out of Sight, and does no more appear in this Figure, but only the Finer of the Light World stands alone in its former Place. And the Peacock is now placed significantly out of the Dark Circle, standing only within its own Darkness, which is not the Darkness of the Dark In-

fernal World, but only that of this outward Elementary World, where both Good and Evil are mixed in one Sphere or Principle. And this is to shew, that this Reunion of Fire and Light in the Internal Man, does truly extend its Energy to this very Bestial Property also in Conjunction with the outward visible Body, according to their Constitution and Capacity. And by the precious Tincturing Blood of Him, who has wrought out this Holy Re-union, they also are redeemed, and stand only during this Time in their lesser or exterior Temporal Darknefs. Which denotes the Natural Death and Dark Grave they are liable to, where they are to rot; and to be turned into Dust and Ashes. From whence nevertheless, in the Day of the Last Appearance of our Lord from Heaven, when he comes in the Glory of his Father, they shall be raised up again. And the two opposite Properties of Good and Evil, like as throughout the whole Macrocosm, so in them also, shall be separated from each other. And all that was good in them, in such a Goodness as was in this Lower Principle opposite to Evil therein, shall be exalted to a higher Degree of Goodness, capable of being admitted into the Glory of the Principle of Light, according to the Saying of the Apostle; This Corruptible must put on Incorruption, and this Mortal, Immortality. And so when Death is swallowed up in Victory, Man shall have lost Nothing at all of whatever has been in him, but shall only find himself perfectly delivered from all whatever has been Evil, and of an infecting, dividing, and destroying Nature.

When now this Half Figure with its Peacock is lifted up, then the Figure represents the full Eternal Accomplishment of this Perfection: Which was already perfect before within itself, but does now exert itself more Superabundantly, in the whole Transcendent Fullness, throughout the whole created Being of this Re-united Image of GOD, and in all its Three Essential Parts, Body, Soul, and Spirit, without any Hindrances or Impediments, which altogether by this lifting up the Peacock are done away. And this will be immediately after his Death, provided this Image of GOD is come during his outward Life, to this perfect Reunion. Though even then also there will be yet a farther Alteration, or rather higher Triumphant Exaltation, after the Resurrection of his Outward Part, when that also which was Corruptible and Mortal shall have put on Incorruption and Immortality.

The Part which was subject to the Darknefs of the Bestial Property, being lifted up or put off by Death, is now justly full of Light. For the Half Circle of the Eternal Dark World (which stood before in the Place opposite to the Light) is now there to be seen no more, but is driven back into its own dark Den or Hole, which is expressed in the last Figure, and there it is shut and sealed up.

The Dark World will now have done: The Great Wonders of the All-filling, Omnipotent, Universal Being of All Inferior Created Beings, are now brought into Manifestation, which the Dark World must have concurred, and have been subservient to. And the Darknefs, which is placed underneath in this Figure, is suppressed and covered over by the Light, and shall appear no more to all Eternity.

The last Particular Thing of all, in this last Figure of the Third Table, to be considered, is the Semicircle of Light itself, which contains in it the Two Re-united Principles with the Two Triangles, and the Name of SOPHIA. And it cannot be said to be superfluous as to this Figure, though the other opposite Circle of Darknefs is removed, and the whole Image is full of Light. For it has a most distinguished Office, which it is to bear to all Eternity. For it shall stand in Spirit and Reality as an Eternal Monument or Resemblance, that these Two were once divided, and sealed upon by the Seven Seals of Death and Darknefs, and that these Seven are broken, and these Two Re-united, and crowned with Light and Glory

by Sophia, the Eternal Wisdom of the Holy Trinity, through the All-sufficient Tincturing Blood of the Lamb Slain from the Foundation of the World. For OUR LORD JESUS is the true Corner Stone for Rebuilding and Re-uniting all that was broken and divided. In Him all the whole Fulness of Sophia dwells substantially, having within himself these Two Tinctures of Fire and Light essentially united in One only Thing without all Division. And from hence All the Blessed Inhabitants of this Principle will ever cast down their Crowns before Him that sits upon the Throne, and sing that New Song in the Revelation, Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory. And these Two Things, of being Crowned by Him, and of Casting down their Crowns before Him, are now not two, but one and the same Individual Thing, wherein the Only Everlasting Continuance of all their Blessedness and Glory consists, expressed also most secretly and emphatically by this Representation of the Two Triangles within each other, and by the Name of SOPHIA.

And so these Two Triangles, entering into and abiding within each other, and making but one most Regular Figure, are now for ever most essentially nothing else but LOVE and HUMILITY, not only the proper Dwelling-place, but also the very Essence itself of the Eternal SOPHIA.

When therefore all other Gifts and Graces, of Faith, Hope, and the Rest, shall either cease, or be changed, then only Love and Humility shall abide and be exalted in their own unchangeable Essence, and shall make up the whole Everlasting Fulness of all Blessing, Glory, and Happiness for Ever.

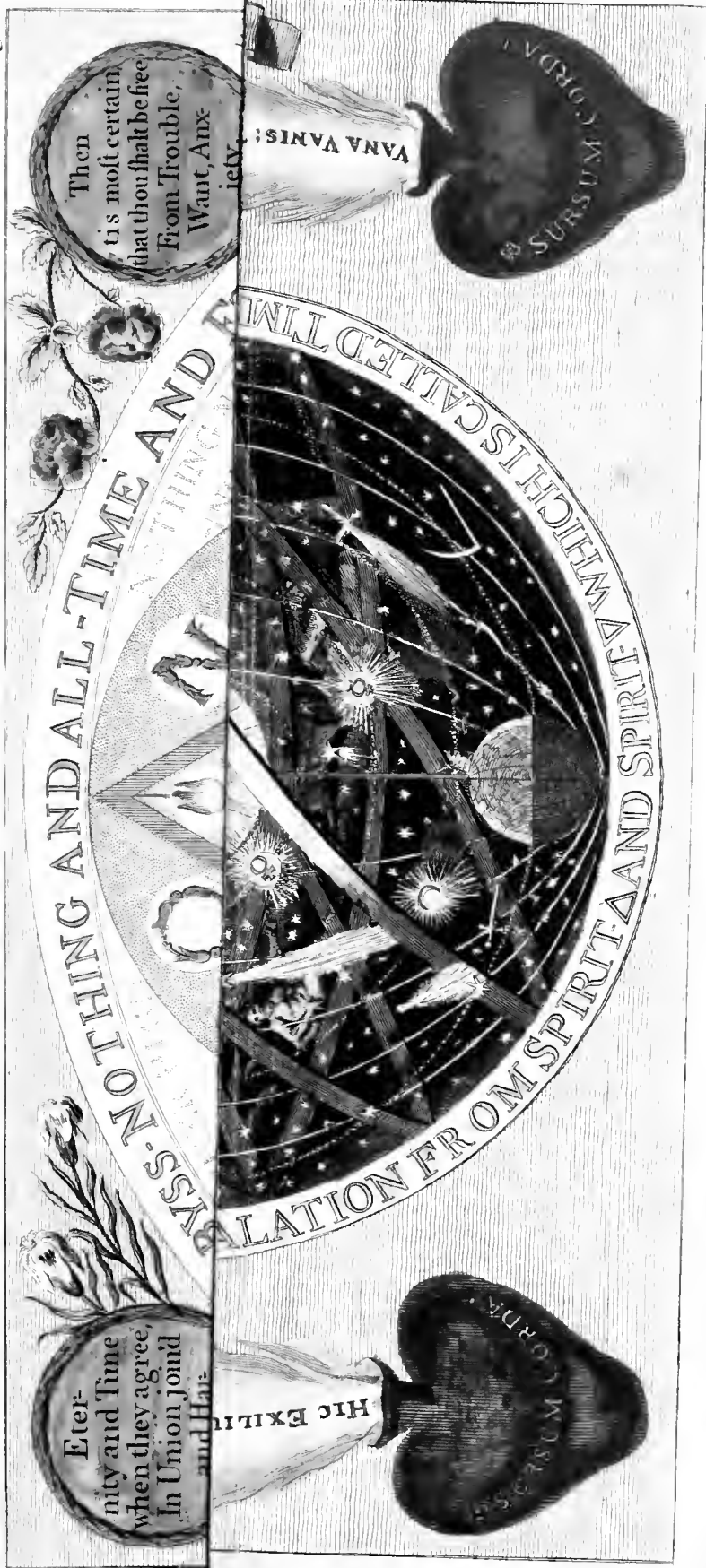
To Him, who is Himself both the Highest Love and the Profoundest Humility, be all Honour, Glory, and Dominion, in Time and in Eternity.





THE TRUE PRINCIPLES OF ALL THINGS.

Fig. 1.



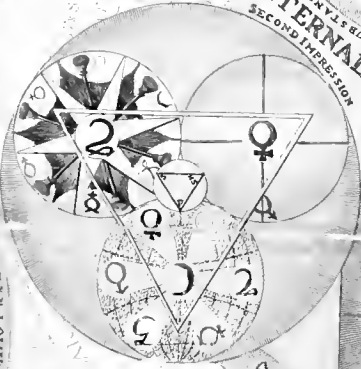
THE TRUE PRINCIPLES OF ALL THINGS.

Fig 1

Eternity and Time
when they agree,
In Union join'd
and Harmony.

Then
tis most certain
that thou shalt be free
From Trouble,
Want, Anxiety.

BYSS AND ABYSS-NOTHING AND ALL-TIME AND ETERNITY.



HIC EXILIVM IBI PATRIA: ET INTUS BONA: ET EXTRA PATENTINO PATENT.

BREATHED SOLAR EXHALATION

WORLD IN STRIFE

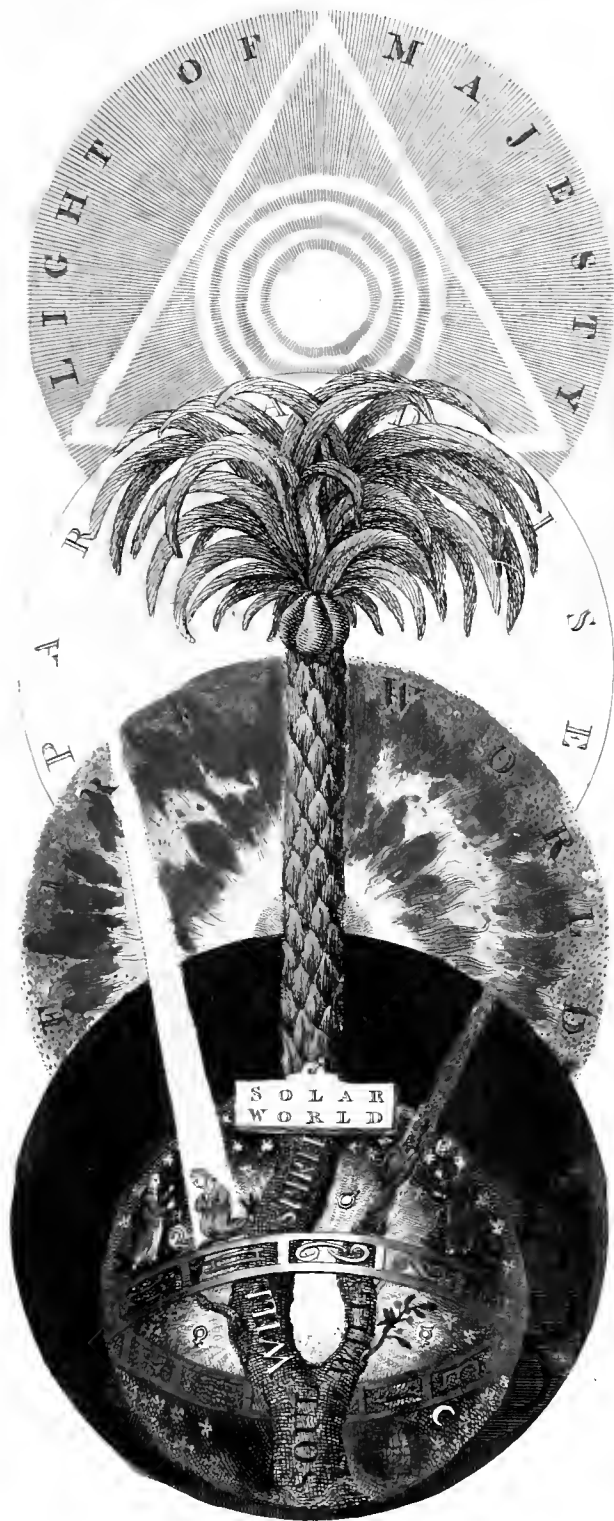


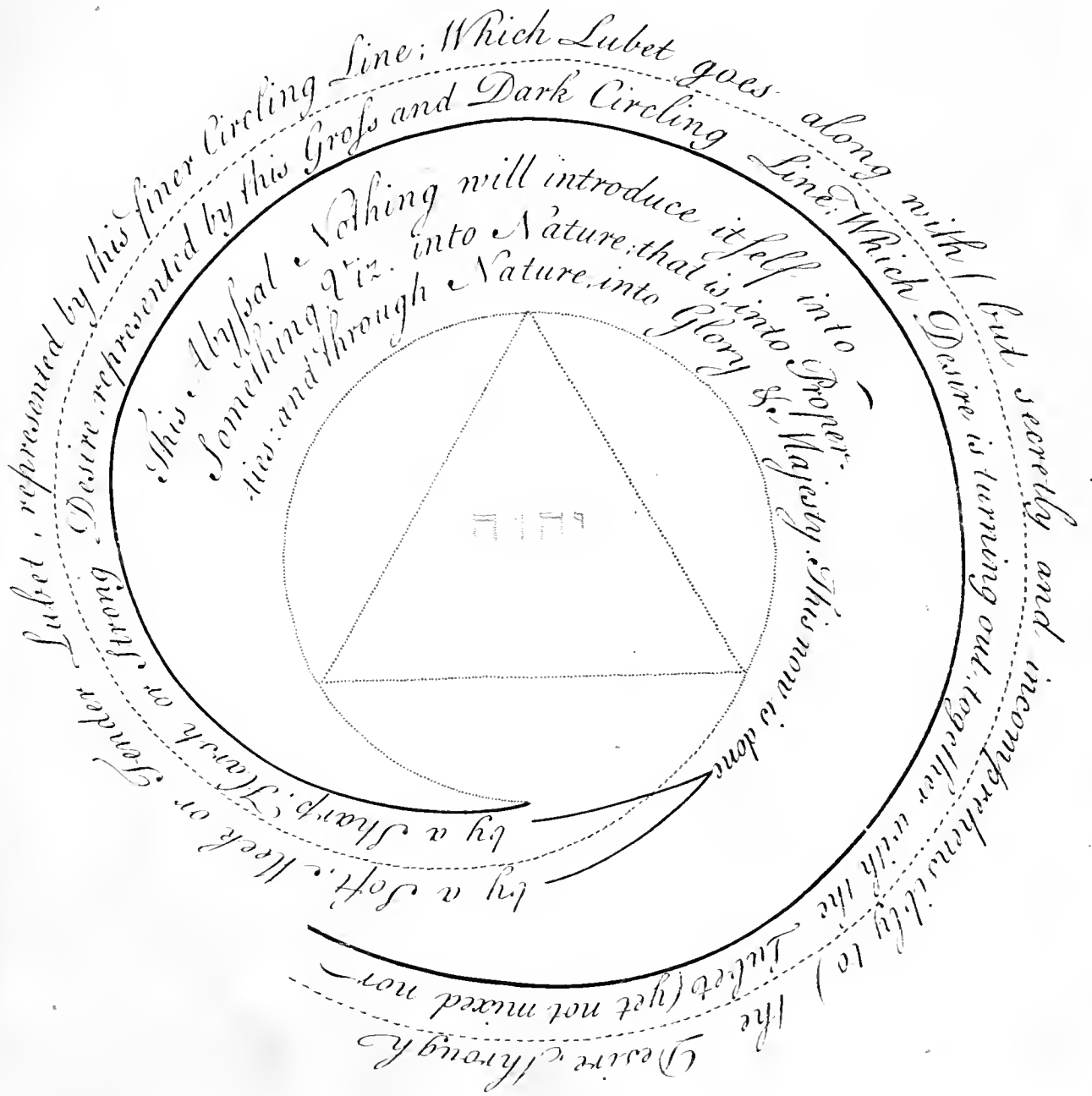
VANA VANIS: TERRESTRIA TERRENIS: RIGAS SARGANUS ET INIQUEMUS.



The TREE of the SOUL.

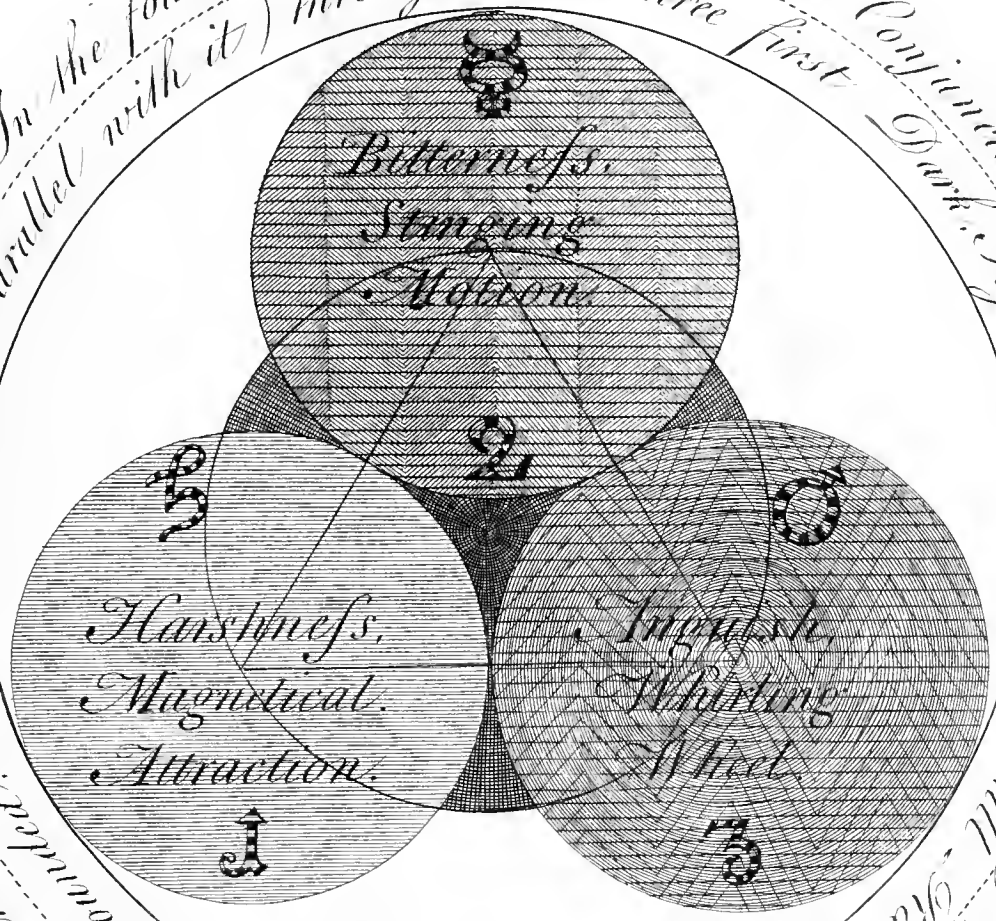
Fig. 2.

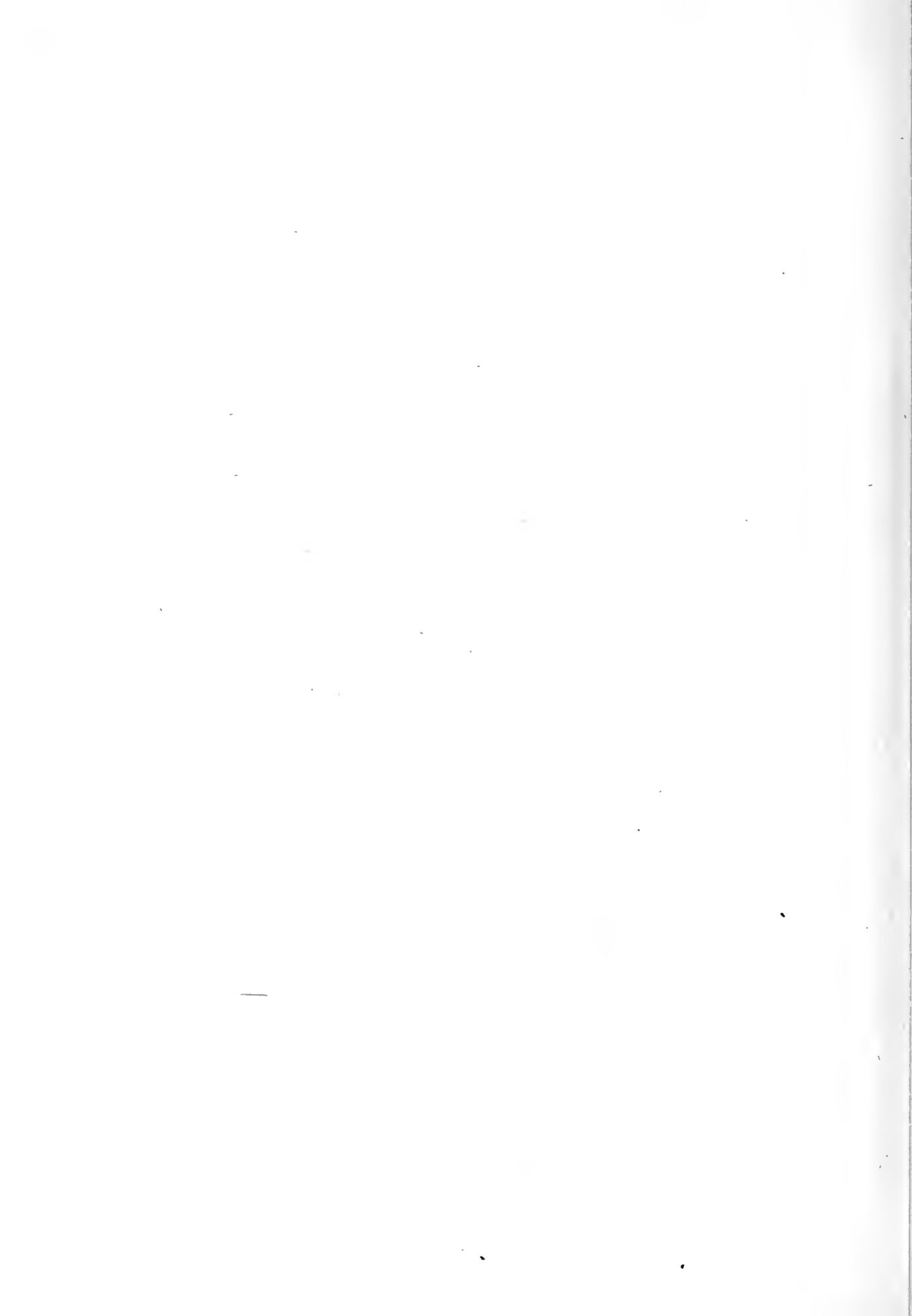




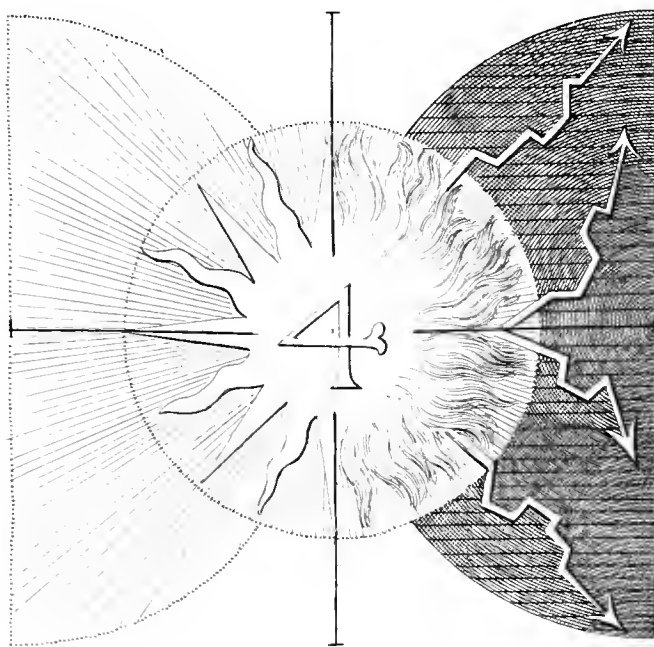
Properties of Nature: In the fourth it makes that Great Conjunction between the Eternal Liberty and all Great-nesses of Nature: and the Dark, Restless, Nature: Whirling and all Dark, fighting.

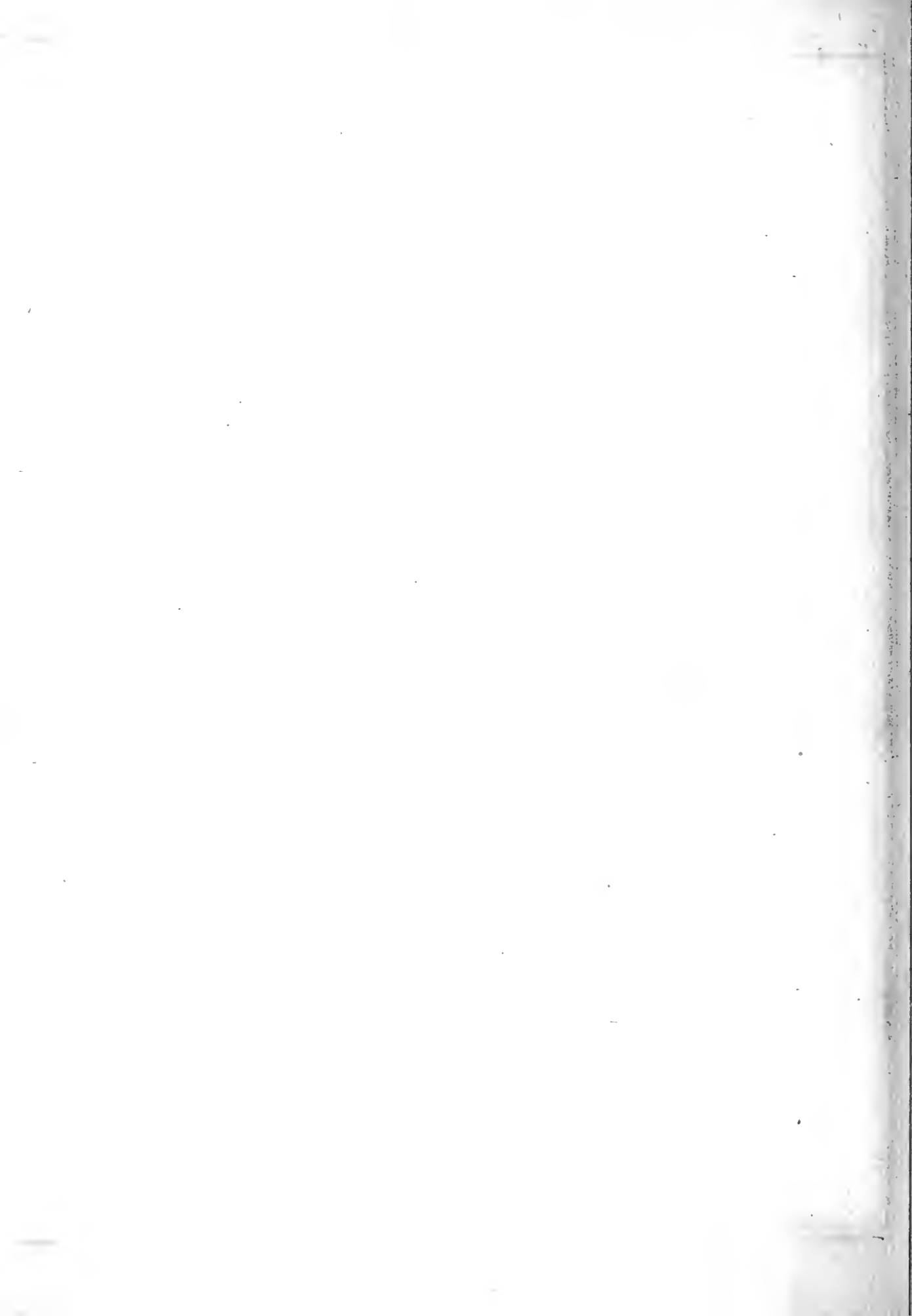
These three first Properties of Nature: but as it were Parallel with it) through these three first Conjunction

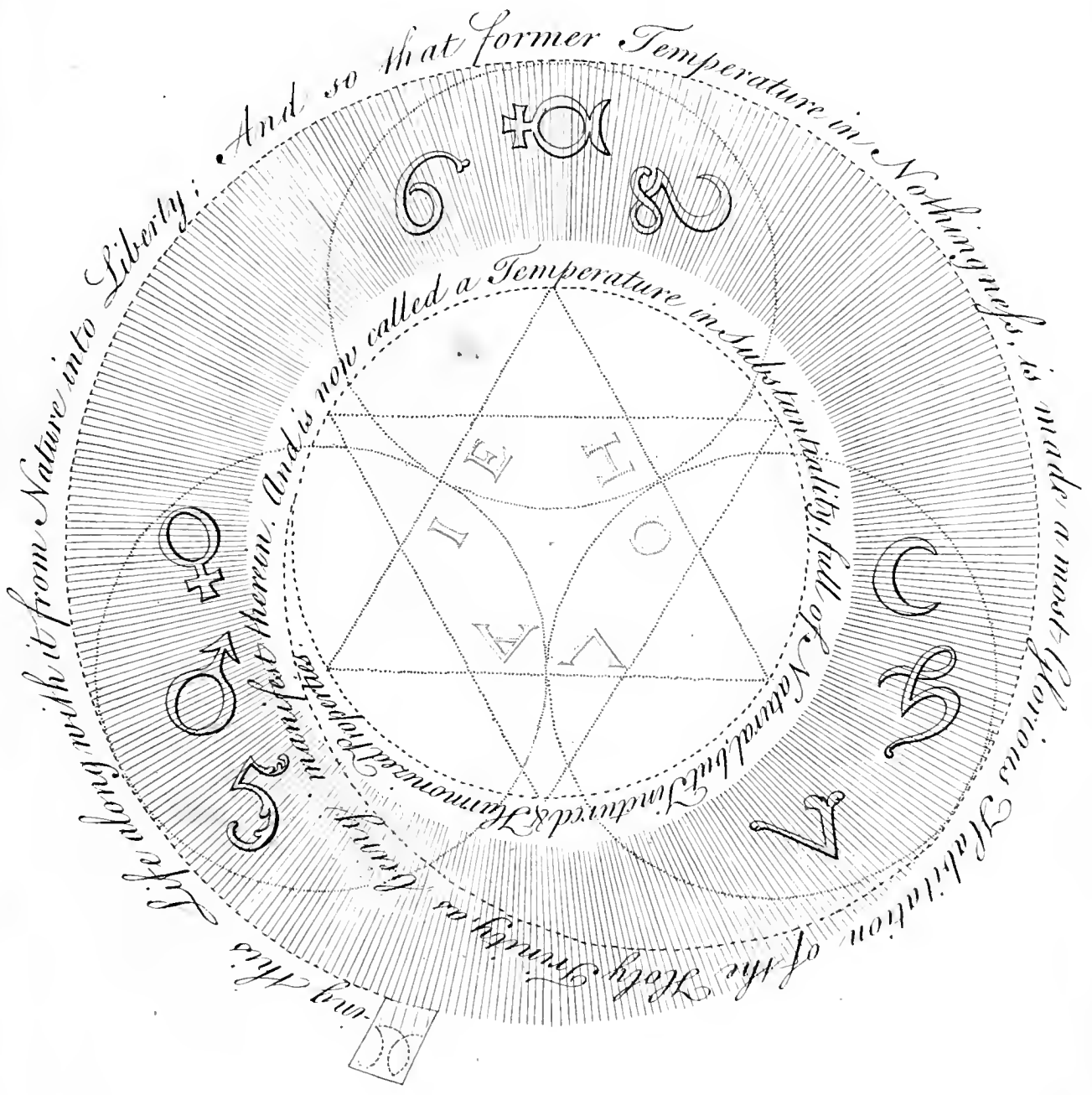


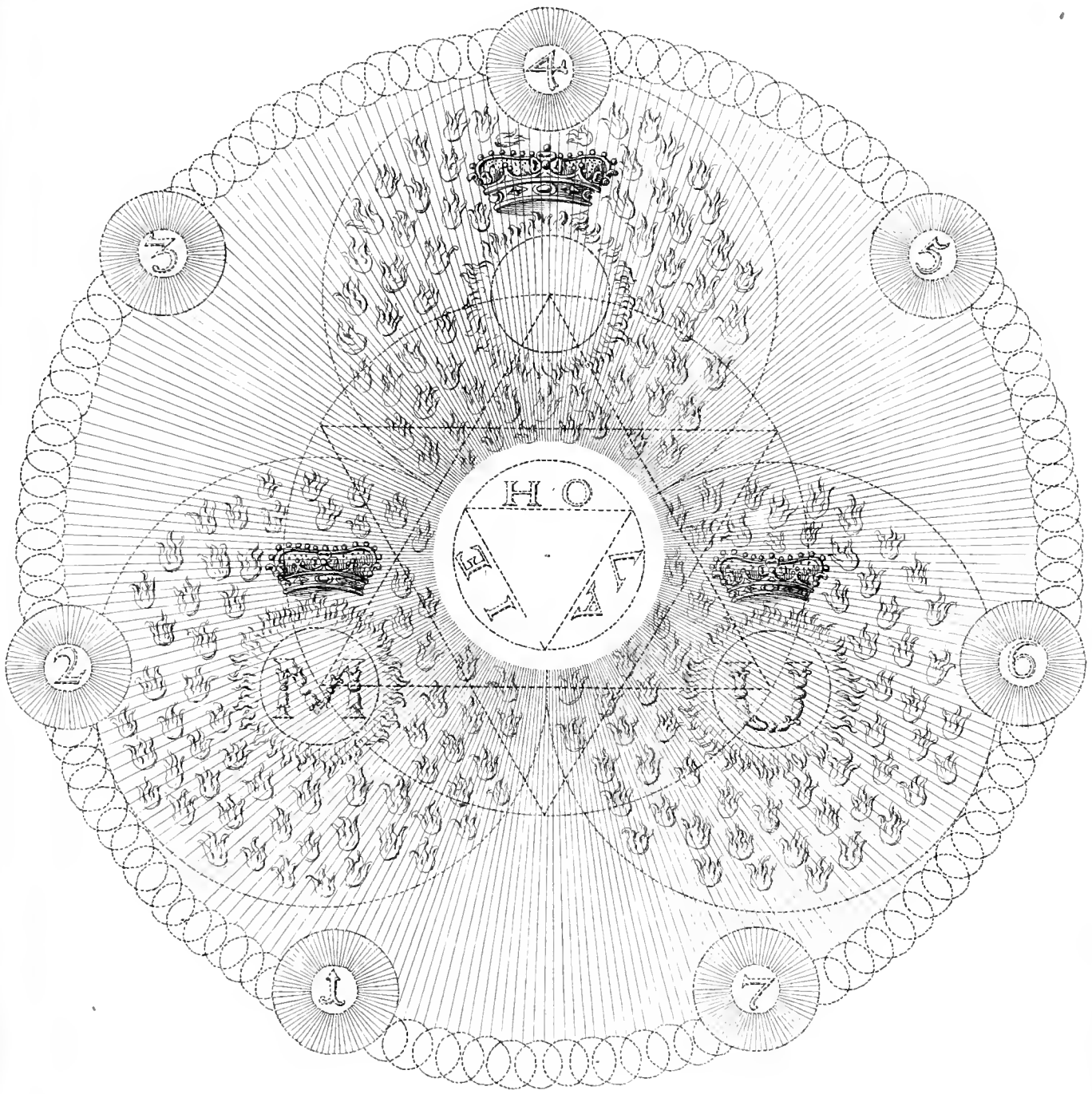


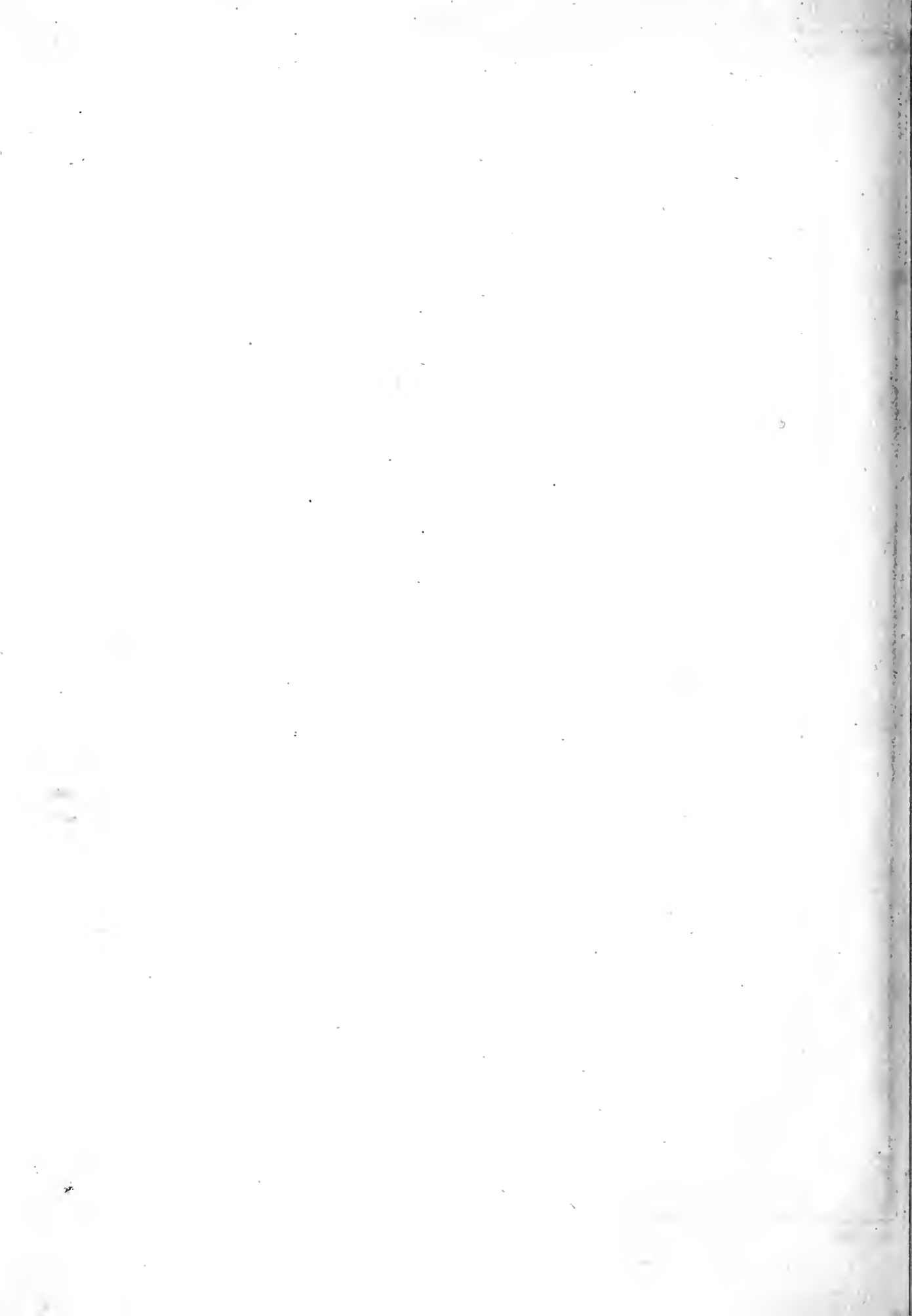
Here, in the fourth, is the Generation of Fire. Through which this Subst. having thus taken up Life and Motion, returns Home in the Light & is produced, in, by, and through the Fire.

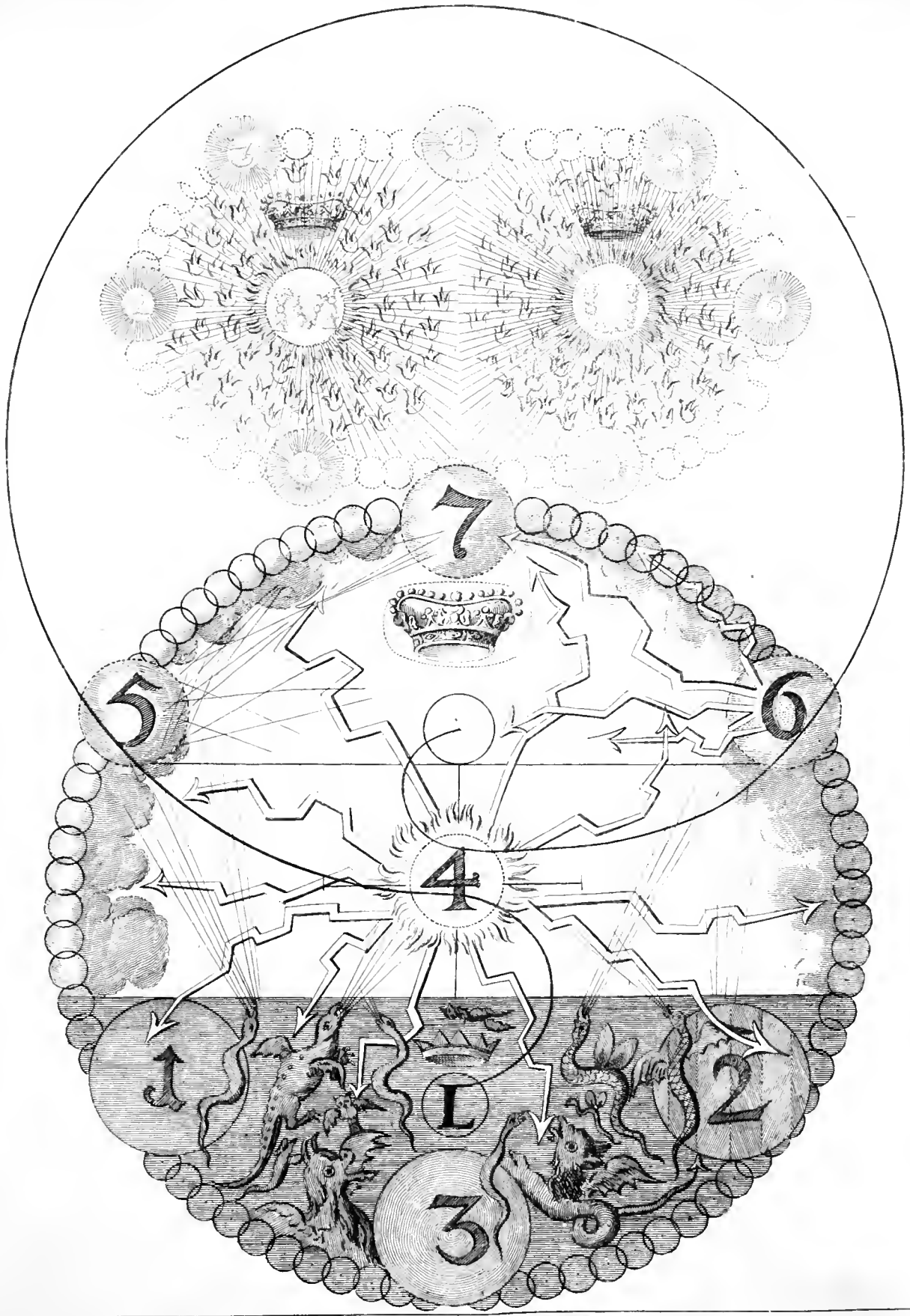


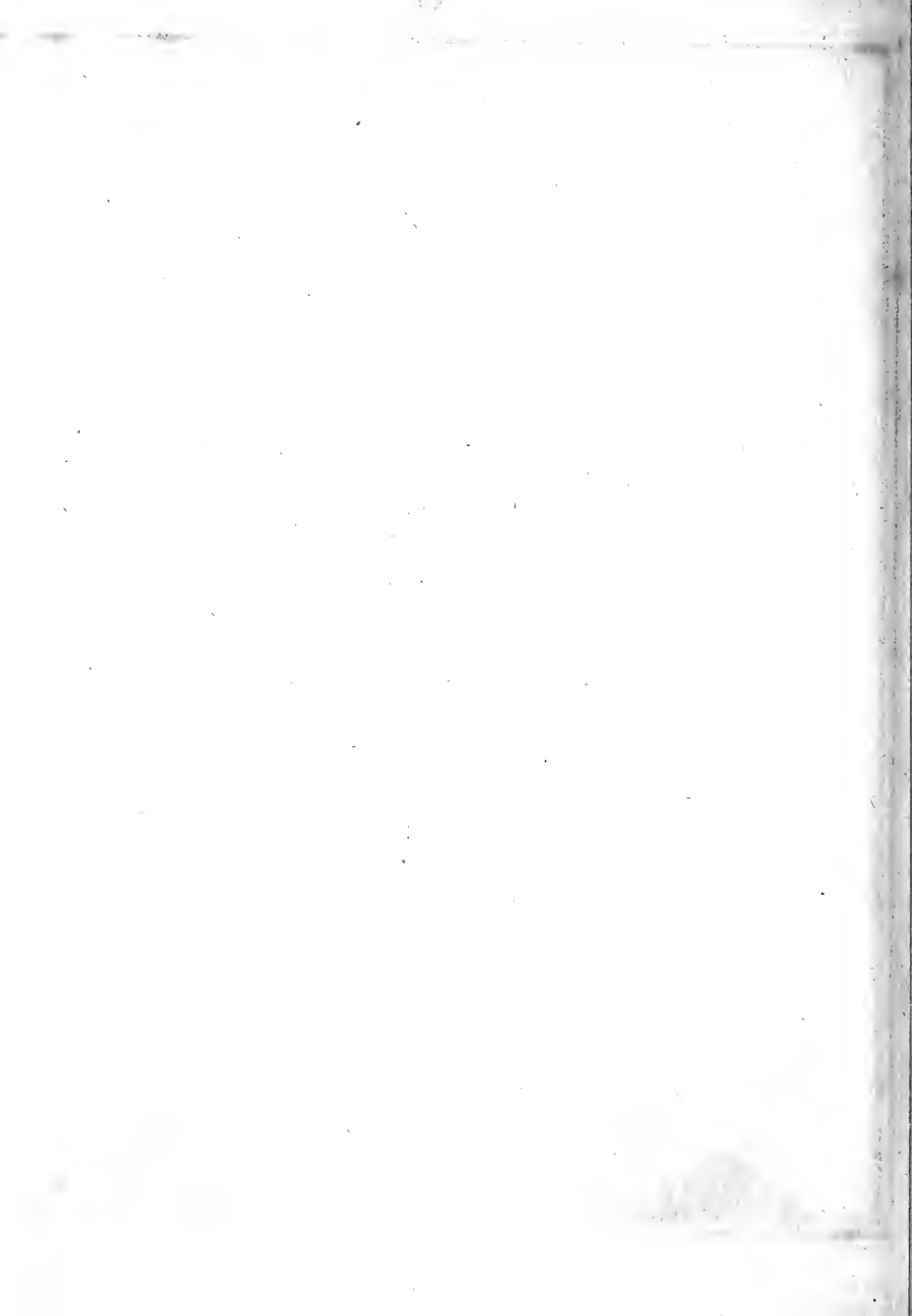


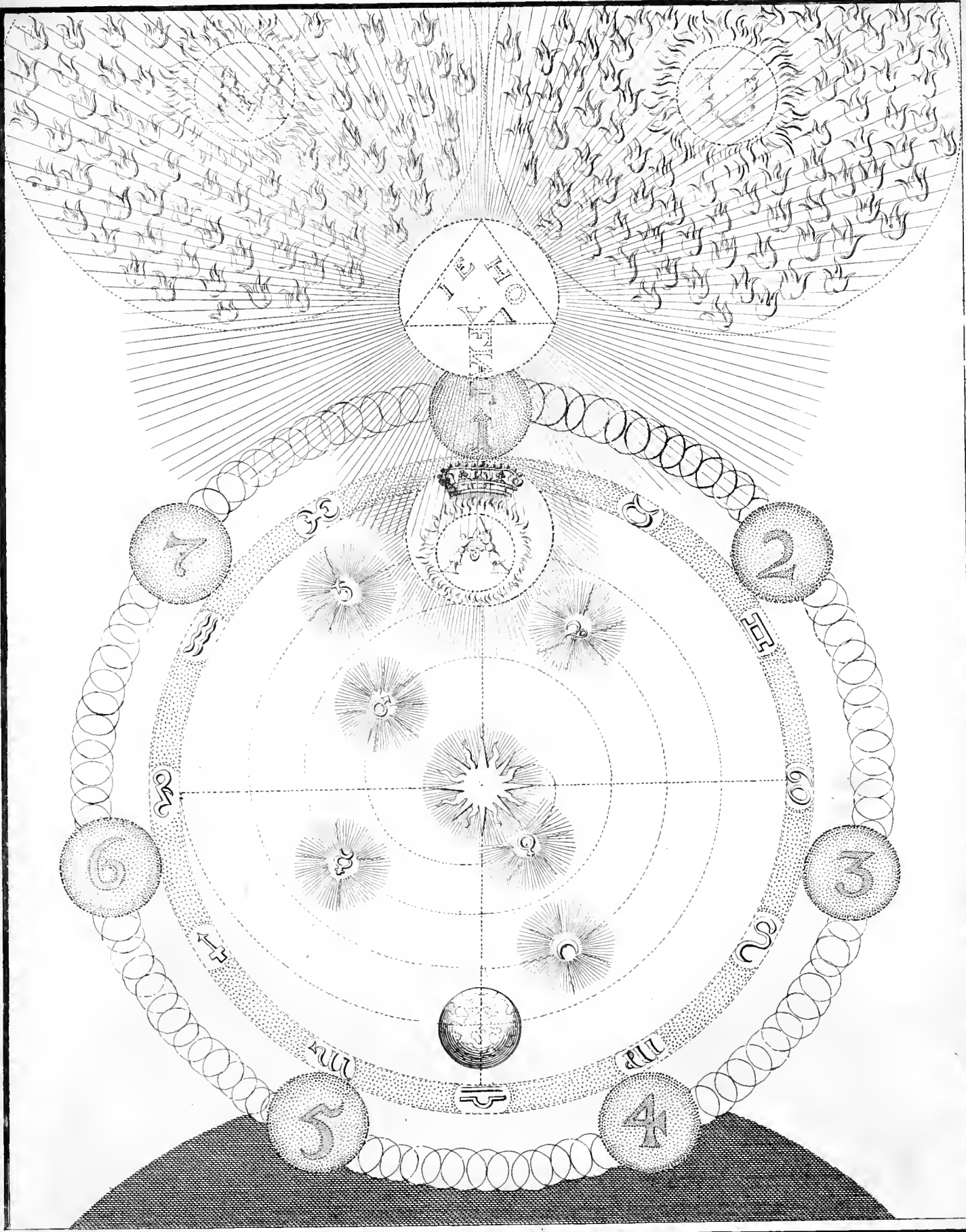


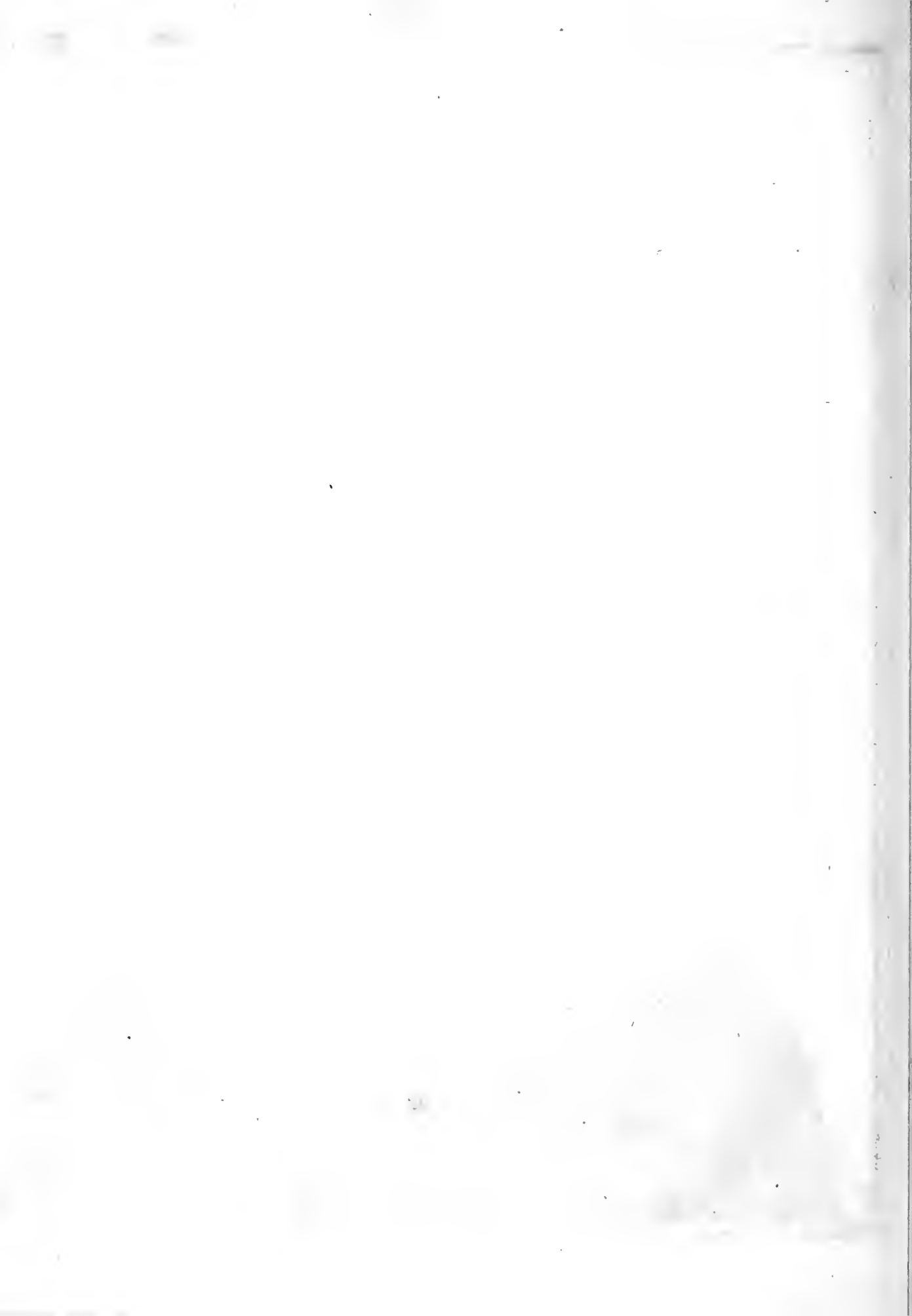


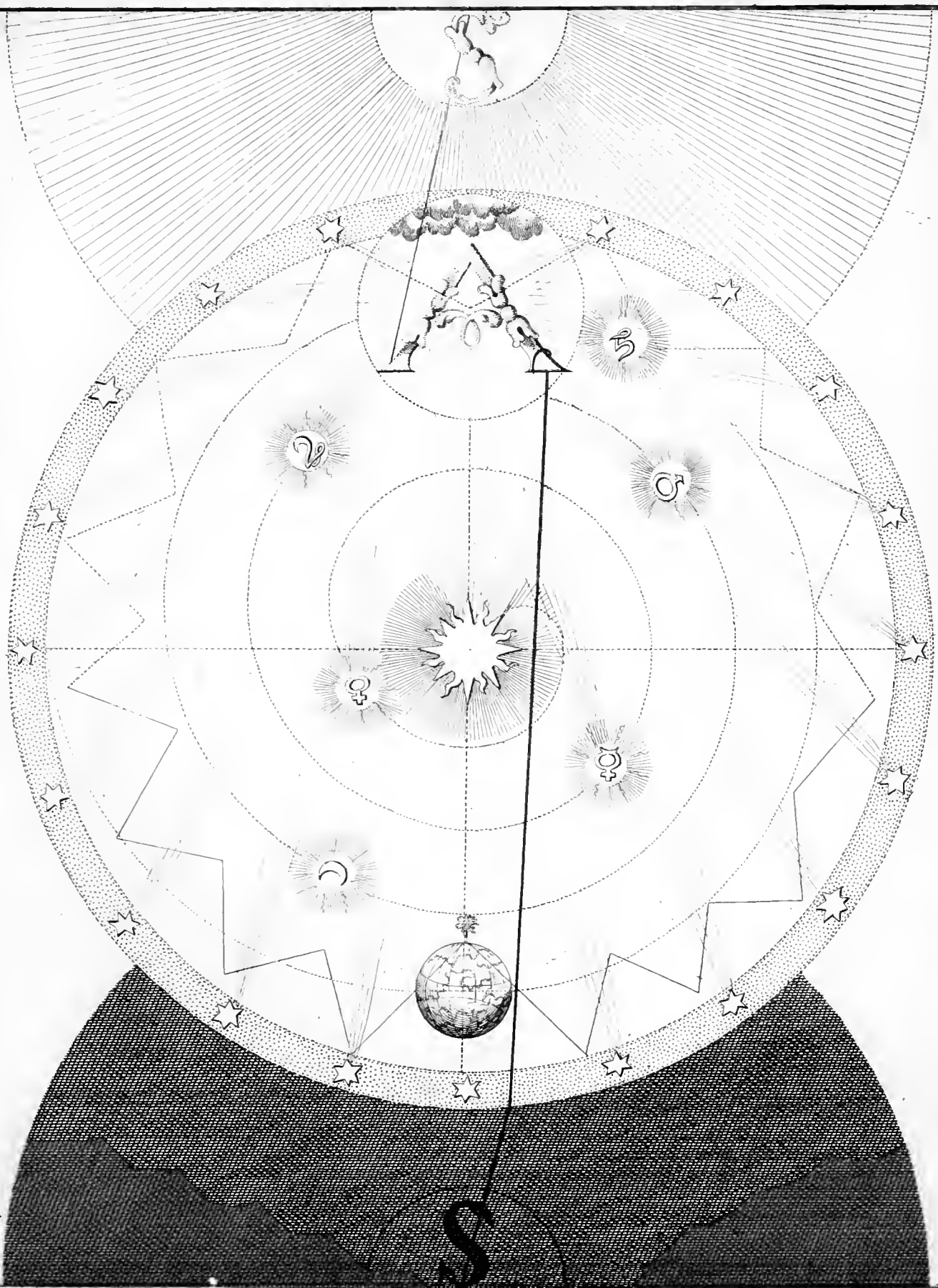


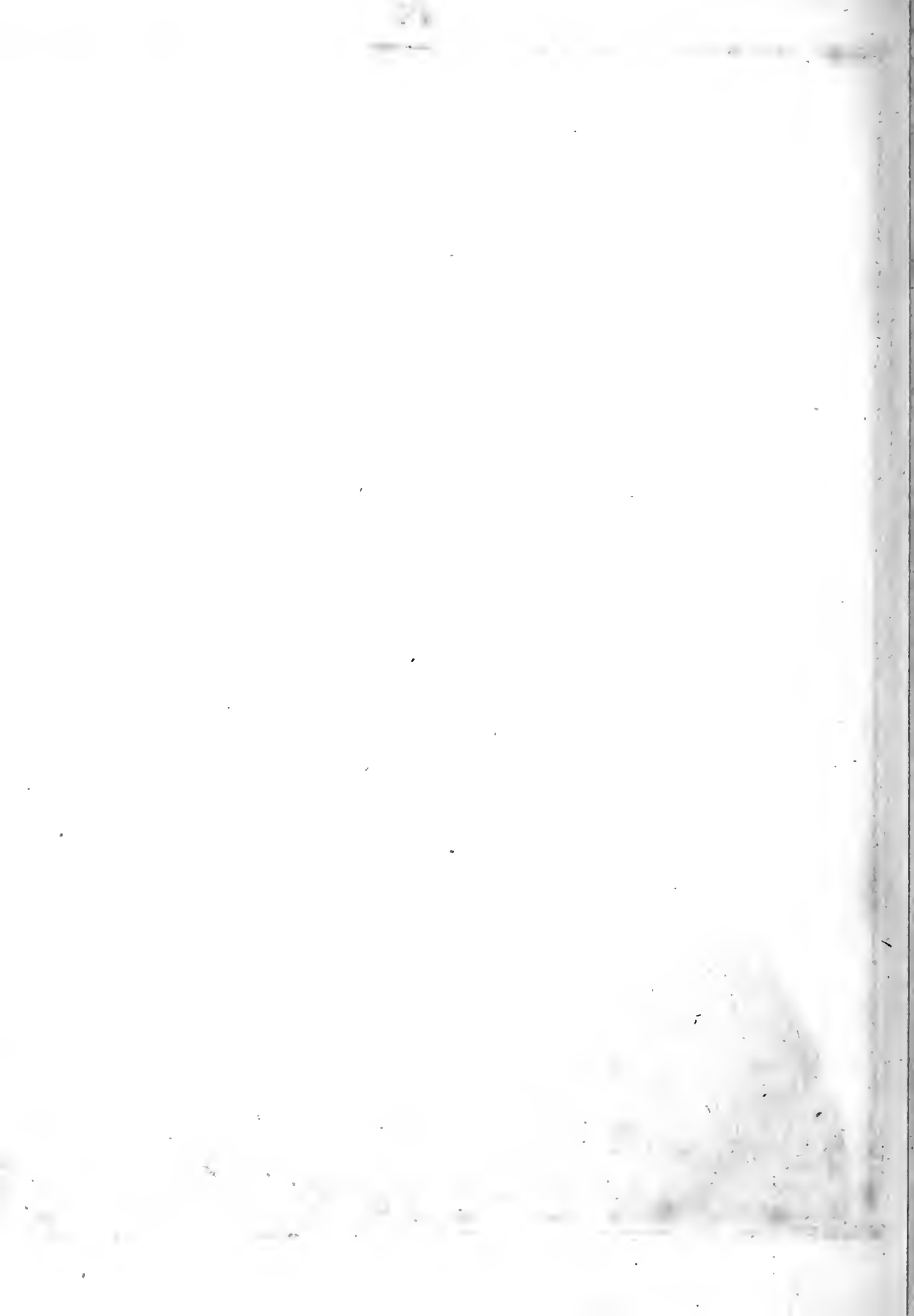


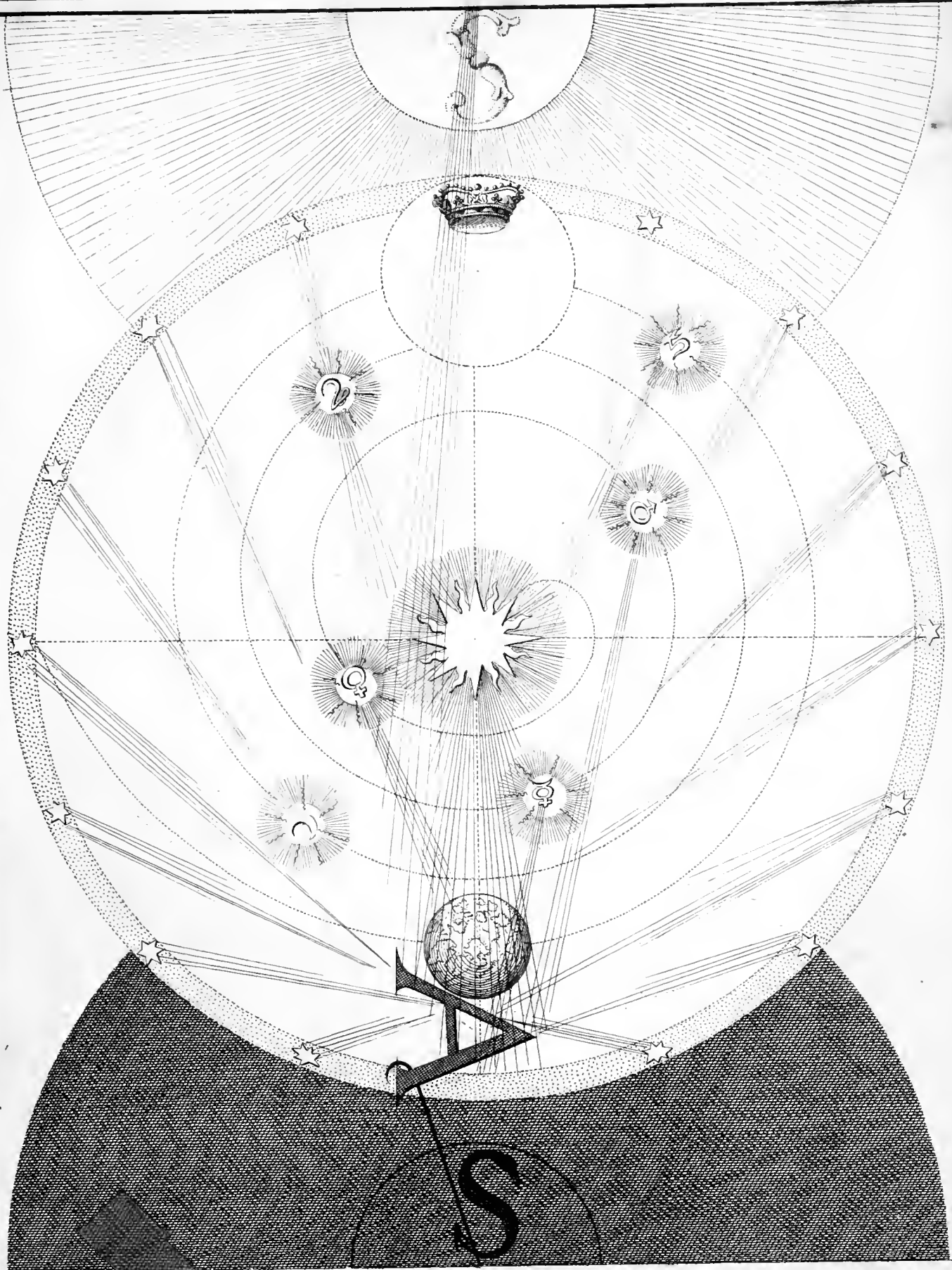


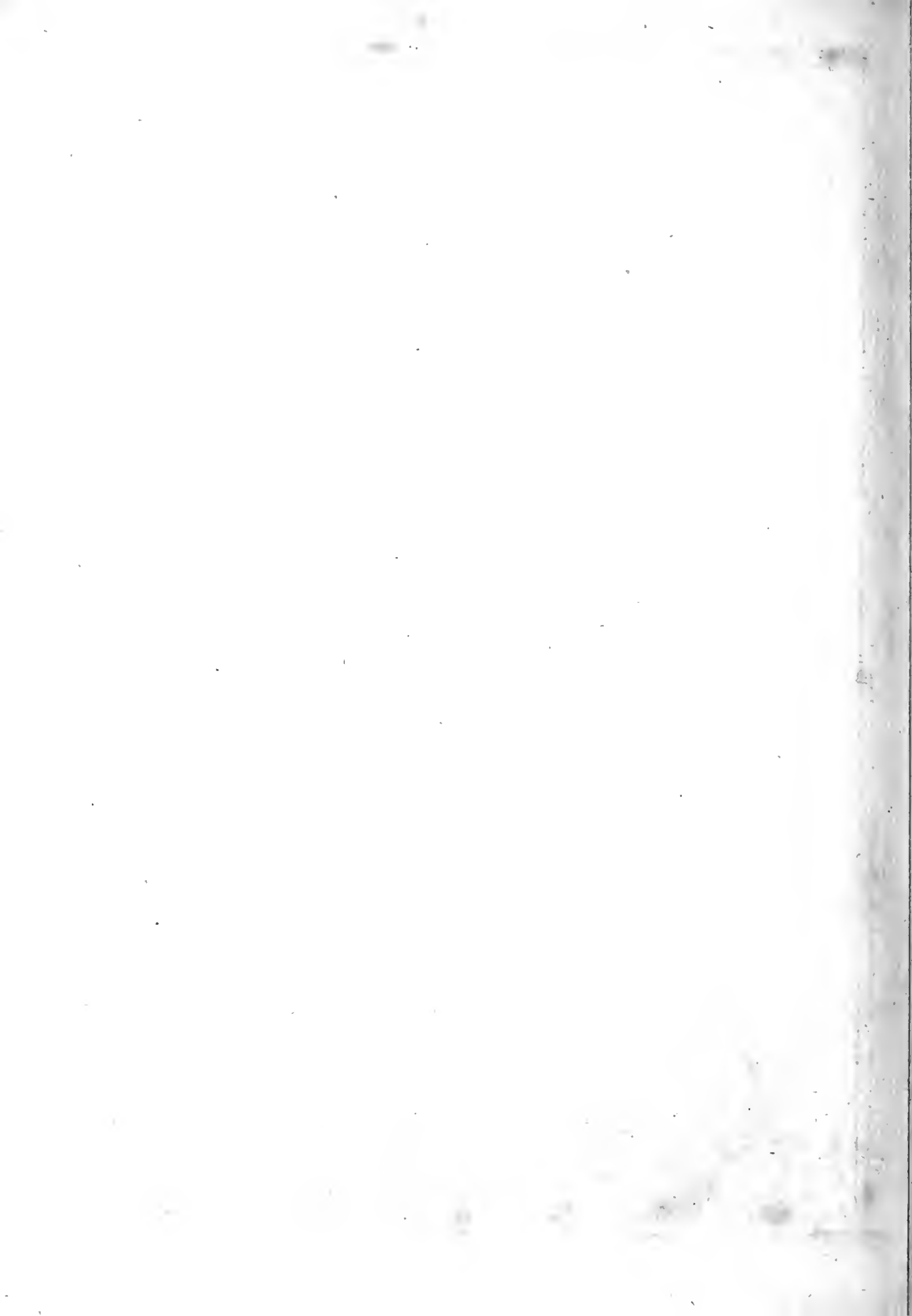


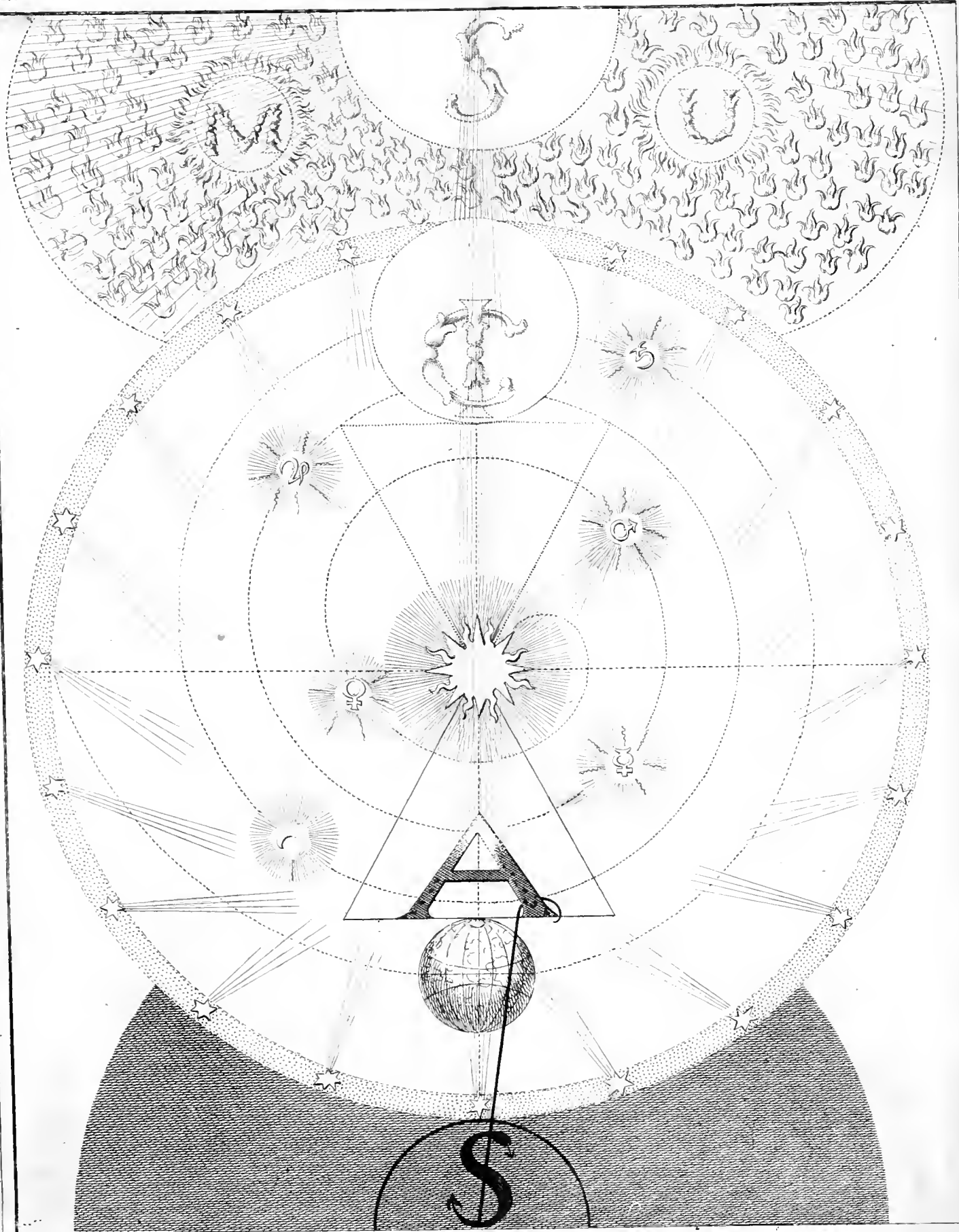


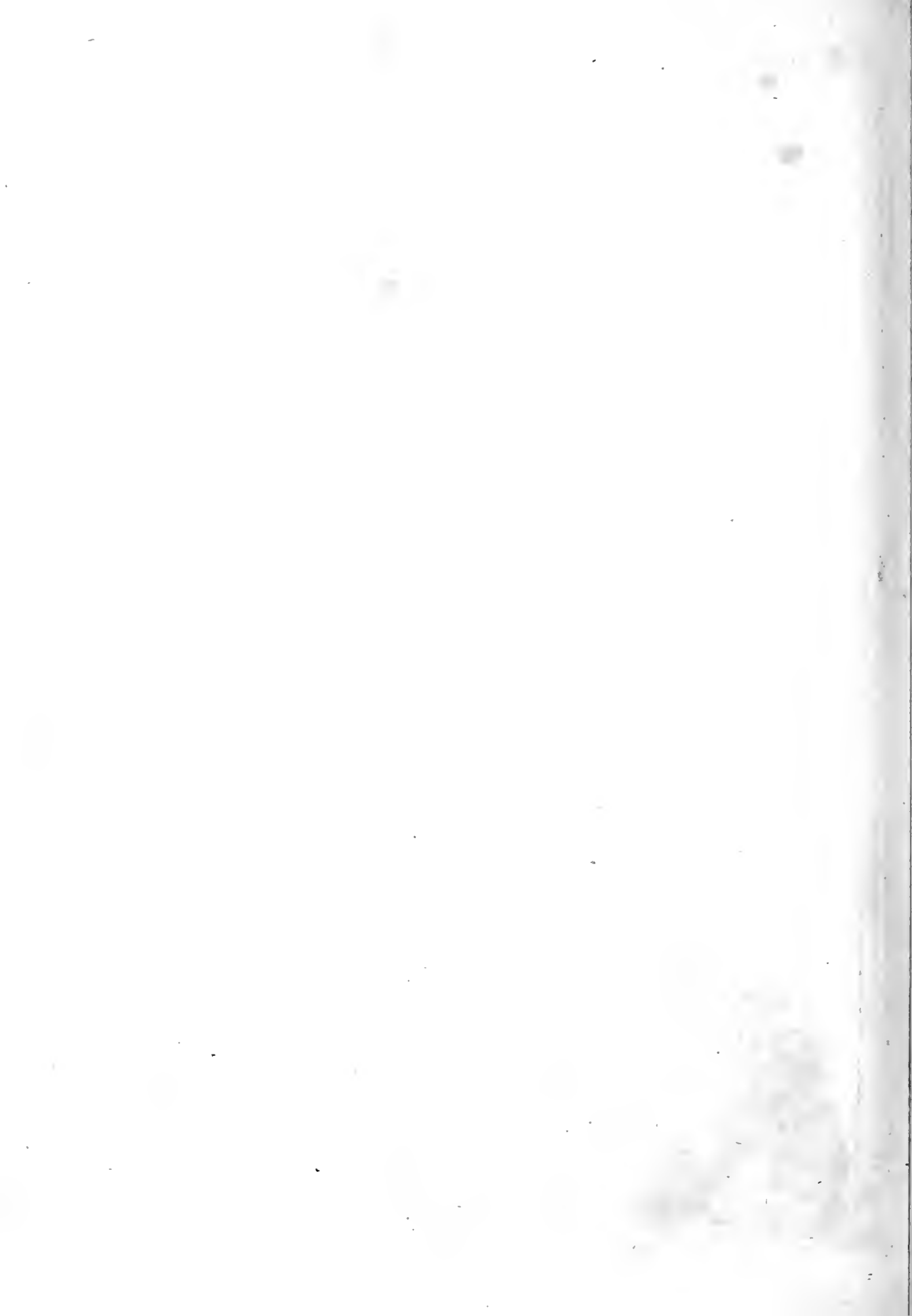


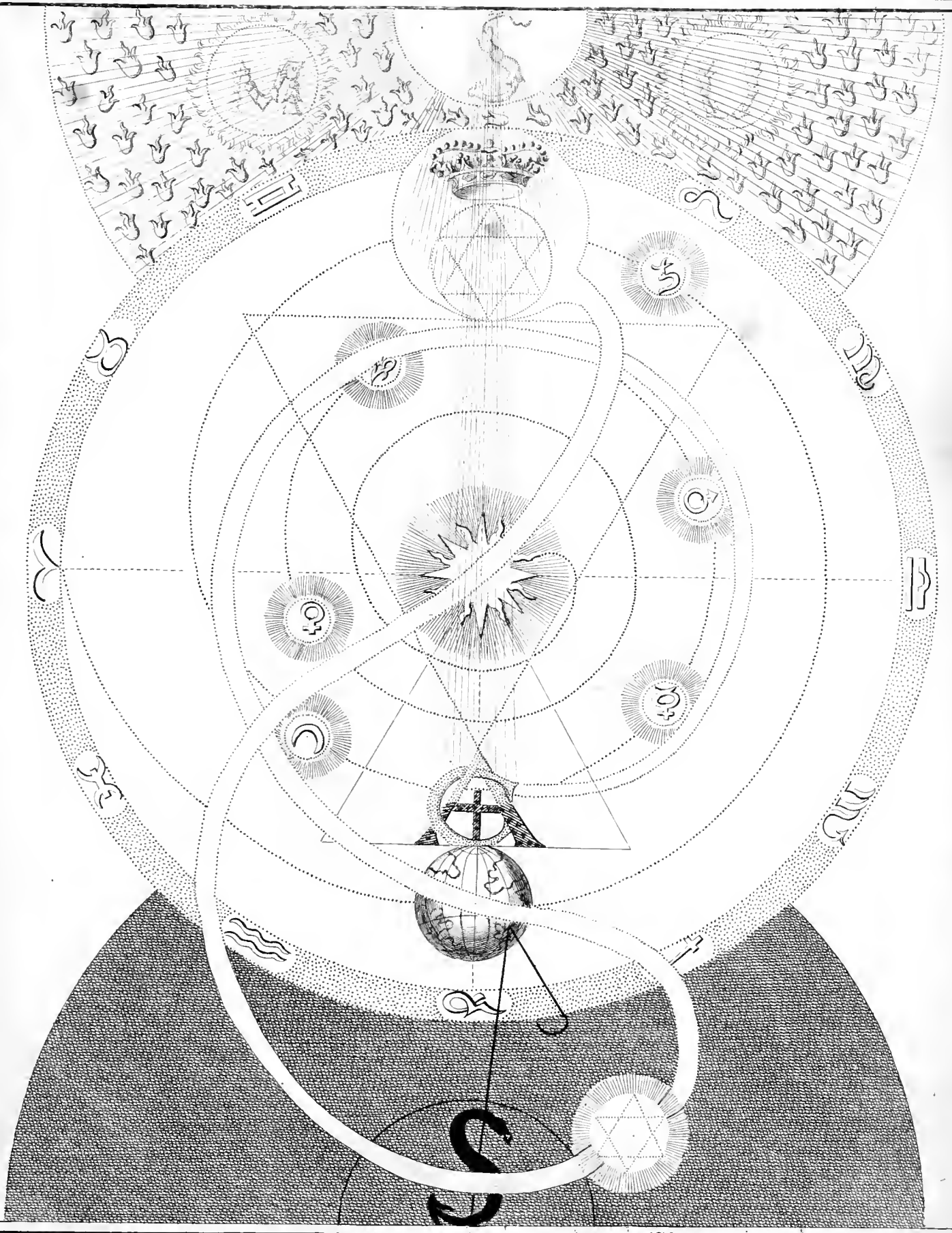


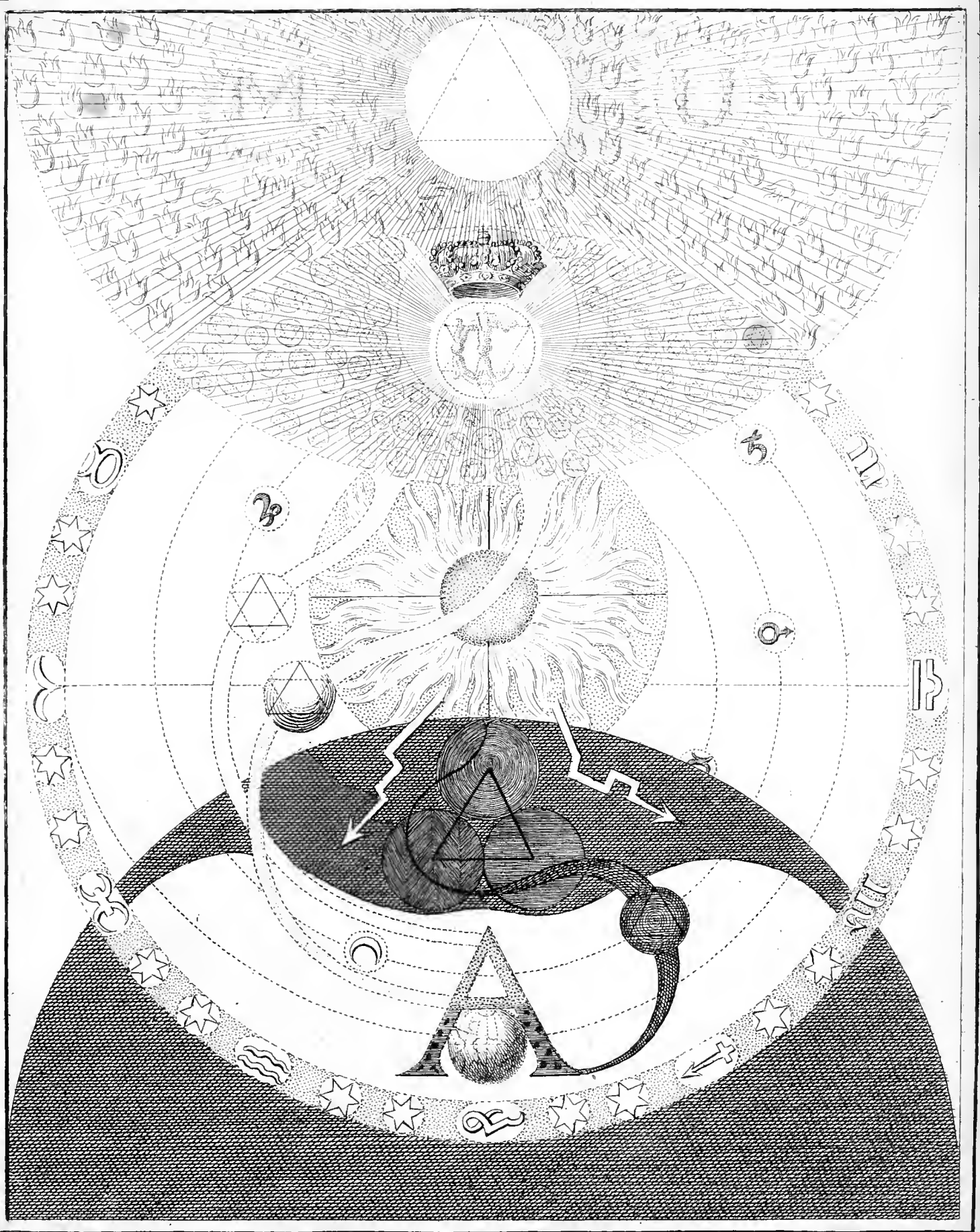


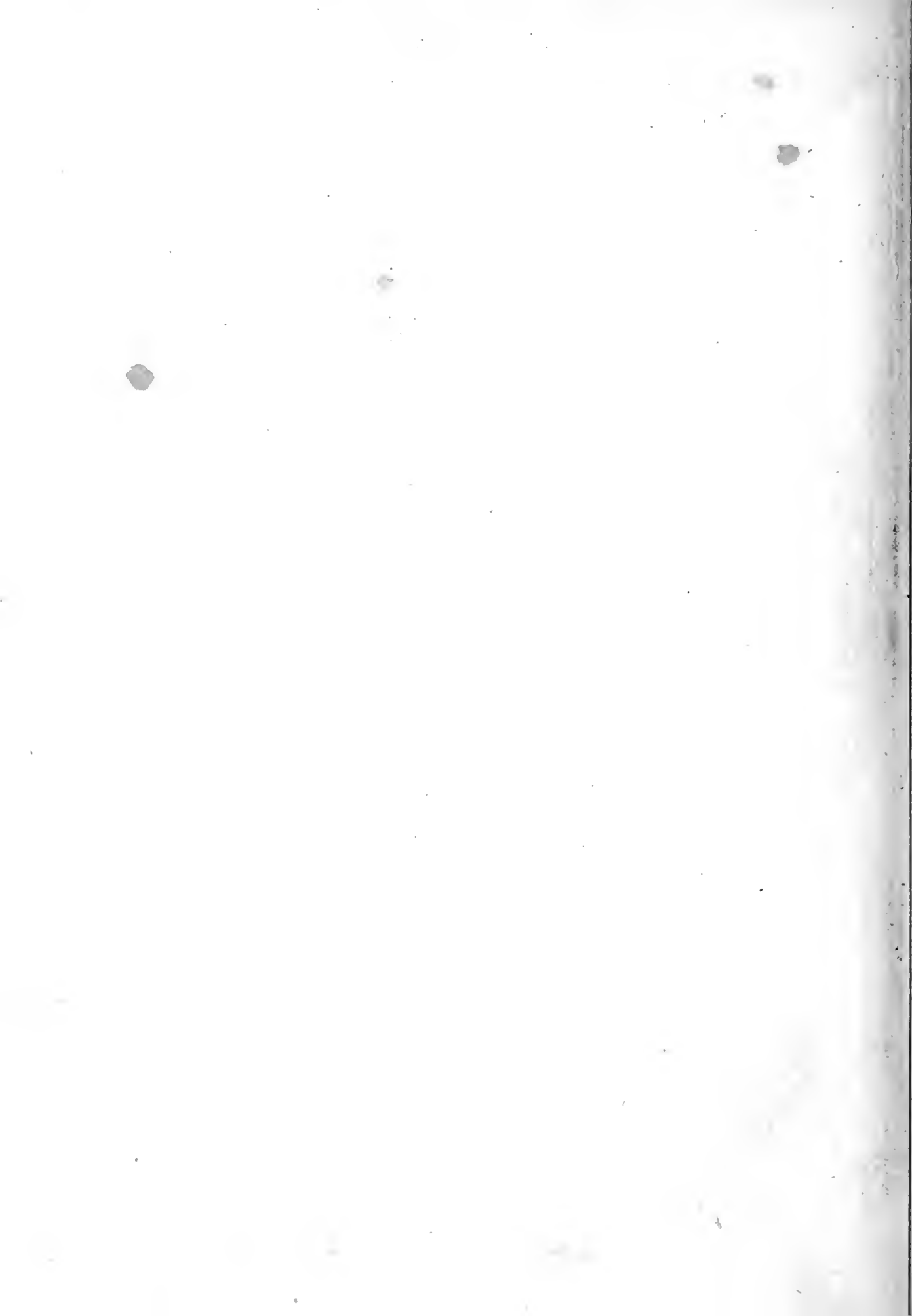


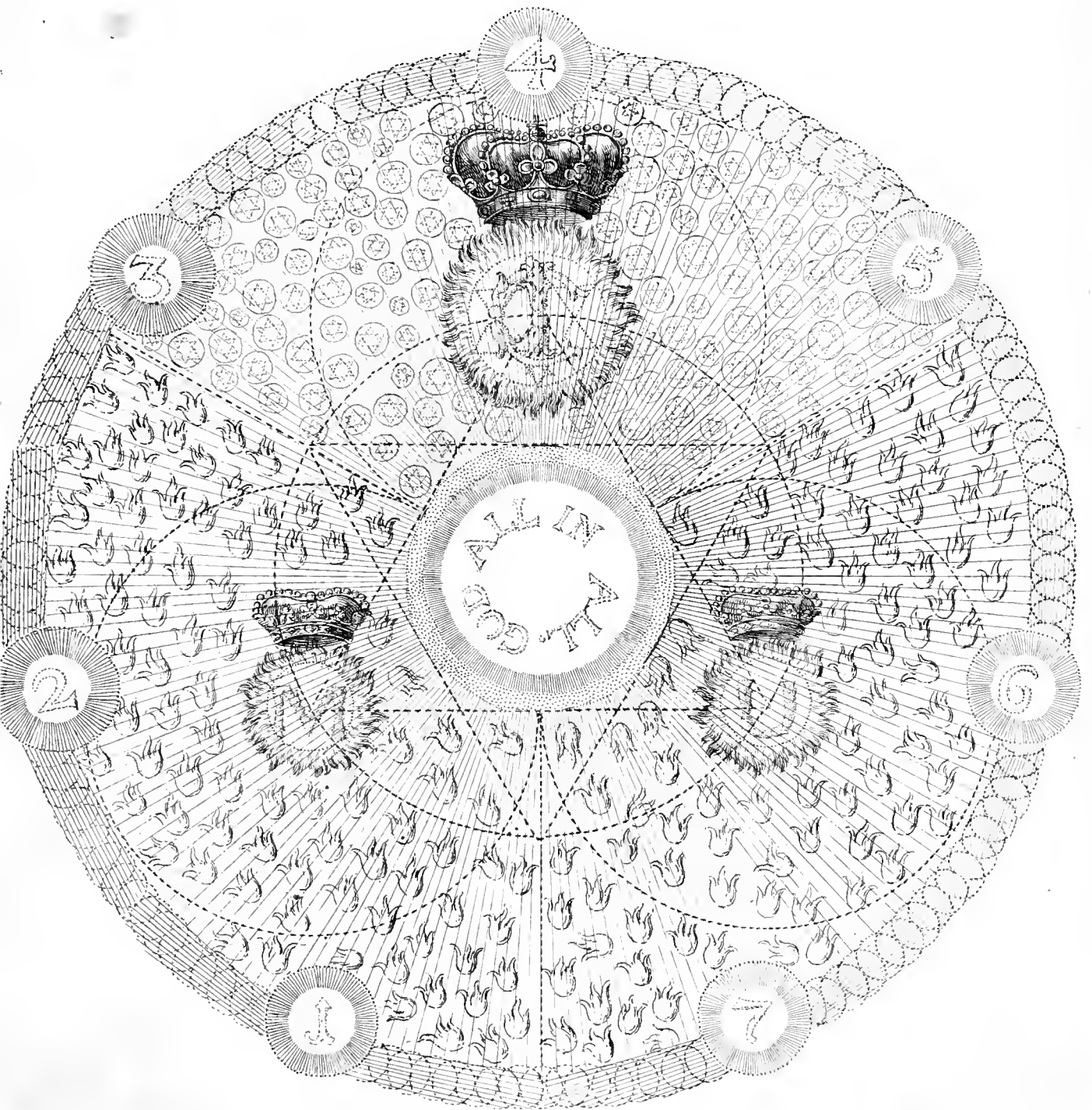












The Origin of Things, and the Precepts of Christ.

A^o

god considered as in himself only, without all. Nature and Creature

god in himself without. Nature and Creature is the eternal Unity [comparable rather to the Sphere than to the first Hunter] the unmeasurable only good which has nothing that could give or confer any thing upon him, or could more hurt him: He is without all Instrument and Support, and without Support of some in himself, but one, owning no Place for his Station, but is together both without & within the World. Nay if any one for a hundred thousand Years continually did speak out a Million and

Myriads of Numbers, about his Greatness and Depth, he should not yet have begun to speak out his Profundity for he is the Infinity. See Theop. Quest I. this True Being which is in our Sight as it were nothing and yet is all) in his Generation & Self-contemplation of Wisdom, was from all Eternity, one only, Life & one Will without Desire; for the Desire is the Beginning or the first attracting, leading, and darkening Spirit or Property of what is called the eternal Nature. See the Book of Predest. Chap I



1 Kings VIII 27

The Word was with God, & the Word was God

The Heaven and Heaven cannot comprehend Thee

The Origin of Things, and the Process of Christ.

11. As to the right Hand of the Father till the end of the world...

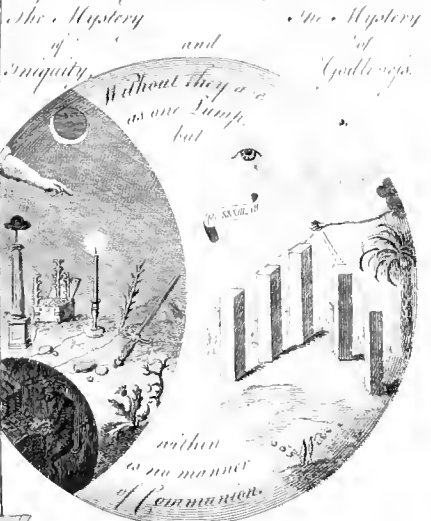
He will have it his own right Hand in the heavenly Place...



2. The Spirit of the Father... the Spirit of the Son...

12. To judge the World and the Church...

Two great Mysteries in this one World are working, till the Spirit be separated from the...



Behold, I come quickly, and my Reward is with me...

Quoting the Word that saith them, he shall bring upon them...

The Spirit and the Bride say, Come. Even so come Lord Jesus, this AM.

F I



This is the Will of him that sent me, that every one which eateth the Son, and believeth on him, may have everlasting Life.

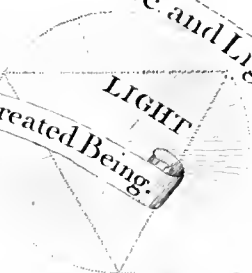
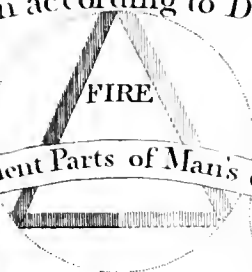
To love the Honour of the World spoken, and professed to be an believing Jew.

John 5. 43. and this Prophecy was more then ever fulfilled.

THE CONSTITUENT PARTS OF MAN.

Fig. II

The MIND of Man strictly considered as in itself only; in which strict consideration
 The Manifestation of the MIND of Man according to Darknefs, Fire, and Light; without which
 The Three Constituent Parts of Man's created Being.



Hellish-Mindedness;
 influenced
 by the 3 first inferiour
 Properties of the Dark
 World, wherein the Agent
 is the Devil.

Earthly-Mindedness;
 influenced chiefly
 by the 7 temporal Pro-
 perties of the Spirit of
 this World, which is the
 Agent therein, but the
 Devil not excluded.

Heavenly-Mindedness;
 influenced
 by the Spirit of God
 who is the Agent in
 the Holy World, which is the
 Light & Love.

A Disposition and Will to Wickedness,
 as to Lie, to Steal, to curse, to
 Swear, to Murder,
 The actual Execution of these wicked
 Will either in all, or in some of
 these cursed things.

A Disposition and Will to Love this
 World, and the things that
 are therein, the Lusts,
 The actual performance of this Will, or
 a real Love of this World, and of
 things that are therein.

A Disposition & Will to Righteousness,
 to Love God over all things, & to
 Neighbour as himself,
 The bringing this Will into Act & Deed,
 the real practical Love of God,
 and of the Neighbour.

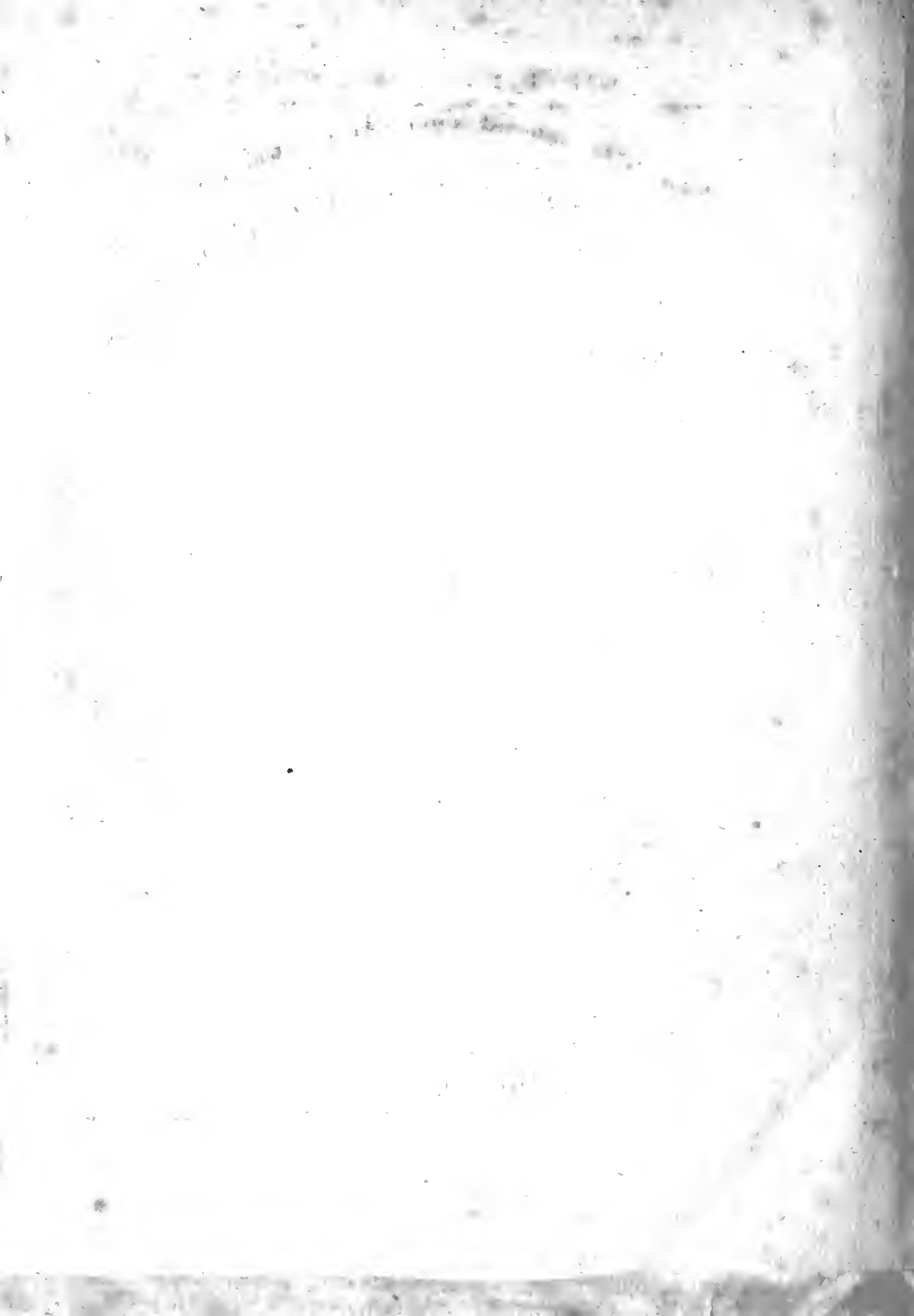
Note here, that although Hellish-Mindedness can be in a Soul, and is in many, without any mixture of Heavenly-Mindedness, and so also this without any mixture of that, yet neither of these two can be without any mixture of Earthly-Mindedness, because this World is a perpetual mixture of Good and Evil: And therefore that these three are here represented so separate from each other does not mean that they are so separate in any Soul, but only that either this or that is predominant in every Soul; And if either this or that keeps its Predominance till Death separates the Soul from the Body, the end will be

An inevitable Down fall into Perdition
 where the Worm dieth not, and
 the Fire is not quenched.

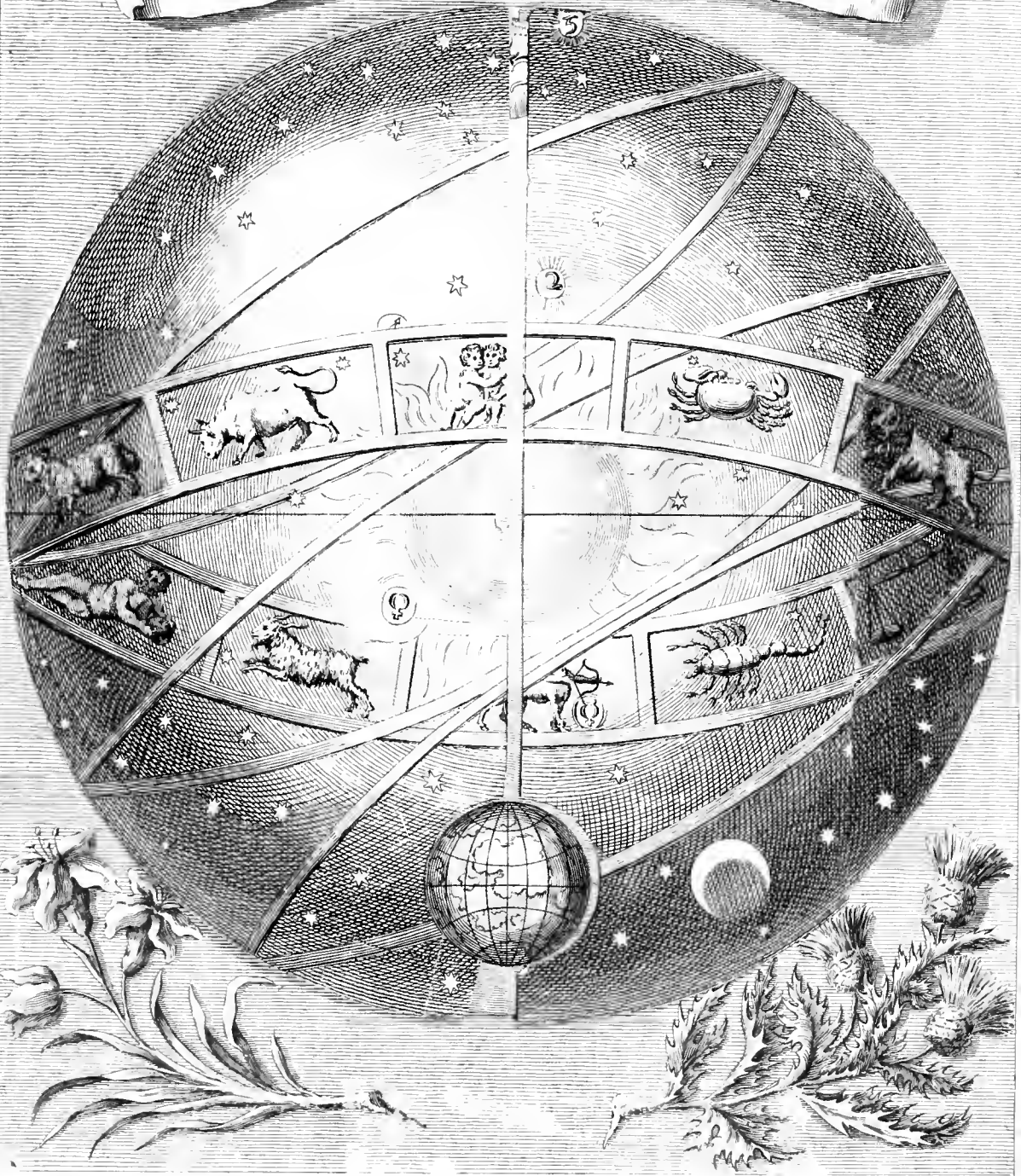
A
 Separation
 of Good and Evil,
 confining every
 thing to that World
 out of which it
 had its first
 Original.

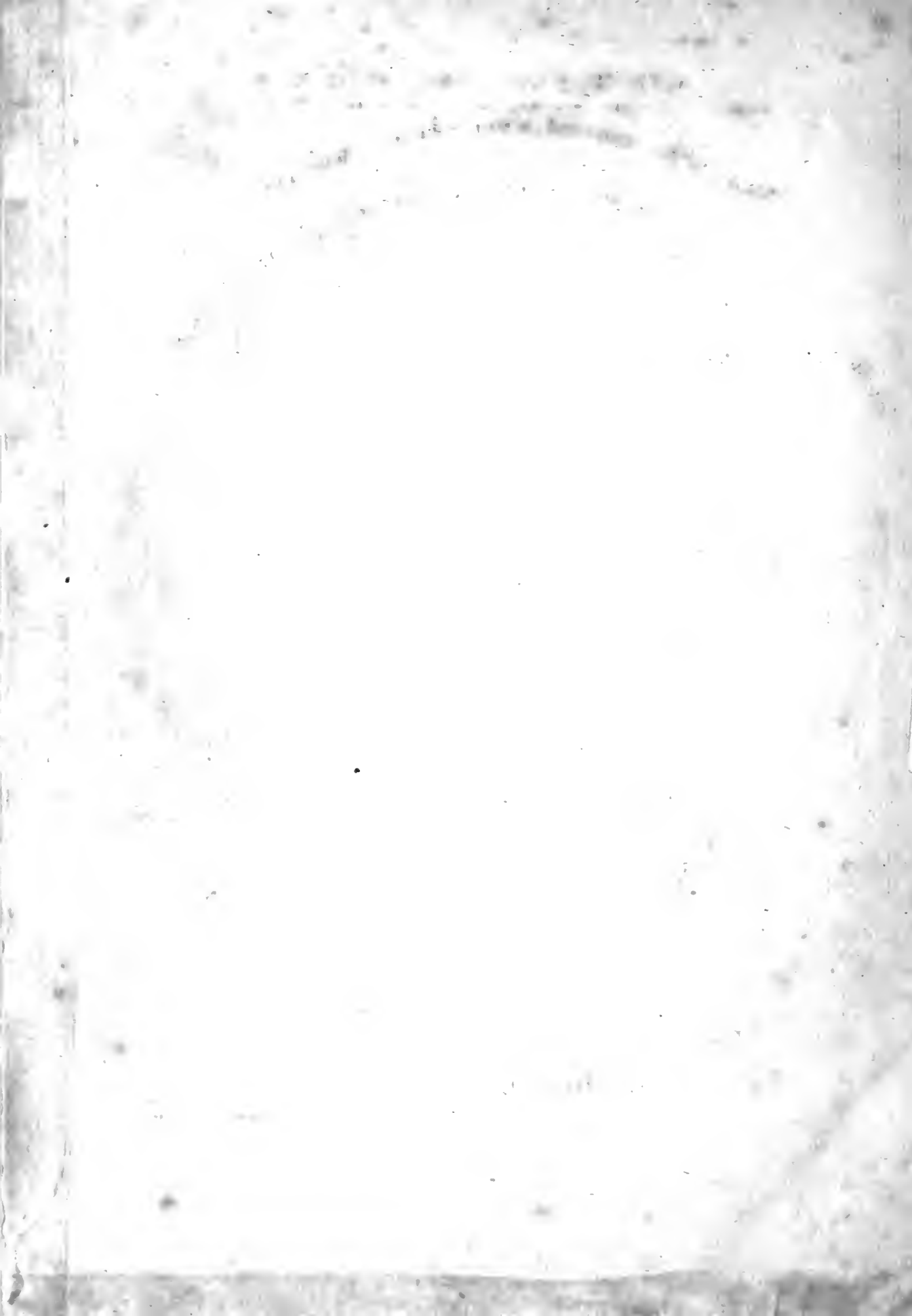
Being raised up into Life and Happiness
 which shall have a Beginning
 but shall never have an End.

Manifestation the MIND of Man is entirely unknown to, and insensible of itself.
 it can be called most significantly Man's Nothing and All.



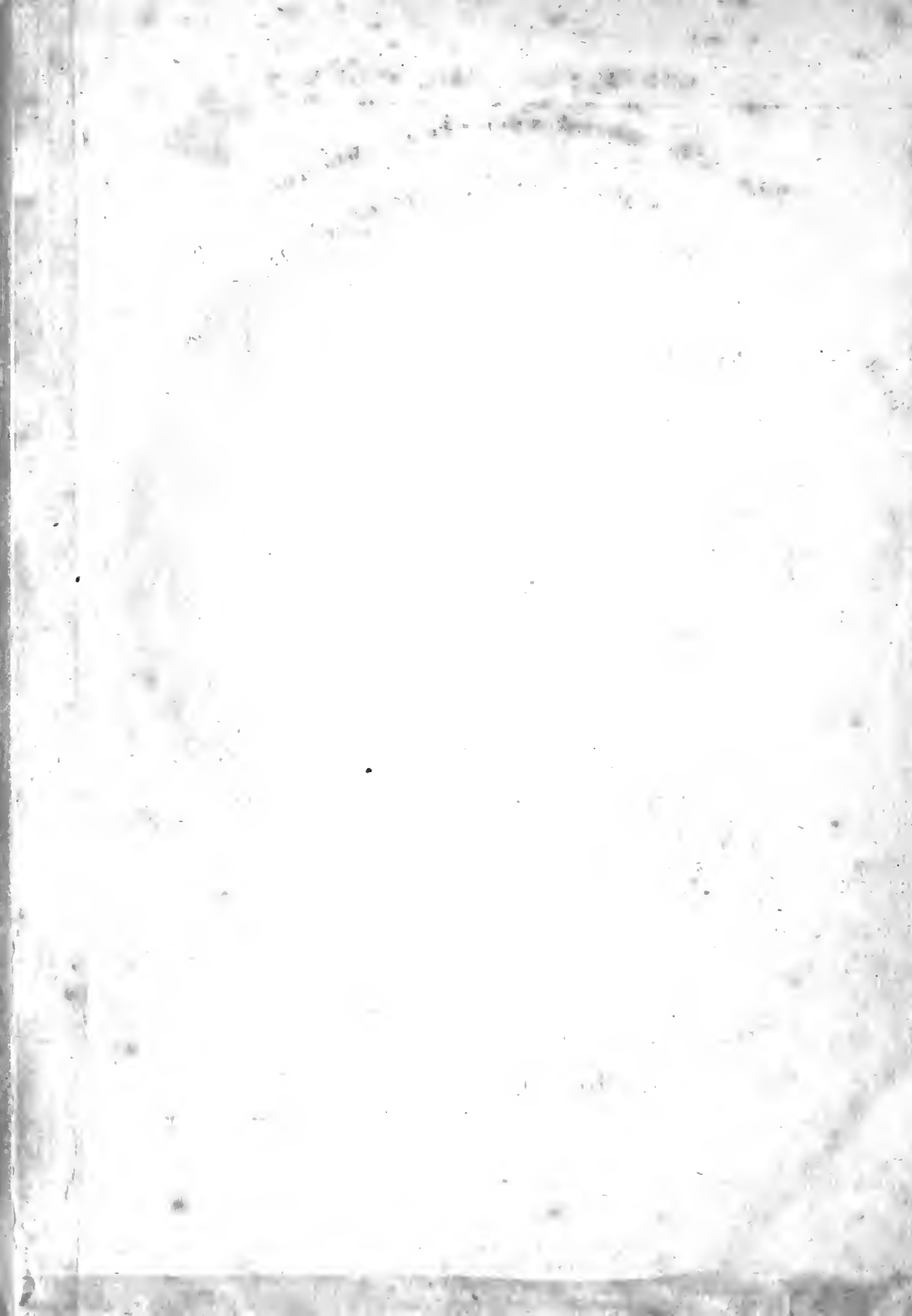
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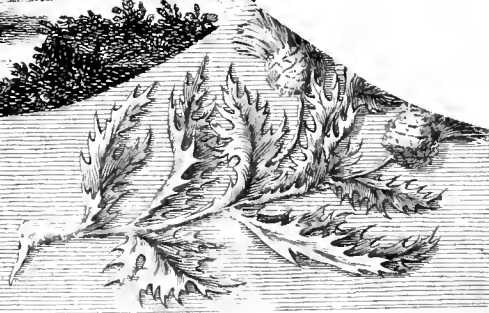
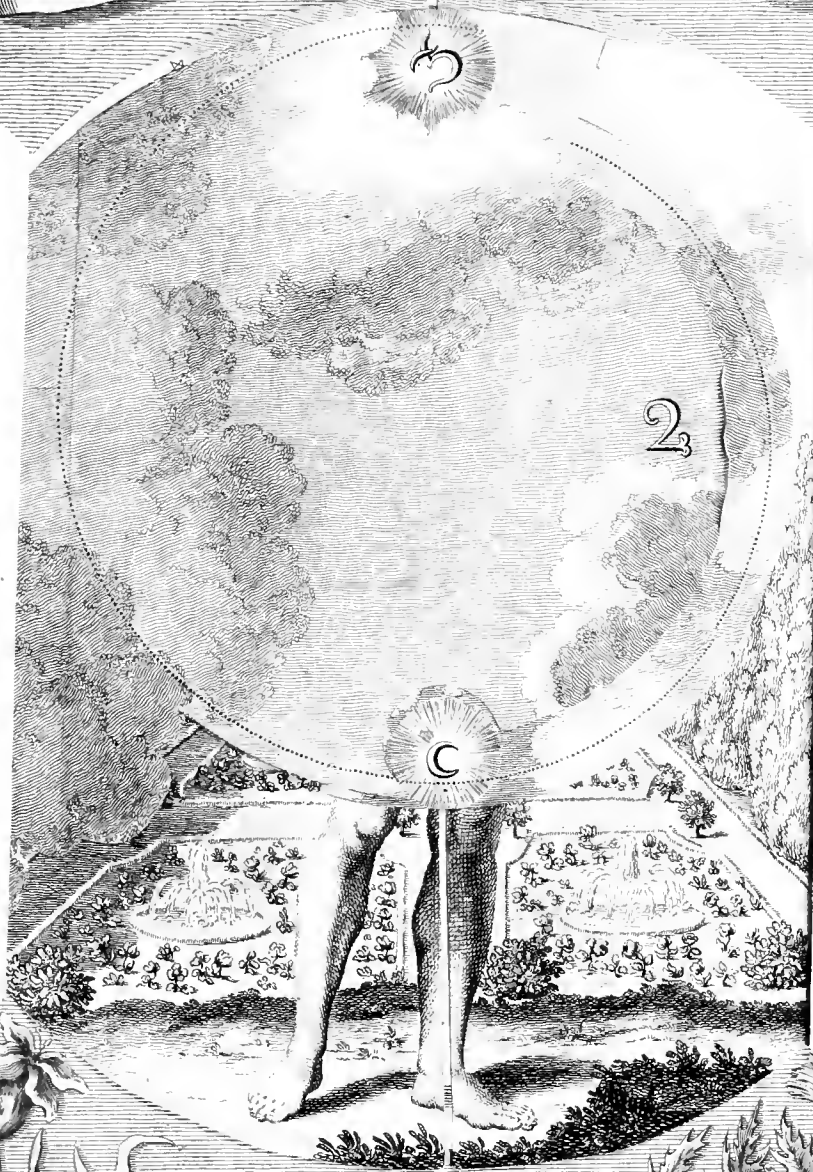


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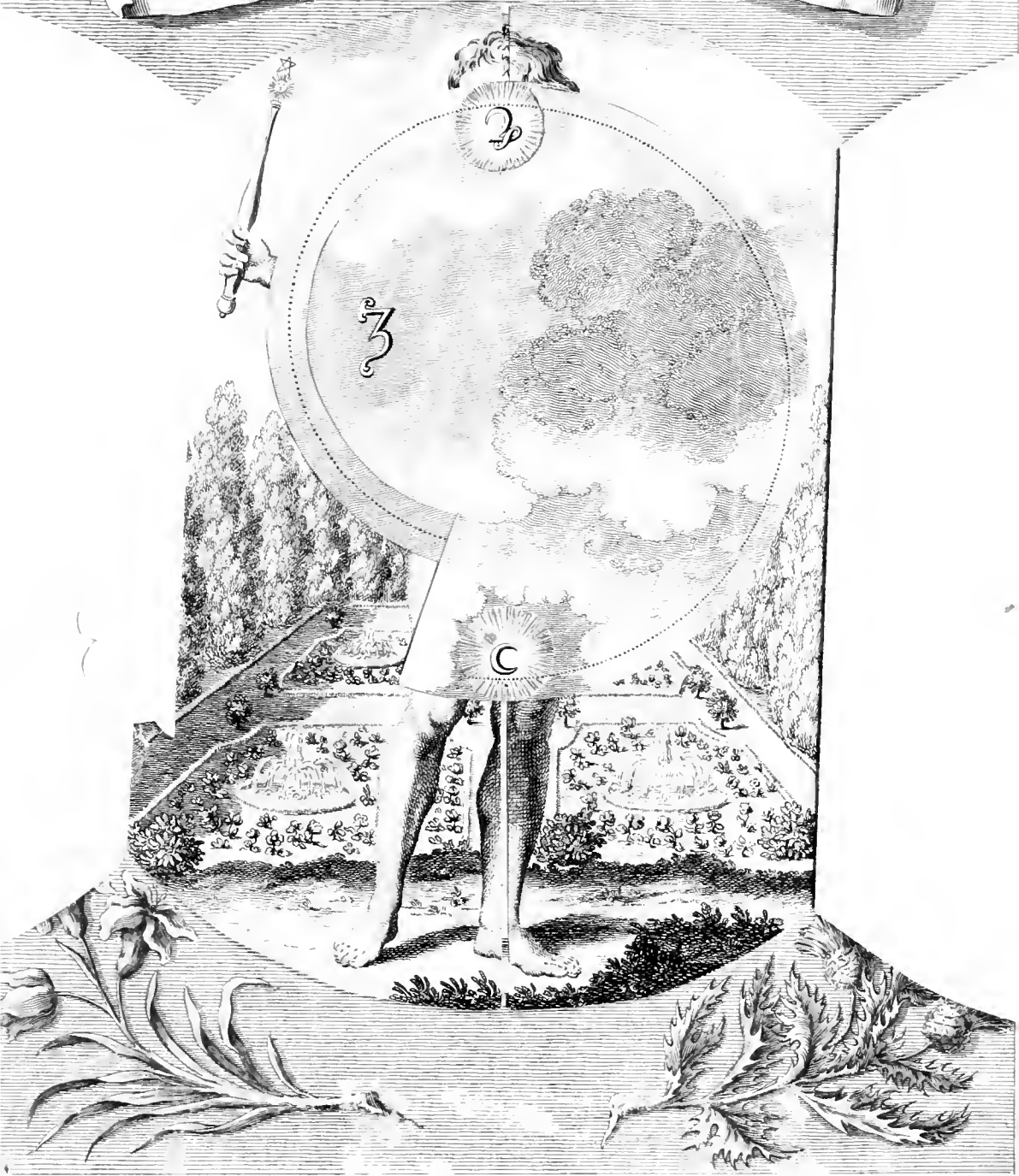




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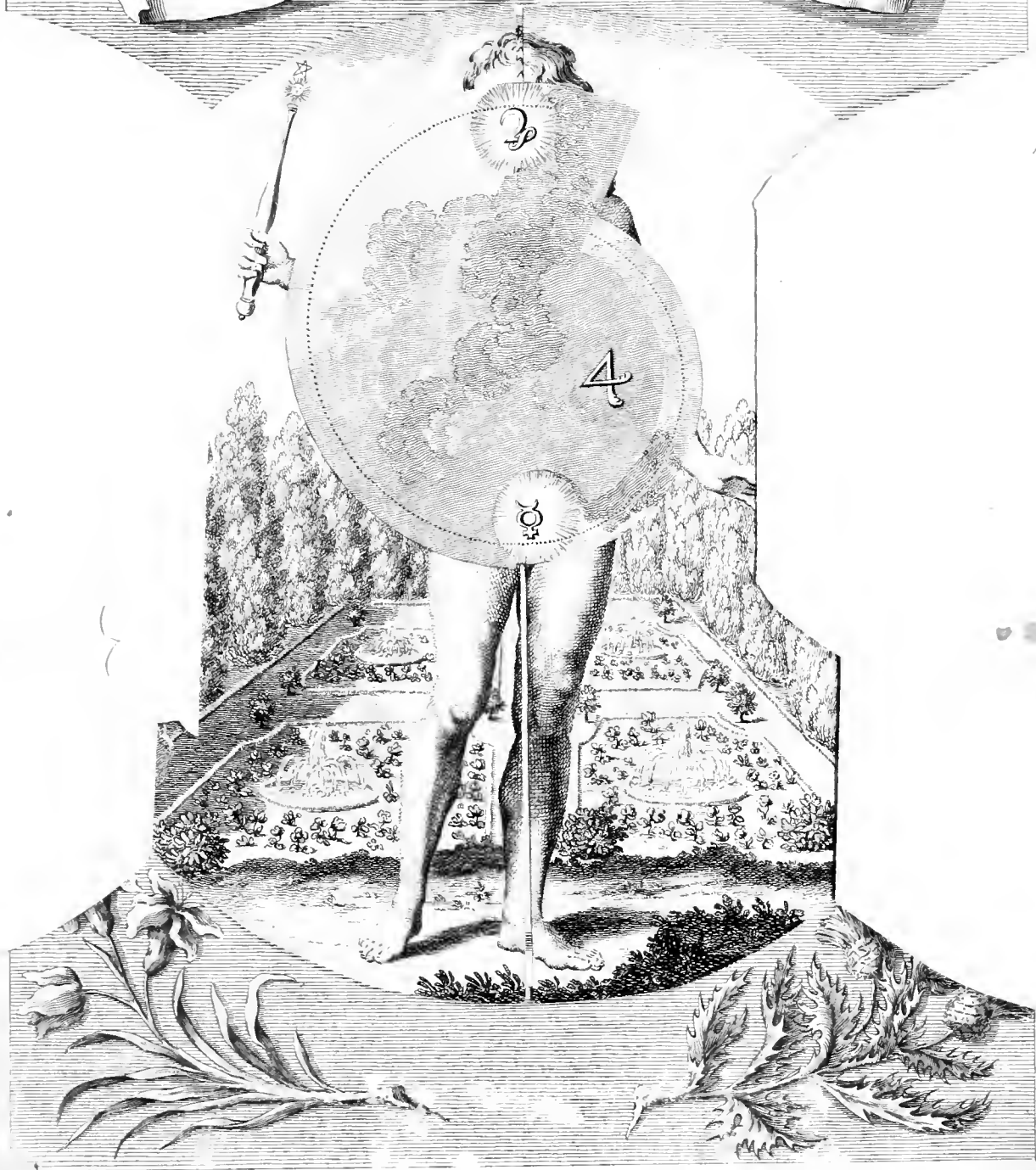


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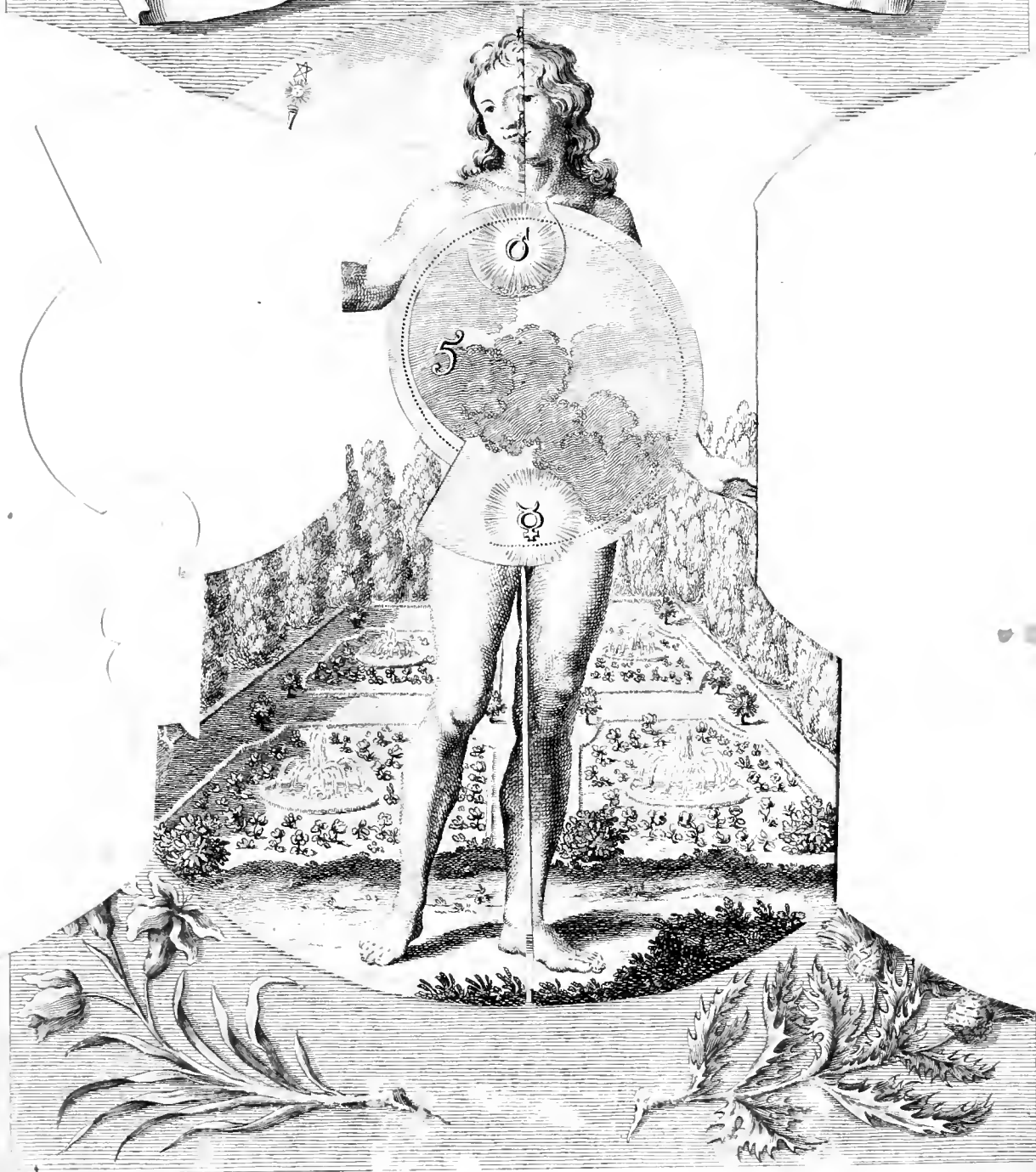




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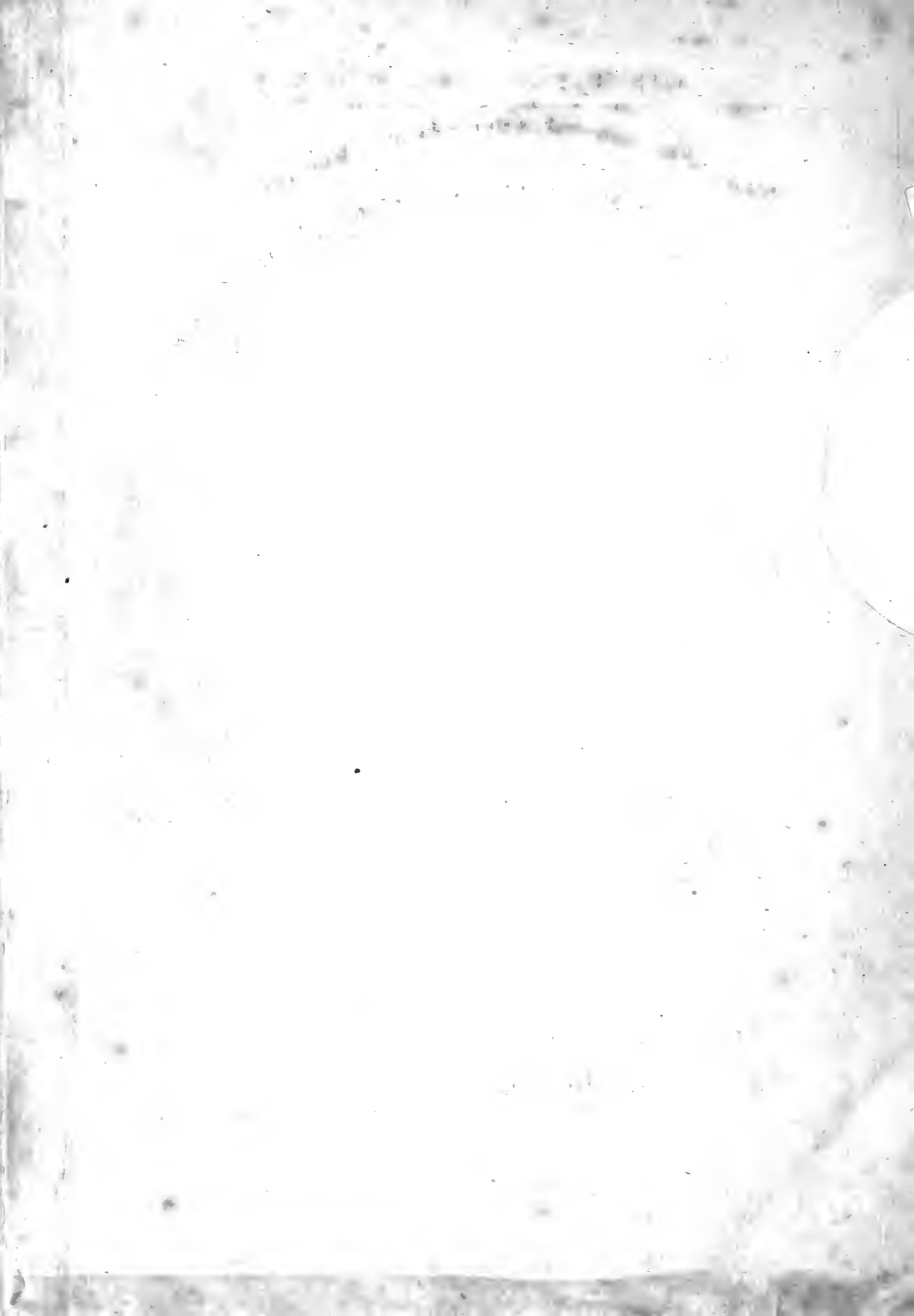
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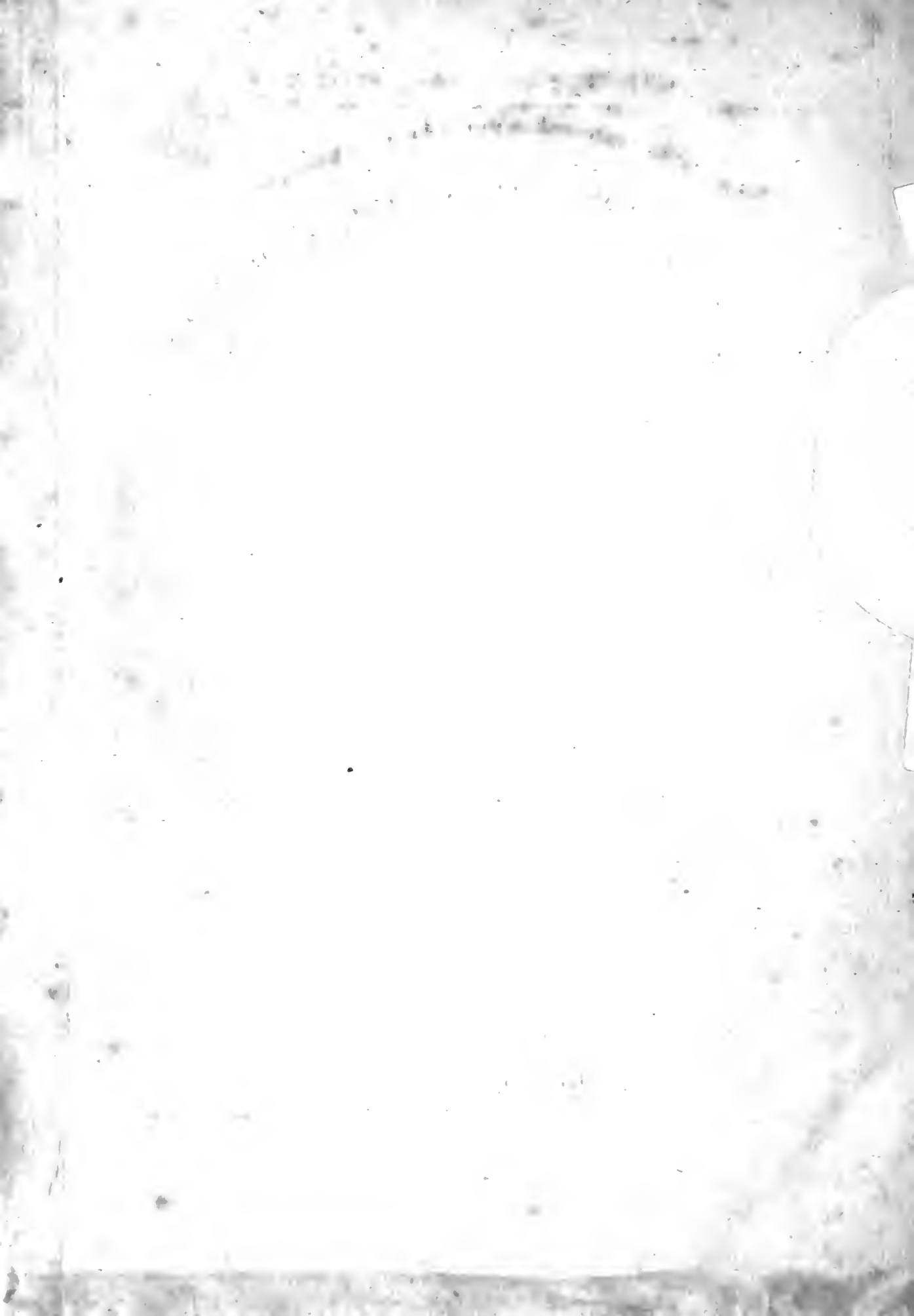


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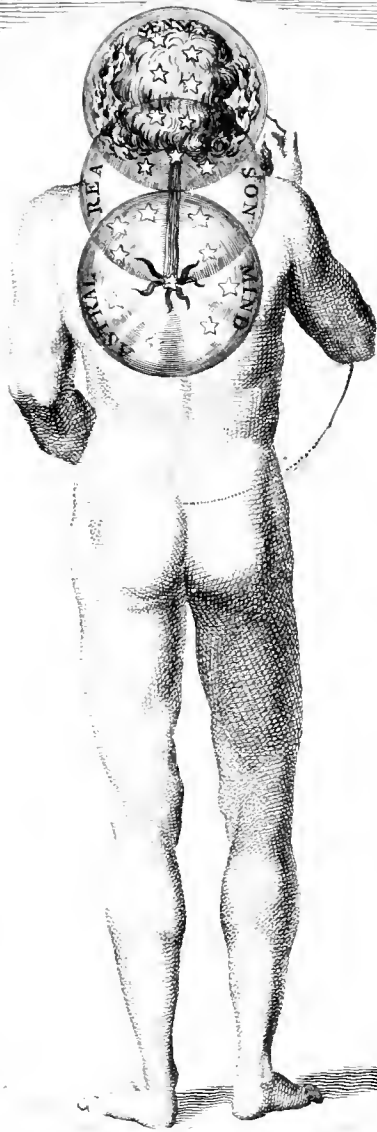


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The First Table.



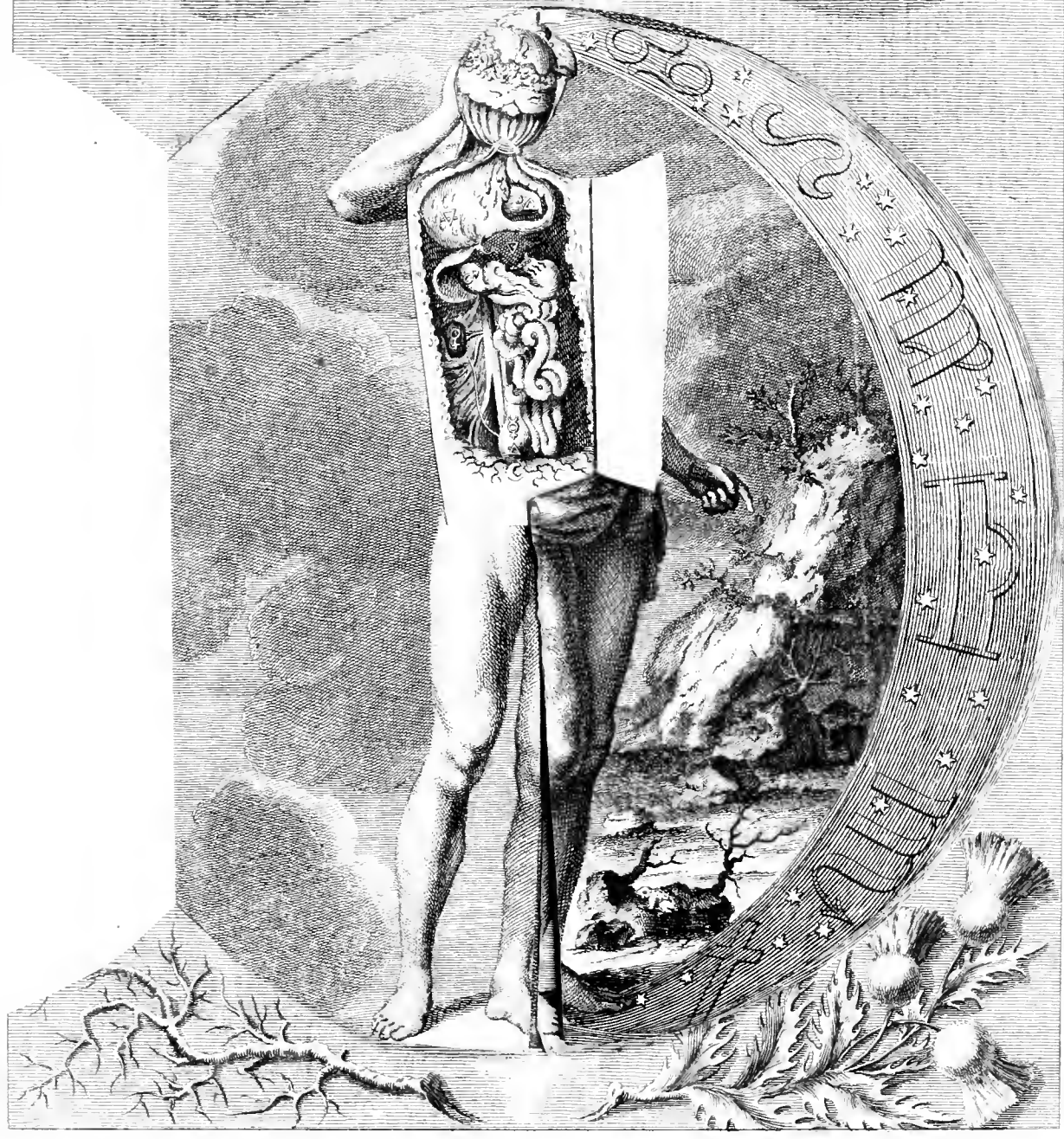


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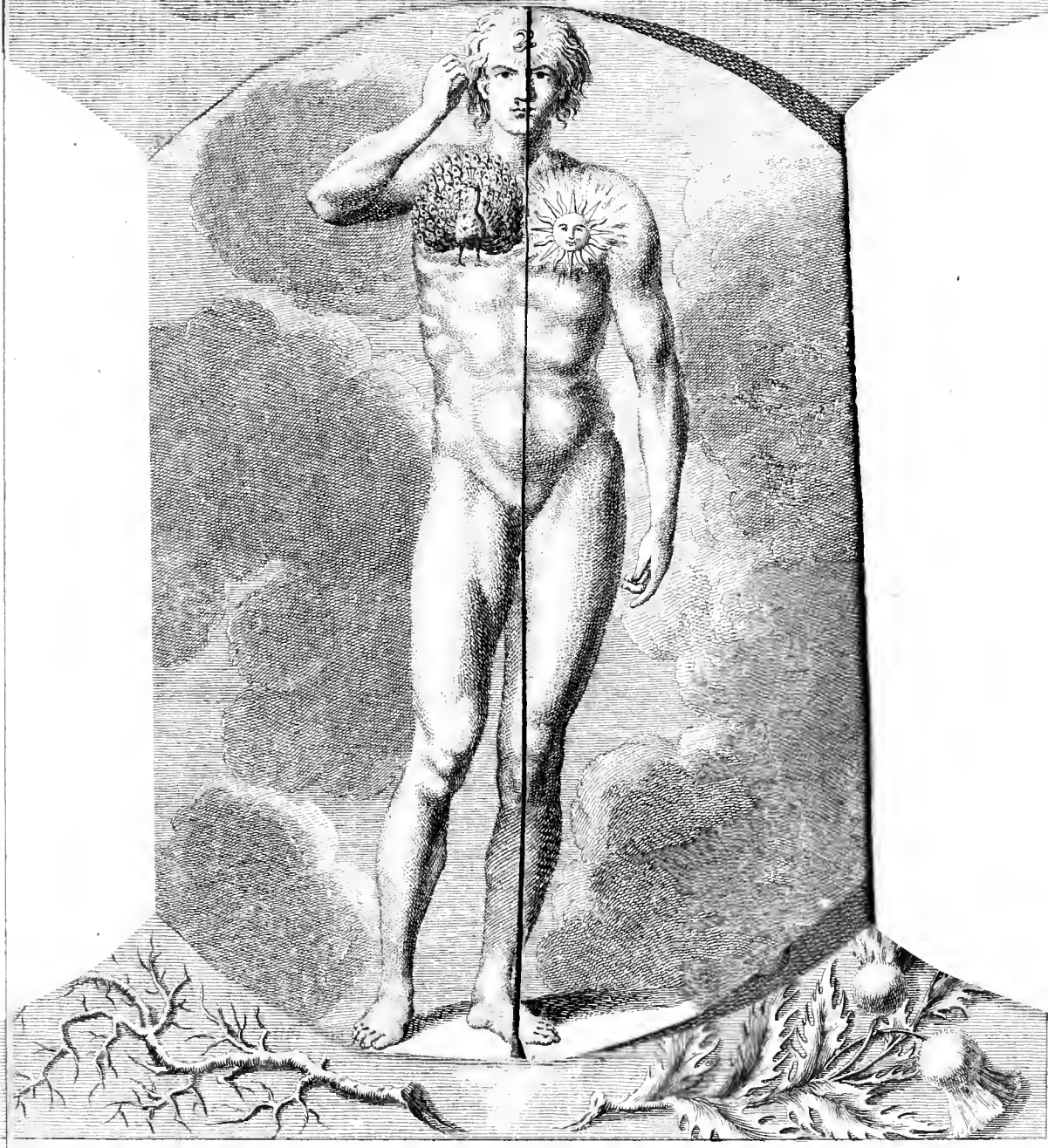


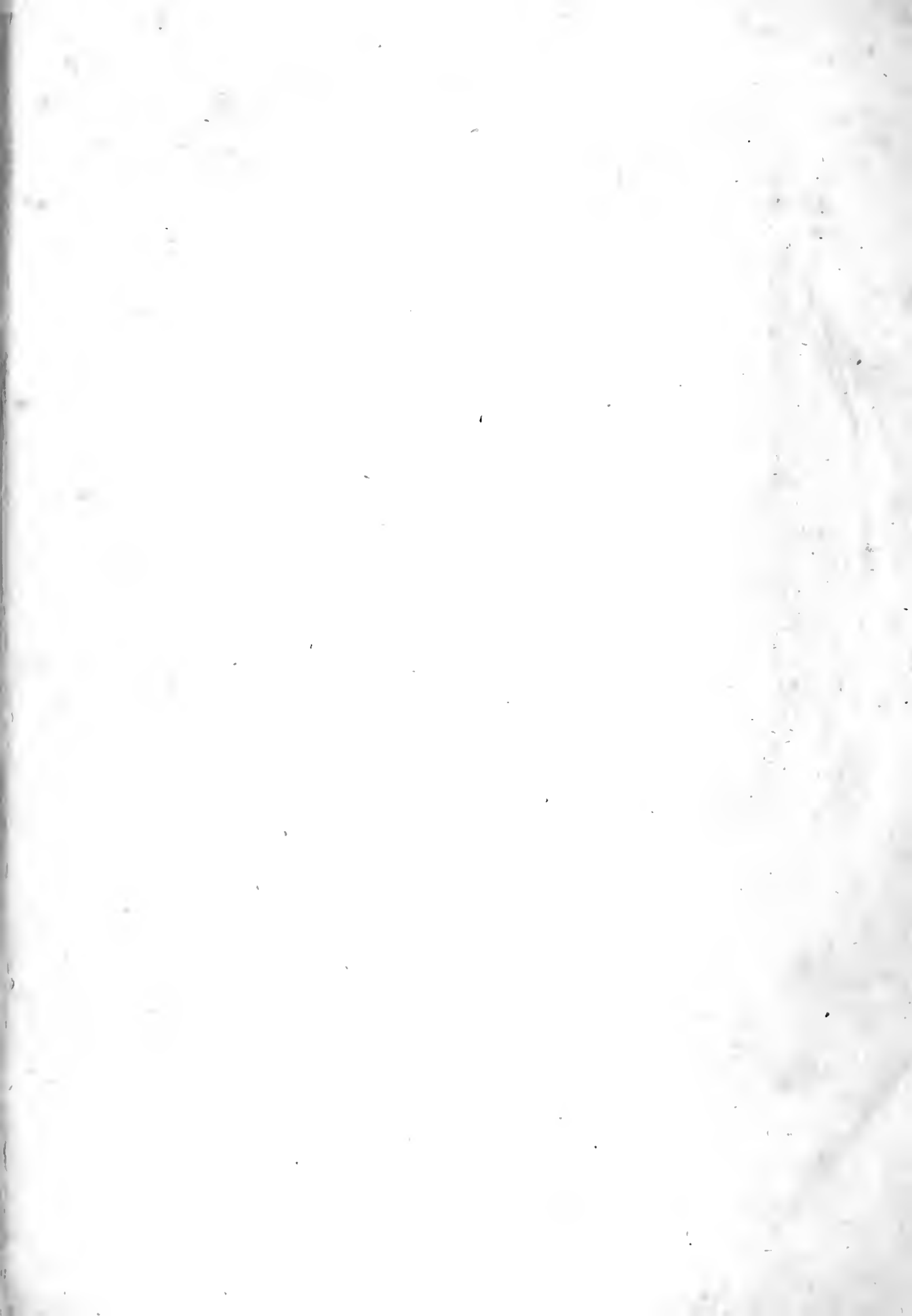


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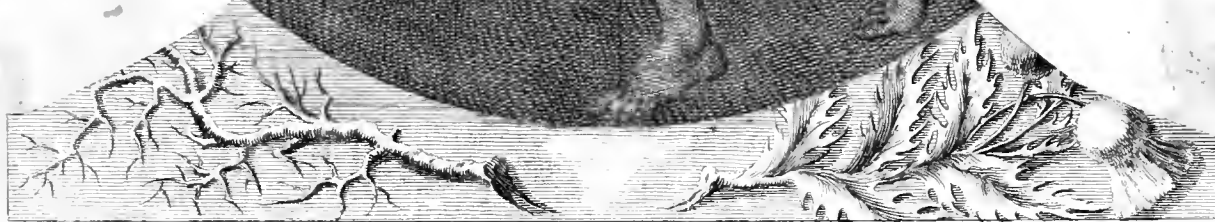
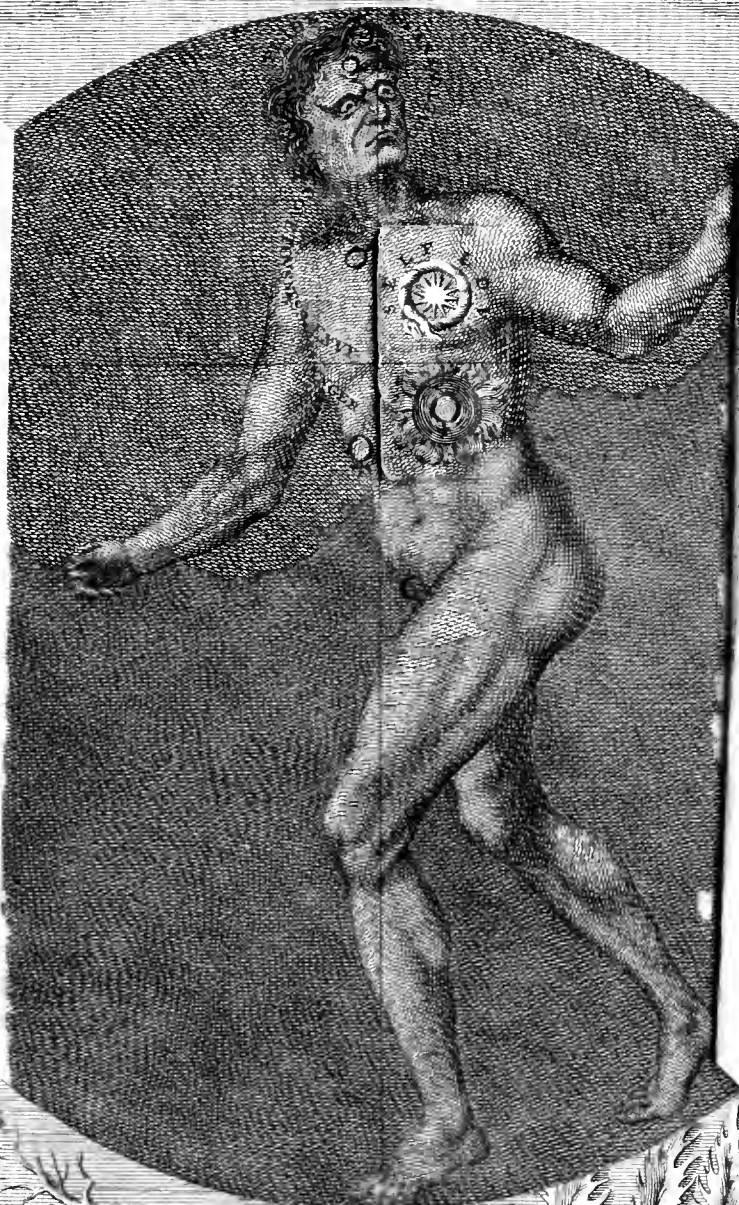


The Second Table
The Second Table





The Second Table



The Third Table



