THE

W O R K S

O F

JACOB BEHMEN,

The Teutonic Theofopher.

VOLUME III.

CONTAINING

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.

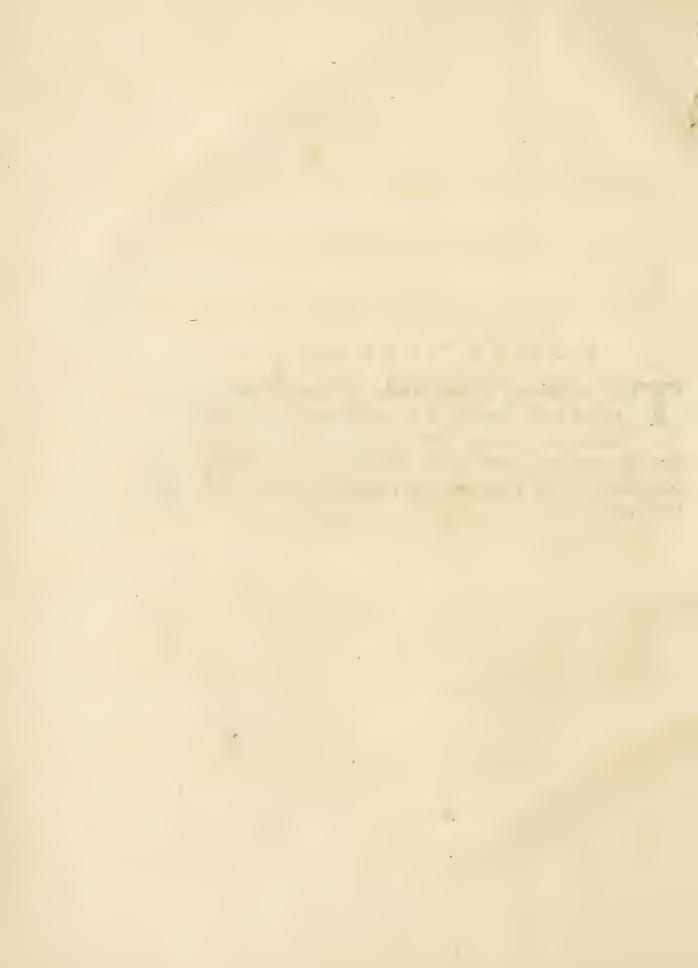
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ADVERTISEMENT.

THIS Volume of the Works of Jacob Behmen is illuftrated with Figures, as the two preceeding Volumes are. The Publication of it has been retarded by feveral 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 *Effence*, 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 confider, and may know himself in the Light of Nature, what he is, and wherein his temporal and eternal Life confist, and his eternal Blessing and Condemnation.
- It is an Explanation of the Effence of all Effences, for the further Confideration of the Lovers in the Divine Gift.

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F R H

TO THE

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THE UR Saviour taught his Disciples the Mysteries of the Kingdom of Heaven; and the Apoftle *Paul* taught the Myfteries of the Gof-pel, of Godlinefs, of Chrift, of Faith, and of the Refurrection. To them that were without all Things were a done in Parables, Mark. 4.112 to them that were without all Things were a done in Parables. Mark. 4.112

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R.

Scriptures instruct us fo, 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 fpoke when he was yet alive *upon the Earth* before his Suffering, which made his Difciples cry out, This is a hard Saying, who can bear it? Not confidering, 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 inlierit 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 fecret Operations of fpiritual Things, and the Spirit of Man only, of all earthly Creatures, is capable of underflanding them. There are indeed lying Wonders, fpiritual Wickedneffes 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 *My/tery*: For therein they were well known to the Apoftles. If Men make Pretensions to the Knowledge of Mysteries, and are not able to teach them, they are to blame, but not those that feek after them, and speak what they find, and *flir up* others not to reft fatisfied with that which they have, when they may get more rich Treasure by fearching after it.

The Hiftory of *Chrift*, 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 fatisfy a Soul; for the Devils believe and tremble; fo that we must learn the Mystery, fignified in and by the Hiltory, and feel that Chrift is born in us, in a pure, clean, chaste Heart, and understand the Knowledge of Christ and him crucified, than which the Apoftle Paul defired not to know any Thing elfe among the Corintbians. This

was not the bare Knowledge of the Hiftory, for he fays, Though we once knew Chrift according to the Flesh, as they did that conversed with him upon Earth, yet now know we him fo 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 Curfe, Misery, Death, Judgement, Hell, Devils, Damnation: Chrift, Redemption, Salvation, Free Grace, Free Will, Refurrection; Paradife : The Holy Ghoft, 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 Apofiles by Conversation with them. Therefore now we fhould apply ourfelves to the Things they fpoke 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 Chrift in him. For in Chrift are bid all the Treasures of Wisdom and Knowledge.

Gal. i. S.

St. Patti has pronounced a Curfe upon those that teach any other Gospel than the Galatians had received, faying, 'Though we, [himfelf or another Apofile] or an Angel from Heaven, preach any other Gospel besides that which we have preached unto you, and reiterates the fame, if any preach any other Gospel than what you have received, let him be accurfed. Now what is this Gofpel? It is the Gofpel of *Chrift* which they had received. If we knew Chrift, we found foon understand his Gospel, and how they had received it, and know how justly they are accurfed that preach any other. The Apofile John fays, 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 Moles calls the Commandment, which is in our Hearts that we may do it. Paul calls it Chrift, the Word of Faith which they preach near us in our Hearts and Mouths. James calls it the ingrafted Word which is able to fave our Souls, and advifes to lay apart all Filthinefs and Superfluity of Naughtinefs, and to receive it with Meeknefs. This Rom. 10.17. is the d Word by which hearing, obeying, or receiving, comes, and by that Hearing comes Faith, that is, Chrift comes to be born in us. Thus we fee where Chrift is, what he is, and the powerful Efficacy of him; and to know this feelingly, and fo receive this Word, is receiving the Gofpel, the Glad Tidings of Salva-

tion which shall be to all Men that embrace him, and the preaching and decla-"Pfal. 19. 4. ring this is that Gofpel; " that Sound which is gone into all the Earth; it is the Ro.n. 10.8. Eternal Go/pel: Whofoever preaches any other befides it is accurfed.

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 ourfelves, is the Mysterium Magnum, which this Author declares exactly upon Genefis, wherein all Mysteries are couched, which will ferve as an Introduction to the underftanding the whole Book of God, in Nature and Scripture.

The Author ferioufly admonishes us to walk in the Ways of Holines, Self-Denial, Refignation, the New-Birth, and killing of our outward Will and Defires 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 Chrift, and to forfake his own Will, living in continual Repentance, and taking up his Crofs daily, which he has earneftly called upon all to do: And his Writings are ftrewed with fuch Counfel, as with fweet fmelling Flowers, curious both for Shape and Colours. Why then should his Writings be afperfed? If they were duly confidered, there would be no Occasion that this Teftimony should be given of him.

But fome are so full of Reproaches and bitter Expressions against those whose Words or Writings do not pleafe them, that whereas Michael the Archangel, when he strove with the Devil about the Body of Moles, durst not use a railing Accufation, but faid, 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 Chrift must look for in this World, and not expect to be above his Mafter: f For if they have called the Master of the House Beelzebub, how much Mat. 10.25: more will they call them of his Houshold? But such Reflections cast upon any should not deter them from examining the Sayings or Writings of any Man, that they may be difcerned whether they be good or evil.

We should not judge, that we be not judged, for the fame 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 defiring 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 fuffering any Iniquity to lodge in the Defires of our most inward Theughts. 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 ourfelves, and taking up the Crofs of Chrift, without which we cannot be his Disciples. But we are apt to think, that Crosses, Adversities, and Afflictions, are our worft Enemies, becaufe we live not by Faith, but by the outward Spirit, which all Croffes kill in us, and by them we die daily to that which is the Inftrument of Sin, whereby its Defires 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 Defires of

the Fleih we shall live, and thereby daily overcome the last Enemy which we must certainly have a *Combat* with, feeing it is appointed for all Men once to die, and after Death comes Judgment. If we are earness and watchful in our Fight, we shall be victorious over the *first* Death, and on such the *fecond* 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 confider, 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 fo are we to them.

Let those who read this Book confider, with just Attention, the Advice in the last Paragraph of the last Chapter of it, where the Author fays, 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 Prosit and Salvation of his Soul.



THE

AUTHOR'S PREFACE.

HEN we confider the vifible World, with its Effence, and the Life of World, which is hidden in the vifible World, as the Soul in the Body, and fee thereby that the bidden God is nigh unto all, and through all, and yet wholly hidden to the vifible Effence.

* 2. We have an Example bereof in the Mind of Man, which is an invifible 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, incomprehensive

Fire-fource, and yet as to its own Effence 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 Diflike. This likewife is to be underftood of the Word, and Power of God, a Or Sufferwhich is hidden to the vifible fenfible Elements, and yet dwells through and in the Elements, ing and Sorand works through the fenfible Life and Effence, as the Mind in the Body.

4. For the visible fensible Things are an Effence of the invisible : From the invisible and incomprehensible the visible and comprehensible has proceeded. The visible Effence 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 Effence, as the Soul ' with and through ' In. the Body.

5. The inward fpiritual 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 bidden 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 pourtrayed and modelized into feveral 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 bidden. Wisdom is known, and understood in its Power, and the hidden God is made manifest ^e with the visible Things, for the Delight and Play of the divine Power; In. so that the invisible might play with the visible, and therein introduce itself into the Sight and Seafe of itself.

7. As the Mind introduces itfelf with the Body, and by the Body into Senfes and Thoughts, whereby it works, and acts fenfibly to itfelf; fo alfo the invifible World (works) through the wifible, and with the vifible World. We are not in any wife to conceit that a Man cannot fearch out what the hidden divine World is, and what its Operation and Effence, for on the wifible Effence of the Creation we fee 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 fame 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 bidden 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 Greund an Ens of Heaven. viz. of the bidden Wor'd; therefore he has Might and Ability to speak of the grand Mystery, whence all Essences originally arife.

10. Since then the great Mysteries, the Beginning of and Original of all Things, befall us by divine Grave; that we are able (as through the Ground of the Soul) to understand the fame 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 1. We will fignify and declare what the Center and Ground of all Effences 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 Darknefs; Life, and Death; Joy, and Sorrow; and how it is in its Ground; alfo whereunto every Effence and Scurce is profitable and a neceffary.
- 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 kow Man may come to the real Contemplation of the Being of all Beings.
- VIII. Alfo 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. Alfo 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

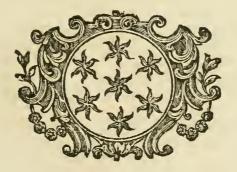
^d Text unavoidable.

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 enother, and how a Man may understand all this.

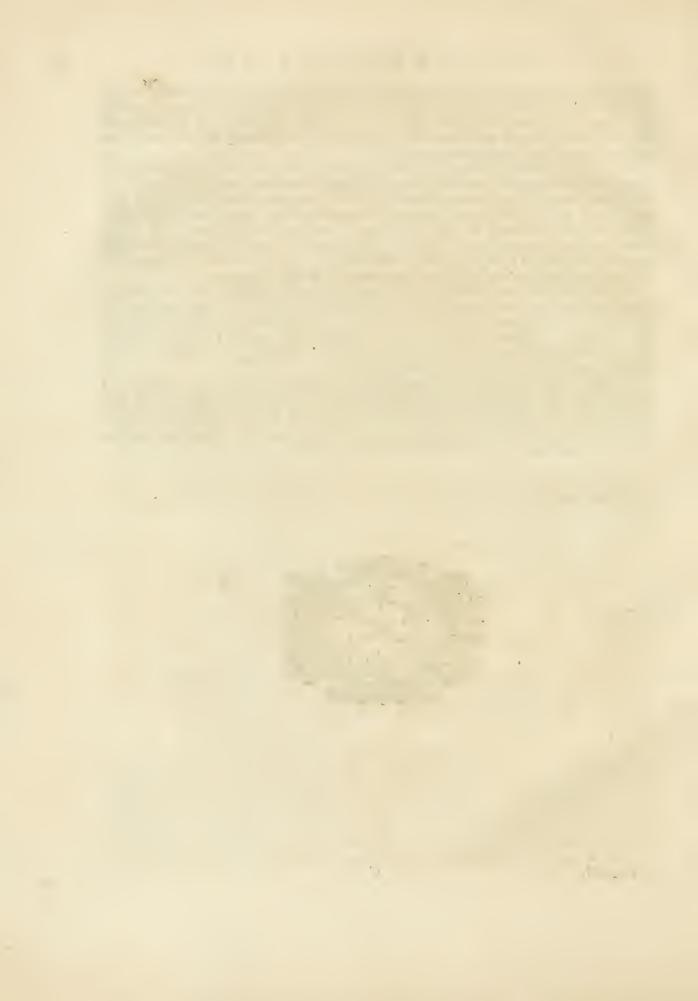
14. Now if it should so happen, that when these our Writings are read, the Reader should not presently apprehend and understand the same (seeing this Ground, which yet has its full Foundation and perset Agreement, as well with the Scripture, as through the Light of Nature, has for a long Time been very 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 Wisclings, 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 defire to be clearly and fundamentally understood by the Children of God, and heartily and readily communicate our Knowledge given to us of God; feeing the Time of fuch Revelation is born. Therefore let every one fee, and take heed, what Sentence and Cenfure 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.



Vol. III.



Mysterium Magnum.

PART I. Of the Grand Mystery; 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.



F we would underftand what the new Birth is, and how it is a brought a Wrought to país, then we must first know what Man is, and how he is the or effected. I Image of God; and what the divine ^b Inhabitation is; alfo what the ^b Or how Revealed God is, of whom Man is an Image. 2. When I confider what God is, then, I fay, he is the One; in fills all God dwells

2. When I confider what God is, then, I fay, he is the One; in fills all reference to the Creature as an Eternal Nothing. He has neither Foun-Things with dation, Beginning, or Abode; he posseffes nothing but only himself. his Presence.

He is the Will of the Abyfs; 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 " Or no seperefembles any thing; and has no peculiar Place where he c dwells. The Eternal Wifdom tion above or Understanding is his Delight : He is the Will of the Wisdom; the Wisdom is his the Stars in an Emperean Manifestation.

3. In this Eternal Generation we are to understand three Things, viz. 1. An Eternal Heaven, as Will. 2. An Eternal Mind of the Will. 3. The & Egress from the Will and Mind, cies. which is a Spirit of the Will and Mind.

4. The Will is the Father : The Mind is what is ° conceived of the Will, viz. the Seat fluence, the or Habitation of the Will, or the Center to fomething; and it is the Will's Heart : And forth. the Egress of the Will and Mind is the Power and Spirit. The Com-

5. This ' threefold Spirit is one only Effence; and yet it is no Effence, but the Eternal prehension, 5. I his threefold spirit is one only Lyence, and yet it is the Eternal & Hiddennefs, as orReceptacle. Understanding, an Original of the Something; and yet it is the Eternal & Hiddennefs, as orReceptacle. the Understanding of Man is not confined in Time and Place, but it is its own Com- " Or myfical prehension and Seat; and the Egress of the Spirit is the Eternal Original Contemplation, Mystery. viz. a Lubet of the Spirit.

6. That which is *begreffed* is called the Lubet of the Deity, or the Eternal Wildom, is flown forth from the One which is the Eternal Original of all Powers, Colours, and Virtues; by which the Eternal Will,

Reafon fan-Efflux, Ef-

threefold Spirit in this Lubet comes to a Defiring, namely, of the Powers, Colours, and Virtue ; and its Defiring is an Impreffing, a conceiving itself. The Will conceives the Wifdom 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.

7. And this Speaking is the Motion, or Life of the Deity; an Eye of the Eternal Seeing, where one Power, Colour, and Virtue, diffinctly knows another; and yet they all ftand in equal * 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 diftinct, mutual, well-tuned Pregnant Harmony; or, as I might fay, a Speaking Word. In which Word or Speaking all Speeches, Powers, Colours and Virtues are contained, and with the Pronouncing or Speaking they unfold themfelves, and bring themfelves into Sight and Observation.

8. This is now the Eye of the Abyfs, the Eternal Chaos, wherein all, whatfoever Eternity and Time have, are contained; and it is called Counfel, 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 Effence, a Working in himfelf; generating, finding, or perceiving himfelf, without any kind of Source from any thing, or by any thing : He has neither Beginning, nor End : He is immenfe; 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 befides him there is nothing elfe : He is Time and Eternity, Byls and Abyls, and yet nothing comprehends him but the true Understanding, which is God himself.

The Second Chapter.

Of the Word, or Heart of God.

1. # NO DEW # HIS is now what Saint John fays, Ch. 1. In the Beginning was the # OS # Word, and the Word was with God, and God was the Word : The fame was in the Beginning with God. The Word '(In) is the Will of the Abyfs: The (" Beginning) is the Conception [or Apprehension] of the T Will; where it conceives, and brings itfelf into an Eternal Beginning; the " (Word) is now the Conceived, which in the Will is a Nothing, and with the Conception there is a Generation : This was in the Beginand with the Conception there is a Generation : This was in the Begin-

ning 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 Cenexplains ac. ter, or Life-Circle, wherein the Original of the Eternal Life is.

2. And John fays further: By the fame were all Things made, and without it was not Language of 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 efpecially thy Self, feeing thou art an Image, Life, and Being of the unfearchable God, and a Likenefs as to him : Here confider Time and Eternity, Heaven, Hell, the World, Light and Darknefs, Pain and Source, Life and

¹ Im fignifies In the. m Anfang, Beginning. " Wort fignifies the Word. Which

Words in the High-Dutchhe cording to the Nature.

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³ Or Speaks

* Text Property.

forth.

Death, Something and Nothing. Here examine thyfelf, whether thou haft the Light and Life of the Word in thee, to that thou, art able to fee, 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 : Confider its inward Generation, for all is manifest in the Light of Life.

3. Doft thou fay I cannot; I am corrupt, and depraved ? Hear, me ! Thou art not as yet born of God, otherwife, if thou hadft again that fame Light, then thou couldft. Go to then! We all indeed come far fhort of the Glory which we ought to have in God: But I will fhew thee fomewhat. Have a Care, and conceive it aright; be not a Mocker, as the confused *Babel* is. Lo! when we would fpeak of the Being of all Beings, then we fay, that from God, and through God, 'are all Things: For St. John fays alfo, that without him was not any Thing made that was made.

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

5. Now then behold thyfelf, and confider 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, elfe thou couldst not fee ° by the Light . Or receive of the Sun; the Stars give the Effence of Diftinction in the intellective Sight. Thy Light from Body is Fire, Air, Water, Earth; therein also lies the metalline Property; for of what. the Sun. foever the Sun with the Stars is a Spirit, of that the Earth with the other Elements is a " Being, a coagulated Power. What the fuperior [Being] is, that is also the inferior; " Effence, Suband all the Creatures of this World are the fame.

6. When I take up a Stone, or Clod of Earth, and look upon it, then I fee that dy. which is above, and that which is below, yea, the whole World therein; only that in each Thing one Property happeneth to be the chiefeft and manifeft, according to which it is named. All the other Properties are jointly therein, only in diffinct 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 feparates 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 fay that the outward World is God, or the Speaking Word, which in itfelf is devoid of fuch Effence; or likewife that the outward Man is God: But it is all only the expressed Word, which has fo 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 Defire, viz. of the Stars, and brings it felf into fuch 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 fuch a spiritual World in itfelf, as we have materially in the expressed Word.

8. For I fay, 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 clofed into a Beginning and End.

fance, or Bo-

9. And the inward World ftands in the Eternal Speaking Word, the Eternal Word has spoken it (through the Wildom) out of its own Powers, Colours, and Virtue, into an Ellence, as a great Mystery, from Eternity; which Ellence also is only as a Spiration from the Word in the Wildom, which has its Re-conception to Generation in itself, and with the Conception does likewife coogulate itself, and introduces itself into Forms, after the Manner of the Generation of the Eternal Word; as the Powers, Colours, and Virrue generate themfelves in the Word through the Wildom, or, as I might fay, out of the Wifdom 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 diffinct 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 Estence, as a bare Under-" Or workerh ftanding only, or a Power that " brings itielf into E ence.

11. In the inward frittaal World the Word conceives itfelt into a fpiritaal Ellence as idel out in 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 cut 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.

OW then, seeing Light and Darkness, moreover Pain and Scurce, are 1.荒茶 # feen in the outward World, and yet all originally proceed from the Eter. A feen in the outward world, and yet an original World, and the inward in al Myferr, viz. from the inward spiritual World, and the inward spiritual World proceeds out of the Eternal Generating and Speak-ing World thereupon we are to confider, how out of the Eternal Good ing Word, thereupon we are to confider. how out of the Eternal Good an Etil is come to be, which in the Good has no Beginning to the Etil;

whence Darknefs, Pain, and Scarce arife; and then from whence a Luftre or Light arifes in the Darknefs.

2. For we cannot fay 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 : Wildom, or Generation of the Word of the Deity; but they take their Original in the Define of the Steching Word.

3. For in the Eternal Steaking Word (which is : void of all Nature, or Beginning is * Fir isg or only the Divine Underflanding or Seaud; there is neither Darknefs nor Light; neither thick nor thin; neither Joy nor Sorrow; moreover, no Senfibility, or Perception;

+ Note.

1 Berond or WILLOU'. fitten-NOT.

· Or has.

the Efence.

Part I.

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 elfe. 4. Seeing then this Eternal Good cannot be an Infenfible Effence, (for fo it were

not manifest to itself) it introduces itself in itself into a Lubet, to behold and see what itfelf is; in which Lubet is the Wifdom. And then the Lubet thus feeing what itfelf is, it brings itself into a Defire to find out and feel what itself is; viz. to a fensible Perception of the Smell and Tafte of the Colours, Powers, and Virtue. And yet no Perception could arife in the free spiritual Lubet, if it brought not itself into a Defire, like a Hunger.

5. For the Nothing hungers after the Something, and the Hunger is a Defire, viz. the first Verbum Fiat, or creating Power. For the Defire has nothing that it is able to make or conceive; it conceives itfelf, and impreffes itfelf; it coagulates itfelf; it draws itfelf into itfelf, and comprehends itfelf, and brings itfelf from Aby/s into By/s, 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 Darknefs. 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, " Or causeth viz. a Lustre, fills it; and then it is Light, and yet it remains a Darkness in the Darkness. Property.

6. In this Coagulation, or Impression, or Defire, or Hunger, by any of which I might express it to the Understanding, I say, in this Compaction or comprehensive Complication, we are to understand two Things: 1. The free Lubet, which is the Wildom, Power, and Virtue of the Colours; and 2. The Defire of the free Lubet in itself: For the free Lubet, viz. the Wifdom, is no Property; but it is free from all Inclination, and is one with God. But the Defire is a Property: Now the Defire arifes from the Lubet; therefore the Defire 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 Defire arises out of the Will to the free Lubet, and makes itfelf out of the free Lubet, and brings itfelf into a Defire; for the Defire is the Father's Property; and the free Lubet, viz. the Wifdom, is the Son's Property; although God, feeing he is * a Spirit, is not called Father or Son * Or one. in this Place, till the Manifestation through the Fire in the Light; and there he is called Father and Son; but I fet it down, by reason of the Birth of Nature, for a better Understanding of the true Ground, that Man might understand to what Perfor in the Deity *Nature*, and to what the Power in Nature is to be afcribed.

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

8. The Defire proceeding from the Will of the Abyls 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.

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9. 5 The first Property of the Defire is astringent, harsh, eagerly-impressing, conħ ceiving itself, overshadowing itself; and it makes, first, the great Darkness of the Abys: Saturnus. Secondly, it makes itfelf fubstantial in a spiritual Manner, wholly rough, harsh, hard, and thick, and it is a Caufe of Coldnefs, and all Keennefs and Sharpnefs; also of all whatfoever is called Effence; and it is the Beginning of Perception, wherein the free

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

10. § The fecond Form or Property is the Constringency of the Defire; that is, a Mercurius. Computation, Stirring, or Motion; for each Defire 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 arifes the first Enmity between the Aftringency or Hardness, and the Computation or Sting of Stirring; for the Defire makes hard, thick, and congeals, as the Cold ftiffens and freezes the Water : Thus the Aftringency is a mere raw Coldness; and the Compunction, viz. the Attraction, is yet brought forth with the Impreffion [or clofe conftringent Defire.]

11. It is even here as Father and Son: The Father would be ftill, and hard; and the Computition, viz. his Son, ftirs in the Father, and caufes Unquietnefs; and this the Father, viz. the Aftringency, cannot endure; and therefore he attracts the more eagerly and earneftly, in the Defire, to hold, refrain, and keep under the difobedient Son; whereby the Son grows only more ftrong in the "Computation. And this is the true Ground and Caufe of Senfe; which in the free Lubet is the Eternal Beginning of the * Motion of the Powers, Colours, and Virtue, of the Divine Kingdom of Joy: And in the dark Defire it is the Original of Enmity, Pain, and Torment, and the Eternal Original of God's Anger, and all Unquietness and Contrariety, [or Antipathy.]

12. & The third Property is the ^b Anguifb, ^t or Source, or rifing Spring, which the two first Principles make. When the Computition, viz. the Stirring, strives and moves with Rage in the Hardneis, or Impression, and bruises the Hardneis, then in the Contrition · Brokennefs. of the Hardnefs the first Senfe of Feeling arifes, and is the Beginning of the Effences; ^d Feeling or for first it is the Severation, whereby each Power becomes ^d fensible and separable in itself in the free Lubet, in the Word of the Powers; it is the Original of Diffinition, [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-Effential Power of the Deity: But the Senfes arife through Nature with the Motion in the Division of the Powers, where each Power perceives, and feels itfelf in itfelf; it is also the Original of Taffe and Smell: When the Perception of the Powers in the Diffinction has mutual Intercourfe, and Entrance into each other, then they feel, tafte, fmell, hear, and fee one another; and herein arifes 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 confider of the Anguifb 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, fo likewife the first Will to the Defire brings itself in the Defire of the Darknefs into a Mind, which Mind is the Anguifb Source, viz. a Sulphureous Source; and yet here [the] Spirit is only to be understood.

15. The Anguist-Source is thus to be understood. The Astringent Defire conceives · Contracts. itfelf, and c draws itfelf into itfelf, and makes itfelf 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 itfelf, and the other will out of itfelf. But feeing they cannot leparate, and part alunder one from the other, they remain in each other as a rolling Wheel; the one will afcend, the other delcend.

16. For the Hardnefs causes Substance and Weight; and the Computation gives Spirit " Text fring, and the " Allive Life: These both mutually circulate in themselves and out of themlelves, and yet cannot go any where [parted.] What the Defire, viz. the Magnet,

makes

7 Or Sting. * Or Manifestation.

δ Mars. ^b Contrition or Diftrefs. diffinct.

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Chap. 3.

makes hard, that the Attraction again breaks in Pieces; and it is the greateft Unquietnefs in itfelf; like a raging Madnefs; and it is in itfelf an horrible *Anguifb*; and yet no right feeling is ^g perceived till the *Fire* [kindling of the Fire in Nature, which is the fourth ^r Or to be *Form*, wherein the Manifestation of each Life *appears*.] And I leave it to the *Confideration* of the true *understanding Searcher* of *Nature*, what this is, or means; let him fearch and bethink himself; he shall find it in his own natural, and *paternal* Knowledge.

17. The Anguish makes the Sulphureous Spirit; and the Computition makes the Merury, viz. the Work-Master of Nature, he is the Life of Nature; and the astringent Defire 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 Effentiality, which is the Oil of these three Forms (viz. their Life and Joy) which mollifies, meekens, and allays their Wrathfulnes; and this no rational Man can deny. There is a Salt, Brimstore and Oil in all Things; and Mercurius, viz. the "vital Venom, makes the Effence" Or poison in all Things; and fo the Abys brings itself into Bys and Nature.

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

19. And this Manifestation is first * effected by the Awakening of the Powers, viz. by * Or brought the three above-mentioned Properties, Sulpbur, Mercurius, and Sal, and therein the Oil, to pass. in which the Life has its vital Being and Beauty, ¹ Life and Lustre: The true Life is ¹ Text, burns first manifest in the fourth Form, viz. in the Fire and Light; in the Fire the Natural, and thines. and in the Light the Oily Spiritual; and in the Power of the Light the divine intellectual [or understanding Life is manifest.]

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 foilt 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 majestical and " lustrous; for the Divine Un- "Or a Light. derstanding receives no *Source* into itself: It also needs none to its own Being; for the All Note. 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*, Abysfal, Eternal Understanding manifests itself.

22. Secondly, the *Abyffal* 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 fame 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 separately, but both jointly; viz. the Divine Fire, which is a Love-flame; and Natural Fire, which is a Torment, and Confuming Source: Understand it thus, as it is.

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24. One Part, viz. the Will of the Father, or of the Abyfs, introduces itfelf into the greatest Sharpnels of the Adringency, where it is a cold Fire, a cold painful Source, and it is tharpened by the Aftringent Computitive Anguish; and in this Anguish it comes to defire the Liberty, viz. the free Lubet, or Meeknefs; and the other Part is the Free Lubet, which defires 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 defire the Will, and the Will has here re-conceived itfelf to go again out of the Anguif into the Liberty; viz. the Lubet.

25. Underftand; that it is the re-conceived Will which defires the *Free Lubet* of God: But now it has taken into itfelf the horrible, aftringent, hard, computitive Sharpnefs; and the Free Lubet is a great Meeknels, in reference to the wrathful Nature, as a Nothing, and yet it is : Now both thefe dash together in one another ; the sharp Will eagerly and mightilv defires the Fire-Lubet, and the Lubet defires the Auftere 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 celeftial Lightning, or etherial Blaze, is enkindled in the Firmament.

26. And in this *Flagrat* the *Fire* is enkindled: For the *Aftringent* harfh Darknefs, which is cold, is difmayed at the Light and great Meeknefs of the Free Lubet, and becomes in itself a Flagrat of Death, where the Wrathfulness and cold Property retires back into itfelf, and clofes up itfelf as a Death; for in the Flagrat the dark Mind becomes ef*fential*; it fadly betakes itfelf into itfelf; as " a great *Fear* before the Light; or as an *En*-As being afraid, or dif- mity of the Light; and this is the true Original of the dark World, viz. of the Aby/s, inmayed at the to which the Devils are thruft, which we call Hell.

The Fourth Chapter.

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

CERTSON N this Flagrat, or Enkindling of the Fire, two Kingdoms fever themselves, and yet are only one; but they divide in the Effence, Source and Will, and are invisible to one another; the one compre-hends not the other in its own Source, and yet they proceed from I 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 arifes, 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 Keenness 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 ftand; no; but the whole Birth is fo; wherever the Divine Fire manifefts

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Light.

Chap. 4.

Of the Two Principles.

itfelf in any Thing, it makes in its Inflammation a Triangle, 'which the Children of Men ought ferioufly 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 fays 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 fet A; and this Character betokeneth the formed Word $\overline{\oplus}$, viz. the Angelical World.

4. But that the *Triangle* with the three ftraight Cu/ps has changed itself into fuch a T. on which Death was flain, 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 alfo that we have loft the fiery Angle which afcends 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 Refignation under the **I** • where we in the Spirit of Chrift shall be born again through the great Humility of God in the Light.

6. Now the Will feperates itfelf in the *Fire's Flagrat* into two Kingdoms, where each dwells in itfelf, viz. the *Flagrat* in the *Darknefs* 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 wreftling *Love-play*, and fo it becomes fpringing 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 in the 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 *Effence*; viz. a *Love-fire* in the *Free Lubet*, which is made effential with Impression or Defire; and in the *Fire* the *Spirit* and *Effence feverize*, and yet are mutually in one another, as Soul and Body are one. And now as the Spirit is, to is the *Effence*; and as there is an holy sweet *Effence*, and an holy sweet Spirit, in the Impression of the *Free Lubet*, to likewise in the *dark* Impression there is an *astringent* hash, raw and bitter *Effence* and Spirit; as the *Effence* is, to is also the Mind of the Understanding and Will in the *Effence*.

9. Although the Eternal [Effence] in reference to the Temporal is Spiritual, yet the true Spirit is much more fubtile than that which it makes to a Subftance in the Conception. For out of the Subftance the true intellective Spirit primely proceeds, which before the Subftance is only a Will, and not manifeft to itfelf: For the Will introduces itfelf into Subftance and Effence, that it might be manifeft to itfelf.

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10. Now we are to confider 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 difplay themselves, and come into Division, where the Eternal only Power of God manifest itself, and in the Distinction doth seperate 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 likewife the manifold Stars, with the four Elements, and all whatsoever lives and moves. But the Seperation in itself is thus to be understood; when the Blaze arises, then out of the Fire proceeds the Seperation; the Fire-flagrat is confuming, it apprehends the conceived Essence, both in the Free Lubet, and in the Austere Impression, and confumes it in the Twinkling of an Eye, for here the Eternal Will, which is an Abys, becomes manifest in the Fire: No Essence can subsist before it; it devours all into its Nathing.

12. And here is the Original of the Eternal Death, or Devouring; and in this Devouring is the higheft Arcanum or Secret: For the true effential lively Spirit and Underftanding proceeds out of this Devouring, and makes another Beginning; for the firft Beginning is God's, who introduces himfelf from the Abyfs into Byfs 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 Rawnefs wholly auftere, 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 Seperation in the Fire of Devouring is thus to be underflood: The Powers, which the first Impression made essential, are in the Fire reduced into a Spirituality, viz. 1. From the Free Lub t proceeds forth a Spiritual Mysterium; 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 likewife all true Men who have the divine Power.

14. From the Effence of the Free Ludet 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 fhining Lustre or Glance arifes. 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 underftood fpiritually: This is the Water of which Chrift faid he would give us to drink: And whofoever fould drink thereof it fhould fpring up in him to a Fountain of Eternal Life: It is the Water above the Firmament of which Mofes speaks, that God thas feperated from the external Water, under the Firmament: This watry and elemental Property proceeds from the Effence of the Free Labet, which is confumed 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 Seperation which is from the *dark* Property, there proceeds forth, through the Speaking Word in the Seperation out of the Fire, viz. out of the aftringent harfh Imprefion, 1. An hellift thirfty 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 Darknefs, an Oil which is of a poifonful Property: For it is the Evil Mercurius arifing from the Computation in the anxious Aftringency. 4

17. 3. The Anguish likewife makes a moving Mind like the Element; but altoget r 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, arifes, which Lucifer defired 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 Devou ing in the Fire, viz. from the first dark Impression, a watry Property : But it is much rather a poisonful Source, in which the ° Life of Darkness consists. ° Texi, the

18. But my writing here of the Oil and Water is thus to be understood : In the En- dark Life kindling of the Fire in the Flagrat (both in the Flagrat of Joy in the Ens of the Free burns. Lubet, and in the Flagrat of the Wrathfulness in the Impression of the dark Spiritual Ens) the Effence, which the first Defire has coagulated or amassed, is confumed in the Fire. Flagrat; that is, it does as it were die to its 'felf-good, and is taken into the Only Spirit; which here has manifetted 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.

19. Understand it right. These proceeds forth out of the fiery Property in the Spiration the vital Source, which according to the Free Lubet is boly and joyful, and according to the Darknefs painful and wrathful. The Wrathfulnefs and painful Source is the Root of Joy, and the Joy is the Root of the Enmity of the dark Wrathfulnefs; fo that there is a Contrarium, whereby the good is made manifeft. and known that it is good.

20. And the mortified Effence 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 senseles Esfence, being a House of the Oil; wherein the Fire-fource or Spirit has its vital Region; which Oil is the Food of the Fire-fource, which it draws again into itfelf and devours, and thereby allays the Fire-fource, and introduces it into the greatest Meeknefs, in which the Life of the great Love arifes, viz. the good Tafte. So that the Fire-fource becomes an Humility or Meeknefs in the Oil through the Mortification in the Water-fource.

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

The Fifth Chapter.

Of the Five Senfes.

Love-fire & Venus.



1. HE fifth Form or Property is the Love-defire, viz. the holy Life, or the difplayed Light-fire; which is awakened or raifed up in the wrath-ful confuming Fire; that is, it receives its Luftre and Shine from the Fire; a Similitude whereof we have in all outward Fires: Where we fee that the Light arifeth in the Fire, but yet hath far another Source than the Fire. For the Fire is painful, but the Light is meek,

pleafant, lovely, and yields Effence.

2. The *Fire* caufes Light, and Air; and out of the Air comes the Water by reafon of the Meeknefs of the Light; for the *Lubet* to the Fire is mortified in the *Fire-blaze*; and fo that which is mortified in the Fire is a *meek* Effence, yet it is only a Spirit: But when it proceeds from the Fire in the Light, it *coagulates*, and is the *Deatb* of the Fire; whereby the Fire goes out: But if it be of a fpiritual Nature, it is the *Food* and Refreshment of the Fire: And we fee 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 itfelf, for its own Life and Luftre. Else, if it cannot have it, it is foon *extinct*, and goes out; that is, it fmothers; for the Air is its Life, and yet it begets the Air.

3. Thus likewife we are to confider of the *divine* Being; how the eternal Underftanding of the *Abyfs* introduces itfelf into the *Byfs* and Effence; *viz.* into an eternal *Generation* and *Devouring*, wherein the Manifeftation of the *Abyfs* confifts, and is an eternal *Love-play*; that the *Abyfs* fo wreftles, fports, and plays with itfelf in its own conceived [or amaffed] *Byfs*; it gives itfelf into the *Something*, and again takes the *Something* into itfelf, and thence brings or gives forth another Thing. It introduces itfelf into a *Lubet* and Defire; moreover into Power, Strength, and Virtue, and mutually produces one Degree from the other, and through the other, that fo it might be an eternal *Play* and *Melody* in itfelf.

4. And this we are to confider of in the *fiftb* 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 *Estence*; which is effected through the Fire, where all Things become spiritual proceeded out of one, viz. out of the *Free Lubet*. Therefore also this *Free Lubet* is yet in all, and they all jointly defire to enter again into this *Free Lubet*, viz. into the One; and there, when one tastes, fmells, feels, hears, and fees the other in the *Estence*, they embrace each other in their *kely* Conjunction; wherein then the real Divine Kingdom of Joy confists; spin-litude 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 Effence, as I might speak it to the Understanding) consists in the Love-destre, viz. in the Power which has manifested itself through the Fire in the Light: For the Fire gives to the Meek Free Lubet, Effence and Source, that it is severized, and moved, and becomes a Kingdom of Joy.

6. And thus we are to confider of the Darknefs; whatfoever is a defining Love in the Light, wherein all Things rejoice and melodize in Love, that in the Darknefs is an Enmity; for the Fire is cold, and burning hot in the Darknefs; moreover, bitter, aftringent, computcive; the Properties are wholly rigorous and full of Enmity and Oppofition. They feek not the One, but only the Advancement of their own Might; and the P The King- greater their Elevation and Inflammation, the greater is the ⁹ Joy in the Light.

7. That which is good and *boly* in the ⁴ powerful Light, that in the Darkneis is anxious of and *adverfe*; the Darkneis is the greatest *Enmity* of the Light, and yet it is the Caufe 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 itfelf, that it is not as the Sorrow; and the Sorrow triumphs in itfelf, that it is a Might and Strength of the Fire, and Light. Hence arife Pride, and Self-will; becaufe the Dark Fire's Might gives the Effence and motive Source to the Light; which did fo affect and move King Lucifer, that he exalted himfelf in the Root of the Fire to rule and domineer over the Fire and Light, and therefore was caft out of the Light into Darknets, and the Light withdrew from him.

dom of Joy. 9 Or Light of Power.

Of the Five Senfes.

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

10. In the Darknefs he is an angry zealous God; and in the Fire Spirit a confuming Fire; and in the Light he is a merciful Loving God; and in the Power of the Light he is effectially, above all other Properties, called God. And yet it is all but God manifefted; who manifefts himfelf through the *Eternal Nature* in ingredient Properties. Elfe, if I would fay what God is in his Depth, then I muft fay that he is wholly without Nature and Properties; being an Understanding, and Original, of all Beings; the Beings are his Manifeftation; and thereof we have only Ability to write, and not of the unmanifested God, who also were not known to himfelf without his Manifestation.

The Original of Life.

4 Jupiter.

11. The fixth Property of Nature, and of all Beings, arifes alfo out of all the reft, and is manifest in the Fire through the Light in the Love-defire; it is Nature's Understanding, Voice, Sound, Speech, and all whatfoever foundeth, both in Things with Life and without Life; its true Original is from the astringent Defire or Impression of the first, fecond, and third Form, whence the Motion and Hardness arise: The Effence of the Coagulation is confumed 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 defires Effence after its Likenefs. Now there proceeds forth no more but one Spirit from the Fire (which is a *fpiritual* Understanding, that is, the Manifestation of the Understanding of the Abyfs or God) which does re-conceive itself in the Lovedefire, and forms itself in the Properties of the Powers. And this mutual Intercourse, Confent, and intimate intire Assimulation one with another, is the pleasant Taste of Love.

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

14. This Harmony of Hearing, Seeing, Feeling, Tafting, 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 confifts the true Understanding, which is innumerable, immenfe, and *abyfal*, 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 *Estence*, 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 Computction moves. 3. The Anguish does amass it into an Effence, for Distinction. 4. The Fire changes in its devouring the Grossiness of the first amassed Effence into a *Spirit* or Sound. 5. Which the Desire does again receive in its Sosteness 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 foft, 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 itfelf, and did hear in a most intire inward Manner fuch a fweet, pleafing Melody and Tune, and yet outwardly did neither hear or understand it : For in the Essence of the Light all is fubtile, in Manner as the *Thoughts* play and make mutual Melody in one another. And yet there is a real, intelligible, diffinct 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 grofs, harfh, and *fbrill*, there it is ftrong in the dark Imprefion; and there the Fire is vehement and burning; as we Men after the Fall of Adam have to awakened and enkindled the Fire of the dark World in our Vital Effence, that our vital Sound is grofs, and Beaft-like, refembling the *Abyfs*. And the like is to be underftood of the Sound in the Darkness; for as the Generation of the Word is, in its Manifestation in the Light, in the holy Power, fo alfo in the Darknefs, but altogether rigorous, harfh, hard, and grofs. That which gives a pleafing Sound, and lovely Tune in the Light, that makes in the Darknefs a dull, harfh, *bideous* Noife, void of any true Sound : And this proceeds from the Effence of the aftringent, hard, computctive, anxious Generation, viz. from the Original of the Coldnefs, or cold Fire's Source.

Chap. 6.

The Sixth Chapter.

Of the Effence of Corporality.

The Seventh Form of Nature.

D Luna and B Saturnus.

Beginning-End.



No (*) et # E acknowledge that God in his own Effence, is no Effence, but only * the alone Power or the 'Understanding to the Effence, viz. an un- 'Or Origi-fearchable Eternal Will, wherein all Things are couched; and the nal. fame is ALL, and yet is only ONE, but yet defires to manifest itself, and introduce itself into a spiritual Essence, which is ef-fected in the Power of the Light, through the Fire in the Love-defire.

2. But yet the true divine Effence (underftand Effence, and not the Spirit of God) is nothing elfe but the Understanding manifested, or the Formation of the Powers; and it confifts in the Defire, that is, in the Love-defire, where one Power does experimentally and knowingly tafte, fmell, feel, fee, and hear another, in the Effence and Source of the Property; whence the great ardent longing Defire arifes. In these Properties the manifested God is underftood, as in a fiery Flame of Love-defire, wherein there is a mere pleafing Tafte, fweet-breathing Smell, ravifying Melody, lovely and delightful Seeing, fmiling and friendly Afpect, a gracious Delight, Pleasure, or Feeling: And yet it is only a spiritual Effence, where the Powers only (which have introduced themfelves through the Im-prefion into Property, and manifested themselves through the Fire in the Light) do mutually, as in a Love-play, wreftle with, and in one another, like a pleafant Song, or pregnant Harmony, or Kingdom of Joy. This is now the Spiritual Effence of God manifefted; [and] how the powerful All-effential Word does manifeft itfelf in its own peculiar Generation, wherein the melodious Play of the divine Wifdom is understood.

3. But if we would speak of the heavenly or divine Effentiality, wherein the divine Powers introduce themfelves again into Formations more externally, then we must fay, that the Powers of the formed and manifested Word do again, in their Love-defire, introduce themselves into an external Essence, according to the Property of all the Powers; wherein they, as in a Manfion, may act their Love-play, and fo have fomewhat wherewith and wherein mutually to play and melodize one with another, in their wreftling Sport of Love; and this is thus to be underftood.

4. As a Mineral Power lies in the Earth, and is enkindled by the Sun, whereby it begins to ftir and fpring, and becomes defirous of the Powers of the Sun, and attracts them into it; but in this longing Defire it amaffes itfelf and forms itfelf to a Body, viz. a Root, or the like; from which Root, there grows forth in this hungry Defire fuch a Body, or Herb, as the first Power was; thus likewife the manifested Powers of God form themselves into an external Degree; viz. into an Effence, or Corporality; to speak in reference to the Spirit; whereas we must only understand a Spiritual Effence, but yet Corporeal or Effential, in reference to the Spirit of the Powers; as the Water is a thicker Subitance VOL. III. E

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

5. The Powers fland manifest in an oily Property; but the oily is manifest in a watery Property; therefore the Effence of the divine Powers confifts in a Spiritual Water, viz. in the *boly 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 Paradife, 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 fuch Fruit, wherein the Vanity of the Wrath was not manifest; which Man negligently loft; fo that the lively Buildings of the holy Element through the four Elements and the Earth ceafed : For the Curfe of Vanity was manifeft, and did effectually work and fpring forth out of the Earth.

7. Thus by the feventh Form of the Eternal Nature we underftand the Eternal Kingdom of *Heaven*, wherein the Power of God is effential; which Effence is tinctured by the Luftre and Power of the Fire and Light, for the Luftre of the Spiritual Fire and Light, is the Working-Life in the Spiritual Water, viz. in the holy Element; for this Water (being the amaffed or congealed Effence of the divine Powers) is moving. But yet it is as an Effence 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 Effence 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 ^s Or Beings; another; and all ^s Effence is nothing else but the manifested God.

8. When we confider what Kind of Life, Motion, and Dominion was before the Times created Sub- of this outward World, in the Place of this World, and what Eternity is, then we find fance is only that it was and is to Eternity, fuch 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 cd, God ma-pifesed God Powers of the Spiritual World, and was expressed or breathed forth by the Motion of God (when he moved the internal Spiritual World) and amaffed by the *divine Defire* of the inward Powers, and introduced into a creatural Being, both out of the internal fpiritual 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 boly, and then also out of the dark World; and therefore it is evil and good, and confifts in Love and Anger, and is only as a Smoke or mifty Exhalation, in reference and refpect to the fpiritual World; and has again introduced itself, with its Properties, into Forms of the Powers, to be a Pregnatres; as is to be feen in the Stars, Elements and Creatures, and likewife in the growing Trees and Herbs. It makes in itfelf, with its Birth, another Principle or Beginning; for the Pregnatrefs of Time is a *Model* or Plat-form of the Eternal Pregnatrefs, and Time couches in Eternity; and it is nothing elfe, 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 fpiritual holy World there is an Effence, viz. a comprehensive Effence, which consists in the Spiritual Sulphur, Mercurius, and Sal in an oily and watery By/s, wherein the divine Powers play, and work; fo likewife in the dark World there is fuch a Property, but altogether adverse, odious, opposite, fpiteful, envious, bitter, and compunctive : It has also Effence ' according to its Defire, but altogether of a fell, raw, indigefted, watery Nature, wholly fharp and harfh, like to the Property of the rough hard Stones or wild Earth; of a cold and fcorching, dark and fiery Property; all which is a Contrariety to Love; that fo it might be known what Love or Sorrow is.

¹ Or of.

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Of the Essence of Corporality.

12. That the Fulnefs of Joy might know itfelf in itfelf, the keen Tartnefs of the Source must be a Cause of the Joy, and the Darkness a Manifestation of the Light; that fo the Light might be manifestly known, which could not be in the ONE.

13. But to answer the Reader's Defire briefly and fully concerning the *feven Properties* of the Eternal Nature, which make *three Principles*, or Worlds, 1 will (out of Love for the Sake of the Simple) once more fet down the Forms in brief, as an "A, B, C, for his " An Introfurther Confideration and Meditation.

I. Form. Astringent; Desire.

14. Lo! the Defire of the Eternal Word, which is good, is the Beginning of the Eternal Nature, and is the Congealing of the Eternal Nothing into Something; it is the Caufe of Effences; also of Cold and Heat; fo likewife of the Water and Air; and the Formation of the Powers; and a Caufe of the Tafte, a Mother of all Salts.

II. Form. Bitter; Compunctive.

15. The Motion of the Defire, viz. the Attraction, is the other Form of Nature, a Caufe of all Life and Stirring; fo also of the Senfes, and Diffinction.

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; Reafon; Defire.

17. The Fire is a Caufe of the true Spiritual Life, wherein the holy Powers of the Free Lubet are delivered from the aftringent, undigefted Roughnefs; for the Fire in its Effence devours the dark Subftance 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-defire, where the holy Will of God has exacuated itfelf in the harfh Imprefion, and manifelted itfelf through the Fire with the Power of the Omnipotence, that now brings itfelf forth through the Fire in the Light; and fo in the Powers it is introduced into Life and Motion, in the Defire; and herein the Holy Generation, and the Triumphant Kingdom of the great Love of God confift, and are manifeft.

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-delire, 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 Wijdom, consists.

Of the Corporality of Essence.

Part I.

VII. Form. Effence; Being; Action.

20. The Seventh is the *formed Effence* of the Powers, viz. a Manifestation of the Powers: What the first fix are in the Spirit, that the Seventh is in a comprehensible Effence, 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 Effence for its Sustenance, wherein it burns; and the Seventh is the Kingdom of the divine Glory; and the Seven are thus named or expressed.

The Seven Spirits of God, or Powers of Nature; as they fhew and manifest themselves in Love and Anger, both in the Heavenly and Hellish Kingdom, and also in the Kingdom of this World.					
Anger. 4 5	Fire or Spirit.	Hellifh. Heavenly.	Hardnefs, Cold, Covetoufnefs. Compunction, Envy. Enmity. Serve Fire, S Mecknefs, Divine Joy. Heaven.	World. Earthly Kingdom.	I. Cold, Hardnefs, Bone, Salt. 2. Poifon, Life, Growth, Senfes. Sulphur, Perception, Pain. 4. Spirit, Reafon, Defire. Venus-Sport, Life's-Light. 6. Speaking, Crying, Diftinguifhing. Body, Wood, Stone, Earth, Metal, Herb.

21. The Out-Birth or Manifestation is this:

22. Courteous Reader, understand the Sense right and well; the Meaning is not to be understood so, as if the *feven Properties* were *divided*, and one were near by another, or some 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 Confideration 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 obferve, that each Property is alfo effential; and this Effence is jointly as one Effence in the Kingdom of Heaven, and it is a Mysterium, whence heavenly Plants fpring forth out of each Power's Property; as the Earth is a Mysterium of all Trees and Herbs, fo alfo of the Grafs 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 itfelf effential, and has also in its Effence the Effence of all the other fix Forms, and makes the Effence of the other fix Forms also effential in its Effence; as we fee in the *Earth* and *Stones*, effecially in *Metals*, where oftentimes in one Compaction all feven Metals are couched together, and only one Property is principal, which coagulates and captivates all the reft in itfelf; and always one is more manifest than the reft, according as each Property has its powerful Predominance in a Thing: The like Chap. 7.

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is also to be understood in Vegetables; where often in an Herb or Piece of Wood there is an aftringent, four, harsh, bitter, anxious or fulphureous Property; also a fiery, fweet or lufcious, flashy or watery Quality.

The Seventh Chapter.

Of the Holy Trinity, and Divine Effence.

1. # # # # HE Eternal and Temporal Nature are effectially underflood in the dark and Fire-World, viz. in the four first Forms; as, I. In the aftringent Defire. 2. In the bitter Compunction. 3. In the An-guilh, or Senfation. 4. In the Fire; where the Severation proceeds forth in the enkindling [of the Fire] in the Flagrat. But the Powers ARA Both in the internal and external World are all underftood in the Light, or Love-fire, viz. in the Love-defire.

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

3. The fourth Ground is the cily Spirit; in that the Free Lubet amafies itself in the fiery Love-defire in the Meeknefs, as in its own peculiar Form, and with it amaffes the Luftre and Effence of the Fire and Light, and introduces it into the first Effence; which Power of the Fire and Light in the Meekness of the Free Labet, 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 Effence in the astringent, harsh, dark Defire was confumed in the Fire. Now out of the Devouring of the Fire proceeds forth a Spiritual Effence, which is the oily Ground, and a watery Effence from the Mortification, which deprives the Fire Spirit of its Wrath, fo that it is not able to fet its wrathful Properties on Fire in the oily Ground; fo 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 muft again have it for its Life, else neither the Fire nor the Light could *fubfist.* And thus there is an Eternal Generation, devouring, receiving, and again con. fuming; and yet also it is thus an Eternal Giving, and has no Beginning nor End.

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

6. But that we fay of God, he is Father, Son, and holy Spirit, that is very rightly faid; only we muft explain it, elfe 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 fomething, 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 fpeaks forth itfelf by the Conception out of itfelf, as a Spiration, or Manifestation; and this *Egress* 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 ipirated, or ipoken forth, is the Wildom, 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 ipeak 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 fpeaks it forth from Eternity to Eternity: The Speaking is the Mouth of the Will's Manifestation: And the Egress from the Speaking or Generation is the Spirit of the formed Word: And that which is fpoken forth is the Power, Colours, and Virtue of the Deity, viz. the Wildom.

1. Here we cannot fay with any Ground, that God is three Perfons; but he is *threefold* in his Eternal Generation; he begetteth himfelf in *Trinity*; and yet there is but only one *Effence* and Generation to be underftood 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 Effence, viz. the Father with the Fire-world; and the Son with the Love-defire in the Light, viz. with the Lightworld, or with the great Meekness in the Fire; and the holy Spirit with the moving Life in the TinBure, 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, fourcive 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 confuming Fire, according to which God is called a Confuming Fire; and in the dark wrathful Source he is an angry zealous Avenger, in which Property the Spirits of the dark World confist.

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 *Meeknefs* 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 Diffinction; each World has its Principle and Dominion. Indeed All is from one Eternal Original, but it feverizes itfelf into a *twofold* Source; a Similitude whereof we have in the Fire, and Light; where the Fire is painful and *confuming*, 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 Effence.

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

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Of the Holy Trinity.

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 himfelf through the *internal* and *external* Nature, which are the *chiefest* Forms of his Manifestation.

18. These feven Properties are to be found in all Things; and he is void of Underftanding that denies it. These feven Properties make, in the internal World, the holy Element, viz. the holy natural Life and Motion. But this only Element seperates 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-fprings, viz. into Fire, Air, Water, and Earth.

19. From the Fire arifes the Air; and from the Air the Water; and from the Water the Earth, or a SubRance which is earthly. 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 Constelthe inward, fiery, dark, and light World, from the *Great Mind* of *Divine Manifestation*, lations. and is only a formed Model or Platform, wherein the Great Mind of Divine Manifestation beholds itself in a Time, and plays with itself.

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The Eighth Chapter.

Of the Greation of Angels, and their Dominion.

H E 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 in the fame, but they were conceived of the Defire of divine Manifefta- Powers. tion out of the eternal, dark, fiery and light Nature; out of the *manifefted 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 Fowers of the Deity are in them, in like manner as they are in Men, as St. John fays, , The Life of Men was in the Word; fo also the Life of the Angels was in ^b Ch. 1. the Word from Eternity: For it is written, ^c In the Refurrestion they (Men) are as the ^c Matth. 22. Angels of God in Heaven.

4. And as we understand principal Forms in the divine Manifestation through the Eternal Nature, fo likewife 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 underftood according to the dark World with the Kingdom of *Lucifer*, who has plunged himfelf thereinto; and the *other* is underftood with the light, fiery, and dark World; and the third is underftood with the *Mytery of the cutward World*, wherewith the internal has made itfelf manifeft.

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6. Each *Hierarchy* has its princely Dominion and Order, *viz*: they in the *dark* World, in God's Wrath; and those in the *boly* World in God's Love; and they which are in the *outwoard* 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 Wrash; and they which are in the Light bear the Names of the *boly* 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 manifefted 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 Wifdom; 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 Deftroyer 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 ministring 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 himfelf but only in himfelf. But feeing 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; fo likewife the fuperior Hofts under the ^d Aftrum have their Dominions; fo alfo 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 feems formewhat ridiculous to us Men, becaufe we fee them not with our Eyes; not confidering that our Eyes are not of their Effence and Property, fo that we are neither able to fee nor perceive them; for we live not in their Principle, therefore we cannot fee 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 underftood 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, fo likewife in the outward World, in its Property.

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13. Also the Spirits of the external World are not all eternal, but fome 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. Whatfoever reaches not the holy Element and the eternal Fire-world, that is void of an eternal Life; for it arifes out of Time: And that which proceeds out of Time, is 'Eternal Be- confumed and eaten up of *Time*; except it has an '*Eternal* in its Temporal; that the ing, Effence, Eternal upholds the Temporal.

Property, Life and Principle.

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

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

16. And we are not to underftand, that the holy Angels dwell only above the Stars without the Place of this World, as Reafon, which underftands 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 alfo 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 ⁸ Afrum, make only one Place; there is no Place in the Internal, but All wholly entire; © Or Planewhatfoever is above the Stars without this World, that is likewife internally without the tary Orb. four Elements in the Place of this World; elfe God were divided.

18. The Angelical World is in the Place of this World internally; and this fame World's Abyfs is the great Darknefs, where the Devils have their Dominion; which alfo is not confined or fhut up in any Place; for the Eternity is alfo their Place, where there is no Byfs; only the Effence and Property of their World is the Byfs of their Habitation; as the four Elements are the Habitation of our external Humanity. They have alfo in the Darknefs an Element, according to the dark World's Property, elfe God were divided in his Wrath; for wherever I can fay, here is God in his Love, even there I can alfo fay, that God is in his Anger, only a Principle fevers it.

19. Like as we Men fee not the Angels and Devils with our Eyes; and yet they are about us, and among us. The Reafon is, becaufe 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 Obfervation 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 flut up in Death; like as an Iron that is red hot; fo 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 underflood concerning the *Spirits*.

21. So likewife the Angels are a Nothing in the Darknefs; they are verily in it, but they neither fee nor feel it; that which is a *Pain* to the Devils, that fame is a *Joy* to the Angels in their Source; and fo, what is *pleafing* 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 elfe is able to fever the Light from the Darknefs, but only a Birth of Sight, or Light: ^b The Light dwells in the Darknefs, and the Darknefs comprehends it not. ^b John 1. As the external Sun-fhine dwells and fhines in the Darknefs of this World, and the Darknefs comprehends it not; but when the Light of the Sun withdraws, then the Darknefs is manifeft: Here is no other Gulf between them, but only a Birth.

23. Thus we are likewife to conceive of the Eternal Light of God, and the Eternal Datkness of God's Anger. There is but one only Ground of *All*; and that is the Manifefted God: But it is fevered into divers Principles and Properties; for the Scripture fays, 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 Effence, Source, and Dominion of the dark World.

24. For the God of the holy World, and the God of the dark World. ⁱ In his Wrath Gods; there is but one only God. He himfelf is the whole Being; he is ⁱ Evil and Hell-Tor-Good; Heaven and Hell; Light and Darknefs; Eternity and Time; Beginning and ^{ment.} End: Where his Love is *bid* in any ^k Thing, there his Anger is *manifeft*. In many a fence, or Sub-Thing Love and Anger are in equal Meafure and Weight; as is to be underftood in this flance, outward World's Effence.

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25. But now he is only called a God, according to his Light in his Love, and not according to the Darknefs, 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 fay of Heaven, nor of Darknefs, 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 Effence, which it has made; and yet the Effence is not fet afunder from the Spirit of God; ard yet also the Effence 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 *diffinit*, but yet they are mutually bound to each other; and the one were a Nothingwithout the *other*; thus we are to conceive and confider likewife of the Divine Effence, and alfo of the Divine Power.

27. The Power in the Light is Göd's Love-fire, and the Power in the Darkness 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 Darkness the Light is made known, elfe it were not manifest to itself.

28. Thus we are to underftand that the Evil and Good Angels dwell near one another; and yet there is the greateft immenfe Diftance [between them :] For the Heaven is in Hell, and the Hell is in Heaven, and yet the one is not manifeft to the other; and although the Devil thould go many Millions of Miles, defiring to enter into Heaven, and to fee it, yet he would be ftill in Hell, and not fee it; also the Angels fee not the Darknefs, for their Sight is mere Light of divine Power; and the Devil's Sight is mere Darknefs of God's Anger. The like is also to be underftood of the Saints, and again of the Wicked : Therefore in that we in Adam have loft the Divine Sight, in which Adam faw by the Divine Power, Cbrift fays, You mult be born again, elfe you cannot fee the Kingdom of God.

29. In the Fire-fpirit we are to understand the angelical Creation; where the Will of the Aby/s introduces itself into Ry/s, 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-fource; for no Creature can be created out of the Fire, for it is no Effence: But out of the Properties to the Fire a Creature may be apprehended in the Defire, viz. in the Verbum Fiat, and introduced into a creaturely Form and Property.

30. And therefore there are many, and divers *forts* of Angels; also in many diffince Offices: And as there are three Forms to the Fire-fource, fo 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 themfelves in the Fireblaze, and out of those Degrees the different Diffinition of Spirits is created.

31. And we are to underfland nothing elfe by the Creation of the Angels, and of all other Spirits, but that the *Abyffal* God has introduced himfelf into his manifelted Properties, and out of these Properties into living *Creatures*; by which he possified the Degrees, and therewith plays in the Properties. They are his Strings in the *All-Effential Speaking*, and are all of them tuned for the great *Harmony* of his *Eternal Speaking Word*; fo that in all Degrees and Properties the Voice of the unsearchable God is mamifest and made known; they are all created for the Praise of God.

32. For all whatfoever 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

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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 feveral *Degrees* in the manifefted 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 difcharge than another; an Example whereof we have by the *Priefts* in the *Old Testament* in their Ordinances, which were instituted after an angelical Manner.

34. Although it was earthly, yet there was even fuch an angelical Understanding and Meaning couched therein; which God did reprefent upon *Jefus* which was to come into the humane Property, and so alluded with *Ifrael* in the Type at the Eternal which was to come, which *Jefus* out of *Jebova* reftored, and introduced into the humane Property; which the *earthly Reafon* has neither apprehended, or understood. But feeing the Time is 'born, and the Beginning has again found the End, it shall be manifest, for 'Manifest.' a Witness unto all Nations, to show the Spirit of Wonders.

The Ninth Chapter.

Of the Fall of Lucifer, with his Legions.

LTHOUGH Self-reafon might here cavil at us, and fay we were not by when this was done, yet we fay that we in a magical Manner, according to the Right of Eternity, were really there, and faw this; but not I, who am I, have feen it; for I was not as yet a Creature; but we have feen it in the Effence of the Soul which God breathed into Adam.

2. Now then, if God dwells in this fame Effence, and has from all Eternity dwelt therein, and manifefts himfelf in his own Mirror, and looks back through the Effence of the Soul into the Beginning of all Beings, what then has Reafon to do, to taunt and cavil at me about that wherein itfelf is blind? I muft warn Reafon, that it would once behold itfelf in the "Looking-glafs of the Understanding, and confider what "Mirror. itfelf is, and leave off from the Building of mad Babel; it will be time.

3. The Fall of *Lucifer* came not to pais from God's Purpole 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 pais; but in God's Holinefs, viz. in the Light, there was no fuch *Defire* manifest in any fuch Property; otherwise the holy God must have a devilish or hellish wrathful Defire *in bis Love*; which is nothing fo, 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 " 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 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, defiring to domineer in the flrong Fiery-might, above and in all Things, as an abfolute fole God in Darknefs and Light; had he but continued in the Harmony wherein God had created him; [for what would have caft him ont of the Light?]

7. Now Reafon fays, 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 • In his own Meeknefs, then he could [have been able to ftand ;] but if he ° would not, then he could Will, which not : For his own Defire went into the Center ; he would himfelf be God ; he entered Was from the with his Will into Self; and in Self is the Center of Nature, viz. those Properties was both the wherein his Will would be Lord and Master in the House.

8. But God created him for his Harmony, to play with his Love-fpirit in him, as and Ability. upon the mufical Inftrument of his manifested and formed Word; and this the Selfwill would not.

9. Now fays Reafon, 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 fenfible Per-POr notional ception of the Fall, but only as a bare P Knowledge; the fiery Lubet which was potent in him urged him on; for it would fain be manifest in the Effence of the Wrath, viz. the Mystery in the Root of Fire; the Darkness also eagerly defired to be creaturely; which drew Lu-of his Mind. SOutwardly. cifer, its Craft's-master, in the great Potency of Fire; indeed it drew him not 9 from without, but in the Property and Will of his own fiery and dark Effence : The Original of the Fall was within the Creature, and not without the Creature; and so it was in Adam alfo : Self-will was the Beginning of Pride.

10. Thou afkeft, What was that which did caufe it in himfelf? Anfwer : His great Beauty and Glory; becaufe the Will beheld what itfelf was in the fiery Mirror; this luftrous Glance moved and affected him, fo that he eagerly reached after the Properties of the Center, which immediately began effectually to work. For the aftringent, austere Defire, viz. the first Form or Property, impressed itself, and awakened the Compunction, and the anxious Defire : Thus this beautiful Star overfhadowed its Light, and made its Effence wholly aftringent, rigorous and harth, and its Meeknefs and true angelical Property was turned into an Effence wholly auftere, harfh, rigorous and dark ; and then this bright Morning Star was undone; and as he did, fo did his Legions : And this was his Fall.

11. He should have been wholly refigned 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 refign to the divine Will of the Light.] For his Meeknefs, whence the Love-will arifes, is thut 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 Wildom is departed from him, that is, it has hid itfelf in itfelf, and lets the wrathful Fire-will ftand ; as happened to Adam alfo, when he imagined after Evil and Good, then the Free Lubet of the boly World's Effence difappeared in his Effence.

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 fame Day : Thus it was in Lucifer, he died to the holy divine World, and arofe to the wrathful World of God's Anger.

14. Thou fayeft, 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 Meeknefs

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into this Fire-fource? Then had his ftately Light been more manifeft in him, and the ¹ Looking-glafs of his own Knowledge had been the greater, and his own fiery Self-will Mirror. the *ftronger*: I pray, was not his high Light and his own Self-knowledge the Caufe of his Fall?

15. Should he then have drawn him with *Rebuke?* Was it not his Purpofe 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 whatfoever he alone pleafed. Had he not known this, he had ftill remained an Angel in *Humility*.

16. Therefore the Children of Darknefs, and the Children of this World alfo, are wifer than the Children of the Light, as the Scripture fays. Thou afkeft, why? They have the magical Root of the Original of Effences manifest in them; and this was even the Defire of Adam. However, the Devil perfuaded them that they should be wifer, their Eyes should be opened, and they should be as God bimself.

17. This Folly cauled King Lucifer to afpire, defiring to be an Artift, and abfolute Lord, like the Creator. The Water of Meeknefs 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, fincere, and fimple; as Efaias prophetied of Chrift, who is fo fimple as my Servant, the righteous one, who turneth many unto Righteousnefs? viz. ^s upon the Way of Humility. ^s Or to-

18. All Angels live in Humility, and are refigned to the Spirit of God, and are in the Eternal Speaking Word of God, as a well-tuned, pure-founding Inftrument, in the Harmony of the Kingdom of Heaven; of which the Holy Spirit is chief Mafter and Ruler.

19. But the Devil has forged to himfelf a ftrange Fool's-play, where he can act his Deceptions with his feveral Interludes, and Difguifes, and demean himfelf like an apiful Fool, and transform himfelf into monftrous, ftrange, 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 fays, that he was a Murtherer and Lyar from the Beginning; his juggling Feats and Fictions are mere ftrange Figures and Lies, which God never formed in him, but he brings them to Forms and Shapes in himfelf; and feeing 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, *bateful* Forms, and Properties of the dark World in his Center, whence Wrath and Iniquity fpring: He fate in heavenly Pomp and Glory, and introduced his hateful Defire, and malicious Will, into the Effence, *viz.* into the Water-fource, and caft forth his Streams of Enmity and Malignity.

21. His Properties were as the venomous Stings of Serpents, which he put forth out of himfelf: 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 ferpentine Shape) and infected, or awakened the Sal-niter of the Center of Nature in the expressed Effence, in the Generation of the Eternal Nature; whence the Combat arole, 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 Caufe the *Will* of the *Abyfs*, viz. of the *Eternal Father*, moved itfelf, and fwallowed him down, as a treacherous perjured Wretch, into the *Gulf* and *Sink* of eternal Darknefs, viz. into another Principle: The Heaven fpewed him out of itfelf; be fell into the Darknefs as Lightning, and he loft the Manfion 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 Delufions; 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 Darkness, in the Wrath, in the Place of this World.

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

25. Alfo (at the Inftant 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 Superfitions and Idolatries we will not fpeak any Thing of it here, and yet hint enough to our School-fellows.

The Tenth Chapter.

Of the Creation of Heaven, and the Outward World.



T feems strange and wonderful to Reason, to confider how God plates, and confiders of the Earth with its hard Stones, and very rough, indigefted, harfh Subftance, and fees that there are great to the Stones, Rocks and Cliffs created, which are in Part ufelefs, and very often hindering to the Employment of the Creatures in this World.

Then it thinks, Whence may this Compation 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 mufes and contemplates, it finds nothing, but only that it acknowledges, that there must be an hidden Power and Might, which is abyfal and unfearchable, which has created all Things fo; and there it flicks; 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 fo much as confiders what itfelf is, and feldom reaches fo far as to know, that Man is an Image extracted out of this whole Being. It runs up and down as a Beaft void of Understanding, which defires only to eat and procreate; and when it comes to its higheft Degree, as to fearch out and learn fomething, then it fearches in the outward Fistion, and Artifice of the Stars, or elfe in fome carved Work of outward Nature. It will by no means fimply and fincerely 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, fince the Fall of Adam, that we do not fo much as once confider 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, fo as to mind and bethink ourfelves, by great Earnestness, to re-obtain that which we have loft. Whereas we have yet that very first Soul, wherein the true Understanding lies, if we did but ferioufly labour to have that Light, which we have loft, to fhine 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 fecret and hidden Things of Mankind, becaufe we would not learn to know him, and

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obey his Voice, which daily has knocked amongst us, and in us, and refign up ourfelves unto him, that fo our Understanding might be opened. And a very fevere 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 Defire to know, and walk therein.

5. The Creation of the outward World is a Manifestation of the inward spiritual Myflery, viz. of the Center of the Eternal Nature, with the boly 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 Effence out of the inward Spiritual World; and yet there was no fuch Effence 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 Effence of this World is Good and Evil.

6. And we are with full and punctual Exactness to confider of this *Motion* of the Eternal Mystery of the Spiritual World. 1. How it came to pass that fuch 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 *Poffibility*, but not at all manifest in such a harsh Property, but they are as it were swallowed up, as the Light swallows up the Darkness, and yet the Darkness really dwells in the Light, but not apprehended.

8. Now we are yet to fearch out, how the Defire of the Darknefs became manifeft 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 Confideration, that when Man could not ftand in the Spiritual Myftery of the Paradifical Property [and Eftate,] that God curfed this Compaction, viz. the Earth, and appointed an earneft Judgement to feperate the Good in this Compaction again from the Evil; fo that the Good muft thus ftand in the Curfe, that is, in Death. He that here fees nothing, is indeed blind. Why would God curfe his good Effence, if fomething was not come into it which was oppofite to the Good? Or is God at Odds with himfelf, as Reafon would be ready to fancy? For it is written in Mofes, that God looked upon all that he bad made, and behold it was very good.

9. Now Man, for whole Sake the Earth was curfed, had not introduced any thing into the Earth, whereby it was now made fo evil, as to caufe God to curfe it, but only the falfe and faithlefs *Imagination* of his Defire to eat of the Evil and Good, fo as to awaken the Vanity, viz. the Center of Nature, in him, and to know Evil and Good; from which Defire the Hunger entered into the Earth, whence the outward Body was extracted as a Maf, which fet the Hunger of its Defire again upon its Mother, and raifed 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 curfed for his Sake.

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

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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 Effence, understand in the Spiritual Effence, whence this World was breathed forth as a Spiration.

11. He it is that, by his falle Defire, which he introduced into the Effence, did awaken the Wrath in the Internal; as Adam raifed the Curfe; he raifed 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 itfelf in the Properties, viz. in the Effence wherein Lucifer fate, to caft this wicked Gueft out of his Habitation into eternal Darknefs, then the Effence was compacted. For God would not allow that he fhould any longer have these manifested Powers, wherein he was a Prince, but created them into a Coagulation, and spewed bim 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 cass thin, as a perjured Wretch, out of his Inheritance into an eternal Prison, into the House of Darkness and Anger, wherein he defired 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 fee very clearly with quick-fighted Eyes that it is thus: For there is nothing in this World fo evil, but it has a Good in it. The Good has its Rife originally out of the good or heavenly Property, and the Evil has its Defcent from the Property of the dark World; for both Worlds, viz. Light and Darknefs, 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 Effence.

17. For the Metals are in themfelves nothing elfe but a Water and Oil, which are held by the wrathful Properties, viz. by the aftringent, auftere Defire, that is, by a faturnine, martial, fiery Property, in the Compaction of Sulphur and Mercury, to be one Body. But if I wholly deftroy this Body, and feperate each into its own Property, then I clearly find therein the firft Creation.

I. Saturnus; Sal.

18. As first, according to the Property of the dark World, according to the astringent Defire 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 5 Chap. 10.

and the Outward World.

fourthly, a Sharpnefs like to Salt, from the native Right and Quality of the Aftringency. This is now the coagulated Effence of the first Form of Nature, according to the dark World; and it is the *ftony* Substance, understand the Grosness of the Stones, and of all Metals, fo likewife of the Earth, wherein the mortal Part (or the close-binding *Deatk*) is understood.

II. Mercurius.

19. Secondly, I find, according to the fecond 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 Poifon; which makes a ftrong, harfh, noifome Tafte in the Earth and ftinking Water: And it is the Caufe of *Growth*, viz. the ftirring Life; its Property is called *Mercurius*; and in the first Form, according to the Aftringency, it is called *Sal.*

III. Sulphur.

20. Thirdly, I find the third Property, viz. the Anguish; which is the fulphureous Source, in which confifts 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 fulphureous *Source*, which feverizes the Compaction, and that is the *Flagrat*. This is the original *Raifer* of the *Sal-niter* out of the brimftony, 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 *fweeter* than any *Sugar* can be, fo far as it may be feperated 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-fource be fevered from it, (although it is impossible *wholly* to feperate it, for the Band of the great triumphant Joy confists therein) then it is *whiter* than any Thing can be in Nature: But by reason of the Fire it continues. of a *rofy-red*; which the Light changes into *yellow*, according to the Mixture of *w* Or crimred and white; by reason of the earthly Property, and predominant Influence of the Sun. fon, purple

23. But if the Artist can unloose it, and free it from the Fire of the Wrath and other ^{red.} Properties, then he has the *Pearl* of the whole World, understand the *Tinsture*. 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 hadft it yet! Here Lucifer and Adam have negligently loft it! O Man! didft but thou know what lay here, how wouldft thou feek after it? But it belongs only to those, whom God has chosen thereto: O precious Pearl! How fweet art thou in the new Birth! How fair, and furpaffing excellent is thy Lufter!

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VI. The Living Mercury; Sound.

25. Sixthly, we find in this oily Property a fovereign 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 diffinguished, and therein their Growth confifts. For here it is the holy *Mercurius*; that which in the fecond Form of Nature in the Darknefs is computetive, harfh, rigid, and a Poifon, that is here in the Free Lubet's Property (when the Fire in the Salnitral Flagrat has divided Love and Anger) a pleafant, merry Mercury, wherein the Joyfulness of the Creature confist.

26. And here, you Philosophers, lies the effectual Virtue and powerful Operation of your noble Stone; here it is called TinEture. This Operation can tincture the difappeared Water in Luna; for here your Jupiter is a Prince; and Sol a King; and Virgin Venus, the King's fweeteft Spoule; 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 Artift's Art is born; underftood here by the Children of the Mystery.

[VII. Effence; Body.]

27. Seventhly, we find in the Seperation of the Compaction of the Metals a white cryftalline Water, that is, the heavenly Water, viz. the Water above the Firmament of Heaven, which is fevered from the Oil, as a Body of the oily Property. It gives a white cryftalline Luftre 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, Quickfilver; and without Venus there is no Metal, neither fined, nor mineral.

28. Thus understand by Venus heavenly Effentiality, which confists in an Oil and crystalline Water, which gives Body to all Metals, the spiritual Body. Its own peculiar Esfence, without the Influences of the other Properties, is the great Meekness and Sweetness: Its real peculiar Effence is a sweet pure Water; but the Power of the manifested Word feperates the *helieft* through the Fire into an Oil; for in the Oil the Fire gives a Shine and Lufter: When the Fire taftes the Water in itself, then out of the Tafte it gives an Oil; thus the Oil is fpiritual, and the Water corporeal; the Oil is a * 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 Mansion. In the Water the elemental Life confifts; and in y Or Life of the Oil the ' fpiritual Life; and in the Power of Oil the divine Life, viz. the Life of the expressed Word, as a Manifestation of the Deity.

> 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 alfo a living Water; a mortal poifonful Virtue, and a good vital Virtue; a grofs, and a fubtle Power; an evil, and a good Quality; all which is according to the Nature of God's Love and Anger.

> 30. The Grofnels 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 Grofnefs is in the poilonful Life, in which Lucifer is a Prince of this World.

* Text, Corpus.

the Spirit.

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31. But the *heavenly* Part holds the Grofnefs and poifonful *Source* captive, fo that the Devil is the pooreft Creature in the Effence of this World, and has nothing in this World for his own Poffeffion, but what he can *cheat* from the living Creatures which have an Eternal Being; that they enter with the Defire into the Wrath of the Eternal, *viz.* confent to his juggling *Incantations*.

32. If we would rightly confider the Creation, then we need no more than a divine Light and Contemplation. It is very eafy to the illuminated Mind, and may very well be fearched out. Let a Man but confider the Degrees of Nature, and he fees it very clearly in the Sun, Stars, and Elements: The Stars are nothing elfe but a cryftalline Water-fpirit, yet not a material Water, but Powers of the Salnitral Flagrat in the Fire.

33. For their Orb, wherein they ftand, 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 likewife in the ^a Aftrum, and they belong both ^a Or Confeltogether, as Body and Soul.

34. The ^b Aftrum betokens the Spirit, and the Earth the Body. Before the Creation, ^b Or Confleiall was mutually in each other in the Eternal Generation; but in no Coagulation, or lation. Creature, but as a powerful wreftling Love-play, without any fuch material Substance.

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 itfelf in itfelf, and was amaffed by the awakened aftringent 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 • Astrum. For the wrathful fiery Power of the • Or Confiel-Eternal Nature, so also the Power of the holy spiritual World, is manifest in the Stars, lation. as an effential Spiration; and therefore there are many obscure Stars, all which we see not, and many light Stars which we see.

37. We have a Likenefs of this in the Matter of the *Earth*, which is fo manifold, whence divers Sorts of Fruit grow, *viz.* according to the Properties of the fuperior *Spheres*: For fo is the Earth likewife (being the groffeft Subftance) where the mortal Water is coagulated.

38. The *Earth* was coagulated in the *feventh* Form of Nature, *viz.* in the Effence; for it is that fame Effence which the other fix Properties make in their Defire. It chiefly confifts in feven 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 itfelf into feven; where the Infinity and great ^d *Poffibility* arifes, that of one ^d Or Potency. Thing another can be made, which it was not in the Beginning.

39. The Being of all Beings is only a magical Birth [deriving itfelf] 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 confumes it, and reduces it again to one Thing, viz. to Assume the And for all one of the World enter again into the One from whence they came. • Or can ma-

41. The Effence of this World may eafily be fearched out, but the *Center* or Point of thematically Motion will remain dark to Reafon, unlefs there be another Light in it. It fuppofes defcribe, and that it has it in the ^c Circle, and can measure it; but it has it not in the Understanding.

42. When we confider the Hierarchy, and the Kingly Dominion, in all the three Principles in the Place of this World, fo far as the Verbum Fiat reached forth itfelf to the Creation of the outward World, with the Stars and Elements, then we have the Ground 'CentralFire, of the ' PunElum, and the royal Throne, of which the whole Creation is but a Member.

43. For the Stars and four Elements, and all whatever is bred and engendered out of Point of Mo- them, and live therein, hang [or belong] to one Puntium, where the divine Power has tion, the Vir- manifested itself from itself in a Form; and this Punstum stands in three Principles, viz. in three Worlds. Nothing can live in this World without this Punctum; it is the only Caufe of the Life and Motion of all the Powers; and without it, all would be in the E Or eternal & Stillness, without Motion.

41. For if there were no Light, then the Elements would be unmoveable; all would be an aftringent, 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-fource, in the Sulpbur, and be a still, unmoving Effence.

45. We fee, in very Deed, that the Light is the only Caufe of all Stirring, Motion, and Life : For every Life defires the Power of the Light, viz. the disclosed Punstum; and yet the Life is not the PunEtum, but the Form of Nature; and if this PunEtum 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 posseful the princely Throne in the Wrath of the Eternal Nature, in the Place of this World.

46. Therefore, Oh Man ! confider with thyfelf, where thou art at home, viz. on one ^b Part, in the Stars and four Elements; and on the other Part, in the dark World, among h Viz. as to thy Body and the Devils; and, as to the third * Part, in the Divine Power in Heaven. That Property cafe of Clay, which is Mafter in thee, its Servant thou art. Adorn and vapour as flately and glorioufly in the Sun's Light as thou wilt, haft thou not the eternal [Light,] yet thy Fountain shall be made manifest to thee.

Himmell und Erden

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

Words. For by the Word (Heaven) is underftood the Spiration of the Verbum Fiat, which created that Effence (wherein Lucifer was enthroned) with the creative Word out of itfelf, that is, out of the spiritual, holy World, into a Time or Beginning: And by Erden

and creature- the Word (Earth) is understood the Wrath in the Effence, that the Effence was amaffed in the Wrath, and reduced out of the Properties of the dark Sulphur, Mercury, and Sult, divine Light viz. out of the Powers of the Original of Nature, and introduced into a Compaction or or Regenera- Coagulation.

48. This Coagulation is the Syllable ('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 dwine Image, Power, whence it was coagulated; this is that Element which is fpiritual, and takes its and Spirit of true Original in the Fire, where the Nature, which is a fenfeless Life, dies in the Fire; Love, in the from which Dying or Mortification there proceeds forth a living Motion; and from that, eternalLight. which is mortified [in the Fire,] a dead Matter, viz. Earth; and a dead Water; and alfo 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 difplayed] itfelf into four Properties, which yet in itself is only one. The real Element dwells in the Effence which is mortified in the Fire, otherwife 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 moift; it is the

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Silence.

thou art a Guest for a while in this outward Vanity of Time. i Viz. as to the Soul in its own felf ly Being, without the tion, in the Aby/s of Hell. * As to thy

¹ Erden.

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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 Paradife.

m Himmell

50. By the Word (Heaven) is underftood how the Water, viz. the Grofnefs in the mortal Part, was coagulated, and feperated from the holy crystalline Water, which is fpiritual; wherewith the material Time began, as an Effence expressed [or spirated] out of the fpiritual Water.

51. The fpiritual Water is living, and the fpirated is lifelefs, fenfelefs, void of underftanding, and is dead, in reference to the living Water, of which Mofes fays, God bas 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 fpiritual Water, in which the Spirit of God rules and works: For Moles lays alfo, the Spirit of God moves upon the Water; for the fpiritual Element moves in the four Elements; and in the fpiritual 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 feveral] Principle, although they refemble 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 " Step-fisters ; they come indeed from one Father, but " Half-fifters. they have two Mothers; the one whereof is a Virgin, the other defloured; and therefore they are feperated till the Judgment of God, who will purge away her Reproach and Shame through the Fire.

54. Mofes writes, that God created the Heaven cut of the Midit of the Waters. It is very right; the ° Aftrum is an external Water-fpirit, viz. Powers of the outward Water; and º Understand the material Water is the Body wherein the Powers work; now the fiery, airy, and alfo by the Word-earthly Source, is in the Aftrum: The like is alfo in the material Water. The fuperior whole Starry [Astrum] is the Life and Dominion of the Inferior, it enkindles the Inferior, whereby the Heaven, with Inferior does act, move, and work; the Inferior is the Body or Wife of the Superior; allits Powers, indeed the Superior is couched in the Inferior, but as weak and impotent. Properties, indeed the Superior is couched in the Inferior, but as weak and impotent.

55. And the Superior would be likewife as weak and impotent as the Inferior, if it was and Confielnot enkindled by the Light of the Sun; the fame is the Heart of all external Powers; and lations, interit is the open *Punsium* even to the *tenth Number*. If we were not fo blind as to contern nal and exall that we see not with our Calves-eyes, it were right and requisite to reveal it; but ternal. feeing God has hid the Pearl, and also himfelf, 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 Beafts.

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 " creating; it yet continually creates the Heaven out of the Water; " Or in the and the Spirit of God still moves upon the Water; and the holy Water is yet continually creating. feperated from the Water under the Firmament.

57. This holy Water is that, which Chrift 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 confifts therein; it is the Body of Chrift which he brought from Heaven, and by the fame introduced heavenly Paradifical Effentiality into our dead or decayed Body, and quick-

Influences,

m Himmell.

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ened ours in his; understand in the Aim of the Covenant in the Effence of Mary, as shall 9 Mark or Limit. be mentioned hereafter.

58. In this heavenly Effence the ' Testaments of Chrift confift : And this holy Effence ^r Baptifm and the Supper. of the heavenly, holy Virginity, with the holy TinEture, has destroyed Death, and bruised the Head of the Serpent's Might, in the Wrath of God; for the divine Power is the higheft 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 prefent in all Places, and inhabits all Things; but he is comprehended of Nothing. He is manifest in Power in the inward Heaven of the boly Effentiality, viz. in the Element. This boly Element (in the Beginning or Inchoation of the four Elements) penetrated through the Earth, and fprang [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 difappeared in Man, the Curfe entered into the

* Ad Centrum Sun. or concretes. * Or only. y Introduc-

^o Suppressed. Earth, and fo Paradife was ^o quafhed in the four Elements, and continued retired in itfelf in the inward Element. There it ftands yet open to Man, if any will depart from this World's Effence, and enter into it upon the *Path* which Chrift has opened. 60. The Punttum of the whole created Earth belonged ' to the Center of Sol, but not

Solis, to the any more at prefent : He is fallen who was a King; the Earth is in the Curfe, and become Conter of the a peculiar Center; whereunto all whatfoever is engendered in the Vanity, in the four "OrCreation. Elements, does tend and fall; all Things fall to the Earth; for the " Fiat is yet in the " Or draws Deep, and " creates all earthly Effence together to the Judgement of God for Seperation.

61. We mean not, that the Earth came * wholly from the Place of the Sun, but from the whole Sphere, out of both the internal fpiritual Worlds; but it has another y A, B, tion and Un- C, in that the Earth belongs to the Judgement of God for Seperation; then it shall be derstanding. manifest why it is faid, It belongs to the Punclum of Sol.

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

The Eleventh Chapter.

Of the Mystery of the Creation.

Т

1. TABOREN HE Reafon of the outward Man fays, Whence is it, that God has S# OS # not revealed the Creation of the World to Man; that Mofes, 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 Bolom. 3. Yes! dear *Reason*, smell into thy own Bolom. 4. So # 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 is likely, after the cunning *Delusions* of the Devil: Had not he known is likely, after the cunning *Delusions* of the Devil: Had not he known is likely after the cunning *Delusions* of the Devil is the magical Birth in his this Ground, very like he had been yet an Angel; had he not feen the magical Birth in his

high Light, then he had not defired to be a felfish Lord, and Maker in the Effence.

3. Why does God hide his Children, which now receive the Spirit of Knowledge with the Crofs, and caft them into Tribulation, and Mire of Vanity? For certain, for this 5

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Reafon, that they might play the Tune of Miferere, and continue in *Humility*, and not fport in this ² Life with the Light of Nature : Elfe if they fhould efpy, and appre-² Text, Time. hend what the *divine Magick* is, then they might alfo Defire to initate the Devil, and do as *Lucifer* did, for which Caufe it is hid from them : And neither *Mofes*, or any other, *dares* write clearer thereof, till the Beginning of the Creation beholds the End of the World in itfelf; and *then* it must ftand 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 faid, Lord, if I have found Grace in thy Sight, let me see thy Face; but the Lord would not, and faid, Thou shall see my back Part; for none can see my Face.

5. Now the Eye of God was in *Mofes*, and in the *Saints*; they have feen and fpoken in the Spirit of God, and yet had not the *entire Vision* of the fpiritual Birth in them, but *at times* only, when God would work Wonders; as by *Mofes*, 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 *Tranfmutation*: And this was even the Idolatry of the *Heathens*; in that they underftood the magical Birth, they fell from the only God to the magical Birth of Nature, and choice to themfelves *Idols* out of the Powers of Nature.

7. For which Caufe the Creation has remained fo obfcure; and God has covered his Children, in whom the true Light fhone, with *Tribulation*, that they have not been manifeft to *themfelves*; feeing *Adam* alfo, according to the fame Luft, did imagine to know and prove the Magick, and *would be as God*; fo that God permitted him, that he defiled the heavenly Image with the Vanity of Nature, and made it wholly dark and earthly; as *Lucifer* alfo did with the Center of Nature, when he, of an Angel, became a Devil.

8. Therefore I will ferioufly 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 fay with Truth, that the Verbum Fiat is yet creating: Although it does not create Stones and Earth, yet it coagulates, forms and works ftill in the fame Property. All Things are *poffible* to Nature; as it was poffible for it in the Beginning to generate Stones and Earth; alfo the Stars and four Elements; and *it did produce* them, or work them forth out of one only Ground; fo it is still to this Day: By the strong Defire (which is the *magical* Ground) all Things may be effected, if Man uses Nature right, in its Order to the Work.

10. All Effences confift in the Seven Properties. Now he that knows the Effence, he is able, by the fame Spirit of that Effence, whence it comes to be an Effence, to change it into another Form, and likewife to introduce it into another Effence; and fo 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 Affimulanative Propriety; for the Alienate is its Enemy: Like as Man must be regenerated again tion or Likeby the divine Effentiality in the Similarity, by the Similarity in his Holinefs of the divine nefs. Effentiality, which he lost.

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

13. Every thing may be introduced into its Affimulate; and if it comes into its Affi-

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

14. As for Example: Let a Man take down a little *Poifon*; it will prefently receive, with great Defire, the Poifon in the Body, which before *refted*, and therein firengthen itfelf, and begin to work powerfully, and corrupt and detiroy the *Contrary*, viz. the Good: And that now which the Evil is able to do in its Property, that likewite the Good can do in its Property; when it is *freed* from the Wrath, it may also introduce its Affimulate into the *real* true *foy*.

15. The Effence of this World confifts 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 diffurbed Nature by the falle Defire, that it mightily and effectually works in the *Wratb*, as a Poison in the Body.

16. Otherwife, if Nature, in its Forms, did ftand in the Property in equal Weight, and in equal *Concord* and Harmony, then one Property would not be manifeft above the other; Heat and Cold would be equally poized in the Operation, and Qualification; and then *Paradife* would be ftill 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 Meafure, if they did yet ftand in the Temperature] then would he be incorruptible and immortal.

17. This is the *Death* and Milery of Man, and all Creatures, that the Properties are divided, and each afpiring in itfelf, and powerfully working, and acting in its own Will; whence *Sicknefs* and Pain arife: And all this is rifen hence; when the one Element did manifeft and put forth itfelf into four Properties, then each Property defired the Affimulate, viz. an Effence out of and according to itfelf, which the aftringent Fiat imprefied, and coagulated, fo that Earth and Stones were produced in the Properties.

18. But now we are to confider of the greateft Myftery of the outward World between the *Elements* and the *Aftrum*: The Elemental Spirit is feverized from the Aftral Spirit, and yet not parted afunder, they dwell in each other as *Body* and *Soul*; but the one is not the other: The aftral 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 fpiritual Body from the *Aftrum*; and likewife a *twofold Spirit*, viz. one Aftral, 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 bily Body must be regenerated, if his Spirit will fee God; otherwife he cannot fee 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 fame Water-fource, that his difappeared 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 confidered 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 *separates* from the other.

23. The *fydereal* Body is the higheft, excepting the divine in Man; the elemental Body is

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 Defire 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 Effences 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 fydereal Spirit; for the Astrum has another Principle; the fydereal Body dwells in the elemental, as the Lightworld in the Darkness; it is the true rational Life of all Creatures.

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

27. For they are mere Powers, which enter into and mutually embrace each other; whence arifes the Sound in the Effence, and the Defire, viz. the Fiat receives this Sound, and makes it *fabftantial*: This Subftance 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 fydereal Spirit is hatched, and coagulated in all Creatures.

28. For the Male and Female mutually caft a Seed into one another; which is only a Sulphur of the Aftrum 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 fown in the Matrix, the Spirit fevers itfelf 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 fpiritual Body from the Astrum, and a fleshly Body from the four Elements.

30. And this fydereal Spirit is the Soul of the great World, which depends on Pansium Solis, and receives its Light and Life from it; as all the Stars take Light and Power from the Sun, fo likewife 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 Effence, viz. the Moon, which is the Wife of all the Stars, but especially of the Sun; I mean it in the Effence of Operation.

32. Not that we mean, that the Astrum is wholly rifen 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 defire 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.

24. The outward Properties dwell in themfelves 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 Tinsture, which is the number; and in the Tinsture the Crofs, where the Deity manifelts itself, which is the tenth Number; and H • Or from.

* Body.

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^c beyond this Manifestation is the eternal Understanding, viz. the ONE (that is God, $\mathcal{F}EHOVAH$) 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 fhining Lufter; that the fame is immutable, fo long as Time endures; namely, from the Lufter of the fiery Tinclure 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 wife Heathens have observed, and adored it for God, feeing the true God, who dwells without all Nature in himfelf, was not known to them.

The Twelfth Chapter.

Of the fix Days Works of the Creation.



No (*) Ger # HAT God has created Heaven and Earth, and all Things in fix Days, * as Mofes fays, 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 fame.

2. And although the Creation was finished in such a Time as in the Length of fix Days, yet the Days-works have a far more fubtle

[or abstrufe Meaning,] for the Seven Properties are also understood therewith; fix whereof belong to the active Dominion to Good and Evil; and the Seventh (viz. the Effence) is the Reft: Wherein the other Properties reft, which God has expressed, and made vifible.

3. We have in the Dominion of the Planetary Orb the Figure, how the fix Properties of the Active Life (which reft in the Seventh) have in fix Days introduced and manifefted themfelves out of the inward fpiritual World in an external visible World of four Elements. For the Planetary Orb has its Rife from the *PunEtum* 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 ^a Corpus.

4. But feeing the Prince of the Hierarchies (when he fate in the heavenly Effence in the Reft) did fall, and afpired after the Center of the Eternal Nature, he was caft into the Darknefs; and God, by his Motion, created him another Prince out of this Place (but withcut divine Understanding) for a Ruler of the Effence, 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 effential Being in Good and Evil (in which [Effence] Lucifer fat, and from whence he was caft) and loft his Dominion in the Effence; and as the Seven Properties have their Dominion in the Beginning of each Day in the Week, even fo were the fix Days-works of the Creation.

6. For Lucifer forlook the rest of his Hierarchies, and entered into the eternal Difquietude : Now God has created all Things of this World in fix Days, and refted on the • Dies Saturni feventh Day from the Creation, which is • Saturday, according to the Scripture; that is, wet Sabbathi. from the Day of Reft, understand from the eternal Day of Rest, he has moved himself to

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Of the fix Days Works.

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 Paradifical 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 ' Mais, which is the Terressial' Or Lump. Globe, and put forth out of the auftere 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; fo 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 fo called.

9. The Words of Moses, concerning the Creation, are exceeding clear, yet unapprehensive to Reason, for he writes thus: ^B In the Beginning God created Heaven and Earth, ^B Gen. i. ver. and the Earth was defolate and void; and it was Dark upon the Deep; and the Spirit of God 1, 2, 3 4. 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 Even-

10. The whole Understanding is couched in these Words; for the Beginning is the ing and first Motion, which came to pass when Prince *Michael* fought with the *Dragon*, when he were the first was spewed out with the Creation of the Earth: For even then the enkindled Effence Day. (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 faw Satan fall from Heaven as Lightning, fays 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 hes the Vail before Reafon, that it cannot look into the Eyes of Mofes; for he fays, And the Earth was defolate and void; yea defolate indeed: Had not the Spirit of God moved upon the internal Water, which was amaffed with the Fiat in the Heaven, and had not God faid, Let there be light, the Earth would have been yet defolate and void.

The first Day.

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

14. And with the Speaking, as God fpoke, Let it be light, the holy Power, which was amaffed in the Wrath, moved itfelf, and became Light in the fame Effence, in the Power : And with this coming to be Light, the Devil's Might and Strength was wholly withdrawn from him in the Effence ; for here the Light fhone in the now a-new awakened Power, ¹Light. in the Darknefs, ¹ which the Prince of Wrath could not ^m comprehend ; it was also of ^m Receive, or no Benefit to him, for it was the Light of Nature, which is ufelefs to him. perceive.

15. And Mofes faid, God fevered the Light from the Darkneis; 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 Effence, the Light of Nature arose for [prang forth] from Heaven, viz. from the Quinteffence, whence the Altrum was created; which Effence is every where in the Earth, and above the Earth.

16. Thus the Darkneis remained in the Wrath's Property in the Effence of the Earth. and also in the whole Deep of this World, and the natural [Light] remained in the Light's Effence, as a working Life, through which the holy Element operated and worked : In which Operation Paradife " budded through the Earth, and bore Fruit tillthe Curfe of God, and then the holy Bloomings or Growth ceafed, and the holy Elemens remained as an inward Heaven stedfast, retired in itself ; and yet it doth diffuse its Power. through the Light of Nature, yet not fo powerfully as in the Beginning, for the Curfe is the Caufe of its withdrawing; indeed there is no total departing; but yet it is nothing. fo now, as before the Sin of the fecond created Prince, Adam.

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

18. Now the first Day, with the manifested Word, did convey itself through the other five Days-works, even into the Day of Reft; 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 itfelf in the Effence) is the Joy of the Creation, or Creature; which did open itfelf with the other Days through all the Properties of Nature; where each Property may be called a Heaven : For it has and brings • Understand alfo its peculiar Operation and Efficacy along in itself into the oreft, and each Day. one Property did move and manifest itself; wherein a peculiar, fundry Work was mainto the reft nifested, and revealed ...

Of the Second Day.

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of the Pro-

perties or Days.

> 19. The fecond Day we call Monday, and for this Reafon, because the Moon rules the first Hour of the Day. And it is very likely that the ancient , wife Men have understood fomething thereof in the Light of Nature, which they have kept fecret and myftical, rather deciphering it by Figures than clearly explaining it : And it is to be feen in the Names of the feven Planets, that they have certainly underftood the fame; in that they. have given them Names according to the feven Properties of Nature; which fo 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 Rife and Derivation to fully and punctually out of the Language of Nature. But the Reafon why it has not been made clear, plain and manifest, is (as before mentioned) because of the falfe Magick, that it might remain hidden to the Artifts of Juggling and Collufion in Nature, by reason of the great Abuse; wherefore we also shall still let it fo re- main, and yet hint enough to the Understanding of our School-fellows.

Yer. 5, 7, 8. 20. Now of the fecond Day Mofes writes thus : And God faid, 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 fo; and God called the Firmament Heaven, and out of the Evening and Merning was the lecond Day.

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21. Mofes fays, that out of the Evening and Morning was the fecond Day; that is, out of the Manifeltation of the first, the fecond Manifestation proceeded and broke forth; and he fays further, that on the fecond Day God created the Firmament of Heaven, and feperated 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 fituate far off above the Stars, without the Place of this World; fo very blind is Reason as to God, that it understands nothing of Him, and does not confider, that the Scripture fays of God, Am not I be, which filleth all Things? And that Time and-Place cannot divide him. Much lefs is it understood what the Water above the Firmament is, which they will flatly hold to be a Place far diftant, viz. above the Stars, whither alfo we have been shown into Heaven.

22. But feeing that God; out of *Grace*, beftows upon us the Understanding, therefore we will fet it down for our Fellow-scholars, who are able to apprehend it; and yet herein we shall write nothing for the *felf/b* 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 *Herefy* to them, although they do not understand it; fo that they remain without, and do not fo 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 *Curfe* 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 fay, 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; fo that they are distinct; and I fee 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 *Inftrument* of the inward, and the inward Water is underftood [therein;] for the moving Spirit in the Word is he which *rules* the inward Water in the *Baptifin*: Dear Chriftians, let this be ipoken to you, it is the *real* Ground.

28. But that *Mofes* fays, God created the Firmament, and *called it Heaven*, is the moft intimate Secret, of which the earthly Man is *not able* to underftand any Thing. The Underftanding is barely in the *Power* of the Water above the Firmament, *viz. in the Heaven*, or (as I might fet it down) in the Spirit of God; if he be awakened in Man in the Water above the Firmament, which difappeared in *Adam*, as to his Life, that [Man] fees through all; otherwife there is *no* Underftanding here; but all is dumb and dead.

29. The creating of the Heaven is underftood, First, how the Speaking Word has a maf- a Conceived fed the manifested Powers of the spiritual World, wherein it is manifest, works, and also or formed. rules: 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, fo likewife the outward Heaven is passive, and the inward works through it, and draws Of the Third Day.

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 underftand, with the fecond Day's Work, the Manifestation of the internal heavenly, and the external heavenly Effence, viz. the Manifestation of the Water-fource; understand the Effence of the feven Properties, viz. the Corporality, or " Or Work- the ' Laboratory of the other fix; 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 ⁵ Or Operathe Earth, afcribed to the Moon, for it is the Manifestation of the Lunar Property, not of Star, or Pla- the' Star, which was first created into the External on the fourth Day, to be a Governor net called the therein; but this fame 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 fundry Places upon the Earth, then Ver. 11, 12, he moved the external, expressed Word in the vegetative Life : Now Moses fays, God (poke, 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 itfelf; and when it came to pais, 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 fix Days-works is very clearly to be found; how the Eternal Word has unfolded them out of the invifible, fpiritual [Property,] and brought them into the vifible; 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; whatfoever God has " Or Diffine- manifested, and made visible in fix " Diversities, which are called Days-works, that stands, in the eternal Nature, in fix diffinct Degrees in the Effence, viz. in the feventh Property; in which the fix Degrees of Nature work, and yet also eternally rest from working; they are themfelves the working, which they give in to the Seventh, at into their own peculiar Reft, wherein their Perfection and Manifestation confist.

34. And we are to understand nothing elfe by the Creation, but that the Verbum Fiat has amaffed the Spiritual Birth, and introduced it into a visible, external Dominion and Effence : For we fee it very clearly in the Writings of Mofes ; although we have a " Glafs befides to fee, that when God the first Day had created the gools Part into a * Mass, that he extracted the fine Part out of the fame first Day's Work, and fevered and amassed the Waters, viz. the fpiritual Effence, and produced it out of the first Day, viz. out of y Beginning. 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 likewife now through the Second Day, viz. through the Water and the Heaven; and in this fhining Light the expressed Word moved itself in the Effence, and wrought effectually: And even then the Power of the expressed Word from the Light of the inward Nature did pullulate, and fpring forth, through the external Nature, out of the Heaven through the Earth : [And fo] now the Potentate, who was a King and great Prince, has loft his Dominion; for the Effence of the Wrath was captivated in the Light of Nature, and he with it; and to he lies between Time and Eternity, imprisoned in the Darkness, till the Judgement of God.

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

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Moon.

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Anguish to be understood till the Fire, but only a fenfeles driving forth of Life, viz. a Growth : For the Fire-blaze arifes 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 themfelves, and were mutually unfolded in the Sal-nitral Flagrat, each out of itfelf, which the Impreffion did again receive into itfelf, and made them Corporeal in the Water; and thence arole and proceeded Trees, Herbs, and Grass; each Property became ² excressive in the ²Or putting, Sal-niter, and manifested itself with Fruit; as we see plainly, how the Property of the or budding dark World did mightily force itself along in the outward Power; whereupon fome forth. Herbs and Plants are fo venomous and malignant; for the Earth proceeded out of both the inward Worlds into a Compaction.

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, fo is likewife this Property in the Sulphur; where we then understand the Sal-nitral Flagrat for the poilonful Mars, which is the Caufe of Motion and Stirring, and the Compunction in the first Impression in the eternal Nature, viz. in the dark World.

28. In the third Day's Work God moved the third Property of Nature, viz. the fulphureous 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 faid, Let the Earth bring forth Grafs, Herbs, and Trees,' that is nothing elfe, 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 fweet Light, thereby arofe in the Coagulation the Dominion of Joy, viz. the Pullulation and Growth; for all Growth confifts in the Light and Water; when the Light penetrates the Sulphur and Waterfource, 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 defolate and void, for the a Poffibility to the Growth was a Or Ability. 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 itfelf external, and yet remained alfo internal.

The Thirteenth Chapter.

Of the Greation of the fourth Day.



HE fourth Day Mercurius has the first Hour of the Day, who causes the for fensitive 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 fulphu-

reous Source through the Water, and the first Essence became manifest through the Light of Nature, which is a Mercurius Sal-mitri, an incentive Mercurius, a quick perceptive Mercurius.

2. In the third Form of Nature there is a fenfelefs 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, pleafant, and full of Joy; therefore now the Motion in the oily is feeling from the Painfulnefs.

3. Here we now underftand very fundamentally how the Seperation in the Fire of the eternal Nature has manifefted itfelf in the Effence of the outward World, with Form, and Shape. For in the Enkindling of the Fire, in the Sal-nitral Flagrat, two Effences feverize, viz. one watery from the Devouring in the Fire, where the Fire devours the rough harfh Source of the Imprefion in itfelf; then out of the Confuming proceeds a great Meeknefs, which is mortified to the Fire, and is infenfible, and gives the Water-fource.

4. Secondly, The Fire-fource fevers itfelf likewife into its Principle, viz. the Properties to the Fire-fource, which now with the Enkindling of the Fire are full of Pain and Senfe; this *Fire-fource* could not fubfift, unlefs it did again devour [or take] the Water into itfelf, whereby it ftrengthens itfelf; whence also the *Sal-nitral Flagrat* arifes, where the *Wrath* is difmayed at the Effence of the Water's *Meeknefs*; whence the Feeling, fo also the *Lufter* of the Fire, arifes.

5. For that Water which is devoured in the Fire is diffolved into a Spiritual Oil, in which the Fire fhines, 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 elfe but the moving Life, where the Speaking Word diffufes itfelf in the Water-fource 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 Meekneis.

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 underftood, viz. a Fiery, an Airy, and an Oily, wherein the Light is manifeft, and a Watery; all which originally fpring forth out of the first Defire to Nature; in that the free Lubet introduces itlelf into a Defire and Nature; and they all display themselves through the Fire into a moving Life; and yet there is no intellective Life, but only Properties to the true Life. The intellectual Life is the Spirated Word, which manifefts itself through the Properties. These Properties are impressed in the Creat, that is, in the Verbum Fiat, and brought into an Effentiallity; 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 fal-nitral and fulphureous Property was brought forth out of the third Day's Work, viz. out of the Fire *Flagrat*; and from thence the *fourth* Motion is rifen, viz. the Mercurial, which the *Fiat* has amaffed, and imprefied it into it, and made it visible, which are the *Stars*; which are nothing else but Properties of the Powers of Nature. Whatfoever 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 manifeft only in one fole Property; elfe if the whole Nature were manifeft in each Thing, then all Things and Effences would be but one Thing and Effence : And therefore God has by his Speaking Word moved the Sulphur Sal-nitri according to the Properties, that the dislinct Severation might be manifeft; and this Manifeftation is a Mercurius; for the eternal Speaking Word, which is called God, has manifefted his Voice or Will through Nature.

10. Therefore the whole Aftrum 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.

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11. After the Aftrum are the four Elements, which also have their Original out of this Next the Fountain, and have their mutual Spiration [or Out-breathing:] They also speak forth Stars, their Properties out of themselves; and they are as a Body of the Stars; for they speak, or breathe forth from themselves a corporeal Effence; and the Stars breathe forth a Spiritual Effence, and this twofold Effence 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] felf.

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 Abys, whence Nature and all Effences are risen: Likewife there is an Astrum in the manifest beavenly World, and also an Astrum in the dark, belliss World. And these a Astrums are but one only Astrum, but they are severized or Constelinto diffinst Degrees and Principles; that which is in the outward World open and manilations. fest 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 Effence, and opened it out of the fulphureous 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 carthly Life.

15. The fiery [Aftrum] gives Soul, and the airy Spirit; the watery affords the Manfion of the Soul and the Spirit, viz. Blood, wherein the Tinsture of the Fire and Light dwells; and the earthly gives Flefh: And every one of the four Aftrums gives a Spirit and Body according to its Property; only God hath thus affociated 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 ^c Astronas procreate out of themselves their Officer, viz. the outward ^c Constella-Nature, that is, the Soul of the outward World, as a constantly-enduring Mind; tions. 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 fix Counsellers, which are his Affistants, that is, the Sun with the other fix 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 says an opened Punctum to the Fire-world.

17. And with the Spiration the fixfold Life of the fix Degrees of the Days-works and Forms of the Center came forth externally, and feverized itfelf, after the Kind and Nature of the eternal Birth; as first, *Venus*, which is the Water-fource out of the Meeknefs out of the Mortification in the Fire, which is a Defire of *Meeknefs* from the Fire; f By reafon for the Fire enkindles the Meeknefs, whence it is defirous; this is now the Love-defire of.

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according to the Spirit, and according to its Effence it is Water; which Water in the Metals affords the noble Corpus folis.

18. This Venus, feeing fhe (as to her own natural Right) is mortified to the Fire, is jubmifive, and gives the holy Water; underftand as to her own peculiar Property, " which is holy in the Spirit, and yet in the Effence it is captivated in the Wrath, where It gives the material Water according to the deadly Property. It gives Body to all the feven Metals, and Effence to all the fix Planets; which we fee in the Metals, for each Planet makes its Effence in its Property, according to itfelf; as the Sun in Gold; the Moon in Silver; Jupiter in Tin; Saturn in Lead; Mercurius in Quickfilver; Mars in Iron; and yet it is the Effence of the only Venus Property; but they give their Power and Spirit into it, and hold the Body for their own, feeing they rule the fame.

19. This Venus Property, in the Place of Sol, funk downwards in the first Egrefs; and the Fire-fource 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 Alars, the Power of the Fire and Light, that is Jupiter ; and beneath from Mercurius, the Effence of the Defire, where Venus comprehends the Effence in the fiery Denire, as a Body of the Powers, that is, Luna; and above Jupiter, Saturnus, viz. the expressed Impression of the first Form of Nature.

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

The Fourteenth Chapter.

Of the Creation of the fifth Day.



• OW when God had opened the Afrum and four Elements as a moving • COOR A Life, wherein the fuperior Afrum gave the Diffinction in the moving • Life, and actuated the four Afrums in the four Elements, then he educed out of the Effence of all the Afrums and Elements (through the • Motion of his Speaking Word in the Verbum Fiat) the Impres, or Ev-THE prefs; as the Power of that fame Life, which was free from the Pain, and amaffed it through the Verbum Fiat, and fpoke forth that fame Life

(by the holy, eternal Speaking Word through the Fiat) into Forms and Shapes, according to the Properties of the Astrums in the spiritual " Corpus, in which the Fiat or the Defire attracted the Elements according to the outward Effence to itself as a Body.

2. And thence were Creatures produced in all the four Elements, in each Astrum according to its Property; as Birds in the Aftrum of the Air; Fiftes in the Aftrum of the Water; Cattle and four-footed Beafts out of the Astrum of the Earth, and four Elements : So likewife Spirits in the Fire-Astrum, as it is also in the other Elements. And we fee very exactly in the Difference of the Creatures, that the Degrees of the Astrum for Confidentiations] are fo diffinct and various; for the Worms of the Earth live in the

* Water.

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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 fuperior Afrum, in which third Degree, in the Property, also Grass, Herbs, and Trees stand, and yet they receive affisting Influence from the fuperior [Astrum] in the Enkindling, by which they are otherwise qualified.

3. And we fee that each Kind has a Spirit and Body according to the Degree of its Aftrum; for we understand that out of one Constellation [or Aftrum] many Kinds of Creatures proceed; the Caufe whereof is, that each Aftrum has again its Degrees in it. For there is in each Aftrum whatfoever all the Aftrums have, but yet in feveral diffinct Degrees in the Manifestation; and therefore the Properties in each Aftrum are manifold. So also divers Sorts of Creatures are proceeded from each Aftrum, the Spirit of each Kind is from the Aftrum, but all Kinds must use the four Elements; for they rife out of that Fountain whence all the Aftrums 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 fulphureous and fal-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, fo 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 Conftellation has its Compaction of Sulphur and Mercury; the Sulphur gives Effence, and Mercurius gives Spirit into the Effence; and from both thefe Sal is generated, viz. out of the fharp Fiat, according to the Property of Sulphur and Mercury; and out of thefe three Properties, viz. out of Sulphur, Mercurius, and Sal, all Creatures entered into a Life and creatural Being. And now fuch as the Sulphur was on each Place in every Punclum in the Property, as was taken or conceived in the Fiat, in the Motion of the fifth Property in all the Elements, even fuch a Creature was opened or brought forth, as the Compaction was coagulated in each Punclum; and fo 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, rife from the Seperation of the watery and fiery Tincture in Sulphur; for the Seperation was in the Verbum Fiat, where, out of one Sulphur in one only Punstum, two Sexes came forth out of one Effence, viz. the fiery Property in itself to a Male, and the Light's or Water's Property to a Female, where then both Tinctures fevered.

7. And as we fee 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 defire each other; and their right Life confifts 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 Effence, viz. in an oleous Property, in which they ftand in the Bond of the higheft Love-defire; for their Light thines in the Oil; and as the Fire-world defires 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, defires the Fire's Tincture, and the Fire the Light's, as its 'pleafing Delight.

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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 defire Copulation each with its own Kind; and fo they generate a third, viz. an Affimulate according to two in one; every Ens brings forth a Similitude according to itfelf.

ro. And we fee very clearly, that each Kind is created out of a feveral *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 *Beafts* upon the Earth, which are a *Limus* of the Earth and Air; therein they live, and thence they take their Food and Nourifhment; for the *Fiat* extracted them out of the Earth's Property, and amaffed 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 elfe but a *Contemplation* of the inward fpiritual World. What the Poffibility of Eternity has in it, and what kind of fpiritual Play is in the *Ens* of the inward fpiritual World, fo 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 fixth Day's Work of the Creation.

HE fixth Day in the Creation is Friday, on which Venus rules the first Hour of the Day; which rightly fignifies to us the Order of the Degrees, how the eternal Speaking Word has manifelted itfelf with Nature, through the Time; how the Spirit has brought forth the fix Properties of Nature into fix Degrees or Days, into a working Life, and yet has introduced them all again into the Seventh, viz. into

that all whatfoever they fhould 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 seperate peculiar Heaven, as it might be given and expressed to the Understanding, then he on the fixth Day educed out of the jovial Pro-

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perty, viz. out of the fifth Conftellation, the fixth, viz. he produced out of the jovial Power the fiery Love-defire, wherewith he rules through all the Conftellations; whence it is, that each Life longs after its Likenefs, that is, it again defires fuch a Creature as each Life has in it.

3. Each Life defires, in this Venus Property, to generate again fuch a Creature as it is in itself : Hence arises the strong ardent Imagination and fiery Defire, that the Properties again defire into one, viz. into the Fountain whence they proceeded; for in the fame they may generate the Affimulate of themfelves.

4. Now when God had educed this fiery Love-defire out of the Center through all the Properties, then Nature was now defirous (in this Love-property) of the Likeneis of God, viz. a Similitude according to and in the Generation of the holy Love-defire, that fo this holy Conftellation of the Love-defire might also be creaturized, and figurized.

5. And feeing this Love-defire 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 Myftery, and introduced into a Seperation, viz. into a fundry diffinit 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 faid the Speaking Word in the Verbum Fiut, Let us make Man; that is, out of the * Mass of all Essences, out of the Property of all Powers and Constellations; the * Mixture. Love-defire defired a Limus out of all Effences for a living Image, An Image that may be like and refemble 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 fixth Property of Nature (viz. the Love-defire) was produced, expressed, or breathed forth out of all the Properties, and was the defirous Life in the Joy, viz. in the Light of Nature; this was not in itfelf a Limus, but it was the Defire 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 defired in this Love-defire a Limus out of the Earth, and all the created Effences, out of all the Conftellations and Degrees, for a 'Body to 'Corpus. itlelf; therefore God faid, an Image that may rule over Fifb, Fowl, Beafts, Worms, and over the Earth, and all the Effences of the Conftellations. Now if it must have Dominion therein, then it must be out from thence, for each Spirit rules in its Mother whence it is rifen and proceeded, and eats of its Mother.

9. But here we must rightly understand this Love-defire in the expressed Word; the expreffed Word had in this *Venus-defire* the Defire of all Heavens, that is, of all Entities and Properties in itfelf, viz. the Properties of the inward fpiritual holy Heaven, which is the Mansion of the Power of God, and of the outward created Heaven with the Heavens of all Conftellations and Elements; yet not effentially [or in Substance] but as a spiritual Defire : And these Properties defired in the spiritual Defire to be effential.

10. Now the Text in Moles fpeaks very clearly and fully, where it fays, and God created Man in his own Image; in the Image of God created he him. By the creating is underftood the Body, which is twofold, viz. a Spiritual Body and a Corporeal; for the Venusdefire is a fpiritual Body, and that which it has attracted to itfelf in the Fiat into the Defire of the fpiritual Body, that is a flefbly Body; the Verbum Fiat itfelf 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 cloathed with the Effence out of all the Effences, viz. it cloathed it with the heavenly holy Effence, the heavenly holy Corporality of the inward holy Love-defire; and from the outward Lovedefire it was cloathed with the *Limus* of the Earth and the other Elements, together with the vifible Conftellation 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

the holy spiritual Heaven; therefore says Moses very right; God created Man in his

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 Myftery of Wifdom as a Conftellation 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 *fpiritual* 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 *fevered* 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 boly, if the Curfe was not come into it by Reason of the awaked Vanity; yet if the Vanity be fevered " by the Tincture, then it is holy and a Paradife, which shall open itself at the End of this World.

14. And Moles fays further; God breathed into Man the Breath of Life, and he became a living Soul: This fignifies the living, fpeaking, 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 underftanding 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 abysfal 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 Linnus 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 infpired or given in itfelf, from the Properties of all the *three* Principles, into the created Image, viz. the Father of all Effences has breathed or fpoken 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 fet it down, he has infpoken it, viz. the egreffed Sound or expressed Voice of the Understanding, which through the Motion of God educed and manifested itself, through the eternal and temporal Nature; the fame [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, confists in three Kingdoms: The first is the eternal Nature, viz. the potent Might of Eternity, the Dark and Fireworld; according to which God calls himself a strong zealous angry God and a confuming Fire, in which the Devil has wholly plunged and diabolized himself.

19. The Second is the holy Light-world, where the eternal Understanding has difplayed itself through the Fire's Sharpness, in the Light of the great fiery Love-defire, 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 *bely Heaven* of the angelical Delight and *Blifs*.

Part I.

Chap. 15.

20. The *third* Kingdom or World is the outward aftral and elemental Kingdom, *viz.* the Air, with its domineering Conftellation, wherein all the five *outward* Conftellations rule, *viz.* the Superior and the Inferior of the four Elements; out of which [Conftellation] the *five Senfes* take their Original; and wherein the vegetable and reafonable Life confifts. This is the *animal* [or beftial] Soul, which rules over all the Creatures of this World; fo alfo over all the outward Heavens or Conftellations; and over all the *Earth*, or Elfences of the outward World.

21. Understand it thus: The *Fire-breatb* 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 fecond 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 Effence; 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 Musican.

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 manifest 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 flands 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 faid, *The Soul went* into Heaven or Hell, if " they were not in it. When the Air, viz. the outward Kingdom " 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 itfelf in this Life-time, *therein* it flands, when it leaves the outward Life.

25. And we are in no wife to think, that the Soul is God himfelf, (who is neither Nature nor Creature, also dwelling in nothing but only in himfelf, and yet dwells through all Things, and is neither far off or nigh to any Thing :) But ° it is the expressed ° 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, uncontroulable, 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 *Effence*; 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 Conftellation*, viz. the magical Conftellation, the great Myftery, out of which the outward Conftellation 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 boly Element, viz. from the true beavenly Image, which confists in a spiritual Sulptur Mercurius and Sal) dwells the boly 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 Conftellation of the five Senfes, the outward Soul, viz. the real Spirit of the outward World, dwells.

29. Each Property of the Soul has a corporeal Property in itfelf, which may be called an Heaven, viz. a feveral fpecial magical Aftrum; as the fiery Property of the Soul has a Body from the inward Constellation of the dark and Fire-world, which is a *fpiritual* Body.

P Or Light.

30. And the plucid Property of the Soul'has a fpiritual, oleous, and watery Body, wherein the two Properties of the higheft *Tinsture* of the Fire and Light open the Lufter and Beauty of the Colours, Wonders, and Virtue of the divine Wildom: This Water is the Water above the Firmament, of which Mofes fpeaks; and this Oil is the boly Oil of the divine Powers, and this was an ufual Type in the Old Teftament. In that the real oily Body of the heavenly Property difappeared 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 promifed Covenant, as in a Type.

31. The third outward Property of the Soul has likewife every way fuch a Body of many *Conftellations* 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 Conftellation; as there is a Body of the *fulphurean* Conftellation of the Earth; allo a Body or Conftellation of the *Mercurial*, poilonful Life; allo a Body of the *Salt* Powers of Bodies; allo a Body of the Soul of the outward World, *viz.* of the *upper* created Conftellation; all according as the outward Powers of the outward Soul are: Thus each Power has a *corporeal* Property in it; and thus allo the inward Powers of the fpiritual Property are to be underflood with the inward Body.

The Sixteenth Chapter.

Of the Difference of the Heavenly and Earthly Man.

1. Control of the the second the

couched in this bestial gross Property, as the Gold in the Ore.

2. All that is earthly on Man, that is beftial 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 confidered of us, as now it is; for the true humane Body, according to the inward World, is a fpiritual Sulpbur, a fpiritual Mercurius, and a fpiritual Sal; each Property of the Soul has a corporeal or effential Quality on it.

3. God created fuch a Body as the Soul was in its Effence, viz. in the fpirated Word of the Understanding, and breathed the Soul thereinto for the Understanding; also the outward fulphureous Body is in no wife the gross Beast, which passes away and returns not not again; the true real Body which is *bidden* in the Grofness is a spiritual Body, in comparison of the *Grofness*: It is created indeed in Flesh and Blood, but in a fixed, stead-fast [incorruptible Flesh and Blood.]

4. By the Luft and Imagination of *Adam* the Grofnels was manifeft; the true outward Body is a fulphureous, mercurial, and faltifh Property, a pure effential *Power* according to the Nature of the Soul: That which the Soul is in the *Spirit*, the fame is the true humane Body in the Effence, 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-defire, but they all gave up their Defire 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 Defire into the Light, viz. into the manifested Sweetness of God, which penetrated all the Properties; in which Penetration they were all tinctured with the fiveet Love, so that there was nothing but mere pleasing Reliss. Love-defire, and Delight betwixt them.

6. The inward holy Corporality ⁹ from the *pure Element* penetrated through the four ⁹ Of. Elements, and held the *Limus* of the Earth (*viz.* the outward fulphureous Body) as it were fwallowed up in itfelf; and it was really there, but in Manner as the Darknefs dwells in the Light, and yet its Darknefs cannot be manifeft for the Light; but if the Light extinguishes, then the Darknefs is manifeft.

7. Thus the inward Man held the outward Captive in itfelf, and penetrated it, as a Fire heats an Iron throughout, that it feems as if it were all Fire; but when the Fire goes out, then the dark fwarthy Iron is manifeft.

8. Thus likewife was the *first* Man when he ftood in Paradife, in his fixed Condition, in like manner as Time is before God, and God in the Time, and they are *diffinst*, but not parted afunder; as the Time is a Play before God, fo also the outward Life of Man was a Play 'to the *inward* holy Man, which was the real Image of God.

r Before.

9. The outward Spirit and Body was unto the inward as a *Wonder* of divine Manifeftation, according to the Fire-dark and Light World, a Mirror of the great *Omnipotence* and *Omnifcience* 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, fo likewife the inward *divine* Man fhould 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; fo likewife in the Earth, in Stones, and Metals, in which also there is a *twofold* Effence, *viz.* one from the Original of the Fire-dark-World, and one of the Original of the Holylight-World.

11. All this was given him for his Play; he had the Knowledge of all Tinstures; all was fubject to him, he ruled in Heaven and Earth, and over all the Flements, fo alfo 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 preferves it from Sickness, and as the Warmth of the Sun defends the Body from Cold, fo likewise the highest Tinsture 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 Prefervation or Protection.

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

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13. Reason will understand us wrong, and fay, 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 Effence.

14. As all Things are in God * Effentially, and yet he himfelf is not that very Effence; and yet that Effence *rules* every Effence according to its Property; fo likewife the inward fpiritual Man is an Image of the formed Word of divine Power, and the outward an Image of the inward, *viz.* an *Inftrument* of the inward. As a Mafter muft have an Inftrument wherewith to finish and perform his Work, fo likewife the outward Man from the *Linus* of the Earth and four Elements, with its outward Constellation, is only an Inftrument of the *inward*, wherewith the inward frames and makes what the inward Spirit of the Soul wills.

15. As we fee that the *Will* is the Mafter in all Purpofes and Undertakings; and we fee further, that the inward Man has *divine* Will and *Defire*, but the outward a *beftial* Will, which is fo by Reafon of the Fall: The whole Man is but one only Man, but his Property lies in feveral *Degrees*, according to the inward and outward Heavens, viz. according to the divine Manifestation through the *feven* Properties of Nature.

Of the Creation of the Seventh Day.

16. God created all Things in fix Days out of the feven Properties, and introduced the fix Days Works of the Manifestation of his Creature into the Seventh, wherein every Life should work as in one Body; for the feventh and first Day belong mutually to one another as one: For the fix Properties of the eternal Nature are all couched in the Seventh, as in a 'Structure of the other fix; the feventh Property is a Mystery, or Effence of all the Operation. or Workhouse.

Seventh Day, Saturnus.

17. For on the feventh 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 Defire, viz. the Fiat, which in the Defire *impress* 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 Effence, in which Defire's Effence all the Properties arife as is above-mentioned.

18. So likewife Saturn, or the feventh Property of the feventh Day, is the Reft, or Manfion of the other fix Days Works, wherein they work as a Spirit in the Body; the feventh Property flands still as a fenseles Life.

19. But that now Moles fays; Ged rested the seventh Day from all his Works, and fanelified 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 Paradife, 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 Defire, which is the Fiat in the Word, wherewith the Word forms itfelf, or introduces itfelf in the Spiritual Effence to the dark Fire and Light-world, the fix Properties of the eternal and temporal Nature proceeded; and each has introduced itfelf into a feyeral Degree of a fundry Property, which Degree may be called a Heaven, or a magical Spiritual-conftellation.

" Text, Himmell, explained in the Language of Nature.

21. For each Property is a spirated Effence, viz. a Heaven; for " Heaven does pro-

Himmell

perly and exactly denote and fignify, in the Language of Nature, a Spiration, or Formation; where the *Fiat* forms what the Word fpeaks, or breathes forth; and thus the Spiration was introduced into fix 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 fpoken or breathed forth out of the other, even to the Sixth, in which the formed Word was manifeft, 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 fixth 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 feventh 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 feventh Property lies the *eternal Day*, whence the Days of Time are proceeded; and the Ancients have called it * Sonabend; but it is rightly called ' Subna- * As to the bend; wherein God's Love does appeafe and atone the Anger; as when the fix Proper-Word Sunties in what is operated enkindle themfelves in the Imprefilion in the Wrath's Property, Evening, or they are atoned and reconciled in the feventh Property, viz. in the manifefted *holy* of the Sun. Power of God in the Love-defire (which holy Power manifefts itfelf in the fifth and fixth In our Eng-*Property*, and encircles the Operation of all the reft as an holy Heaven) and fo are lifth, Saturintroduced into one only Effence, wherein they reft, as in the "Word of the Lord; y The Evenwhich has introduced itfelf with the *feven* Properties into Nature and Effence, and thereof ing of Recon-*Mofes* fpeaks rightly, *God refted on the feventh Day*, from all his Works, and ballowed the ciliation, or Saving-day.

24. Underftand it here right; God refted with his formed Word (which he first intro-Verbo Domini. duces into Darkness and Fire) viz. into the first Principle, according to which, he is called a confuming Fire; in the fecond Principle, viz. in the formed holy Word, where he educes himself through the Fire in the Light in the Love-defire, viz. in the holy Fiat, and refts eternally with his manifested Word therein, his Rest therein, is a Dominion of Joy, where the Anguish-fource of God's Wrath of the eternal Nature is changed into a divine Kingdom of Joy.

25. And this *Reft* is the holy Heaven in the natural Heaven, where Time works in itfelf, and fets forth what it has operated for the Day of Reft, viz. the Day of Seperation; where, at the End of the Days of this World, the Evil shall be seperated from the Good, and each Thing shall posses its own Heaven, viz. the Property of its Original [or four-cive] Spirit, whence it was generated.

26. But in this Time God's Love and Anger muft *mutually* work in one another, and manifelt the Wonders of God both according to the Fire and Light-world, and the Verbum Domini refts in the feventh Manifeltation of the Properties, and fhines with its * Power * And Virtue. into the Operation of the fix Days, viz. into the fix Properties, and affords Aid and Help to every Life.

27. In the feventh Property all Things are brought into their End, viz. into the first Day of the Beginning of all Effences; for the *feventh Day*, viz. the feventh Property of the eternal Nature, is the transparent glass Sea before the Throne of the Ancient in the Revelation, whence, as out of ^b the grand Mystery, this World was created into feveral ^b Ex Misterio peculiar Heavens and Forms, and formed in the Verbum Fiat. The feventh Day was magnofrom 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.

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The Seventeenth Chapter.

Of Paradife.

CSES fays, that when God had made Man, that he planted a Garden in Eden, and there he put Man, to till and keep the fame; and caufed all Manner of Fruits to grow, pleafant for the Sight and good for Food; and planted the Tree of Life alfo, and the Tree of Knowledge of Good and Evil, in the Midft.

2. Here lies the Vail before the Face of Moles, in that he had a bright fhining Countenance, that finful 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 Defcription we fhall remain as dumb to the Beast, but yet be fufficiently understood by our Fellow-scholars.

3. The Garden *Eden* was a Place upon the Earth where Man was tempted; and the *Paradife* 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; fo alfo the heavenly *Power*, out of the pure Element, penetrated the four Elements, and fprang forth through the Earth; and bare Fruits, which were heavenly and earthly, and were qualified [fweetly tempered] of the divine Power; and the *Vanity* in the Fruit was held as it were fwallowed up, as the Day hides the Night, and holds it captive in itfelf, that it is not known and manifeft.

4. Paradife was nothing elfe but the feventh Day's Property; the heavenly Effentiality of the fecond Principle is couched or flut up in the Earth; the Carfe of God has hidden it; it budded (in the Beginning of the World) through the earthly Effentiality, as the Eternity is in the Time, and the divine Power is through all Things, and yet is neither comprehended or underflood of any earthly Thing in Self-hood.

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

^e Ede explained according to the Vanity, it fhould be ftill, as a Mother to bring forth; for the internal would rule through Language of the external, as the fpiritual World through Time, Heaven through the Earth. The Earth Nature. ^a Void. ^b Void. ^c Ede is nothing elfe, but what Moles fays of the Earth, that it was a dee, and empty; that is, it fhould manifeft its Might, according to the Wrath of the external, as the fpiritual World through Time, Heaven through the Earth. The Earth was empty without Fruit, but the Heaven was its Hufband, which made it fruitful, and bare Fruit by it till the Curfe, where Heaven did hide [difappear or withdraw] itfelf from the Earth.

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

8. For Lacifer poiloned the first Paradife with his falle and wicked Defire, therefore God promifed to regenerate it anew in Chrift; for the feventh Day which God appointed

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Chap. 17.

for Reft, is nothing elfe but *Paradife* regenerate anew in the Spirit of Chrift in the humane Property, wherein the poor Soul shall *reft Eternally* from the Source of the fix Days-works, *viz.* of the fix Properties of the Life.

9. Also it is the feventh 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 Wicked- Text, evil ness; whereinto no unclean Thing shall any more enter. For this World, in which Adam Effence. was before his Eve, must again return as it was before the Curfe, in which Rightcousses fhall 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 fays, The Tree of Life stood in the Midst of the Garden, and prefently, the next after fets down, And the Tree of Knowledge of Good and Evil: Here lies the Vail before his Eyes, that the earthly finful Man cannot behold him; for he is not worthy of it; for his Earthlines in the Curse of the bestial Vanity shall not inherit Paradife.

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 ftandeth 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 confuming Fire, and the outward visible World.

12. The boly Power of God in the Tree was the middlemoft Kingdom, and Paradife was the outermoft Kingdom; for the Middlemoft penetrated the Outermoft, and manifetted itfelf with the Outward; this was the *Knowledge of the Good*, which *Adam* fhould have as little known, in its Original, as the Evil; he was created for an Inftrument of God, with whom God would manifett his Wonders in *Figures*; he fhould only keep a child-like Mind, and be refigned unto God.

13. Now the Tree of the Knowledge of Evil was the dark World, which also was manifeft on this Tree; likewife the Vanity, as s now it is; all earthly Fruit was manifeft s as at the therein; therefore Moles diffinguishes the Tree, and fays, the Tree of Life; thereby he Day. understands the Property of the eternal Life in the Tree, viz. the fecond Principle; and by the Words of the Tree of the Knowledge of Good and Evil he s understands the Wrath of s Or means, the Anger of God, which was manifest by the Effence of the outward World in Earthlines in this Tree, of which Adam should not eat; for he should have eaten with the or eat inward Mouth, and not with the earthly Defire, 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 Carcafe.

14. For as the Light fwallows up the Darknefs, fo the Celeftial fwallowed up the Terreftrial, and changed it again into *That* whence it proceeded; or as the Eternity fwallows up the Time, and in it is as a Nothing; fo likewife there were two *Centers* in *Adam's*. Mouth; for the Kingdom of God flands in Power. And *Adam* also before his *Eve* flood in the Kingdom of God, for he was Male and Female, with both divine *keavenly* Tinctures; and neither the Fire's or Light's Tincture or Defire flould be manifeft in him, for they flould fland in *equal* Weight [in the true Temperature] refigned 'in God.

i Or too

15. But in the Tree of the Knowledge of Good and Evil the Properties, viz. of God's Love, and also the Earthlines, 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 fuffer 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 Deftruction? This is that about which the high Schools contend, and underftand it not, for they go about to feek and apprehend the *Inward* in *the Outward*, and it remains hidden and dead to them; they underftand 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, fo 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 Manifeftation; again, the outward World joyed itfelf in both the inward Worlds, as in its Life; and there was a mere *pleafing* harmonious Will, Pleafure, and fweet Delight, between them; the *Mercury*, viz. the founding, hearing, and feeling Life, viz. the Manifeftation of the divine Word in the *Fiat*, did mutually penetrate all Effences, in a very exceeding joyful Property.

19. The Property or Effence of all the three Worlds reached ^k with the Defire 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 *pred minant* 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 Reliss, ravishing Melody, sweet Smell, a friendly, finiling, and most pleasant Aspect, a meek and kind Sense, and mutual Fruition of Delight.

20. For Man was on the fixth Day taken and created to a divine Likenefs and Image, in the fixth Manifestation of the feven 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-defire; his true Life's Center was the fifth Property of the eternal Nature, viz. the fiery Love-defire, which held the Fire and Darkness hidden [or fhut up] in itself, and used it to its Joy and Delight.

22. But it is very neceffary for us to underftand right in this Place, whence the Defire to fall away from the equal Accord did arife both in the Hierarch *Lucifer*, and also in *Adam* the fecond Hierarch, or royal Prince in the divine Image.

23. When the eternal Only God once moved himfelf through the eternal Spiritual Nature, viz. in the eternal great *Abyffal* Myftery, and comprized [or amaffed] this Myftery into a Circumference or Place, to manifelt his great Wonders, and introduced the eternal *Wifdom* into a formal vifible Contemplation, and manifelted all the feven 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* defired to be in a creatural Form in the Place, fo far as the *Verbum Fiat* had ' put itfelf forth to Motion and Manifeltation.

¹ Or given itfelf 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 Luber betakes itself into a Desire, and introduces itself into Nature, to the most external Manifestation; each Hierarchy in its Heaven or Property.

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

* Or fet their Defire upon the Light. was now moved and affected, which magical Conftellation also " defired to be manifest and " Or would creatural in the Dark World, thereupon it fet its Defire upon this mighty Prince and be. Hierarch.

26. And he, viz. Lucifer, turned himself away from the divine Light into the fiery Mystery, towards the Darkness, whence the Fire arises; and so the magical Astrum of the grand Mystery of the dark World apprehended him; for his Defire, which the Verbuna 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 himfelf and the Effence according to his own Pleafure.

27. Thus he contemned the Meeknefs in the Light, viz. the fecond Principle, which [arifes] through the Fire-death (where the Wrath or the Spiritual Elfentiality of the wrathful dark Property dies in the Fire, and out of which Death of Devouring, the fecond Principle, viz. the holy Love-world of great Meeknefs 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 omnifcient Artift; 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 Effence, which flood in great Meeknefs, and in fiery Love-defire, wholly rough, auftere, cold, wrathful and fiery, in the dark wrathful Property; and the Properties of Enmity inftantly arole in him, for in the Light they could not be manifeft. But when the Light extinguified, they were manifest, and he became a Devil, and was driven out of the angelical World, out of his own Heaven of the fecond Principle.

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

30. But feeing he has freely and willingly broke himfelf 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 Defire, fuch 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 fame Heaven according to the inward humane Soul, and should poffers the Hierarchy which Lucifer had loft; and hence the Devil's Envy against Man is rifen.

32. But feeing God did well know, that the Devil would tempt him, and not allow him that Honour, the deepeft Love of God (viz. the high Name Jefus 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 higheft 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 ; " in which Place the last Judgment stands : And " Or to which this is that which Saint Paul fays, Man was chosen [or elected] in Christ Jesus before the End the last Judgment is Foundation of the World was laid.

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 fo he might help him; for God faw very well, according to the Property of his Wrath, that Man would fall; but he would bring him again, through and in the Name Jefus, through the corruptible Death into the royal Kingdom whence Lucifer was fallen; in whole flead the Man Chrift, God and Man in

Of Paradife.

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

34. Therefore we are here rightly to confider of the Fall of Man; how he ftood in Paradife and was tempted; and what the Paradife was. Man ftood in three Principles, which indeed ftood in Man himfelf, viz. in Body and Soul, in equal Accord and Harmony, but not without him; for the dark World has another Defire than the Light-world; now the Image of God ftood between three Principles, all which three did fet their Defire 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, fhould have introduced his Defire only into the fixth Property of the divine Manifestation, wherein he was created to an Image of God; he should be wholly refigned 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 Defire into God's Will, viz. into the fixth Property, that fo the manifested Word of God might be bis Will, knowing, and doing; even as the holy Angels fo live and rejoice only in the divine Will, and melodize in the Holy Gbost, 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. Paradile, or the Garden in *Eden*, did indeed ftand with its Properties in equal *Concord* as to Man; but the Properties were in themfelves an awakened Hunger, each in itfelf, which verily the divine Light did again introduce into a *Temperature*: But the Devil oppofed Man in his enkindled Envy, and infinuated 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 ftands in *like* Effence 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, fmell, 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, Difease, Pains, and Corruption [or the Diffolution of this Carcase.]

38. And feeing the divine Providence did before know that the Devil would tempt Man, and bring him into ftrange Luft; left he fhould long after the Center of the dark World, and become a Devil as Lucifer did, God reprefented to him the Tree of Life, and of the Knowledge of Good and Evil, wherein the Diffolution of the outward Life was manifeft.

39. For it was occafioned by Adam, when he was yet in Paradife, when he lufted after Vanity, and brought his Imagination into the Earth, viz. into that Effence whence the Limus of the outward Body was extracted, and defired out of his Mother to affay of the enkindled Vanity which the Devil had enflamed, thereupon the Fiat drew him forth fuch a Plant out of the Matrix of the Earth, whence also it had extracted Adam's Body, fo that Adam's Hunger had to eat.

40. For the Effence in the Tree of the Knowledge of Good and Evil, and the Hunger of the Defire in *Adam*, were *alike*; what he defired was reprefented to him by the *Fiat*; *Adam*'s Imagination was the Caufe of it.

41. Reafon fays, Why did God fuffer it to come to pass? Chrift faid, 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 was a Fire-fpark of God's Might, but when he was formed into a creatural Being of the Creatures, he withdrew into Self-luft, and broke himfelf 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 fo potent before the Vanity, that it was not fubject 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 whatfoever are in the outward World's Effence, and introduce them into another Effence; but the Vanity in the outward Air's Dominion has brought a Darkness thereinto, so that it does not know itself; the Curfe of God has cast the defiled Child into the Dirt, that it must pray for a Laver, 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 Paradifical State, shewing how it should have been if Dominion, Life, or Con-Adam had not fallen. dition.



KNOW the Sophifter will here cavil at me, and cry it down as a thing impossible for me to know, feeing I was not there and faw it * myfelf : To him I fay, that I in the Effence of my Soul and Body, when I was not as yet I, but when I was in Adam's Effence, was there, and did myfelf fool P away my Glory in Adam; but feeing P Negli-Chrift has reftored it again to me, I fee in the Spirit of Chrift what gently lofe. I was in Paradife, 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 Chrift knows it in me; from which Knowledge I shall write.

2. Adam was a Man and alfo a Woman, and yet none of them [diffinct,] 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, ftood, being the fair Paradifical Rofe-Garden of Delight, wherein he loved himfelf; as we also in the Refurrestion of the Dead shall be such, as Chrift tells us, 9 that we shall neither marry, nor be given in Marriage, but be like the An-9 Matth. 22. gels of God. 30.

3. Such a Man, as Adam was before his Eve, shall arife, and again enter into, and eternally poffels Paradife, not a Man or Woman, but, as the Scripture fays, 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 fpiritual angelical Body inhabits.

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

5. If God had created him to the carthly, corruptible, miferable, naked, fick, 'Or for-Vol. III. L

bestial, toilsome Life, then he had not brought him into Paradife; if she had defired ⁵ God. [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 Verbunn Fiat, into the Division of both Tinctures, as it was in the other earthly Creatures.

* OrMother's Body.

- 6. Every Creature brings its Cloathing from its ' Dam; but Man comes miferable, naked and bare, in deepeft Poverty, and Inability, and is able to do nothing; and in his Arrival to this World he is the pooreft, most miferable, forlorn, and most shiftlefs Creature amongst all Kinds, which cannot at all help himfelf; which does fufficiently fhew to us, that he was not created of God to this Milery, but " in his Perfection, as all " Or to. other Creatures were, which [Perfection] the first Man tooled away [or lost] by false Luft; 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 Carcafe, 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.
 - 7. Two fixed and ftedfaft Effences were in Adam, viz., the fpiritual Body * from the Love-Effentiality of the inward Heaven, which was God's *Temple*; and the outward Body, viz. the Limus of the Earth, which was the Manfion and Habitation of the inward fpiritual Body, which in no wife 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 laft Judgment shall be *fevered* in the Earth, from the Vanity of the Curfe, and the *Corrup*tion of the Devil.

8. Thefe two Beings, viz. the inward Heavenly, and the outward Heavenly, were mutually efpoufed to each other, and formed into one 'Body, wherein was the most *boly* Tinsture of the Fire and Light, viz. the great joyful Love-defire, which did inflame the Effence, fo that both Effences did very earneftly and ardently defire each other in the Love-defire, 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 Confort; and yet they were not two Bodies, but only one, but of a twofold Effence, viz. one inward, heavenly, holy, and one from the Effence of Time; which were efpoused and betrothed to each other to z an eternal [Being.]

9. And the magical Impregnation [or Conception] and Birth did fland in this fiery Love-defire; for the Tincture penetrated through both Effences, through the inward and outward, and awakened (or ftirred up) the Defire; and the Defire was the Fiat, * Conceived, which the Love-lubet [or Imagination] * took, and brought into a Substance; thus the Likenefs of the express Image was formed in this Subfrance, being a fpiritual Image according to the first : As the Fiat had conceived, and formed the first Image, viz. Adam, fo 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 fpiritual Body becanie external.

> 10. Understand, if it had been that Adam had stood, then the magical Birth had been thus [effected,] not by a fundry peculiar Ifue from Adam's Body, as now, but as the Sun fhines entirely through the Water, and rends (or tears) it not, fo the fpiritual Body, viz. the Birth, had been brought forth, and in its coming forth had become *fubfantial*, without Pains, Care, and Diffreis, in a great Joyfulneis and Delight; it had been, in a Manner, as both Seeds of Man and Woman receive in their Conjunction a pleafant Afpect, fo alfo 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

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Y Text, Corpus.

[×] Or of.

2 Or eternally.

Woman, muft be done through Anguish, Trouble, Smart, Pangs and Diffress; as God faid to Eve, I will multiply thy Sorrows; when thou conceivest, thou shalt now bring forth Children with Sorrow, and thy Will shall be fubjet to thy Husband. Why ? Because it was fprung forth from the Man's Will: Eve was half the Adam, viz. the Part wherein Adam fhould have loved and impregnated himfelf; the fame, when he ftood not, was taken from him in his Sleep, and formed into a Woman; therefore when Adam faw her, he faid, 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 ftood 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 fo likewise was the Fruit of Paradife.

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 faw with b pure Eyes in c peculiar Light; the inward Man, b Glorified, viz. the inward Eye, faw through the outward; as we in the other World fhall need no illuftrious. Sun; for we [fhall] fee in the divine Sight, in the Light of the peculiar Nature. No end in the divine in-Heat nor Cold had touched them; there had also no Winter been manifest upon the nate Light. Earth, for in Paradife there was an equal Temperature.

14. The Tincture of the Earth had been their Delight and Pastime; they would have bad 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; Paradife had been through the whole World.

15. But feeing the divine Providence did well know that Adam would not ftand, feeing the Earth was corrupted by its former Prince, in that the Wrath of God had moved itfelf and amaffed the Effence into an Impreffion, therefore God created all Manner of Fruits 4 Or took. and Beafts; alfo all Sorts of " Medicines for the future Sicknefs of Man; and likewife all " Or fove-Kinds of Meat; that the Man might have Food and Raiment also in this World. reign, heal-

16. For he had determined to fend another Prince, by whom he would redeem Man ^{ing} Animals, Vegetables, from his Sickness and Death, and purify and purge the Earth through the Fire of God, and Minerals. and introduce it into the holy (Being,) as it was when Lucifer was an Angel, before it f Or creaturecame into such a f Creature.

17. And Adam was created only E to the divine Image, which should be eternal; and g Or in. though it was known in the Wrath of God that Man would fall, yet the " Regenerator was " Or Reftorer. alfo known in God's Love; to whom this Hierarchy flould be given for a royal Poffeffion in Lucifer's stead.

18. But that the Fall might not proceed (or come) from the divine Appointment, Or might God made Man perfect, and created and ordained him to Paradife, and forbad him the not fo much false Lust, which the Devil stirred up through the Limus of the Earth in Adam's outward as appear to arife from Body, with his falle Imagination and Hungry-defire.

the divine

19. And Adam was (before his Eve) forty Days in Paradife, in the Temptation, before Decree. God made the Woman out of him; if he had flood fledfast, 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 fufficient Ground of the fame, not only by Conjecture, but from another Knowledge; of this also we will shew you the Types. As (first) of Mofes upon Mount Sinai, when God gave him the Law, this was done in forty Days, and Ifrael was tried whether they would continue in divine Obedience; but feeing they made a Calf and an Idol, and fell from God, therefore Moses must

break the first Tables of the Law; fignifying the first Adam in the divine Law, who ' Destruction. departed from it : Therefore the fame was broken from him, and he fell into the ' Breaking of his Body, as Moles broke the Tables in Pieces.

1 Round Ball, 21. And God gave Mofes another Scripture or Writing upon 1 a Table of Stone; or Globe. which fignifies the fecond Adam (Chrift) who should reftore the first, and again introduce bis Law into his Table of the Heart, viz. into the Life into the Humanity, and write it with the living Spirit in the fweet Name \mathcal{FESU} ; thus the other Law was also written, how God's Love would deftroy or break in Pieces the Anger; of which the Covenant in the Law was a Type, as shall be hereafter mentioned in Moles.

22. The fecond Figure of Adam in Paradife are the forty Years in the Wildernefs; where Ifrael was tried in the Law with the heavenly Manna, whether or no they would be obedient to God, that the Anger might not fo much devour them. The third Figure is the true real one, viz. Adam's hard " Encounter with Chrift in the Wildernefs,

where he flood in *Adam's* Stead before the Devil and God's Anger, where he eat *forty* " Text, of the Days magically, viz. of the "Word of the Lord, in which Adam also was tempted, whether he would remain wholly refigned to God's Will; Chrift was tempted in Adam's Stead in Adam's Temptation, and with all whatfoever, wherein Adam was tempted, as fhall be mentioned hereafter.

23. The fourth Figure are the forty Hours of Chrift in the Grave, where he awaked Adam out of his first Sleep. The fifth Figure are the forty Days of Christ after his Refurrection in the last Proba, where the Humanity was last of all tried, whether it would now ftand and be wholly refigned in God, feeing that Death was deftroyed, 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 fet it forth very clearly; it shall be shewn in its Place.

25. These forty Days Adam was ° tried in his Innocence, whether or no he would or could stand, to possels the Throne of Lucifer, as an Hierarch, and Prince of God; but feeing God knew that this would not be, he determined to move himfelf with his deepeft P Vanished or 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-defire's Seed, wherein Adam fhould have impregnated, generated, or brought forth himfelf in a magical Manner. In this Seed the Mark or Bound of the promifed Covenant 9 in Chrift was fet, who should reftore the Angels-Image, viz. the divine Man, as it is effected.

> 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.

27. This was the right ' 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 " With or by accomplifh [or work forth] its Wonders in him.

28. Not that the three Principles flood in unequal Measure and Weight in Adam, they were in equal Weight in him, but not without him; moreover the Devil was very buly in God's Anger in the first Principle with his falfe Defire, and introduced continu-'In the Dif- ally his Imagination into the Soul, and into the outward Flesh, viz. into the Limus of the fimilitude or Earth, and infinuated it into the first Principle, viz. into the fiery Property of the Soul, various Dif- even into the eternal Nature; whereupon the first Principle in the Soul was moved to speparity of the culate itself in the Devil's Imagination (or Glass of Fancy) viz. to contemplate in the which were magical Birth, how, and what, Evil and Good were, how it would relifh and be in withoutitself. the ' Unlikeness of the Essence, whence the Lust arose in the Soul.

7 Trial.

him.

* Or flood in the Proba.

withdrew.

• Or with.

^m Combat.

Verbum Do-

mini.

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29. The earthly Luft, to eat of the manifold Properties, arofe in the outward Part of the Soul; and in the inward fiery Part of the Soul the Luft of *Pride* arofe, to know and prove Evil and Good, defiring to be like God, as the Devil alfo did, when he would be an "Artift, in the magical Birth; after which Adam here alfo lufted. "Or Crafts-

30. Though Adam did not defire to prove the first Principle, as Lucifer has done, for master. his Luft was only bent to tafte and prove Evil and Good, viz. the Vanity of the Earth; the outward Soul was awakened fo, 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 Defire in the Fiat drew forth the Tree of Temptation, and fet it before Adam; then came the fevere Command from God, and faid 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 *Defire* 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 fpoiled, and it could not then be; though Adam * ftood in Paradife, yet it had not availed ^y him; for in the Imagination or Hunger * Or had after Evil and Good the outward Man did awake in him, and obtained the Dominion; ftood. then Adam's fair Image fell into a Swound, and drew near to the Ceffation of its Opera-^y Or them. tion; for the heavenly Tincture was captivated in the earthly Defire; for the outward Defire impreffed into it its Effence out of the Vanity, whereby the Man was darkened, and loft his clear pure ^z fteady Eyes and Sight, which was from the divine Effence, from ^z Conftant, whence before he had his Sight [or Seeing.]

34. Now Mofes fays, that the Lord God faid, It is not good that this Man should be alone, Gen. 2. v. 18, we will make an Help meet for him. When God had created all Creatures with the whole creatural Host, Moses fays, And God beheld all Things which he had made; and lo! it was very good, and confirmed all to its Propagation; but here he fays of Man, It is not good that he should be alone; for he faw his miserable Fall, that he could not magically propagate himself, and faid, we will make an Help for him.

The Nineteenth Chapter.

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

2. For we find that the Woman was taken and formed in the Fiat his Body and out of Adam's Effence, both in Body and Soul. But the Rib betokens Adam's Diffo-Soul.

" Or defiroy- lution or Breaking, viz. that this Body fhould and would be " diffelved ; for in the Place or this Rib Lorginus's Spear must afterwards, when Christ was crucified, enter into the ed. fame, and tincture and beal the Breach in the Wrath of God with heavenly Blood.

> 3. Now when Adam's Hunger was fet after the Earthlinefs, it did, by its magnetick Power, impress into his fair Image the Vanity of Evil and Good; whereupon the keavenly Image of the angelical World's Effence disappeared. As if a Man should infinuate fome ftrange Matter into a burning and light-fhining Candle, whereby it fhould become dark, and at last wholly extinguist, so it went also with Adam, for he brought his Will and Defire from God into Selfhood and Vanity, and broke himfelf off from God, viz. from the divine Harmony.

4. Even then he forthwith funk down into a & Swound, into Sleep, viz. into e an InabiorImpotency. lity, which fignifies the Death; for the Image of God, which is immutable, does not fleep: Whatloever is eternal has no Time in it, but by the Sleep the Time was manifest in Man, for he flept in the angelical World, and awaked to the outward World.

5. His Sleep ' is the Reft of Chrift in the Grave, where the new regenerate Life, in Christ's Humanity, s must enter into Adam's Sleep, and awaken it again to the eternal * O: was to. Life, and bring it out of Time into the eternal Being.

6. But the breaking [or dividing] of Adam's Effence, when the Woman was taken out of him, is the breaking or bruifing of Chrift's Body on the Crofs, from the fixth * Or making Hour to the ninth; for fo long was the Fiat in Adam's Sleep * in the feperating of the Man and Woman; for in fuch a Space of Time the Woman was compleatly finished [or brought forth] out of Adam into a female Person [or Image.]

7. And when Chrift on the Crois had again accomplished this Redemption of our "Text, from Virgin-like Image from the divided ' Sex of Male and Female, and tinctured it with his the Man and heavenly Blood in the divine Love, he faid, It is finished : For before he ftood in Adam's Thirft. As Adam thirfted after the Vanity; fo Chrift now filled or fatiated this Thirft 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 faid, now it is finified and converted. Chrift 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.

8. Ets is the right * magical Child; for fhe is the Matrix in which the Love-defire *Understand, as to the right flood in Adam, viz. the magical Impregnation and Birth; fne was Adam's paradifical Life which Rofe-garden in peculiar Love, wherein he loved himfelf: For the Amafling [or Connifeit, but af ceiving] of the magical Impregnation, or Incarnation, or divine Formation of Propagaterwards dif tion, was [or ftood] in the Conjunction of both Tinctures.

appeared, for 9. And God faid, after the Eating of the Apple, to them, The Woman's Seed shall bruife in her lay the the Serpent's Head; the Ground and Corner-frone lie here in this Matrix; for the Seed, which Woman's Matrix, wherein the divine Formation flood, was as to the right Life heawas to break venly, being out of the heavenly Effentiality, wherein confifted the right Paradife.

the monftrous 10. But Adam with his Imagination brought Earthlinefs and Vanity thereinto, viz, Serpent of Self-will; and then the holy Part, viz. Venus's Defire, which was the divine Center in the the earthly Humanity, viz. the manifest Love-word in the Image of God, dilappeared in this Eve. t O: Concep- Mairix; therefore Eve = from this strange Will introduced into the Matrix brought forth = Out of, of and the Xing of the line of t by reafon of ced this Vanity, fo alio the Devil's Defire [thereinto.]

11. But the divine Love-will would not forfake this difappeared angelical Matrix, and gave himfelt by Promile thereinto with the dear and precious Name of Jejus, who

· Faintnefs,

· Or with.

f Signifies, or was the real Type of.

the Sex of Male and Female.

Chap. 19.

fhould again awaken it in the Property of the Holinefs and bruife the Head of the Devil's *infinuated* Defire and falle rebellious Will; that is, deftroy 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 fweet *Name Jefus* in the Seed of *Mary* in the "Bound of the Covenant, the Serpent's Poilon in the Soul and "Aim, Mark, Flesh was deftroyed.

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

13. She was indeed the whole *Matrix* of *Adam*, but the holy Part was flut 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 *foul-like* Property, but (captivated) in the Prifon of God's Anger, the holy Covenant of Love refted in the difappeared Part, in the Midit of the awakened Anger; from which Covenant the *prophetical Spirit* in the old Teftament fpoke, and prophefied of the future Opening (or Manifestation) in the Covenant.

14. The greateft Myftery is to be underftood in the Formation of *Eve*; for a Man muft very entirely and intimately underftand and apprehend the *Birth of Nature*, and the Original of Man, if he will fee the Ground; for fhe is the *half-Adam*, not taken only and wholly out of *Adam*'s Flefh, but out of his Effence, out of the Female Part; fhe is *Adam's Matrix*.

15. The Woman received no more from Adam's Flefh and Bones, but the Rib in his Side, and the *balf Crofs* in the ^p Head, which was the Life's Birth-Crofs, whereon Chrift ^p Or Skull, deftroyed Death: The *Matrix* of the heavenly Part was in Adam, ^a magical, that is, ^a Or magimoving in the Effence, but the outward Part of the outward World was made flefhy; cally. and both were mutually bound [or efpoufed] one to another; as the Time with the Eternity; the *boly* Part was in Heaven, and the Heaven itfelf; and the outward flefhy Part was in the outward World *in* ^r Matrice Mundi.

16. Thus the female Property was in the *Fiat* extracted out of *Adam*'s Effence, as his *trix* of the deareft Rofe-garden, and he kept the *Limbus* celeftial and terreftrial, according to the third Princi-Eternal Father's manifefted Property, *viz.* the Fire-foul's *Matrix*'s Property; and the ^{ple.} Woman (kept) the Part of the Spirit's Soul's-property. The Woman had the *Center* of the angelical World, in her difappeared Part of the Soul-like Property, *viz.* the manifefted 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 ' 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 *beavenly* 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, fo that the Limbus and female Matrix were again one 'Image, viz. a manly Virgin, above and in all the three or Perfon. 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 fuch Members for Propagation as the is at this Day; and fo *Adams*

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alfo; for before, when Adam was Male and Female, he needed no fuch 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 beftial Worm's Carcafe of the Bowels, with the Formation of other inward principal Members belonging to the earthly Life, was hung upon Adam, in-ftead of the female Matrix; and the like Worm's Carcafe was also hung upon the Woman inftead of the heavenly Limbus, that they might fuff in a Deal of Vanity, and live like the Beafts, feeing they did fo eagerly luft after Evil and Good.

20. Reafon will object against me, and fay, God created Adam in the Beginning fuch a Man, and even with all Members as he now is; which, notwithftanding, it cannot make out or demonstrate, feeing the Soul is ashamed of this bestial Property; also I would willingly know of this felf-full Reafon, whether or no fuch an Adam (if he was created fo miferable, defitute, naked, and bare, to this beftial 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 beastlike Man may be drowned in the Water, and burnt in the Fire, and alfo crushed to Pieces with Rocks and Stones.

21. But if thou fayeft, that God did well know that it should be fo with Adam, therefore he created him fo at the very first; against this the Scripture declares, faying, 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 beftial 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 ftand, 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 flood 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 Effence, for thence the Name of every Creature is rifen.

23. Now feeing he knew how the Word of Power was " formed in every Creature, in the Form. thereupon we cannot efteem him * bestial; he was without doubt Angelical; for no other * Or make a Man fhall arife, but fuch an one as Adam was before his Eve : God created him perfect, mere Animal but he ftood not in the Proba; whereupon it must now follow, that God suffered him the Schools in to fall into the outward Magick, and ordained him to the Image of this World, and fet their brutish him into the Natural Life, viz. into the ' 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 fets forth to us, that Adam died in Paradife, as God faid to him; If thou eateft of the Tree, thou dieft; he died to the holy [heavenly] Image, and lived to the awakened beftial Image. For now, when Adam awaked from Sleep, he was indeed ftill in Paradife, for the Vanity in the Flesh and Soul did not yet actually and effectually y Degenerati- work, and was yet dumb, still, and senseless, till they did eat of the forbidden Fruit; and on, and Re- then the earthly Dominion began to rife; then the Vanity awaked, viz. the Forms of the Life, each in its Selfhood, and forfook feverally their mutual Harmony, and forthwith Heat and Cold fell upon them; for the outward (Image or Being) did affimulate with the inward, and the heavenly Image at last quite disappeared; which in Adam's Sleep, and alfo in his Awakening, did yet live both in Adam and Eve, but in a very obscure and impotent Manner.

> 25. Adam in his Perfettion, while he was Man and Wife, and had the magical Conception, 3

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ception in him, did amufe himfelf on (or imagine after) the Beafts, and introduced himfelf into beftial Luft, to eat and generate according as the Beafts do: And fo likewife the Fiat took in the fame Luft, and formed him in his Sleep even as the Luft was; and every Member was formed in its Place to the Conjunction of the beaft-like Copulation; for each Defire has obtained its Mouth to Manifestation: Thus the Image of God formed itself in the Verbum Fiat into fuch a Beast as we are still to this Day; and this fame (was done) in itfelf, viz. Man's own Fiat, viz. the first Form of Nature, which is the Defire of God's Manifestation, effected it, and no other Maker from without him.

26. We are not to conceive, that there was any thing elfe 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 ftrange) from without them, as the first Creation of Adam and all Kinds of Creatures was fo brought to pass; the Verbum Fiat coagulated each Ens, and the manifested Word fevered itself in the Ens according to its Property, and formed the Creature according to its Aftrum and Kind; where also in every Ens the Matrix was seperated 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 fleeps, and making a Woman out of him, is more *idolatrous* than real; and God has earneftly forbidden in Moles to make the Likenels 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 [*fuch*] Maker, but a Former of the Properties, a Creator, and not *fuch* a Maker.

28. The Creating is the Fiat which amaffes [or forms,] and the Word in the Power of the amaffed [or conceived Being] gives the Diftinction according to the Ens: As the Ens is in the Generation of the Spirit, fo a Thing is formed; for the Body or Substance of all Things is nothing elfe but a Signature or Manfion 2 according to the Spirit, as the Birth 2 Or of. is in the *Ens* where the Spirit forms itfelf, fo is likewife the Body of all Kinds of Creatures both in Animals and Vegetables; as we plainly fee, that the first Creator, who has moved himfelf, and brought himfelf into a creatural Manifestation, has left in all Creatures a Power to their own Multiplication or Increasing, Propagation, and * Procreation, and * Text, makincorporated the Fiat in them as a Maker, for their own Propriety, for most innate ing-Inftinct.]

The Twentieth Chapter.

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



 \bigcirc \searrow \bigvee before him, and took her to him, for he knew that fhe was his own, \bigcirc \bigvee \bigvee that fhe was his *Matrix*, and caft the Property of his Defire upon her, as he had done before when he loved himfelf of the formula of the I. * A A A OW when Adam awaked from Sleep, he faw his Wife Eve ftanding Tincture of Adam's Soul entered into the Spirit's or Light's Tincture in Eve.

2. But they both flood yet in Paradife in the Garden in Eden, and knew neither Evil nor Good, for they lived yet in Joy and Delight, in the Kingdom of VOL. III. M

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

3. Thus also Adam imprefied the false Defire into his Effence, whence the Woman was made; therefore the Woman fo foon lufted after the *Vanity*, as to this Day mere earthly Luft of the Flesh is found in most of them. As foon as this Sex comes but to any Years, the felfish Luft [and Will] predominantly appear in Pride and gliftering Shews of fieldly Defires, and they foon long after the forbidden Tree, contrary to the Virgin-like Modefty, Chaftity, and angelical Humility.

4. The Abomination, which Adam introduced into his Matrix, is fo exceeding ftrong in them, that they are as it were in baked 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 Caufe that the Vanity was enkindled, to which the Devil also was a ftrong 'Promoter.

5. For when he faw Eve, he then knew his infinuated Defire in her, which he had introduced into Adam; the fame fnewed forth and discovered itself in Eve's Luft; therefore the Devil came now in a ftrange Form, viz. in the Serpent's Effence, which was the most fubtle Beast, and laid himself on the Tree of Temptation towards Eve, that the in-"Was much troduced Concupicence in Eve, which the Devil had also infected, " amufed itself upon the outward Serpent, and fo one Luft took another; whereupon Eve ftrongly imagined, and longed after the forbidden Fruit, which the Devil perfuaded 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 flicked in the Fruit; for the Effences were difcordant, and unlike therein; but he told her not that the *Enmity* would awaken in the Effences of her Body, and that Heat and Cold, moreover Sicknefs and Death, would force into her; herein he was *filent*, and fairly coloured it over, and drew her in by Collution; as if God had with-held fome great Thing from them, which the might find as a Treasure; so crastily did he deceive Eve.

7. And when fhe yielded to difcourfe with the Serpent, fhe was taken in the Voice : for the Devil infected the fame with falle Delight, till he perfuaded her free flould be wife, if the did eat thereof.

8. For the Devil thought, that if *Eve* fhould bring forth Children in Paradife, then his ' Defign would miscarry; they might then possels his angelical Kingdom.

9. Now the Queffion is, Why the Devil deceived Eve by the Serpent only, and not by fome other Means? Could he not do it in his own Form? why did he even fpeak through the Serpent to Eve? and why did the Serpent address itself to the Tree to perfuade her, againft God's Prohibition?

10. Here the Vail lies before Moles's clear Eyes, for he fets down the Hiftory very right. But how can an un-illuminated Mind understand it, in that he writes of the Scrpent, faying, that the Serpent Spoke with Eve, and deceived her; whereas indeed it cannot fpeak, and also is only a Beaft, without divine Understanding, and in its Self cannot know the Image of God, much lefs did the Serpent underftand the heavenly Powers, or the Prohibition?

11. But hear what Mofes fays, The Serpent was more fubile than any Beaft 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 flicks the Mystery.

12. When God moved himfelf 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

* Text, His Caufe might prove abortive. f Or in.

⁵ Or very weak and poer. · Solicitor.

taken with.

Good s amafied themfelves; for the *Fiat* was the Center in all those Properties, as well's Or were as in those wherein the divine Power was manifest in *Holinefs*. Now according as brought intereach [central] Point was opened, understand, according as the *Lubet* to the Manifestation of the grand Mystery of all Beings [was in every *Punstum*,] fo 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 " *Astrum*, according to the Degrees " Star. of Severation; and so in the fame *Ens* there was a Spirit according to the fame Degree or magical *Astrum*, and the *Fiat* figured and shaped even fuch a Body or *Corpus* as the fame Spirit was.

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13. Now feeing that Prince Lucifer did fit 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 Defire into the Effence of the expressed Word in the Fiat, as a 'Juggler or wicked Impostor, that would also form and make 'Or false [according to his proud perverse Will;] thereupon he *infested* that fame Effence, accord-Magician, ing 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, defire 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 manifelted in great Power, the Serpent was created in the *Fiat*: Therefore *Mofes* fays very right, *It was more fubtle than all the Beafts of the Field*; for the Devil's Will, viz. his Defire, 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 Effence, and yet introduced himfelf into an evil one, fo likewite the Serpent's *Ens* was good before the Devil's Infection, before its Creation, but in the Devil's Defire it was *brought* into a Property of Subtlety and Craft.

15. For the Devil's Defiredrew forth the computetive, *flinging*, thorny, flarp Subtlety out of the Center of Nature, and introduced it through the Enkindling of the Fire into the *beavenly* Sal-niter, viz. into that Property wherein he fate and was an Angel; and here that very Craft came forth along in the fame *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 allo there was a great heavenly Power in the Devil; for he was a Prince of God; and fo he brought his extracted Subtlety and *Lies* into a powerful *Eus*, defiring to play his *enchanting* Feats thereby as a peculiar uncontroulable God.

17. This the *learned Scarchers* 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 Curfe of the Anger of God.

18. As God dwells hiddenly in the curfed Earth, fo likewife it is here; yet it is given to the wife *Godly* Searcher of the Art, and he need not be *aftonifbed* or afraid of the Curfe; for he fhall rule in divine Power in *Faith* over all Creatures. If he was not fo much captivated in a beftial and proud Manner in the Serpent's Effence, our Senfe 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, handlome, neat, fine, brave, pretty Bealt, accurately dreffed and fet 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 *lifelefs* Refemblance,] fo the Serpent was a living Power; and *therefore* the Serpent applied itfelf to this Tree as to its Likenefs, even the Likenefs of its Effence; which the Devil faw, and poffeffed the Serpent in the Part of his *infected* and introduced Poifon, and armed its Tongue, and fpoke out of its great Subtlety to *Eve*, fo that fhe knew not the horrible Enemy, and very hideous, ugly Gueft the Devil.

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

22. Eve now longed after the Fruit of the Tree of the Knowledge of Good and Evil; for Adam had introduced this Luft into his Ens whence Eve was created: But now the Command ftood against it, and she feared God, and would not do contrary to the Prohibition; therefore the Devil cumingly infinuated into the Serpent's Ens, viz. into the greatest Subtlety, and yet craftily puts forth the great Power and Wit in the Serpent's Effence, that Eve might fee and know how prudent, wife, and fubtle the Serpent was, and hung there upon the forbidden Tree, and it did it no hurt; and she looked upon the Serpent, and fet her Mind on musing after it; in manner as a Woman with Ckild amuses herself, and strangely or monstrously forms herself [in her Mind] and brings such a Figure upon the Child; fo 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 Effence was heavenly, but already fomewhat poifoned and *infefted* by *Adam*'s Imagination; now *Eve*'s good Defire of the good Effence in her entered into the *Scrpent*'s great Power and inward Virtue, which it had from the heavenly Effence, viz. from the good Part of the *Ens* of the Earth; and the infected Property of *Eve*, which *Adam* had infinuated, 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 ftrong Defire and Imagination entered through the Effence of the Serpent into *Eve*'s Effence, both by the Sound and Voice in their *Intercourfe* of Speech, and alfo by the Conjunction of both Defires.

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

25. For the Devil faid the Fruit would not hurt, but the Eyes of her fharp Underftanding would be opened, and they fhould be as God; this Eve liked very well, that fhe fhould be a Goddels, and wholly confented thereto; and in this full Confent fhe fell from the divine Harmony, from the Refignation in God, and from the divine Defire, and entered with her own Defire into the Craft, Diftemper, and Vanity of the Serpent, and the Devil.

26. Here in this Juncture [or Point of Time] the Devil's Defire took full *P ffefion* of *Eve*'s Will, and introduced it into a ferpentine Subftance; and even here *Eve* became monftrous in her own Effence, according to the Effence of the Serpent; and here the Devil built up his *Fort*, Rampant, and ftrong Hold, in the human Effence; and here

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 Or form
 Arange Imaginations of Pride in feeing the fair Serpent. 'is the Death of the heavenly Effence, viz. of the heavenly Being : Here the Holy '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 Fleih, difappeared; and this it is which God faid, In that Day that thou eateft 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 Meeknefs and Humility in the heavenly Limbus difappeared; not that fhe fully received the dark World's Effence into her Effence, but as God faid to her, Thou fhalt die, that is, die or difappear, " in the " Or as to. Kingdom of Heaven; for the Kingdom of Heaven receives no true Death; only when the Light of the divine Principle extinguifhes, then that Effence wherein it burned, and from whence it fhone, is dumb, and as it were dead, without Feeling and Underftanding, 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 Imprefilon of it to be feen; 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 fame fhe had already done by the earthly *Limus*, and by the Will of the Soul, which defired the Subtlety from the Center of Nature; which Subtlety [or Difcretion] fhe already perceived in her, in the *Center*, and yet was not manifeft in the divine Power, and in the refigned Humility: In this Effay the Devil's Defire reaches along, in her monftrous Image, to the *Fruit*; and when fhe 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 feeing fhe did not forthwith *fall down* and die, fhe thought it would *not* hurt her, for the Anger-fource yet refted *still* in her, and fhe perfuaded *Adam*, that he alfo did eat thereof, feeing he *faw* that it hurt not *Eve*.

31. But now when they *bad eaten*, the Wrath of God's Anger awaked in the monftrous Image, viz. the Properties of the dark World, viz. the Devil's introduced Defire, which now had its *Seat* in the monftrous Image in the Serpent's Effence : In this Inftant all the Forms of Subtlety and Craftinefs *awaked* in the human "Myftery; for fo "Or Hiddenlong as Man flood refigned in God, in the equal Accord, in the divine Harmony, the nefsheavenly Part, viz. the Life of the heavenly Limus, penetrated the earthly Limus, and the Properties could not be manifeft; 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 in him, each [Astrum or Star] in its Selfhood; for the universal magical Astrum laid in Man, for he was created on the fixth Day in the fixth 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 flood in equal Effence; but now every Aftrum of every Effence of all the Creatures depart from their mutual Accord, and each fleps into its Selfhood; whence the Strife, Contrariety, and Ennity arofe in the Effence, that one Property oppofes it-felf against the other: Thus likewise the outward Spirit of the outward Aftrum and four Elements prefently 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 manifeft, and the precious Image was corrupted, and became according to the *Limus* of the Earth a *Beaft* of all Beafts: Whereupon there are now fo many and various Properties in Man; as one a Fox, Wolf, Bear, Lion, Dog, Bull, Cat, Horfe, Cock, Toad, Serpent; and, in brief, as many Kinds of Creatures as are upon the Earth, fo many and *various* Properties likewife there are in the earthly Man; each of one or other; all according to the predominant Stars which make fuch a Property in the *Seed*, in the Time of the Seeding, by reafon of their Predominance or [potent Influence,] that *Aftrum* which is most predominant in the *Conftellation*, that has its Defire in the Seed, and if it be fown, fuch a Property is hatched in the earthly Part of Man.

35. Not that the whole Man is fuch a [very brute Beaft in outward Shape,] but there is fuch a *Figure* of the Defire in the earthly Effence; and the Man muft bear *fuch* a Beaft in the Body, which ftirs him up and drives him to the beftial Property; *not* that he has this Form according to the outward [Perfon,] but *really* in the earthly Effence; according to the outward [perfonal Shape] he remains in the first *Formation*.

36. Yet this Beaft does fomewhat put forth its Signature externally in every one; if one does but observe and well mind the fame, he may find it: Hence Christ called the Pharifees 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 Effence: And He taught us, that we must be born anew, and forsake this bestial Property, and become as Children, or we should not possible the Kingdom of God.

37. For as the Effence is in the Body, fo the Spirit figures and *forms* itfelf internally, and the poor Soul ftands in this Prifon, bound, and married to fuch a Beaft, unlefs that a Man be born anew; for which Ground [and End] God ordained the *Circumcifion* in the Old Teftament, and in the New the *Baptifm* in the Spirit of Chrift.

38. Here we are highly to confider, what Horror, Lamentation, and Mifery, Anguifh, Fear, and Diftrefs, did arife and awake in Man, and were manifeft as a falfe Life and Will in Man; of which we have a Type in the Death of Chrift, when he deftroyed the Death in our human awakened Property upon the Crofs, 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 Effence was extracted, did tremble and fhake at it. Now when the great Love forced into the human Earth, wherein the Anger of God was living and effectually working, in the Curfe, 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 aftonifhed, and creeped behind the Trees in the Garden, and were afraid; for the Dread and Horror of God's Anger were awakened in their Effence, and they knew their beftial Properties.

The Twenty-first Chapter.

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



1. COMPAREMEN Adam and Eve were become monftrous, the holy Spirit, proceeding from the Part of the heavenly Limbus, departed; for the Part of the heavenly Property difappeared in the Soul, in which [Part] the divine Light *foined*, and in which the divine Power of the holy Tineture dwelt.

2. Understand, the Power of the Light ° departed from him into ° Or with-

the Center, in like manner as a fhining Light which flames forth drew. from a Candle extinguishes, and the Fire-fource only of the Light remains; fo likewife the magical Fire-fource only of the Soul's Property remained, viz. the Center of the eternal Nature, viz. the Fire-world and the Darknefs.

3. And on the outward Part of the Soul the Air-fpirit with its Aftrum 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 Effence in Soul and Body, and with hard Attraction impressed itself in the Essence of the "Substance, in the " Limbus of " Or Matter, outward Efthe Body, whereupon the Flefh became groß, hard, thick, and corruptible.

4. For in the Flagrat of the Wrath all the Properties of each Aftrum, according to gor Linus. the Property of all the Creatures, awaked in the Effence, whence the Enmity, Antipathy, and Contrariety, arole in the Effence of the Body and Soul, fo that one Property is against another, one Taste ' against another; for all departed out of the Temperament, ' Or loathfome to anoand Pain, tormenting Malady, and Sicknefs ' happened unto them.

5. For if an opposite Effence enters into another, it makes an Enmity, and an hateful ther. Or arofe in overpowering, and deftroying each other; one Property annoys, weakens, and deftroys them. another, whence the Death and Diffolution of the Body are rifen.

6. For whatfoever flands not in the Temperature cannot fubfift eternally; but whatfoever flands in the Temperature, that has no Deftroyer; for all Properties [there] mutually love one another; and in the Love is the Growth, and Prefervation of the Life.

7. And we are here fundamentally to understand, how the gross Properties, in the Wrath of the Fiat in the Effence of the Body, have obfcured and wholly thut up the heavenly Effentiality in the Sulphur, fo that the heavenly Man was no longer known; as Lead holds the Gold's Spirit blended in itfelf, that it is not known [or difcerned.]

8. For the Defire, viz. the first Form of Nature, which is the Fiat, has swallowed 'in the Grofnefs, the heavenly Part both in Man and Metals; like as all the fovereign or with. Power of [or from] the boly World's Effence, which is in all Herbs, and all other Fruits, lies faut up in the Wrath and Curfe of God, in the dark World's Property in the Earth, and fprings forth by the Strength of the Szn; and the Light of the outward Nature, in the Effence, through the Curfe and Wrath: Which Budding or Pullutation gives a fovereign Power, and healing Virtue for the malignant Effence in the living Bodies, whence the *Phyfician* is rifen, who feeks and learns to know the Virtue [and Temperature thereof,] that he may refift and remedy the oppofite Effence in the Body; which notwithftanding is only a lukewarm and faint Sparkle thereof, if he be not able and fkilful first to seperate the gross raw Wildness (which is from the dark World's Property) from his Cure.

9. For if the captivated Effence of the heavenly World's Property may be redeemed from the Curfe and Wrath of Nature, then it ftands in the Temperature; and if it then fo comes into a living Body, it awakens also the fhut-up [or imprised] Life of the heavenly World's-*Ens*, if that likewife be in the Body, and expels the Wrath, whereby the *Sicknefs* is defroyed, and the Effence enters into the Temperature.

10. That this is certainly thus, we may fee by *Adam* and *Eve*, when the Wrath awakened in their Effence, and the *Fiat* imprefied the bestial Properties, and formed (them) in the Effence; when the Soul, *viz*. the Image of God, *experimentally* knew this, it was assumed 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 Aftrum, arole, and obtained the upperhand; as we may plainly fee, that amongft 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 feeks 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. Alfo this groß Beaft *fhall not poffefs the Kingdom of God*; and *it* alfo profits not at all, "but the hidden Man, which lies thut up in this Beaft, as the Gold in the großs Ore; which [hidden inward] Man the groß Beaft fcarce regards or pays any Refpect to, except only that it fometimes a little plays the Hypocrite with it, and comforts it with devout Words, but exalts itfelf in its Place as a proud Peacock, and bravely trims, adorns, and fattens his Beaft, that the Devil may have an Horfe 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 falfe Whore, which defires to live in its own felful Might and Wit.

13. For fuch a [Beaft] the Serpent's Craft did awaken and fir up in Eve, in her awakened befial monftrous Property, that now every Man almost carries a Beaft in the Body, which plagues, molefts, and burthens the poor captive Soul, whereby it makes itfelf also monftrous, and amuses itself on the Beaft, and brings itself into a bestial Figure; which, so long as it has this Image and Figure in it, cannot fee, 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 fays Christ, Unless ye be born anew, you shall not fee 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 Effence, 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 Effence, and therein receive its Food from the divine Power of the fecond Principle. Otherwise the heavenly Image which God created in Adam is not capable of the Kingdom of God; and without the fame also it cannot possible it : No glistering Shews of devout Hypocrify, Flattery, [seeming Holiness, or foothing 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 Effence, 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, Chap. 22.

man, and cloathed it with Divine Power; for the Beaft was not before manifeft: This Property laid hidden in the Temperature, as likewife it is fo, without the Creature; but now when the Image of the heavenly Effence difappeared, then the Beaft, viz. the beftial Property, was manifest; so that now the poor Soul, which was from the first Principle, ftood forth encompassed with this Beast wholly naked and bare.

16. But if the Beaft bad been manifest in the Beginning of Man, then it had also brought its Cloathing along with it from its Effence, as other Beafts did; but the Man was not created to the beftial Life; and though God knew that it would fo come to pass, for which Reason he created fo 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 Effence; fo 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 fearch out the Image of God, how it was created, and how it is corrupted, and how it shall come again into its first Eftate; thereby to understand aright the New-Birth out of Chrift, 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 Srate.

The Twenty-Second Chapter.

Of the Original of Actual Sin, and of the * Awakening of God's * Enkindling, ftirring Anger in the human Property. up, or Provo-

cation.



1. # HE Scripture fays, ' God has made all Things by his Word, and without the ' John 1. T was effential in the Verbum Fiat) all Things came forth into Formations; first into an Ens, or Defire of a Property, and out of the fame Propriety into a Compaction of Sulphur, Mercury and Salt, as into a formed Nature; and out of the fame Ens in the formed Nature the Word becomes a crea-

tural Life; and brings itfelf 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 God has created Nature and Creature. Body.

2. Thus each Creature has a Center to its re-expressing, or breathing forth of the formed Words in itfelf, 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 fame Ens is out of the . 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 Being. 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 rifen 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 Wildom into a Time, viz. into a formed Effence according to the Spiritual Ens; which Ens cannot be deftroyed by any Element or Thing whatfoever.

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

5. Now in this Confideration we find the true Ground of Sin's Original, feeing that the living, powerful, underftanding, Speaking Word was breathed forth out of all the 5 Intellectual 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 · Sound or in the Body, and has taken the Understanding, viz. the inspired Breath captive in itself, Harmony. and placed itself Master over the Understanding.

"With great

Faculty.

6. So that we now fee by wofuld Experience, how it is now with us; that when we Lamentation. would speak (though the understanding Word does [idea or] conceive itself in the inward Ens, and defires to manifest the Truth) yet the awakened Vanity in the earthly Limus of the Body does foon forthwith catch it, and [cunningly blends] and works it forth into its own Property [or ferpentine Subtlety,] fo that the Word of human Understanding breathes forth Lies, Iniquity, Malice, Falfehood, and fuch cunning Vanity, and Foppery, in which Voice the Devil's Defire mixes itfelf, and makes it to a Subfance of Sin, which the Kingdom of God's Anger receives.

> 7. For in what Property every Word forms and manifefts itfelf 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 fame it is again received when it is *fpoken*; the falle Word proceeding from the falle Ens being infected by the Devil, and fealed to Deftruction, 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 fame Speaking Word is inspired into Man, we are therefore here to confider what Man does manifest with this Speaking Word. Understand it thus: If the human Lubet and Defire (which is the Fiat or the creating of the human Word) conceives the Form of the Word in the holy Ens, viz. ° Or speaks. in the heavenly Part of the Humanity, then the Word 'founds from an holy Power, and the Mouth fpeaks Truth.

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

10. If it enters into another Man's h Hearing, in whom the Hunger of Craft and Vathe Mansion nity stands in open Desire, it is soon received as into a fruitful Soil, and takes deep House of his fpreading Root, and brings forth fuch evil Fruit; whence also fuch sharp Words and hearing Fa. ftinging i Taunts of the Devil are hatched in the diabolical Effence.

11. But if it proceeds forth empty and bare only into the falle Imagination, then it afcends into the Will of the Mind, and conceives itfelf in the Mind into a Substance, for a Seat of the Devil's Defire, even for his murthering Fort which he has in Man.

12. But if the falle 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 ftir or move himfelf 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

S Ens. & Works. h Text, into.

culty. i Text, Thorns.

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Ens of God's Anger, according to the fpiritual 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 posseful as if he fate in the hellish [Flames of] Fire.

13. Of which Chrift faid, that when the Wicked did curfe us, we fhould blefs him; that is, echo forth the Word of Love against his fiery Word, and not fuffer his malicious Word to enter into us to take Root, and then it goes back again, and apprehends the wicked Reviler himfelf, for as the Apostle faid, 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 Reft, wherein it may work.

15. Now if it cannot take reft and work in its Likenefs, without the wicked Man, who has awakened and brought it forth out of its *Ens*, and introduced it into a Sound, or wordy Subftance, then it catches or furrounds its Expreffer [or *Author*] who has vocal brought it into a Subftance, and enters again with its Root into its Mother whence it arofe; that is, with the enkindled *Spirit*, and with the Subftance of its contrived *Matters* it lays hold of and apprehends the *Inventor*'s Body; viz. the outward Effence of the out- 1 or Exprefward *Sulphur*.

16. For every Word when it is expressed is *outwardly* made and formed; for in the er's. expression, 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 confider 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 Poffeffion of the Will, and made it fubftantial) this Serpent's Craft then holds and entertains the fame in the *Devil*'s murdering Fort, as a fine adorned pleafant "Brat, as the Serpent lying on the Tree fpoke in a very *pleafing* and taking Manner with *Eve*, till it could by its friendly Intercourfe catch her "*Text*, kits in the Defire; fo likewife the falfe, crafty, conceived Serpent's Word, which proceeds tling. from the falfe Heart, holds forth itfelf as a very lovely *e'equent* perfuafive Syren, and calls itfelf *bely*, till it can difcover Man's Defire fet open for it; there it lays open its very Heart, and enters into the Defire [of him,] and makes itfelf a Place to work, and reprocreate [its like.]

18. From hence now come the falfe *clofe* Backbiters, Tale-bearers, Perverters, and wrong Interpeters of other Men's Sayings; fecret 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 falfe, fmooth, and well-coloured, and adorned Serpent's Property, the Devil has his Counfel *Chember*, his School, where he *learns* the Children of *Eve* his Art, *viz.* juggling Delufions, Foppery, Pride, Covetoufnefs, Envy, Anger, and *all Vices* and Abominations proceeding from the Abyfs of the dark World's Property.

19. Thus the Devil rules Man in Body and Soul by the crafty Effence of the Scrpent, 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 Effence, which the Devil had infected, into their [Will and] Defire, and so made N 2 themfelves forthwith monftrous in the Serpent, whereupon the dark World's Effence awakened in them, that fo foon as this was brought to pass, the Will imagined into this monftrous 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 ftirred up by the Defire of the Serpent and Devil, and one from the heavenly Limus which is now ftirringen 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 Likenes, 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 fweet Savour unto Life, and the Wicked a fweet 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 fame is received as a Work of the manifested Word into each Property's Likenes.

23. For God's Word is alfo manifest in the dark World; but only according to its Property, as the Scripture fays, Such as the People is, fuch a God they also have: God's Word is manifest in all Things, in each Thing according to its Ens, whence the Freewill 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 whatfoever, 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 fame 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.

25. But this is now the greatest Evil, that the Ens in its Center is departed out of the Likenefs [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.

26. For now an evil Ens, which is from the awakened Property, P infuses itself into a borne, carried good Vessel, and corrupts the Vessel, whence the Free Will should a draw from a good Property: But the Evil mixes itfelf into the Good; and both come forth again in the 9 Or create. 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.

27. For the Anger is become ftirring [or quick] in the human *Ens*, and adheres to the Forms, cre-good Ens, and the Will of the Fire-Soul is free, it conceives as foon in the Ens of ates, or draws 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 *boly Word*, and fets forth itfelf 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 himfelf.

28. Therefore Chrift fays, Unlefs you be converted and become as Children, you cannot fee the Kingdom of Ged: The Free-will must wholly go out from the Ens of the Serpent, and enter again, in the Spirit of Christ, into its heavenly Eas, which disappeared in Adam, and again awaken and ftir up this Ens in the Hunger of its Defire, that it also

olts own Likenefs.

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may be again and born to a living *Ens*, in the new regenerated *Word* in the Humanity of Chrift, which did arife, and powerfully quicken itfelf, in the great Love-property, in the Man's Property, in the *Perfon* of Chrift; 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 itfelf; the Free-will must draw only out of the good *Ens*, if it will work and *live* in the holy Word.

29. Now underftand right our Writing concerning the Serpent's Craft, and its adorned Art and falle Virtue; (I fay) underftand our very profound and high Meaning, opened out of the *Council of God*, thus: The Sepent's *Ens* and Original was a Virgin of heavenly Pomp, a Queen of Heaven, and Princefs of the Beings of God, apprehended and formed in the *Fiat* of the divine Defire, through the Fire in the Light; in like manner as the Hierarch *Lucifer* was fo, and Prince *Lucifer* fate 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 fever itfelf into the Light, and the Evil into the Darknefs, the Serpent's *Ens*, which was good, was then infected, filled, and poffeffed with the Darknefs; and from hence comes its *Craft*.

30. For even fuch a Craft the Devil defired, which also took him in the *eternal Speak*ing Word, in fuch 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 manifelt, and the Creature might learn to *fear before God*, and hold 'ftill 'Willingly to the Spirit of God; that he only might act and work in the eternal Speaking Word, fubmit to. and make and do what he pleafes with and by the Creature.

31. And to this End Lucifer was fwallowed up in the Wrath, feeing his Free-will went forth from the Refignation and departed from God's Spirit into the Center, to be its own felf-full Maker and Creator; fo that the Angels now have an 'Example in this revolted 'Warning: fallen Prince and Puissant Hierarch; for the Kingdom of God, which is [peculiarly and Text, Lookproperly] called God's Kingdom, ftands in the deepest Humility and Love, and not at ing-Glass. 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, ftood in the *Wrathful* Fire's-might; but the fame was *effentially* taken from him in his Place, and ^a In the Behewas fpewed out into the eternal Hunger of the Darknefs.

33. And that he had infected and poffeffed the *Ens* of the Serpent which was fo crafty, or Subitance, may be feen in its Body, which is only a dry hungry Skin, and fills itfelf with Poifon in the *Tail*, in which Property the great Craft arifes; and *therefore* the Serpent carries the Poifon in the Tail, which may foon be pulled off, in that the fame 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 *trodden* under Foot; and there is nothing more common than the fame, yet it is hidden; fo that the holy *Ens* might not be introduced into an *ungodly one*, which is not worthy of it, and fo God's Power and Word in the Virgin-like Effence be thereby brought into a Serpentine [*Ens*,] as it is to be underflood 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 buman Word; and how God is provoked to Anger in his expressed

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

37. Now God has infpired into Man's Ens, viz. into the formed compacted Word, " Or Under- 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.

> 38. But seeing the Serpent's Craft, viz. the Devil's introduced Defire, 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 Effence mere Adder's Poifon 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 Chrift : Then the Free-will may conceive in this fame holy Ens, and bruife the Head of the Serpent's and Devil's Ens in the Anger of God; that is, reject and abhor the evil Will, which defires to idea and imprint itfelf from the Serpent's Ens in the Formation of the Words, and bruife it in the Will of the Thoughs with the Ens of the Woman, viz. of Chrift, and effect 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, fo that a Man confents unto Lies, or any Thing elfe which is falfe, or if his Will has conceived [and contrived] any Thing that is unjust, and he brings that Contrivance into the Defire, that he would very willingly do it, or express it in the *falfe 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 itfelf in the Serpent's *Ens.*

> 40. But understand it well; if a good Will * conceives in a good Ens, and yet the evil Defire adheres to it, and wills to poifon the Good; if then the Good-conceived Will overcomes the Evil and cafts it out, that the Evil cannot allo beformed or received into the Compaction or Substance, it is no Sin; and though the evil Defire 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 finful Defire cannot come into Effence, and the good Will has not hereby wrought any Evil, if it has not confented to the Craft of the Serpent.

> 41. Every Sin is born of the ftrange Ens; if the Free-will departs from the Ens wherein God has created it, then the Sin which is conceived in the Will in falle Defire, and brought to Effence in the Ens of the Will, fo that Man would faign do wickedly or unjustly if he could but bring his Intent to pais, is also great in the Sight of God; but if it proceeds fo 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 falle Word, fo far as the falle Word in its Speaking finds a *Place* of Reft to Work [and bring forth its evil Fruit.]

> 42. And therefore the boly Word shall judge the falle; as also at the End of this Time the holy Word fhallcaft out from itfelf all *falfe* i idol Opinions, and all whatfoever 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 ferpentine Ens, and u/e it against God's Children, in whom the holy Ens is manifest, and ftir up also an Offence [or Occasion of stumbling] in the Children of God, that the Freewill in them conceives itfelf also in the Serpent's Ens, viz. in Anger and Averlion, where always the holy Ens does likewife form itfelf, and the Spirit of Zeal arifes, thefe false Authors, Beginners, and Caufers, do all fin against the Holy Ghost.

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

Y Carvedwork of Fancy.

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through the Anger of the Children of God, whereby he is ftirred up, and oftentimes fhews himfelf in the Turba of the Children of God, and falls upon the Neck of the Wicked, as may be feen by Elias and Mofes, and also by Elifba, who curfed 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 displeased, and set into a fiery Zeal, then he awakens Turba magna, which draws the Sword against a wicked People, and devours them.

45. Thus underftand in its full Scope and Meaning: Man has God's Word in him, which created him; underftand, the Word has imprinted and formed itfelf with the Creating, both in its Holinefs, and also in the Anger; and that also z in the outward z Or out of. World, for the Linus of the Earth, or the Earth itfelf, was amaffed and compacted through the Word; fo that the formed Word, which took its Beginning in the divine Defire, 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 *bidden*, and as it were wholly fwallowed up in the Light, as the Night in the Day.

46. But the finful Defire in Lucifer and Adam has awakened the Anger, fo that it is become effentially manifest: Now the Gates of the formed Word, both in Love and Anger, stand open in the Earth, and also in the Linnus of the Earth, viz. in Man, and also in the Free-will of Man; whatfoever he now forms and amaffes 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 seperated 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 Chrift fays, Their Works Shall follow them, and be purged (or Note. proved) by the Fire; also at the End, when the Books of the Effence 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 deftroys it again, by Reconciliation of his offended and wronged Brother, and drown the Substance in the Blood and Death of Chrift; else there is no Remedy.

48. Therefore a Man muft well confider what he will fpeak, for he fpeaks from the formed Ens of God's Manifestation, and well bethink and ponder with himself, before he intends [or conceives in the Will] to do any Thing, and by no means confent to any falfe Backbitings, or approve by a Yea, neither privately, nor openly.

49. For all forged Tales and tharp Taunts proceed from the Serpent's Ens; all Curfings, and Swearings, and stinging Girds, proceed from the Serpent's Ens; yea though they be but in "Jest, yet the Serpent's Ens has stuck itself with them to the Schimps; Good, and compacted them with the Word: Therefore Chrift fays, Swear not at all; let your Speech be yea, yea; nay, nay; for whatfoever is more then these cometh of Evil; that is, Note. it is born of the Serpent's Ens.

50. All Curfers and Swearers have introduced their Free-will, viz. the poor Soul, into the Vanity of the Serpent's Ens, and form their Curfes and Oaths, with all their " lewd wanton Talk, which is wrought in the Serpent's Ens, and fow into God's Anger : " 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 amaffes, or conceives itself in the holy Ens (which is opened by Christ's Humanity) then it forms the true deffential Word of God in itself, so as it comes to Substance.

51. Therefore Saint Paul fays; The Spirit of God does mightily intercede for us in the Sight . of God as it pleafes bim; for the Spirit of God is formed in the Defire of the holy Word; the is taken or apprehended, and this taking or receiving is that which Christ faid, He oreculd give us bis Flefb for Ford, and bis Blood for Drink.

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52. The Soul's Will takes Chrift's Ens, and in Chrift's Ens the Word of Chrift became Man, which the Soul's Defire or Fiat receives or impresses into its holy Ens disappeared in Adam; and here Adam arifes in Chrift, and becomes Chrift [the fecond Adam or the anointed One] according to the heavenly Ens and divine Word; and from this Ens of Chrift 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 fo they fpeak 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 Chrift called the Pharifees a Seed of Serpents, and a Generation of Vipers, and though they were the High Priefts, yet he knew them to be fo in their Effence, for they had formed their Will in the Serpent's Ens; they carried the Words of Mofes 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 Caufe that the Body must die and wholly putrefy, and enter again into its first Ens; for the Serpent's Ens mult 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 posses 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 confider what he speaks, thinks, and does, left he conceive his Thoughts in the Serpent's Ens, and form a Will in the Mind, in the Ens of the Serpent; for elfe the Devil fets himfelf therein, and hatches a Bafilifk, viz. an hellifh Form in the Word.

58. For all Wrath which is conceived in Man for Revenge primarily arifes 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 Apoftle, and yet would bring himfelf 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 fo flir up and form itself in the holy Children of God, that

"The Saints. they " muft, against their purposed Will, bring down the Turba upon the House of the Wicked, also upon his Body and Soul, as may be feen by Mofes upon Koran, Dathan, and Abiram, whom the Earth fwallowed up; fo alfo by Elijab 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 fee in Samfon ; and alfo in Jofbua with his Wars; and likewife in Abraham; how the Zeal of God enkindled itfelf in them, that they, in their Spirit of Zeal, have often awakened the Turba magna in the Anger of God,

God, and raifed great Rebukes, Judgments, and Plagues, upon all Countries; as Mofes in Egypt did with the Plagues upon the Egyptians.

61. But we must here diftinguish. 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, fuch a one differs much from those who in their oven 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 4 most holy Man should do it.

62. Therefore Chrift fo emphatically and punctually teaches us, in the New Birth, eff Saint. Love, Humility, and Meeknefs; and he would that a Christian should not at all revenge, alfo not be angry, for he fays, that whofoever is angry with his Brother, is guilty of the Note. 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 whofoever shall fay to his Brother, Racha, [ball be in danger of the Counfel; for the Defire of e Racha arifes in the Center of the dark e Or Refiery Wheel of the eternal Nature; therefore in the Fire-foul there is a Form of the venge. Fire-word [in Refemblance] of a Wheel like a Madnefs; and the Soul's Fiery-form ftands in the Racha as a mad furious Wheel, which confounds the Effence in the Body, and deftroys or fhatters in pieces the Underflanding; for every Racha defires to deftroy 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 Chrift fays, Whosoever says to his Brother, Thou Fool, shall be in danger of Hell-fire: This is thus effected, when the conceived Will has formed itfelf 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 purpofely go on, and fo form the Word, and cafts or fpeaks it forth against its Brother, and enkindles in him also an hateful Enmity in the Serpent's *Ens*, the fame *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 faid Christ, If thou wilt offer thy Gift, go first, and be reconciled to thy offended Brother or Neighbour, for otherwife he brings his Wrath into thy Offering, and with-holds thee in thy Defire towards God, that thou canft not reach the holy Ens, which elfe washes away the Turba in thy enkindled Vanity.

65. For the Word Fool is in itfelf, in the Effence, nothing elfe but an enkindled wrathful fiery Wheel, an outragious Madneis; and he that fo calls his Neighbour without a Caufe, has brought forth a Word in the Fire-wheel in God's Wrath, and is guilty of it; for the Word produced is rifen 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 itfelf forth through the Counfel of the five Senfes againft his Brother: Now whofoever uses fuch a wrathful devouring Fire-word against his Brother, he fows into the Anger of God, and is in danger to reap the Fruit which he has fo fown, when it fprings up and grows.

67. Therefore take heed and beware, O Man! what thou thinkeft, fpeakeft, or defirest to do. Look well always in what Zeal thou standest, whether it be divine, or only of thy own poifonful Nature! Thou Father, thou Mother, thou Brother and Sifter, which proceed and come from one Blood, from one Ens, and mutually ammulate each with other as a Tree in its Branches; think and confider 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 deftroy 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 ' into the Judgment of God, and be seperated or before. in the Fire of God; as the Devil is fevered from the good Ens; and fo shalt thou, O

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

68. And therefore God has introduced his boly Word out of his deepeft Love again into the human Ens, feeing the same was introduced into Adam and Eve in the Anger, that Man might conceive for form his Will and Doing again in the introduced Love of God in Chrift Jesus, and in him destroy the wrathful Anger; and therefore Chrift teaches us that be 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 Chrift forbids us to be angry, and conceive our Will and Word in the Revenge; but if any one did curfe us, we ought to blefs him; and if any did strike us, him we fould not refift; left our Turba should be stirred up in the new-born holy Ens of Chrift, and introduce the Serpent's Craft, Iniquity, and Eas 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 Defire, or whatsoever may be of the : Or devour-like Name [and Nature,] takes its Original out of the Center of the E Revenge of the ing Property Wrath of God, out of the dark World, and is brought in the Serpent's Ens to a Substance, wherein the falfe Serpent's Ens will behold and contemplate itfelf in Pride.

71. Whatloever firives and contends in this World about Selfhood, Self-interest, temporal Honour, its own Profit, for its own Advancement, the fame is bred and born of the Serpent's Ens, be it either Rich or Poor, in Superior or Inferior, no Order, Rank, or Condition whatfoever excepted : All Men who would be called Chriftians, or Children of the Love, muft 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 elfe not one of them can be a Child of the Love of God: All the Greedinefs, and Covetoufnefs, of all Places, and politick Powers, under what Name or Title foever, wholly proceed from the Serpent's Ens.

72. I fpeak not of the Offices, but of the Falfhood of the Officers; the Office in its Place and Station is God's Ordinance, if it be carried on in boly Defire, and arifes out of a divine Root for good; if not, but that it arifes 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 blanched over, and under what Pretence foever, takes its Original out of God's Anger, and he that begins it, does it from a felf-full Defire to felfish Interest, from the Serpent's Ens; unless that War arises from the Command and Injunction of God, that a Nation has brought forth itfelf in his Wrath, that he would his Anger should devour it, and ordain an Holyer in its Room, as was brought to pass by Ifrael among the Gentiles; otherwife it is wholly born in the felf-ful Turba in Selfhood. It does not belong to any true Christian born of Christ to raise the Sword of the Turbe, unleis the zealous Spirit of God ftirs it up in him, who often will rebuke Sin: Whatfoever 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, feeing Man departed from the Love-will, from the Obedience of God, therefore he must have a Judge to rebuke the falle Defire in its Substance, and deftroy the falle Subflance; therefore Magistracy and Superiority are ordained of God for a Defence of the righteous Substance and Will, and not for their felfish Interest, and their own perverse Will, to break down and destroy Governments at their Pleasure, and to *opprels* the Poor, and Impotent; whatloever does that is rifen from the Serpent's Ens,

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let it glifter and colour over itfelf with what Hypocrify 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 Deftruction, unlefs it be born anew [in the *Ens* of Chrift.]

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

76. And God has begotten us in his Love, and brought us into Paradife; but the Serpent's Craft has fet us at Variance, fo that we are departed out of Paradife, and come into its villainous fubtle Craft, into Selfifonefs; 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 elfe, the other is all common: Whofever bath two Coats, and fees that his Brother has none, the other Coat is his Brother's, as Chrift teaches us.

78. For we come naked into this World, and carry away fcarce our Shirt with us, which is the Covering of our Shame; the reft we poffets either by Neceffity of Office, or elfe out of Covetoufnefs, out of the Serpent's falle Defire: Every Man fhould feek the Profit and Prefervation of his Neighbour, how he might ferve and be helpful to him; as one Branch of a Tree gives its Power, Effence, and Virtue to the other, and they grow and bear Fruit in one Defire; fo 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 muft all be new-born in Chrift'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 fprings forth above the Love, and bears Fruit.

So. There is not any one who does Good in Selfhood and own Will; unlefs he forfakes in Note. the (own appropriating) Will all whatfoever he has, even to the Infant's Shirt; that he muft 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 fame, a Guardian and Diftributor to every one in his Place.

81. Whofoever *fuffers the Poor and Miferable to be in Want* and Diffress 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 fuffers his under Branches to wither, and keeps zway his Sap and Power from them, and will not work forth Fruits by his Fellowbranches.

82. We do not hereby mean the wicked idle Crew, which will only fuck the Sweet, and not work and bring forth Fruit themfelves in the Tree, that they fhould be pampered to exercife Pleafure and Vanity; but we fpeak of the Twigs which ftand 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 themfelves, 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 fpeaks, fo far as they keep and hold their Sap within themfelves, and fuffer their fmall 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 Curfe of God's Anger, and is referved for the Fire of God's Anger, fays 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 "Order of this toilfome laborious World, and ordained the Serpent-bruifer for an Help (or Saviour) to them.

¹State, or Calling, or Ordinance.

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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 fewed Fig-leaves together and made themselves Aprons: Here the Soul did even now know the monstrous Image, and was ashamed of it, that fuch a gross Beast, with gross Flesh and hard Bones,

fhould awaken [or fhew itfelf] with a beftial Worm's Carcafe of Vanity in their tender *delicate* Body; and they would have covered the fame from the Eyes of God, and for Shame *crept* behind the Trees, fo very afhamed were they of the foul Deformity of the Beaft; for the *Beftial Ens* had fwallowed up the *beavenly*, and got the upper Hand, which they had not before known; now they could not tell for fhame what they fhould do.

2. The Serpent's Craft would not here cover the Shame, but laid it only more open, and accufed them, as revolting faithlefs Rebels; for God's Anger awaked in them, and arraigned them now before the fevere Judgment, to devour them into itfelf, as into the dark World, as happened to Lucifer.

ⁱ State, Condition, or Thing which caufed the Earth to tremble, &c. 3. And this is the 'Place whereby the Earth trembled in the Death of Chrift, and the Rocks cleaved in funder : Here God's Anger that up the holy Ens of the heavenly Humanity in Death; which Chrift, when he deftroyed Death on the Crofs, again opened, at which the Wrath in the Curle of the Earth and Rocks thook 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 faid, 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 Effence, 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 kim, was a Type, fignifying 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 rife 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 fame, Christ must drink off, and change the Anger into Love; therefore faid 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 faid Christ, Father, the 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 Chrift upon the Crofs must give *this own Self*-Will to the Anger to devour it; but the holy Name Jefus brought it into the Death of Selfhood, that it must die in the wrathful Death, and enter again *through Death* in his Refurrection into the true Refignation, *viz.* into the divine Harmony.

Chap. 23. Of the Re-calling of Adam and his Eve.

8. Adam, when he had awakened the Anger in him, ftood in Paradife in great Shame and Scorn before God and all holy Angels; and the Devil mocked and derided him; that this Image of God, which fhould poffers his Royal Throne, was become a monftrous Beaft: And into this Scorn Chrift must enter, and fuffer himself to be reviled, mocked, fpit upon, whipped, crowned with Thorns, as a false King; for Adam was a King and Hierarch, but became false and rebellious.

9. Here Chrift ftood in his ftead, and was condemned to Death; for Adam alfo fhould have been judged by God's Anger; here Adam, that is Chrift in Atam's Humanity, ftood in his ftead: Adam fhould have been rejected as a Curfe, even as a Scorn before Heaven and Earth; and in fum, the whole Procefs of Chrift, from his Incarnation to his Afcenfion, and fending of the Holy Ghoft, is Adam's State: What Adam had merited as a Malefactor, Chrift himfelf must take upon him in Adam's Perfon, 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 deepeft 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 Chrift into an holy ONE.

11. Mofes defcribes it very clearly, but the Vail lies before the bestial Man, that he does not know him. For he fays, * And they heard the Voice of the Lord God, which * Ferfe S. walked in the Garden, when the Day grew cool, and Adam and his Wife hid themselves from the Preferce of the Lord God among the Trees.

12. Moses fays, They heard the Voice of the Lord God, which walked in the Garden: What is now this Voice which was [or ftirred] 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 Holines; 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 Effence, when the Day became cool; underftand the Eternal Day in Adam's Effence was awakened in Cold and Heat: Therefore now they heard the Voice of God the Lord in his Anger in the Effence; for the Turba was awakened; the Tone or Hearing of the dark World did found [or ring its fad 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 ($\frac{dr}{which walked in the Garden}$) is the Difference, or Note of Diffinction, and fignifies the Voice of $\mathcal{J}ESUS$ proceeding from $^{1}\mathcal{J}EHOVAH$; the Voice was $^{m}TETRA$ - $^{m}T_{\mathcal{E},eapplus}$ GRAMMA, but that which walketh in the Garden was TON, viz the Center $\mu x^{2}v^{2}$. of the Light World; and the Voice TETRAGRAMMA is the Center Nomen gkato the Fire-Word, viz. the first Principle, and the TON the Second Principle; as Fire $\frac{tuor}{rum}$, and Light are one, but they fever themfelves in their coming forth to Manifestation into That Name a twofold Source; the like also is to be confidered concerning this.

15. The Voice of the Fire-World entered into the Effence of Adam and Eve; the ters. fame they heard, therefore they were ofraid, and crept among the Trees: But the Voice of the Light-World is this, whereof Moles fpoke, $\frac{\text{Der}}{\text{weike}} \frac{\text{ging}}{\text{matter}} \frac{\text{in}}{\text{matter}} \frac{\text{Garten}}{\text{the boly}}$ Voice walked in the Garden of Paradife, for the Word $\binom{n}{\text{which}}$ denotes the Perfon of Text, Chrift, who walked in the Spirit in the Garden, and went for h from the Fire's Center, Der. who took Poffession of Paradife, and would invest Adam again with it.

16. Therefore fays Mofes now, • And the Lord called to Adam, and faid to him, Where • Verfeg. art thou? Why faid he not, Adam and Eve, where are you? No, He called to Adam,

Of the Re-calling of Adam and his Eve.

Part I.

viz. to the first Image which he created in Paradife, and not to the Man and Woman; for He that called, was He which walked in the Garden; viz. the Word of the Lightworld, the Voice of the Second Principle, which called back again in [and from] the enkindled Anger, and efpoufed itfelf again to the difappeared heavenly Ens, that it would raife, and ftir up itfelf again therein, in the Name Jelus, viz. in the deepest Love of the Deity, and unite, and manifest itself in the Fulness of Time, in the disappeared Eus, with the Introduction of the holy divine Ens of the heavenly World's Effence thereinto, and open Paradife again, and in the mean Time bruife the Head of the Serpent's Ens; this Serpent-bruiser faid to Adam, Where art thou?

מדנם P צ ארני

* Ferje 10.

17. Now fays Reafon, He faw him well enough. Why faid he then, Where art thou? He did indeed fee P Adam, but Adam did not fee him; for his Eyes were departed from ^a 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 monftrous Eyes Adam faw in the Property of the Fire's TinEure: But the Property of the Light's Tincture, which he had wretchedly loft, faid unto him, Where art thou, Adam? Which is as much as if he had faid, Seek me, and fee me again: I am come to give myfelf again to thee: ' And Adam faid, I beard thy Voice in the Garden and was afraid, for I am naked.

18. This Calling him was nothing elfe, but the Voice or Sound of the boly Word introducing itfelf again into the vital Light, elfe Adam could not have heard this Voice, therefore he faid, 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 woolly enkindle itfelf, 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 feen on the Crofs of Chrift; for even here was the Fear and Dread of the Serpent; for fhe knew the Voice which called into Adam's Ens, and feared before the Face of God, for it knew [or perceived] the Falfehood which was in it, which it would lide.

20. And God faid, Who told thee, that then art naked? That is, the Serpent's Ens has told thee, that thou should ft imagine after the bestial Property, and awaken the fame.

21. And we fee here very clearly, that Adam knew nothing of this naked beftial Property, in his Innocence; but if it had been manifest in him, furely he had then known it: But now God fays to him, Who has told thee it? Haft thou eaten of the Tree, whercof I commanded thee, that thou fouldf not eat? Did not I charge and command thee that thou fhouldeft not awaken the Property of Nakednefs in thee? Why haft thou by Luft brought thyfelf into the bestial Property? Did not I create thee in the Angelical Property, art thou then become a *Beaft* 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 faid, The Woman which thou didft join with me gave to me, and I did eat of Ver/e 12, 12. the Tree: And God faid to the Woman, Why haft thou done this? And the faid, the Serpent beguiled me, and I did eas. 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 Lis Wife, were made monftrous by the Serpent.

2.2. For God faid to the Scrpent, by whofe Property the Devil had made himfelf a Seat, and Habitation in Man's Image, " Becaufe thou haft done this, be thou accurfed above all Cattle, and above all the Beafts of the Field; upon thy Belly skalt thou go, and Duft shalt thou eat all the Days of thy Life.

24. But here the Vail lies before the Face of Moles, who passes by the Serpent, and does not describe what it was: But seeing now God faid 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 fubtle Beast among all the

S Verse 11.

* Ferfe 14.

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Chap. 23. Of the Re-calling of Adam and his Eve.

Beafts, and flew *Eve's* Virgin-like Chaftity, that fhe luited after the beftial Copulation; thereupon we underftand in the Serpent's Property the *Defire* of [carnal] brutal Copulation, and all *Unchaftity*, wanton Uncleannefs, and beftial Whoredom of Man.

25. For it, viz. the Serpent in its inward *Limus*, whereinto the Devil introduced his Defire, * was a Virgin-like *Ens*. Underftand, in the good Part of the heavenly *Ens* which * Or had was taken in the *Verbum Fiat*, and brought into a creaturely Image according to each been. Property; as allo 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 Defire of *Eve* took hold of this beftial Property, and imprinted it into herfelf, as a Blemith [or foul Mark] into the right pure Virginity, into the pregnant *Matrix*; therefore God curfed the Image of the outward Serpent, and bid her go upon the Belly, and eat Earth; and herewith also the *Mark* [or Blemith] of the imprefied monftrous Serpent [was enfamped] in Man.

2,. 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, fo must now the Belly of Eve eat of the curfed Earth, and the Matrix goes as a fubtle 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 beftial Work, as Eve deceived Adam, fo that he eat of the Fruit; and as the outward Serpent was curfed, fo alfo 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 v deflour- v Text, an ed Maid in the Sight of God; for Adam had already corrupted it when he stod in both Whore. Tinctures; but when Eve was seperated from Adam, it came with her into Ast.

28. And God faid, ² I will put Enmity between thee and the Woman; between thy Seed and ² Verfe 50. ber Seed; it fhall bruife thy Head, and then fhalt fting it on the Heel. Now the Ground lies herein; for God did not mean hereby the outward beftial Serpent ⁴ without Man, ⁴ Extra which hides itself in Holes, and Crannies of the Rocks, and inhabits in the rude folitary Hominem. Places [of the Earth,] but the monthrous Beftial Serpent in Man, which was figured in the Woman's Matrix.

29. For when God called *Adam*, when he hid himfelf among the Trees, and was afhamed and feared, then the Voice of the holy Word entered again into the vital Light; and here when God faid, *I will put Enmity*; the Seed of the Woman fhall bruife the Serpent's *Head*; then the holy Voice of God went forth out of $\mathcal{J}EHOVAH$, which would once more move itfelf in Time, and manifest $\mathcal{J}ESUS$ in the Woman's *Matrix*, in the difappeared heavenly *Ens*, and incorporated itfelf anew with the holy Word [therein,] as into an ^b Aim of an Eternal Covenant.

30. And this Word of Promife which incorporated itfelf in the *Woman's Seed*, was that Limit, or fame Word which moved itfelf in *Mary's Seed*, and opened the Name Jefus out of the Bound. Center of the deepeft Love in the Word, and quickened the difappeared heavenly *Ens* with introducing of the *boly* living *Ens* into the difappeared *Ens* of *Mary*.

31. Underftand, the heavenly *chafte* Virginity was again revived in the Name of Jefus, in the Seed of Mary, in the Motion of the Incorporated Word; and this Incorporated [or Engrafted] Word ftood in Eve's Seed in the Matrix as an \circ Aim of a certain Covenant, \circ 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 Jefus was all along *Mark*. propagated in an Aim, and Covenant, as a glimmering Incentive, till the Time of the Awakening [or Manifeftation] of it in Mary, where the Covenant was ^d fulfilled, and the ^d Text, flood Doors of the flut Chamber were again opened. And this is that holy Fire, out of which at the Ead. the Name Jefus was manifeft, which holy Fire burned in the Jewifth Offerings, which appeased [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 bruifing of the Head is nothing elfe but to deftroy the Abomination of the Serpent, to take away its *Power* by a right Defire of *Faith*; and by fuch a ftrong importunate Imagination of Faith on the promifed Word, to take the fame Word, and introduce it into the Serpent's Ens, and therewith deftroy and ruin the Devil's Fort of Robbery; and thereby kill the *Matrix* of the whorish Defire, and introduce the *Matrix* with its Defire into the Virgin-like Ens, into the Aim of the Covenant.

 The female and male Property.

33. In which Covenant the Woman and Man . fhall and muft die, and the chafte 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 Defire in the Anger of God, will fing 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 monftrous Image, and is not able to get quite rid of the Serpent's Chain all this Life time, this Chain is the brutal beflial monstrous Man, in whom lies the Moniter of the Whore and Serpent; a Figure whereof we have in the Revelation of John, where the Woman stands with the Crown and twelve Stars upon the Moon.

35. The Moon fignifies the beftial Man, and the Woman fignifies 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 Tinture in the holy Ens was poisoned and infected in him by falfe Defire; for the fiery Property of the Soul carried [or directed] its Lust into the Earthlinefs; and out of that Virginity, the Woman, by the adjoining of all the three Principles, was made; and the Woman made herfelf monftrous by the Serpent, and corrupted the Virgin-like Matrix, and by her Luft introduced a beflial monftrous Serpen-^f Or whorish tine ^f [Matrix] thereinto, infected with the Devil's Will and Defire.

Property.

put or promise itself. ^b Or do away.

37. Now this holy Virgin-like Matrix in Eve was captivated by the monftrous Property, and the Image of the heavenly Ens difappeared in her, and in this heavenly Ens, underftand in the right Virgin-like Seed of Chaftity, Sanctity, and Purity, which was captivated in Eve by the monftrous Serpent, and beftial Whore's Defire, the Word of God FInspire, in- did 3 place itself with the dear precious and holy Name Jesus, that it would again introfuie or recall, duce [a] living heavenly Ens into this captivated disappeared Ens, and bruise the Head or apply it- of the Serpent's Ens, viz. the Whore's Monster, and mortify its Defire, and cast away fain, that is, the Whore's Image, and over-power and allay the enkindled Anger of God in this Virginlike Matrix with the deepeft Love of God, and wholly kill and " nullify the Monfter of the Serpent in Flefh and Blood; and this is that which God faid, The Seed of the Woman shall bruife the S-spent's Head.

38. Understand it right, the Virgin-like Seed of Eve, in the Word of God, should do it in the Name and fweet Power of Jefus; 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 fay) should, and must do it.

39. For the Child, which is from the Blood of the Man and Woman, *Iball 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 promifed Word of God; the Child of the Man and Woman is a Monstrum, and must die and putrety, and rot in the Earth; but the Virgin-like Ens, which lies bidden in this Monfirum, is the true Seed, of which the Children of Chrift are born, yea even in this Life-time; for the Life of this Child is the true Faith and great divine Defire.

40. This Virgin-like Child lives in Chrift's Children in the Spirit and Flesh of Chrift in a fpiritual 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

41. But the Virgin's Child, born of the divine Virgin-like Ens of Jefus, does not live in all: There is indeed in many a one a glimmering Incentive thereunto, viz. a weak Faith, and divine Defire; 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 Defire should in the Spirit of Chrift i dive itself into the di- Dip, plunge; vine Incentive, and with the Fire-defire enkindle that Incentive, and allo forfake and hate or baptize. 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 venometes stringing evil Serpent, a false Baftard, that cannot inherit the Kingdom of God, and is only a Hindrance to the Virgin's Child.

43. For the Word of the Promife in the Covenant would not incorporate itfelf 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 Pregnatrefs; 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 raife the Fire-Ens, viz. the true Soul, and as it were beget it anew, as may be feen in the Perfon of Chrift, according to the Humanity, who in this Virgin-like Ens atfumed a manly Fire-foul 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 confider 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 Creature; and the Female let him afcribe to God the Son, viz. to the fecond Principle, where the divine eternal Word manifests itself in the Light of Love, and opens another Center in the Love-defire, 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 fhining Luftre, and also its Life to burn, else it would fmother and fuffocate.

46. And as thefe three, viz. the Fire, Light, and Air, have one only Original, yet they give a very evident Diffinition in their Property; the like also we are here to mind: Into this Property, in the Life of Man's Soul, the most fweet Name JESUS has incorporated itfelf in the Word of Promife, as into the Likenefs which flood in the Light's Center of the heavenly Matrix, viz. in the right Virgin-like Ens, infpired out of the Light's Property into Adam, and has awaked [itfelf] in the fame 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 Wildom, in the higheft Beauty, Excellence, and Love, & Or ftirring. wherein the holy angelical Life confifts, 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 forfake his holy manifested Word, which had introduced itself with the Creating of Adam into an Ens which the Devil obfcured and darkened in the Serpent's Ens from the Anger, but would again open the fame, and thereby bruife the Head of the Serpent's Ens, and beget the human Soul out of this divine Eus to a manlike Virgin, viz. to an Angel, Servant, and Child of God.

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Part I.

48. We do not mean, that this holy *Ens* received the Serpent's Defire into itfelf, when *Adam* and *Eve* became monftrous; no, but it *difappeared*; 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 Defire of the *Fiat* into the Earthly *Linnus*, whereupon out of the one only Element four Elements were manifest in Man.

49. Therefore the Virgin-like *Ens* of the one only Element muft now bruife the Head of the introduced Serpent's *Ens* in the four Elements; and the Man of the four Elements muft die and putrefy; and the first [Man] muft 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 Chrift, dies not any more, although the Man of the four Elements, viz. the Image of this World, dies, but it lives in thall rife again at the laft Day. 50. For this Virgin-like *Ens*, new-born in the Spirit of Chrift, dies not any more, although the Man of the four Elements, viz. the Image of this World, dies, but it lives in the God's Kingdom, and fhall in the *Refurrection* 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 fhall be burnt away at the laft Day through the Fire from the pure *Limus* of the Earth, where the dark World fhall devour it with all its *Works*.

51. Thus we herein underftand very clearly, how God out of great Love has *promifed* the Serpent-bruifer to the fallen Man, and efpoufed and betrothed it to the Virgin-like and difappeared Center, and given in itfelf therewith for an *Help* and Companion; for when they were fallen from God, and had made themfelves monftrous, then the Image out of the Limus of the Earth became wholly brutal, and lived in Oppofition, in Diftemper, in Sicknefs, and alfo in Heat, and Cold, as all other *Beafts*.

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 sour 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 Caufe and Rife of the Curfe of the Earth, and the Body of Sicknefs.

all these Properties became manifest; for as the Body was after the Fall, fo likewife its Food, the half-Serpentine Man must now eat fuch Food as his Defire sequired [or coveted.]

2. The Curfe is nothing elfe but the Holy Element hiding itfelf, viz. the holy Eus, . which budded forth through the Earth, and bore Fruit, and held the Property of the four Elements as it were captive in itfelf, [withdrew or closely concealed itfelf,] the Heaven in the Earth bid it felf 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 Curfe, viz. in the Ens of the dark World.

3. Thus the heavenly Part was a Myftery to Man, and fo remained in the Curfe between Time and Eternity, half dead as to the heavenly Part, yet anew embraced with the Promife in the Aim of the Covenant, and as to the earthly [Part] ftrongly bound to the Band of the Stars, and four Elements, infected with the Diftemper of the Serpent and the Devil, very hard tied with three ftrong Chains, from which he cannot get free till the total Diffolution of his earthly Body; for the Curfe of the Earth and the Serpent forced alfo into the earthly Man, viz. into the Limus of the Earth.

4. For God faid, Thou art Earth, and to Earth thou shalt return; for when the Defire of Verfe 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 Defire by the Property of the Serpent, and in each Defire is the Fiat, which " impreffes and makes "Or amaffes it the Defire effential; thus the earthly Hunger became at this Inftant wholly earthly; into Fashion, therefore God faid now to him, Thou must turn again to Earth from whence thou wast Form, and taken for the Heavenly disappeared in the Farthly as the Gold disappears in Lead Figure. taken; for the Heavenly disappeared in the Earthly, as the Gold disappears in Lead.

5. Thus an earthly Body is now fown into the Earth, and the Earth receives it as its own Propriety; but the Ens which is from the Eternity (which cannot be deftroyed) lies in this earthly ° fown Body; nothing is broken or diffolved but the gross Beast, or interred. viz. the Being [or Substance] of Time : As a fixt Metal is not deftroyed [or corrupted] in the Earth, even fo also the fixt Part of the human Body; and as the Artift brings forth an excellent Gold out of the Earth, fo likewife the human Gold lies buried in the Earth, and waits only for the Artift to raife it up.

6. And as there is a various and manifold Diverfity of metalline Property in the Earth, fo likewife 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 affumed to himfelf, and impressed on his Body (viz. with the Defire of the Fiat) that shall be tried in the Fire, whether or no he has imprefied a fixt ftedfast 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, fuch a Fire alfo shall be enkindled in the same Ens.

7. And as Quickfilver evaporates in the Fire, fo shall all the wicked devilish Serpentine Works, which have been ^P impreffed out of the dark World and Devil's Defire.

P Brought 8. Now if a Man has in this Life-Time imprefied into himself a divine Eus by earn-forth, or eft Faith and divine Defire; underftand, by the human Soul, introduced into the mortal formed. 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 fhine, or as the precious Gold lies fhut up in a gross drosfy Oar, or in Lead, and waits only for the Artift to come and releafe it, fo likewife shall the Delivery and Releafement of Man's Body be out of the Earth.

9. Now also we herein understand the Body of Sickness, 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 Aftrum does mutually deftroy and ruin one another's Eus, and changes it into another Ens, according to the greatest and most predominant Power, so likewise the human Mind (which is a magical Afrum) is hereby governed and ruled, and the P 2

Body alfo, and is thereby brought into ftrange Defire and Luft, whereby Man does *weaken*, plague, and perplex himfelf; and one introduced *Ens* does weaken and anoy another, both through Meat, and Thoughts, or cumberfome molefting Care.

10. As we plainly fee, that Man for the most Part racks and plagues himself in the *Astral* Mind, with the Defire 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 Defire from the strange *Astrum* does plague, perplex, and spend itself Day and Night, whence the great Covetous arises, that Man defires and introduces that into his *Astrum*, which is an hurtful *Poison* and Plague to him; and yet with such fuch [infused] strange Matter cannot make any fixed, stedsate [Thing or Being] in him, which may *substant*.

11. All whatloever the own peculiar Astrum (viz. the Life's right Astrum) impresses [or foists] 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 Eus; 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 possible.

12. And though it comes about, that it may through the Serpent's Craft draw to itfelf, or posses 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 fets it up as a King, and vauntsits its for it is not capable of it, but the Desire advances, and fets it up as a King, and vauntsits its its its an absolute peculiar God, which has taken upon its for Might over others, and fets its its function of the peculiar God, which has taken upon its for its over others, and fets its for the 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 inchanting forcerizing 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 ftand, he caufed all Manner of *Mcdicine* [for Hunger and Health] to grow out of the Earth, to refift and withftand the ftrange introduced Property, both from the *Aftrum* and Elements; and for the Cure of the *Mind* God has given his *koly Word*, that the Mind fhould immerfe itfelf into the Word, and through the *Power* of the Word continually caft away the introduced ftrange Abomination.

14. And if it does not this, but continues in the ftrange introduced *Ens* (which the Devil continually introduces through the Serpent's Image) then the ftrange *Ens* becomes fubftantial, and furrounds the hidden *Ens* of the heavenly World's Being; and even then that *Ens* which is from and of the divine Property remains dilappeared in *Death*; and cannot attain the Place of God: And hence comes the *eternal Death*, as is to be feen in *Lucifer*, in whom alfo his divine *Ens* is included or flut up into the *nothing*, viz. into the greateft *Hiddennefs*, [or Privation,] that he in his magical *Aftrum* in the creatural Property cannot reach or obtain the Place of God.

15. Therefore it is very necessary for Man wholly to fink and dive himfelf into the promifed incorporated Word of God, and continually and fully reject, and cast away the frange introduced Ens, which the Devil infimuates into the Mind, whereby he defires strange Things, and only take that he may obtain with good Truth, and real upright Honefty, which befalls him in his ⁹ calling for his corporal Necessity and Livelyhood; the fame his Right Life's Astrum brings to him, and he is capable of it, and it creates him no Vexation, Trouble, Difcontent, and Pains, if he does not let in the Serpent's Coveroushefs, Pride, Envy, and Anger, thereinto.

* Employment, Bufirefs, or Affairs. Chap. 24.

4

16. And it is the greatest Folly, that Man eagerly and rapaciously strives and struggles for ' ftrange things, and brings that into his Defire which only difcontents and difturbs ' Heterogehim, and at last casts him quite from God, which shuts up his heavenly Ens in Body neous and hurtful to and Soul. What Profit is that to him which he fees without him, and exalts himfelf in his Soul. an outfide Lustre [as in a specious Shadow and Resemblance of a Looking-glas,] and yet is not capable of the fame? and if he gets to be capable of it, he turns it to his temporal and eternal Vexation and Difquietnefs.

17. God has created Man naked, and given him nothing in this World that he can or may call his own, faying, 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 whatloever 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 f Or Stars. the Aftrum alike.

18. What Folly [and Madnefs] is it then, that the Twig wills to be an own [felfifh] 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 feduces, and divides the Branches on the Life's Tree of Man from the one only Life of Man, bringing each Twig into a peculiar seperate Hunger, desiring to be a Tree by itself in felfish Power and Dominion; and therefore it defires " much of this World for its own Propriety, that it might greatly s Or Abunenlarge itself in the Serpent's Ens, and be a great, thick, ftrong, fat, well-spread Tree. dance.

19. O thou felf-exalting Boafter, of what doft thou fmell, and favour? even of the Serpent's Wantownefs, Luft, Concupifcence, and Poifon, 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 Jurifdiction 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 forfake in thy Mind and Defire all whatfoever is in this World, and become as a little Child, and look only upon that which thy own Life's Aftrum cafts upon thee in thy Eftate, Calling, and Place; and therein thou must work, and not fay, It is mine alone; although thou art a Steward therein, yet thou fervelt therein the Root only, upon which thou flandeft; thou beareft Fruit to the Root in thy Labour, which thou must let stand free, and therewith be diligent and careful in preferving thy Calling, and Place, to ferve 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 falfe Plant; one Brother should be ' Selfish Inthe Sovereign Cure and Refreshment to another, and delight or content his Mind with terefis, mine the Infinuation of his Love-will. There were enough, and enough, in this World, if Meum & Covetousness drew it not into a felfish Propriety, and would bear good Will to his Bro-Tuum. ther as to himfelf, and let his Pride go, which is from the Devil.

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 " Into the have it? Did not God give but one Life to Man, and out of that one comes the Life of Abyfs. all Men?

23. But that he fancies to himfelf that he is more noble and genteel therein than others, and vaunts therewith, is an Apoftacy 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 fame one only Life is from Eternity, and never had any Beginning. Why does Man then bring in a ftrange Life thereinto, that disquiets and disturbs the only Life? Now it must come to that pafs, that he either with his Will and Defire enters again into

* Lofs, or Damage.

not into Pa-

or Thing.

radife.

Of the Curfe of the Earth,

Part I.

the only childlike Life, and forfakes all whatfoever he has introduced, or elfe remains for ever in Disquietness in that his introduced Effence [or Life.]

24. Now then, feeing I must forfake all whatfoever I have introduced into myself for Propriety, and that the fame is only my * Hurt, why then do not I forfake this falle Defire, which brings Death, and hellifh Vexation, and Torment into me? Better it is to quash and deftroy the Defire, 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 Defire and Luft, fo that the Luft becomes not fubftantial, then the Cure is already produced, and afterwards there need not be fuch an earnest Purpose and Endeavour, as he must have who is to depart from his contrived Abominations, and forfake and deftroy that Subfrance [or Matter] which he has forged, and made in his Mind; and yet it must come to that, or elfe he cannot attain the Gates of the eternal only Life, which God gave to Man; and if he . y Or enters reaches it not, then he alfo y reaches not the Gates of God.

26. For the only eternal Life must be introduced into the Nothing, without for be-" Substance, yond] 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 fet with its Defire into the Nothing, and then the Something is a Joy to the Life, that the Life of the Nothing in itfelf may dwell and work in Something.

> 27. For God in reference to the Creature is as a Nothing, but if the Creature introduces its Defire 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 arile, for it is its own Love-play, a mutualloving itfelf, and it ftands at the End of Nature with its Life.

> 28. Thus we underftand what Inheritance Adam has left us, viz. the Curfe, and the vain Defire; and we confider the outward Man in its Life as a Monfter of a true human Life, unlefs the precious noble Mind be *born again* in the Spirit of Chrift, otherwife the outward Center in the Mind is a Serpent.

> 29. And in this Serpent the grofs Beaft which is from the Altrum and four Elements fits, and holds Poficition in the Houfe of the Mind, and according to its beftial Property produces various Defires, one defiring this, another that, and caules manifold Figures in the Minds of Men; one makes in his Mind a fixt * Substance, another a [hattered] ru-. inable Matter; that which he makes to Day that he breaks down to Morrow, and has an unconstant Beaft in the Mind, falls fometimes upon this, fometimes upon that, [and often changes his Mind.]

> 30. But he that brings up a *fixed* Beaft, he holds it in him for his Treafure, and vaunts therewith as if it were the Virgin-child, and gathers up earthly Treasures, for his beftial Pleafure; and yet before God he is only a Fool with his Beaft, for he mult *leave it* to the Earth and the Judgment of God.

> 31. But he in whom the Virgin's Child is born, he treads the Beaft in the Mind under Foot, and must indeed fuffer it outwardly upon him to creep and faulter, as a laden Afs that must carry the earthly Sack; but he has Enmity with it, as God faid to Adam, I will put Enmity between the 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 Beaft: This Monster of the Beast in the earthly Mind the true Man bruises the Head of its Defire 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

* Project, Device, or Matter.

Chap. 24.

" were not imprefied, and wholly incorporated in us, God would not have faid, I will put a Or had not Enmity between the Woman's and the Serpent's Seed; the Enmity is within Man, and not been. without Man, with the creeping Serpent; this Serpent's Seed in Man is the Devil's riding Horfe, his ftrong 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 poffers the Image of God, which God created in his ftead, and to rule it under his Jurifdiction, and bring it into his Kingdom; and this the Curfe 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 ftands in the midft of these in the Free-will; in which the Free-will does b engraft b Inoculate, itself, therein the Mind works: It brings up a Beast, and also an Angel, or a Beast and a or incorpo-Devil, according to the outward World a Beaft, and according to the inward fpiritual rate. World, an Angel, or Devil.

25. Here a Grain of Seed is fown, which ftands in three Painciples, and is fit or pregnant to bear a Creature in and to all three; for the divine Poffibility from God's manifefted Word in Love and Anger, viz. the Verbum Fiat, lies therein: As the Free-will conceives itfelf, fo it begets (or generates) an Ens; and in the Ens the Spirit rifes, which forms it a Creature out of the Ens, and the Spirit figns itfelf in the Body what it is; and fo stands its Figure.

The Twenty-fifth Ghapter.

How God drove Adam out of Paradife, and laid the Cherub before the Garden.



* 22 (*) Con the new born Virgin-child of the Seed of the Woman would again return and enter into Paradife, this Angel with the Fire-fword should

cut away the Serpent's Beaft from it, and not any more fuffer o it to come into Paradife. o Understand 2. The Angel with the Fire-fword is the right deftroying Angel, who carries Death the Beaft. 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 Paradife, before this Angel; and even there the poor Soul must pafs through this Judgment.

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 pals 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 ferves him in his Temple, in Paradile, and expects the Day of Judgment, viz. the Refurrection of the outward Body: When this Angel with the fiery Sword shall fever the Earth from the Curfe, then the

1 2- 1

right human Body returns again, for it mult alfo pass through this Sword, and the Sword will cut off its Beaft, that he may be only a Man, and no more a Beaft.

4. The Speech of Mofes concerning this Myftery is wholly hidden to the earthly Man, for Moles tpeaks of an Angel, and Sword; and though the outward Figure was even just fo (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 cafts away the Vanity, and fteps into the Infant's Shirt, then the Morning-Star arifes in the Spirit of Chrift, in the Virgin-like shut-up Ens, in the true Woman's Seed.

6. And in this anxious forrowful Gate of true Repentance the Angel stands with the fire-flaming Sword, and the Virgin-bud forces quite through this Fire-fword into Paradife, viz. into the Light, into the Life of Chrift, and grows forth through this Sword.

7. And now the Virgin-child ftands with its fair Role in the New Plant in Paradife, and the poor Soul which begets this Child flands the whole Time of this Life under the Reach and Power of this *Fire-fword*, and is fast bound with a Band to the gross Beast in the outward World, where the Virgin-child is fufficiently thruft at and wounded with this Fire-fword; for the Fire-foul, which in the Fire-fword of God's Anger is bound to the Serpent's Monfter, daily amufes itself with the Serpent-Monfter, and Sins; and even then this Fire-fword 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, muft fland under Chrift's Crofs, in Chrift's Death; and the piercing Sword of Tribulation and Grief paffes quite through it; it must fuffer itself to be drawn quite through this flaming Sword; and the Fire burns away the Abomination, which the Soul continually brings into itfelf from the Serpent's & Monster; and even then it is in a fore Strait, when that is cut off from the Fire-foul, which it fain would have from its Monster.

9. Then must the Virgin-child supplicate the Fire-soul, and * tender it the Love, that it should only for fake the Monster of the Serpent: Here then arises Strife and Oppolition; for the Part of the Fire-foul has introduced the Serpent's Monster into it, and defires 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 Womau and the Seed of the Serpent; and then Man goes up and down in Sorrow and Sadnefs, Trouble and Perplexity; fometimes the Virgin-child prevails, and fomtimes the Serpent-child.

11. And then the Devil ftirs up and incenses all Monsters against the Virgin-child, to ftrike it, to mock it, fcorn it, revile, and laugh it to Shame, and make it ridiculous, that it may by no Means be known, left the Devil's Kingdom should become manifest.

12. Thus the Virgin-child muft be exercifed by this, in the Spirit of Chrift, and fuffer itfelf to be whipped, perfecuted, and * injurioufly reproved, and often called one poffeffed * Schelten. by the Devil, be curfed, and continually accounted an Off-scouring of the World, till the outward Beaft 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 Firefoul must forthwith force through the Judgment of this Sword.

13. Now if the Fire-foul has " taken in much Vanity into itfelf, viz. much of the Ser-* Impressed. pent's Craft and Luft, then the Part of the Fire-foul must stand f under this Sword, till the Fire of God's Anger confumes this introduced Vanity, which to many a one is * Purgatory enough; which this prefent too, too wife World will not believe, and will be only an adopted Child from without, and fo 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 Paradife. 14. The

Or falfe Image.

* Anbieten.

f Or in.

Fire.

* Refining

* Leffon.

* Leffon.

14. The Fire-foul 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 fo 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 Chrift's h Or from thence-for-Pearl-tree, which stands in the Paradife of God.

ward. 15. To the Defcription whereof we need an Angel's Tongue, and yet we are underflood 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 i Excellently, receives her Bridegroom in his pure, clear, and bright Fire's Property, and how the with furpatgives him her Love-kifs; to others this is dumb.

16. When Reafon hears one speak of Paradife, then it understands only a certain Delight. Place apart; and it is even fo, 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 fuch a Paradife before the Curfe, yet feeing God knew the Fall, the holy Paradife was only opened unto them in one certain Place : For to what End should the whole World bring forth Paradifical Fruit, feeing there was no Creature upon the Earth that was capable of enjoying the fame ?

17. But Adam and Eve were however brought into Paradife, 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 Chrift, enter in again through this Fire-fword; This Myftery is exceeding great.

18. For Prince Lucifer, before the Time of the created Earth, fate 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 falfe Imagination had " tainted the Limus before the Compaction, it was the Place of his Hierarchies : "Madeitfub-Now the outward Body of Man was taken out of the Limus of the Earth, in the Verburn ject to Infec-Fiat, and formed according to the Property of the human Life which was in the Word; tion and Pol-lution. 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 feeing God had fet himself, through his Word, to be Judge against the false Infection and Defire of the Devil, to judge him and his enkindled Wickedness which he had brought to Sub- 1 Or Sword stance, the judicial 'Sword was already in the Limus of the Earth whereof Adam was made. of Execution.

19. For when God created the Earth, he " founded its Time when he would keep the " Certainly Judgment, and fever the Evil from the Good, and give the Evil for an Habitation to appointed, the Apostate Prince; but feeing the Good in the shut-up Earth was without heavenly and fet a Creatures, (feeing its Prince was caft 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.

20. But now we are here to confider of the Apoftacy of Man, with the Sword of the Cherub; for St. Paul fays, 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 fomewhat subject to false Lust by Reason of the Devil's introduced Defire; therefore God " choie this Limus in Chrift Jefus before the Foun- " Forefaw, or dation of the World, out of which he would make Man, that he would through the provided for. Judgment of the flaming Sword bring it through Death, and through the Fire, and wholly burn away the false infected Defire 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-Q

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fing Beauty, Glory, and Of the putting of Adam out of Paradife, Part I.

duce a *new Limus* into the tainted one, and bring them together quite through the Judgment of the Fire-fword, and purge and purify them wholly and thoroughly.

21. And here also is *Christ's Defcent into Hell*, where the Love of God in Christ entered into this Fire-fword, and changed the Wrath into Love, and also *destroyed the Sting of Death*, which was infinuated into the *Limus* of the Earth, out of which *Adam* was created according to the *outward* Humanity; and this Fire-fword had its Raising and Original in the *Corruption* of *Lucifer*.

22. For though Adam was created as to one Part out of the heavenly Effentiality that was in the Word of Man's Life, which was infpired and breathed into his outward and inward Limus, yet this Fire-fword laid hidden as a glimmering Incentive in the earthly Limus of the outward Body, which also affaulted Adam, fo that he lufted againft the Command of God and the Kingdom of Heaven; in which Incentive the Devil alfo introduced his Defire into him, and provoked him to fall; which feeing God well knew that the poor Man would not ftand, he ordained an Help and Saviour in Chrift, to guide and bring him into that holy Ens whereinto he fhould be brought, viz. into the true Sabbath and eternal Reft.

23. Indeed Adam was fet wholly perfect in equal Harmony and Accord, and brought into Paradife, to try if the Soul could have overcome the Incentive [of vain Luft,] and therefore the Tree of Temptation was reprefented to him, to fee if it were poliible for the Soul to over-power this Contamination of Luft, and remain wholly and fully in the Likenefs [and Harmony.]

^o Undergo this *Proba*. 24. But it was not possible; therefore Chrift 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 Chrift, 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-fword, and took the Fire-fword 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-fword, 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 fent 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 fuch a filly and narrow Meaning of the Fire-fword as hitherto has been generally underftood; though it has been hidden by the Council of God, yet we fhould now open our Eyes, and deeply confider what this Manifeftation imports; that it does even *foretel* and fignify the Judgment of this Sword; that he will come, who carries it in his *Mouth*; and it is also a Meffenger, [declaring] that *Babel* fhall [foon] come to its End by this Sword, and be given to *this Sword* to be devoured.

27. Now fays Reafon, Why did not God examine this *Ens*, out of which he created the Earth, and Man out of the fame Earth, *before* he created the Earth and Man? Here forfooth, dear Reafon, thou haft hit the Matter right; God's Omnipotence and Omnifcience must *ferve* thy Turn, whereby thou art able to bring all Things into God's Will, as rational *Fancy* dictates: Harken, O Reafon! Doft thou know whence the Earth is generated? Thou fayeft, through the Word, *viz.* in the *Verbum Fiat*: "I fay fo too: Now, *what* was this Word? Here look upon the Earth and the whole Creation, and thou wilt fee what the Defire of the Word has brought into *Effence* out of the tpiritual *Ens*, thou wilt every where fee Good and Evil, and find out God's Love and Anger.

Chap. 25. and placing the Cherub before the Garden.

28. The Word was a full Spiration from the fpiritual Fire and Light-world, according to which God calls himself a firong, jealcus, angry God, as to the Fire, and a merciful loving God, as to the Light.

29. Now if God fhould have ^p quelled the first Principle, viz. the Fire-fource, in the ^p Nulled, Ens of the Earth, out of which it was created, whence fhould the Light have its Might? ^{abolifield}, or Does not the Father, viz. the Fire-world, beget the Son, viz. the Light-world? But taken away. now feeing the Word in the Fire-world was vehemently enkindled by God's Motion to the Creation, as we may fee 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.

30. Now, how will [or can] a Creature, viz. a Fire-foul or Angel, come into a creatural Being or Formation, if the Fire-fource was not moved and *ftirred* in an efpecial Manner? Like would only then remain in Like; and if it be only a mere *Likenefs*, then it has its Sport with and in itfelf, as it was from [and in] Eternity: And therefore the unchangeable God has moved himfelf according to the Fire and Light, and ftirred up the Fire's Property, that he may make him a Play and Melody, viz. a formed Word out of himfelf, 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 *Likenefs*, into the Love, then no Creature might have been produced or brought forth; for every Soul's Spirit, yea the Angels, and whatfoever lives, must be a *firring* [or working] Fire.

32. Now no Fire-fource can be generated out of the perfect Likenefs, unlefs the Likenefs moves itfelf: Yet the eternal Likenefs, viz. God, had before moved himfelf in his Myftery with the Creation of the angelical Thrones: Now if he fhould have changed this Motion, which was enkindled, and also poisoned by the Hierarch Lucifer with false Diftemper, into Love, before he had created the Earth and Man, then he must yet once more have moved himfelf according to the Fire's Property, if he would have created another Hierarch and angelical Prince.

33. But feeing 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-foul 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 possibles the first Motion.

34. And God appointed the Judgment to the *firft* Motion, and took away *Lucifer*'s domineering Fire-fword, and gave it to *Adam*, and afterwards introduced the deepett Love of God in Chrift into *Adam*, and brought the *moved Word* again into the Likenefs, *viz.* into an eternal Confirmation, and gave *Adam* in Chrift the Fire-fword over the fallen Prince *Lucifer*.

35. For Adam, viz. the corrupted Limus of the Earth, fhould, 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 Defire.]

36. But feeing the *Ens* of Man was corrupted, and could *not*, God out of his deepeft Hiddennefs 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 Likenefs [or Temperature:] And thus there is

Of the putting of Adam out of Paradife, &c. Part I.

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 Poffibility to understand this.

37. And we faithfully and ferioufly warn the Caviller and Carper not to fay, It is a Blasphemy : Let him first put away his calfish and bestial Eyes, and look us here in the Face, before he takes upon him to cenfure and cavil at us; it has far another 4 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 tempted and driven out of Paradife; feeing his Ens was fomewhat enkindled by the Devil's Poifon, he could not poffefs Paradife, and therefore God drove him out from thence with the Sword of Judgment into Death and Corruption, and yet gave the promifed Word of his deepest Love to be with and in him, in the Ens of the heavenly World's Being, for a fure and certain Covenant, wherein Adam and his Children should truft, 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-fword, and quite cut off the false Infection and Lust with the Sword of Judgment, and fet them as Angels of God in the Place of fallen Lucifer: And this is the Mystery of the Angel and Sword of Paradife.

39. The Angel bore the Name of the Covenant, out of which God would manifest Jefus, 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 Mofes, who appeared to Mofes in the Fire-foord of Flame in the Bufb, 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-fword) into the Land [of] Ifrael.

40. This Fire-angel turned its internal Light outwards, and manifested itself in Christ's 'Or in which. Perfon in the Humanity, ' with whom Chrift, viz. the holy anointing Oil of the deepeft hidden Love, changed the Fire-fword of the Angel into a Love-fword, and boly Dominion.

> 41. And this is the true Cherub which drove the false Adam out of Paradife, and brings him in again by Chrift, the Virgin's Child new-born out of Adam in Chrift: And it has no other Ground or Meaning.

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The Twenty-fixth Chapter.

Of the Propagation of Man in this World, and of Cain the Firstborn, the Murderer of his Brother.



1. # ZZZZZ HE are here to confider this weighty Point in right Earneftness, 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 abfurd Manner, and no right [fundamental] Understanding has been found of it.

2. Seeing that Men have only fought in Reafon, and have not been able through true Repentance to force through the Fire-fword,

and fee with divine Eyes, thereupon the Fire-fword of God's Anger and fevere Purpofe

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Chap. 26. Of the Propagation of Man in this World, &c.

and Decree of Judgment has *remained* only in the Eyes of [their] Reason, and further they have not feen; therefore they have made *dreadful* and dangerous Conclusions, without fundamental and plain Understanding.

3. But Christendom is hereby faithfully and truly admonified, once thoroughly to awake, and shake off the Conclusions of Reason, and to see God's clear Countenance, who defires no Evil, nor can defire 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 Confideration, how it came to pass that Adam and Eve at first brought forth an evil Child and a Murderer: To this Reason fays, that it was from God's Purpose, who has made to himself an Election, and choice 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. Doft 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 prefently begin; for God's Love had incorporated itself to bruise the Head of the Scrpent's Monster in the Anger of God; and thereinto the Fire-foul, which laid captivated in God's Anger, should give its Free-will.

7. For the Fire-foul 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 afkeft, Why did not the Serpent-bruifer *forthwith* bruife the Head of the Serpent's *Ens* in the first Seed, and not fuffer the Serpent's murderous poisonful 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 faw that *Adam* became Evil, *wholly* reject him, or reduce him to *nothing*, and create a new *Adam*? Thus likewife will Reason judge of the Devils, faying, That it has pleafed God that there should be *Devils*, that it might be known what an *Angel* is.

9. Hearken, Reafon! 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 fix 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 substitute 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 defire, therein it fhould be *confirmed* either in the Love or Anger.

11. For the Free-will was born or fprung forth from the Love and Anger, viz. from the Fire and Light-world; and fo likewife it might chufe itfelf 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 The Free-Matrix must have ceased; now out of the Light's Ens alone no Soul may be brought will. forth.

12. Also the corrupt *Ens* of the earthly *Limus* must have then been *prefently* judged through the Fire, which could not be; for the Motion of the new Regeneration, and the Opening or full Explication of the divine *Sweetnefs* and the Overcoming of the Fire, viz. of the Anger of God, belonged only to the *Name* of *Jefus*.

Of the Propagation of Man in this World, Part I.

13. The Word which had incorporated itfelf had from without the Fire-fword, viz. the Cheruh, and from within the Jefus who should overcome the Fire-fword with Love. Thus the Name JESU flood hid in the Fire-fword, and was not manifest till the Time that God would move himfelf therein, and manifest the fame.

14. Thus the infinuated Ens of the Serpent, that Eve had introduced through Ima-Or the evil gination into Luft, must be wholly cast away; for in Cain the murdering 'Image of the corrupt Na- Serpent was manifest, which cannot inherit the Kingdom of God: But on the contrary, ture and Pro- the Mark of the Covenant in the promifed Word was in the Free-will and in the heavenly-difappeared Ens of the Soul, into which [Covenant of the promifed Grace] the Soul should enter.

> 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 difappeared *Ens*, as a *Poffibility* to the new Regeneration; therefore God faid to Cain, when the murdering Spirit perfuaded him, Rule over the Sin.

> 16. If thou fayeft, Wherewith? He could not: But Why could he not? The Serpent's Defire held him, and brought him to kill his Brother: For what Reafon? The Freewill had given itfelf up into the Serpent's Ens which held him Captive.

> 17. Now fays Reafon, God would have it fo, elfe 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 faid 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 Conteft; understand, it is in the manifested Word in the Linus of the Earth, and in the Ens of the human Property out of the Earth; for the Anger-Ens is flirred up and driven by the Devil, and defires continually to devour the Love-Ens, and posses this Kingdom in the Anger-Ens.

> 19. The Anger-Ens defires to have Man; for it has its King in Lucifer; and the Love-Ens defires also to have him; for it has its King in *Chrift*; and therefore Chrift 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 chofe it him.

20. Thus also the Free-will in Cain choosed the false, viz. the Devil's-will : But thou "Reprobated fayeft, Was then the Murdering-will wholly rejected? It " rejected it felf : But if the Freewill 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 fo or no, feeing the Text in Moles gives him to bare a Name in Defpair; for the Word out of which the Name Jefus was made manifest, was given to call poor lost Sinners to Repentance, and not the Righteous ones who were apprehended in the Love, as Chrift faid.

21. Cain was a Type of the first corrupt Adam in Sin; and Abel was a Type of Christ the fecond Adam, viz. of the Virgin-child; for the Tree of Evil and Good began in Adam; and fo likewife the Fruit forthwith appeared, viz. Chrift's Children, and the Children of the Devil and the Serpent.

22. Now Reason fays, 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 to also of the Seed and Ens of Eve's Body; but the Monster in the Matrix of Eve environed the fown Seed, and it was that which feduced 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 difappeared [Limbus,] and then also out of the earthly awakened Limus, but

or abandoned. NOTE.

Chap. 26. and of Cain the First-born, the Murderer.

the Will of the Serpent and of the Devil took Poffeffion of the Houfe; as the like was in the Devil, who was an Angel, but the Will of the dark World took Poffeffion of the Houfe in him, and got the upper Hand; to also it was here in Cain.

23. But thou afkeft, How came this fo to be? Hear, and fee, thou fair Child, in the Will of *Adam* and *Eve*; what their Defire was before and after the Fall; they only defired the *Earthly* Kingdom, as we fee that *Eve* was fo wholly and only minded; for when fhe brought forth *Cain*, the faid, " *I bave gottten a Man* [who is to be] a Lord; the *thought* " *Gen.* 4. him to be *the Bruifer* and Breaker of the Serpent, he fhould take in and poffefs the Verfer. 4. earthly Kingdom, and expel the Devil. She did not confider that the fhould die to her falfe earthly flefhly Will, and be born anew x in an *boly* Will; and fuch a Will the alfo * Or with. brought into her Seed, and the like did *Adam* alfo.

24. And hence now the Will in the Soul's Effence arofe; the Tree brought forth a Twig out of (or like) itfelf; for it was *Cain*'s Defire only that he might be *Lord upon the Earth*; and as he faw that *Abel* was more acceptable in God's Sight than himfelf, his free-beftial Will in him elevated itfelf to *flay Abel*; for *Cain*'s Aim and Endeavour was only about the *outward World*, to domineer and be Lord and Mafter therein; but *Abel fought* God's Love.

25. Thus there are yet two fuch Churches upon the Earth; one which only feeks worldly Pleafure, Might, Honour, and the ouward God Mammon and Mausim, and therein it lodges the Serpent's Child; the other which feeks the Virgin-child, and God's Kingdom, and must fuffer itself to be perfecuted, 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 bruiles 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 efpouses itself to the Anger? Or what can the *Anger* do against ir, if the Free-will conceives in the Love, and destroys the Anger? Must it not hold still and *fuffer* 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. Doft thou not fee this in the Earth, that the Free-will in the Ens of the Word has made itfelf Stones, Metals, and Earth? The Stones and Earth are not the Free-will; but the Free-will has introduced itfelf into fuch 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 unreafonable Creatures, as Worms, Toads, Spiders, and other wild venomous and horrible Beafts; and thou fhalt *fee* fomewhat in very Deed, if thou art not dead. But thou fayeft God has created it fo: Yes, right! His Defire, in *Love and Anger* has a maffed the *Ens* with the Motion, and compacted each *Ens* according to the Free-will nto a Form; there was no other Maker there but the *Free-will in the Word*.

31. The Defire in the Word was the Fiat, which introduced the Free-will into an Ens: Thus the fame manifested Word is yet in all things, and has the Fiat, viz. the Defire in itfelf: As the Free-will in every Thing introduces itfelf into a Spirit, even for the *Fiat* forms and *figns* each thing; every Root brings forth from itfelf a Branch of its own Likenefs: But when the Branch or Sprout is to be born, and receives its Beginning in the Ens of the Root, the Ens then forms itfelf to fuch a Twig, as the Root at that Time is apprehended in its Power and Free-will, both by the fuperior and inferior Constellation.

32. The like is also to be underftood in Man: As the Will is in the Seed, that is, as the Defire of the Father and Mother, together with other Influences from the Stars and Elements, yea, oftentimes from the Devil's Affaults and Infinuations, are at that Time, even fuch a Spirit is formed in the Ens of the Seed; fometimes an Angel, if the Parents be in holy Defire, [or in the true Faith of the engrafted Word;] fometimes also a Beaft, a Serpent, and Image of the Devil, both according to the Eus 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 Defire in the *Ens*, for the Defire in the Ens is that which forms the Word, viz. the Sound of Life; as it is written, Such as the People are, fuch a God they also have; with the Holy thou art holy, and with the Perverse thou art perverfe; this is wholly to be underftood, concerning the expressed Word in the Fiat, viz. in the Defire 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 rifen out of an evil Property, yet the Free-will has Power and Information to difclaim its Selfhood, and die to itfelf in this holy incorporated Word; and then the Fiat begets and forms another new Creature in the Free-will out of the Ens.

34. The Pollibility 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 bas Mercy upon whom he pleafes, viz. upon those only who with their Free-will die to their Selfhood in his Grace, and refign up themselves to him; and be hardens whom he pleafes, viz. those only who run with felfifi Cain, and would themfelves take the Kingdom of God in their own evil Will, and will not die to their own Self-full-will.

35. Now fays the Scripture: Has not a Potter Power to make of one Lump of Clay what he pleases, a Veffel to Honour, and a Veffel to Dishonour? That is, Will the felf-ful Will be angry, if it be Evil, that the Fiat in the Word makes it to be a Veffel of the Anger? Or will it therefore be angry, if the holy Fiat in the holy Word makes that Will (which dives itfelf into the Love and Mercy of God, and dies to its Selfhood) to be a Veffel of Honour? Has not this Potter Power to do with his Clay, viz. (with the Ens or Seed) what he pleafes? Whereunto every Seed is good and profitable, thereunto he makes him a Veffel, either to the Use of his Anger, or the Use of his Love.

36. The Holy is unto God a fweet Savour to Life; and the Wicked a fweet 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 muft call the Good, good: For fo it muft be, that the Difference of the Good and Evil, of the Light and Darknefs, 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 Darkness, the Light would not be manifest to itself.

37. And therefore the eternal Free-will has introduced itself into Darkness, Pain, and Source, and fo also through the Darknefs into the *Fire* and *Light*, even into a Kingdom of Joy, that fo the Nothing might be known in the Something, and that it might have a Sport

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Sport in its contrary Will, that the *Free-will* of the ' Abyfs might be manifest to itself ? "Asserts; in the " Byfs, for without *Evil* and *Good* there could not be any Byfs, [Ground or Foun- " Biose. dation.]

38. For the *Evil* makes Pain and Motion, and the *Good* caufes Effence and Power, and yet both Effences are only one Effence, as Fire and Light are only one Effence, also Darknefs and Light are only one Being; but it fevers itfelf into two mighty Diffinctions, and yet there is no fundry Seperation, 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; allo it does not reach him: But whatfoever quits itfelf free of its Free-will, that falls into *bis Poffeffion*, that he mult have, for it is without Will, and falls into the Nothing; and *He is in the Nothing*: Thus the refigned 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 *bis Something*, which he himfelf 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 Reafon a Fool: No Searchings of Self obtain it, but the Will freely *refigned* into God's Mercy, which enters in by the Way of *earneft Repentance*, and Mortification of its own evil Will, that falls into God's Mercy, and apprehends [and obtains the right Underftanding;] and without this there is mere *Self-running*, Walking, and Willing; and yet nothing can be obtained, but only in the Will freely refigned 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 fantified, and offered up to the Lord; and yet the true living Offering proceeds from the fecond new Birth, as we may fee in Abel, Ifaac, and faceb. Cain, Ifhmael, and Efau, were the First-born, the Inheritance belonged to them; but the Lot and Mercy fell upon Abel, Ifaac and faceh: For the first Ens of Man was infected and difordered 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 "Sojourner of the Second in Christ, for the Second redeemed the First." Inmate;

42. The Devil's Defire and the beftial *Ens* of the Serpent had got the upper Hand in or of his Fathe *Matrix* of *Eve*, and apprehended the firft Seed in the Defire: Now the Kingdom ^{mily, Serof God did yet belong to the firft Man; but feeing he loft it by his Negligence, the firft *Adam* muft be offered to the Earth, and also its firft Seed to the Anger.}

43. And after this first Seed Abel came forth in the holy Covenant, and offered his fweet Blood for the finful Seed, to the Anger, that the Anger might let its Flame fall, and fuffer the first Birth to prefs b through, in the Blood of the fecond.

44. The first Birth was a Murderer, which fignifies the Devil in Man; the fecond through was the Offering of [or for] the first, that the Anger-devil in the first Adam might be Anger into appealed in the Offering of the fecond.

45. Not that we should exalt or take in the Wicked into the Offering of Christ, fo 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 *cenvert*, and turn himself from his Wickedness.

46. But that fome write, that there was a twofold Seed, which did fever itfelf in *Eve*, viz. one wholly devilifh from the *Ens* of the Serpent, and the other from the *Ens* of Chrift, [or the promifed Seed of the Woman,] in the Covenant, is nothing fo, thefe have not at all learned the 'A, B, C, in this School; they have only a dreaming Shadow & Firft Lefand *Fittion* of the Mystery, and not the true Sight. Thus they build the *Election* of fon.

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Viz. through Grace upon this; but they are much *miftaken*; they fpeak only the Serpent's Words, which defired to have it fo: Obferve it thus.

47. Adam had only one Limbus to his Seed, and Eve only one Matrix for her Seed, but they both flood 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 Efpoulal or Betrothing ftood as well in *Cain's Ens*, as in *Abel's Ens*; but *Cain's Ens* was apprehended in the *Conteft* of the three Principles in the Anger, and covered with the Serpent's Monfter, *not* fo to an *Impoffibility*, as if he was born to *Condemnation*, but even to a *Poffibility* of the Free-will, whether he would lay down the felf-ful, affumed, and felf-appropriated Right in *Adam*, and live in God's Will, or whether he would live to himfelf: Upon this was the *Elestion* fet.

49. Now God knows whereinto the Free-will is entered: If it is entered into Iniquity, and Self-hood, then God's Anger eftablishes 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 that up, and cannot by Reason of the Mire of the Serpent.

51. Thou fayeft then, Is the Serpent's *Ens* more mighty than God's Love? I have already answered thee, that Love and Anger are in Conteft; 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 Infirustions, 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 fayeft he cannot keep them; he is drawn [to Tranfgreffion:] Yes, very right. Does not the *Truth* rebuke him even to the Face, that he is a *faithlefs* Wretch, that fuffers himfelf to be drawn to Evil? The Law to do Right is *in* his *vital* Light, as a *continual* Looking-glafs; he fees and knows it very well, that he is a *Lyar*, and walks upon the Way of the Devil; it fhews him the Way of Truth, but the Freewill *rejetts* it; at prefent he is *predefinated* to Condemnation, yet fo that the Will is free, fo long as he is in this Cottage; but the heavy Band of God's Anger, in the drawing of the Devil's Defire, draws many a one to the *Damnation* of Death.

53. Reafon fays, If a Man has Free-will, then God is not omnipotent over him, to do what he pleales with him: The Free-will is not from any Beginning, alfo not amaffed or taken out of any Ground into any Thing, or formed by any Thing; it is its *cwn* peculiar Original, out of the Word of the divine Power out of God's Love and Anger; it forms itfelf in its own Will a *Center* to its Seat; it begets itfelf in the first Principle to the Fire and Light; its right and genuine Original is in the Nothing, where the Nothing, wiz. the $\triangle /$ (or as a Man might unfold it, A. O. V.) introduces itfelf into a *Lubet* to Contemplation; and the *Lubet* brings itfelf into a *Will*, and the Will into a Defire, and the Defire into a Subfrance.

∧/ A. O. V.

Note.

54. Now the eternal Original, viz. God, is a Judge over the Substance; if the Lubet (which is departed from him) has introduced itfelf into an evil Being, then he judges that Being or Substance in its Principle; in what Source and Property foever, or in what *Ens* foever, the Lubet proceeding from the departed \bigtriangleup has introduced itself into \swarrow a Principle; therein the universal eternal Free-will, which is the Abys, and Caufe of all Byfs confirms and fettles it.

55. The Abyffal judges that which introduces itfelf into Byfs, and fevers the Good (which has introduced itfelf into a good Ens) into the Good, viz. into the divine Love; and the Evil (which has brought itfelf into an evil Ens, and fet and formed itfelf into a Center to an evil Spirit and Will) into his Wrath and Anger.

56. For how can he judge a Thing, whole own it is not? How would God judge the Will of the Creature, if it was not fprung [or rilen] from Him? Or rather, how can a Judgment pafs upon a Thing which is bound, and not free in its Willing and Working?

57. The human and angelical Will is rifen with the Motion of the Abyls (when the Deity once moved itfelf in its Contemplation and Senfation, 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 fhews] whereinto the Beginning has introduced itfelf.

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 arife.

59. Seeing then that God is a jealous God and a confuming Fire, and also a loving, merciful God; every Free-will with its introduced Center has its own Judge born in itfelf, 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 itfelf into a Compaction, fo confirmed to Eternity.

60. Therefore the Free-will has its own Judgment, either for the Good or Evil in itfelf: It has its own Judgment in itfelf; it has God's Love and Anger in it; what it amaffes and defires, that it forms in itfelf, and does only fo form its own felf in its own Lubet into a Center.

61. For thus the World has likewife 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 diffinct and feveral Entities, and that according to the *Poffibility* of the eternal Pregnatrefs; as the Will in the Verbum Fiat conceived itfelf in each Place in the Pregnatrefs, fuch an Ens was brought forth, and out of the Ens arole its Spirit according to the Ens, viz. from God's ^d Spiration or *Motion* in the Principles.

a Breathing,

62. But seeing the Principles were together as one, nothing was ever amassed or or flirring up. formed in the Free-will, but the fame has a Good and an Evil in it, according to the Nature and Power of the eternal Pregnatrefs to Light and Darknefs.

63. But now every Spirit rifes with its Free-will first out of the Compastion 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 pleafes: But this is the principal Thing; as the Mother (viz. the Ens) is, whereof the Spirit is born, even fuch a Lubet rifes also in the Spirit.

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A Fiz. 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 Darkness.

65. Now if it does not, but departs with the Lubet out of the Understanding into a Self-Lubet, then the Lubet or Lust amafies itself into a Subflance, whereof a new false Will is again born, and this fame 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 Pregnatress of the eternal spiritual Nature; but it had the *Understanding in it* to rule and govern itself, so as it *might fland* and subsist eternally.

67. But the crafty Diftemper or Infection introduced by the Devil was in the Ens of for whereof, the Earth, f whence Adam's outward Body was formed: Into this earthly Ens the Devil brought his Defire by the Serpent, viz. by the Serpent's crafty Ens, fo that the Lubet arofe in the Ens of the Body, whereinto the first Free-will of the inspired Soul entered, and affumed the Lubet of the Body, and introduced this Lubet into a Defire to Subftance.

68. And out of this Subftance another new felf-ful Will did now arife, viz. a Baftard, a falfe Serpent-child; and this Baftard, Adam originally propagated to his Eve, and Eve to her Son Cain, and fo one Man to another: Thus we have now in this earthly Flefh this fame falfe Will proceeded from the Serpent's Subftance, whereinto the Devil introduces his Defire, and tempts us, and continually makes us luft and long after the devilifh Property, [viz. Pride, Covetoufnefs, Envy, and Anger,] that fo his Defire, which he infinuates into the falfe Baftard in us, might become fubftantial and effential; out of which fuch an whorifh and devilifh Serpentine Seed is continually begotten; and out of the fame falfe 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 *firft* 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 Baflard.

Recalled, or really promifed, into the Soul.

70. Therefore God has again ⁸ re-introduced and incorporated the Aim of his new Covenant, in the Word of the divine holy Power, in the Name of Jefus, into the Property of the lightful Fire, viz. into the difappeared heavenly, holy Ens, which difappeared in the Darknefs, that the firft Free-will, which now lies captive in the Child of the Whore and Serpent, fhould introduce its Defire into this Aim of the promifed Covenant, which he has fulfilled in Chrift's Humanity, and with the Defire of the Soul's Free-will re-introduce the holy Ens of Chrift, which he in the Seed of Mary introduced into our difappeared Ens, into its difappeared heavenly Ens; and if it does bring it fo to pafs, then out of this introduced Ens of Chrift arifes Chrift's Spirit, which deftroys the falle Will of the Serpent's Baftard in the Flefb; and tramples upon its Head.

71. Now fays Reafon, God gives this holy new Ens of Chrift to whom he will, and fuffers whom he pleafes 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 belongs far another Earneftness thereto; for Selfhood cannot now any more take any thing of God. Chap. 26. and of Cain the First-born, the Murderer.

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 flefbly Desire in itself; it must wholly forfake and depart from the felf-ful Desire of the Flesh, and bring its Hunger wholly and only into the Mortification of its felfsh Somethingness, defiring 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 Defire, which departs from the Serpent's *Ens*, and *hungers* after God's Mercy, receives Chrift's *Ens* into itfelf, whence a new Will is *born*, which bruifes 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 fay, thou canst net defire any Good, that is not true; only thou fufferest the Serpent's Will in thy right eternal Soul's Will to hold thee, and with the Soul's Will doit play the Whore with the Serpent's Will in the Flesh; from whence arises God's Election.

75. God knows the falle 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 falle Lust; this God chuses to Judgment.

76. For the Free-will, which was infpired 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-feventh Chapter.

Of Cain's and Abel's Offering, and of the falle and Antichristian Church, and also of the true holy Church.

A* Looking-glass for the World.

* Or Mirror:

1. # ERE again the Vail lies before the Face of Moles, in respect of the Offerings of both these Brothers; why God willed to have them offer, whereas the Reconciliation and Atonement confists 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 Purpole; and yet it has not been bidden to the Children of the Saints, and also not to Moses; but he has a Vail hanging before his Eyes.

3. Ifrael (feeing for the most part they were evil Children, and also idolatrous, as foon appeared by making them a Golden Calf) might net know it by reason of the falle 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.

4. The Soul's Free-will is as ' 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 falle distempered Effence, by reason of the Original of Sin.

5. Now if the Free-will would approach to God with the Defire, then it must depart out of its *false* Something; and if it now *does* to 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 falfe Selfbood, and forlake it; and if it fotfakes the fame, 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 itfelf.

6. An Example hereof we have in *Faith* : If Faith would effectually work, then it must immass, [or imagine] itself into Something wherein it may work : God's Free-will has conceived [or immafied] itself with the *inward* Spiritual World, and works through the fame; and the inward World's Free-will has conceived itfelf in the outward World, and works through the fame: So the Soul's Free-will, which also has its Original out of the Abyls, immafies itfelf 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 immais [or conceive] itfelf into an Holy Form, and act, work, pray and supplicate before God; therefore they made Burnt-Offerings of the * Genefis IV. Fruits of the Earth; as * Cain brought of the Fruit of the Ground, and Abel, allo, brought veries 3, 4. of the Firstlings of his Flock; and these they enkindled with Fire.

8. But understand a magical Fire, as that of Moses, for Moses declares fo alfo; 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 fhould earneftly prefs with its ¹Subject, or Prayer into God; therefore, it would have a ¹ Substance, when it would go out of the human Houfe of Corruption into God, that it might work in Something; therefore the Imagination of the Will did immass [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 Fulnefs of Time should again enkindle itself in the Soul's Fire.

> 9. In this, the Will of Abel's Soul did " form itfelf into an boly Subfrance, and preffed with the Defire 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 Defire and Prayer.

> 10. And therefore he would kill the Body of Abel according to his earthly Limus, left fuch 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 Mofes draws a Vail here before it, and fays, God would not look " 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 [underftand of the heavenly Part] was enkindled in offering with the Fire of the *boly* Part of the Earth, which lies bidden in the Curfe : And therein the Free-will of the Soul, and the Free-will in the Ens of the heavenly Part of the Body, immaffed itself into a Subfance, and therewith preffed in before the Holinefs of God.

> 12. And here the Serpent's Head was first bruised; for it was a Figure of the New Birth out of Chrift; not that Abel had at this Time put on Chrift in the Fleft, but in-

Means.

m Fashion.

» Or have respect to.

Or fubtile.

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deed the Spirit of Jebovab in the Aim of the Covenant; in which the Name of Jefus ftood 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 boly 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, confider that whereof the Offering confisted, and what fevered itself with the Enkindling in the Fire, out of the Fire, viz. out of the enkindled Offering; for in the Enkindling nothing is feen 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 rifes from the burning Wood, and the Matter of the Offering: All this, without the Faith and Divine Defire, 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 Defire thereinto, then he refigns the *Free-will* thereinto, and will thereby, as by a *Means* (in which Fire the Free-will of the introduced *finful* Abomination burns and confumes away) prefs into God's eternal Free-will: And now, *how* this is effected and comes to pafs, underftand as follows.

15. God's Imagination or Lubet meets the Free-infpired-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 *finful*, and God's Free-will (from whence the Human Free-will *firft* took its rife in In-fpiration) is *koly* and pure; as yet the Human Free-will *cannot* prefs into God's Will, unlefs it also becomes *pure* before God.

17. But feeing God will out of *Free-Grace* receive it into him for the Delight and Harmony of his Praife, 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 Principie, 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-defire did *ilfelf* enkindle the Offering of Abel and Moses, that fo 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 feeing in the Fall the *Eartblinefs* and falfe Subtlety of the Serpent (by the Infinuation of the Devil's Defire) was awakened in the *Flefb* of Man, and fo the earthly beftial Property got the upper Hand in his *Ens*, and devoured the right Human Will in the beftial Property, that is, took it captive, thereupon the *eartbly Will*, which was from the *Limus* of the Earth, muft also be *offered* up in the Fire.

20. For the Limus of the Earth shall rife 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, wiz. the Will proceeded from the earthly Limus of the Earth, from the Kingdom of P Of the fethis World, and the heavenly Will out of the heavenly Limus, viz. out of the Ens^P of minal and the Verbum Domini; each Property of the Free-will went into the Offering, and from central Love of the Vord the Offering into the Fire, where the Atonemont was.

21. For the Covenant of the Promife, touching the Serpent Deftroyer, manifested itself by the boly Fire, which holy Fire enkindled the elemental Fire; for the boly Fire shall awaken and raife 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 parged and tried in the Refurrection; 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 fubfifts 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 fubfift in their Power, as to the Spirit : But the Body must die, and the true Corporality and Regeneration must come forth [or begin to fpring afrefh] in the opened Body of Chrift, who with his Entrance into, and Manifestation in the Humanity, did again open the heavenly difappeared 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 *boly 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 Beaft, and was moreover finful and evil, full of the Serpent's Poifon, and cunning Subtlety.

24. The Free-will immaffed itself in the Serpent's Craft and Devil's Defire, and formed to itself fuch a Figure in the Ens of the Flesh, as the Defire was, whereupon the Body was more vain in God's Sight than a Beaft.

25. But feeing the heavenly Ens laid hidden and fout up in the earthly Property, God would not utterly forfake the whole Image; which Abel and Mofes understood, in the Spirit of God, by their Offerings; and therefore they offered the Fat, viz. the Oil of the Beafts and other earthly good Fruits, that fo the Defire of the true Man, created out of the Limus of the Earth, who shall rife from Death, might in the enkindling of the Offering in the Fire have a Subfance whereinto it might give itself, and imagine itfelf; and to in the Property of the holy Fire it might be able to enter with its Will into the Aim of the Covenant, which flood before God in the Figure, till [the Promife] of the Woman's Seed was fulfilled and accomplished.

26. In which Seed the dear and precious Name of Jejus opened itself out of Jebovab, . and again awakened the heavenly Life in the difappeared Ens in the Humanity, and offered up this whole Image in the Perfon of Chrift 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 Carle 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 Reconciled Soul was propitiated before God.

with God.

5

27. Now if Sin shall be reconciled and appealed, 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 fame, which (Cherub) is the Sword of God's Anger; and if then the Human Will be wholly finful, and altogether capable of the Fire of Anger, then God enkindles the Sin-Offering, in which the Anger-Fire laid hidden in the Curfe, with the holy Fire, that the Human Will, which was apprehended in the Anger-Fire, might be atoned in the Love-Fire.

28. For

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28. For the Love-Fire of God tinctures the Soul's Defire in the Offering, as a Tincture tinges Brafs and Iron, and changes them into Gold: Thus the Human Soul's Free-will, which was infpired wholly pure and fpotlefs into Man, was tinctured and again purified before God, that fo it might enter into God's Mercy: For the Mercy was bidden in the Love-Fire, viz. in the Aim of the Covenant, in the Name of Jefus 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 fuffered the Soul's Free-will to pafs quite through it.

29. But as touching the Offering in itfelf, with the Wood, Fire, Light and Smoke; understand it thus: Abel offered of bis Flock, without doubt, Sheep or Oxen, as Mofes 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 fo was Man, as to the outward Body, earthly, and in the Earthlines's laid the Curfe, 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 confumed it, and out of the Confumption 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 confuming Fire was the Defire 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 ' Or amaffin the enkindled Light was the holy Love-Fire, which is also magical, as fubtle as a ^{ing}. Will, which did also immass 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 fignifies 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 amais ittelf in the amafiing of the Human Faith's Defire, and fo took the Human Faith's Defire into itfelf, and amaffed itfelf into a Subftance of the Fire, Light, and Power, proceeding forth from the Offering, and brought it through the Gates of God's Anger upon the koly Altar, in the Aim of the Covenant, upon which the Lamb of God flould be offered for the Sins of the whole World.

33. For this Lamb of God, viz. Chrift, fhould 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 *fweet Savour* of his deepeft Love, which he reprefented in Man, in his introduced Offering in the Lamb of God Chrift, and Mankind in this Reprefentative Offering.

34. The Human Offering was the Sojourner of the true Lamb and Offering of God in Chrift, 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* itfelf, therefore it must forfake 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 Defire and Lust; fo likewise it must introduce itself again by returning into a Sorrow and Conversion, and in the Sorrow or Repentance again into a Divine Defire, which is called Faitb.

36. But that it might apprehend or lay hold on the Divine Defire, it brought the Note. Faith or the believing Defire into an Offering, and fo amafied or formed the believing Defire in the Offering into a Subfrance or Effence, that the Faith also might become effential; and this Effentiality of Faith received the holy Fire of God, which would in

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the Fulness of Time open itself in the Effentiality of Faith, and bring the Human Subfrance 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, amaffed, and introduced by the Word of God into a Subfance, fo likewife the Words of the Prayer of Abel and Ifrael in the Offering were formed and amaffed to Subfance, viz. to an incorruptible Effence; in which Effence Chrift, God's Son, in the Fulnefs of Time, broke forth out of the Covenant, and took upon bim this fame Effence, together with the Human Effence, and as a potent Champion, and mighty Conqueror, deftroyed the Kingdom of Death and the Devil.

38. And to this Faith's Effence, in the Spirit of Chrift 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 deftroy and bring to nought their Works, and possible 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 itfelf in him, fo that *be underftood it*; and therefore he offered, that fo his believing Defire *might* be accepted before God, and be brought into a Subftance to the new *Regeneration*; for he looked upon the Promife of the Serpent-Deftroyer, and introduced the Defire of his Faith into him, and defired that his Faith, Spirit, and Life, might be *confirmed* in the Serpent-Deftroyer, who was promifed; he would willingly be therein accepted before God, as it was granted him, fo that the Fire of God *enkindled his Offering*, and received his Prayer in the Love-Fire; and in the fweet Savour of the Offering, it was brought by the Spirit of God in the Power of the Light into an *boly* Subftance; and it is rightly faid, *bis Offering was acceptible 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 promifed *Meffiah* in the Offering, which apprehended the Covenant, and the true very precious and dear *Offering*, the fame did effect it; the Offering was only a *Figure* of that which was therein accomplifhed and performed, as the *outward* World is only a *Figure* of the *inward* Spiritual World, whereby the Spiritual World introduces itfelf into a Figure and Effence, and beholds itfelf therein as in a f Looking-glafs.

Of Cain's Offering.

41. By Cain's Offering we rightly underftand the verbal Chriftendom, the titular Chriftians, in the Spiritual Babylonical Harlotry, the Type and Image of whom is Cain; and as Cain in his Offering fought only the outward World, Might, and Pleafure, and would be an outwardly adopted and received Child, that God should permit his evil Beast to be accepted and offered up, he defired 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, fings, and roars about it, and likewise offers in the bequeathed Covenant and Testament of Chrift, and so covers itself with the Offering of Chrift, and will be an outwardly accepted and adopted Son, notwithstanding that its Offering is not accepted in the Covenant and Testament of Chrift, nor brought to Substance.

42. The Caufe 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-

Mirror.

Chap. 27.

ments abfolve Sin : But as little as the Offering of Cain was acceptable before God, and took away his Sin, and as little as Cain's Defire was introduced into the Divine Substance, fo as to have the Divine Fire to enkindle in his Offering, and receive his Faith's Defire into it; fo little alfo does the verbal (Lip-labouring) Chriftendom enjoy the Offering of Chrift in his Humanity. It must be an Abel only that enjoys it, the titular Mouth-Chriftian attains only the Smook of the true Offering : It must be only a right hungry, thirfty, converted Soul, which defires 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 Chrift, and defires to arife in a new Will totally refigned in all Submiffion in God.

43. This true hungry Will offers rightly with Abel, and its Offering is received into the holy Fire of Chrift, and formed [or amafied] in Chrift's Humanity into a Subfrance : There must be Earnestness and Power, which Earnestness stirs the Love-Fire of Christ in his Teftament, fo that it enkindles itself in the Defire; and then the Defire becomes a true right Faith, for there is no right Faith without Divine Reception.

44. When Man's Defire introduces its Hunger with earneft Sighing, and Prayer of henfion, Introversion, Refignation, and departing from Vanity, into the Offering of Christ, Formation, even then the Soul's Defire forms itself in the heavenly Effentiality, in the Humanity of Chrift, upon the High Altar of God, into a Substance; the hungry Defire becomes, in the Word of God, in Chrift's Teftaments, Flefh, 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 boly Substance only is the true Faith of Abel; without this there is only an bistorical, 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 Forgivenes; neither Offering nor Covenant avails any thing without it; also no going to Church, neither Singing, nor devout Appearance, attains it; nothing elfe at all does it, but only the bungry defiring Faith through the alone Offering in the Blood and Death of Chrift, where the Defire wholly dies in the Death of Chrift to its Selfhood, and arifes in Chrift's Refurrection 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 Affembling, or Hypocrify, or whatfoever it is called, can inherit God's Kingdom, but only the true *living* Offering of the new Regeneration, arifing from the Covenant of Promife in Paradife, through the quickening Word in the Offering of Chrift.

47. It is only the Temple of the holy Spirit where God's Word is taught and taken, without that is Cain with his gliftering Stone-Church full of Pride, and ftinking 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 fnarling about the Letters, and no true, real, living, effectual, and powerful Knowledge.

48. Now where the living Knowledge of Chrift 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 *fulfantial* 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

^s Compre-

Part I:-

Stone-Church, or clie the whole Bufinefs of the Stone-Church is only an hypocritical, antichriftian Whoredom, a Cain's Offering, both of the Preacher and Hearer: So that one is not a whit better than another, unlefs he enters through the true Door Chrift, in Spirit and Power in the Temple of Chrift, into the Stone-Church, or at leaft refolvesto betake, and faften himfelf there, into fuch an earneft Defire, [that he will take and hold faft that which is good only for the Amendment of his Life,] otherwife 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 amaffed in their Minds a great deal of Revilings, Reproaches, and Cenfures, [that have fallen from the falfe finoaky *Cain*-like Fury, and *pretended Zeal* of the Preachers,] then they forthwith come and murder *Abel* and *Chrift's Members*, as this Spirit has many hundred Times found by Experience, and that only for the fake of the Temple of Chrift.

51. Now if we would rightly confider of the Offering of *Cain*, then we must look into the very *Effence* of his Will and Defire, for he *alfo* would offer and be acceptable to God, but he loved only his own Propriety, and felf-ful Self; his Aim and Endeavour was not to be or become a new Creature, but that God should fo take away his Sins in the Offering from him, and he would still remain the old *Cain*; and fo he would offer to God, that he might be fo accepted with him; the *Devil* came in the Form of an Angel before God.

¹ Or did not acknowledge. 52. Cain t knew not his evil Serpentine Property, the poor Soul was captivated therewith, and had fet itfelf 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 Chrift upon her, and fays, Chrift has undertaken and fuffered for all my Sins upon the Crofs; I cannot purchase or do any thing for myself, my Works avail nothing before God, I need only believe that Chrift has done it, and comfort myself therewith, and then I am already justified and acquitted from all my Transgressions.

53. Thus fhe comes before God, and thanks God that he has *paid* the Reckoning and Score, in his Son, and offers with *Cain* and the *Pharifee* in the Temple, and remains in herfelf 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, fo alfo his *fucceeding* Church takes upon it the Offering of Chrift for a Cloak and Cover of its Sins, and falle Murder, and covers its murderous Spirit, fo that Men muft call it *an bely* devout Chriftian.

54. Saint Paul must ferve their Turn thereto, when he fays, 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 fays, Now, then, with my Mind I ferve 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 finful Will and Defire of the Flesh, and mortify the Lust.

55. Saint Paul fpeaks of the heavenly Abel-like Defire, how Sin must be mortified in the Flesh, and not rule over the Mind, as it did in Cain; when he faw 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 Chrift, which offers also to God, and thanks him for the Offering of Chrift, but itfelf *remains* in the Mind of the *Cain*-like Brother-flayer, in Pride, Coverousness, Envy and Anger, in *Perfecution*, in War and Contention; it fights about the *Offering*, and about the *outward* Covering, left it should

* Entwendet. be * ftripped thereof, and in the mean Time fattens itself under ir, 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 fasse murdering Spirit.

Of Cain's and Abel's Offering. Chap. 27.

57. The Heart and Mind are far from the new Creature; it is only the old Cain-like Brother-flayer, which wraps itfelf as in a Mantle with Chrift's Offering, and offers with Cain; fuch, and nothing better, remains now of " Christianity among all Sells, except " Or Christenthe Children of Chrift, 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 Oftentation, Come all here; we have found the Offering of Abel in Chrift: Yes, forfooth, dear Babel, thou haft indeed found the Manile of Christ, but behold thy Cainlike Heart, and thou wilt fee whether thou offereft with Abel from the new Creature, or from the falle Brother-flaying Spirit : Where are thy Fruits? Where are Love and Righteoufnefs? Where is Truth? Where are Patience and Meeknefs? Where is the Mind that with Paul ferves God ? Where art thou, thou fair Christian Church, upon the Earth? Art thou not become a murdering Den of the Devil? Now they thy Chriftian 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 likewife Men prate in the Stone-Houfes of the Mantle and Offering of Chrift, and yet in the mean while in this Prate and Babble murder the Children of Chrift, condemn and judge them, and make a whole Heap and Crew of reviling devouring Wolves, that do all cry out, fnarl, and fnap, and none knows where the Hind is, which they hunt, but only that the Devil thus acts and drives on his Sport by them, fo that the true real Offering of Chrift may remain covered and hidden, and be only as a Mystery in this World.

60. For we poor Children of Eve fojourn here in this Cottage in a strange w Lodging, wOrHarbourt wherein the Devil in God's Anger is Hoft : We dwell upon the eurfed 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 fecure : It costs Body and Soul.

The Twenty-eighth Chapter.

Of Cain's * killing of his Brother; viz. of the proud, haughty, anti- * Fatricide, christian, hypocritical Church upon the Earth; and also of the true Christendom hidden under this Antichristian Church.



HEN the Devil in God's Anger, in the Wrath of the eternal Na-ture, had *introduced* his Throne and Seat into the human Property, and awakened the Center of the wrathful Nature in him, there im-mediately arofe up fuch a Defire out of the awakened Anger's mediately arole up fuch a Defire out of the awakened Anger's Property in the human Ens or Seed, in the Propagation, out of which Property Babel, viz. the Antichriftian Church, is begotten and brought forth.

2. And now as God had incorporated and promifed the Serpent-bruifer of this falfe Property (who should bruise the Head of the Serpent's Ens and Will or Defire) to the

heavenly *Ens* of Man, which difappeared in and to Paradife, which Word of Promife was a Myftery, and a very *fecret* Hiddennets to the earthly Man; fo alfo the falie Cainical Church of Hypocrify and *feeming Holinefs*, whole Heart and Defire 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 Chriftian* Church is hidden under it, as a very fecret Myftery, and is not known of the *Cainical* Church.

3. Cain's Church fets forth itfelf very devoutly, and gliftens on all Sides with specious Ceremonies and pompous Oftentation; giving forth that it is hely, righteous, and good, that it also offers in the Covenant of Chrift, but its Heart is only a gloffing, foothing, bravely attired Harlot, full of Cainical Murder, Reviling, and Blasphemy, full of Cenfure and Self-speculation, in Pride, in Covetousnels, and High-mindednels: But Abel's Church is hidden under it in great Plainnels, and with no Respect and Reputation, and is accounted but foolifb in regard to the glittering Shew of Cain, and is continually flain by Cain in its Simplicity.

4. Now fays Reafon, Had God any Pleafure herein, that he fuffered *Cain* to kill Abels And why is it ftill to this Day, that the Children of God are *flain*, defpifed, contemned, reproached, mocked, fcorned, and cried down for Falle by *Cain*, viz. by his *Pofterity*? One Caufe hereof is this.

5. Prince Lucifer was an Hierarch in the Kingdom, or Place of this World (as Chrift even calls him a Prince of this World, viz. in the Kingdom of Darknets, in the Anger of God) and was caft for his Pride, out of the Light into the Darknets.

6. But feeing God then created another Prince, viz. Adam, in and for this Place, with whom he bound himfelf even with his deepeft Love before the Foundation of the World in the dear and precious Name JESUS, that he would break down and deftroy the Throne and Kingdom of proud Prince Lucifer in the human Property, and overcome, and be predominant with Love, from thence forthwith arofe his Envy and Wrath againft Man.

7. Secondly, The Caufe is this: In the Fall of Man the Wrath of the eternal, and alfo of the temporal and inchoative Nature, obtained the fuperior Sway and Dominion in the human Property; for the Kingdom of Heaven extinguifhed in Adam and Eve when they became Earthly; and in the Room and Stead thereof the Kingdom of the Devil awaked ³ Man's Will, in the Serpent's Wit and Pride in them: For the ³ human Will had broke itfelf off from God, and was entered into Selfhood, and no longer underftood any thing of the Myftery of God's Kingdom.

8. But feeing 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-Monfter could not brook it: Alfo the Love-Kingdom is a great Enmity againft the Wrath of the eternal Nature according to the dark Property, for the human Effence was become according to the dark World's Property, as to the Soul, an *kalf Devil*, and as to the outward World's Vanity, an *kalf Beaft*, in which the falfe, fubtle, crafty, wicked, luftful, proud, covetous, envious, and angry Serpent's Worm, fat, infected with the Devil's Will.

9. This wrathful, vile, malicious, monftrous Beaft would *live* in its own Self-property; therefore the angelical Virgin-child, which fhould deftroy and poffers the Kingdom of this evil Beaft, appeared *againft bim* 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 feeing the Anger had got the upper Hand and Sway in Man, and yet the Virg'n-child of the angelical World's Effence *fhould fpring forth*, and grow out of the

Covenant of God, out of the difappeared Ens, through the Anger, as a clear delightful Light fhines forth out of the Candle, through the wrathful Fire, which deprives the Darkness of its Power and Prevalence, therefore the outward Body, in [Abel and] the Children of God, muft fuffer itfelf to be *flain*, and perfecuted by the Wrath of God; for " it was a strange Figure on the Virgin-child. ward Body ..

11. For Abel in his outward Flesh had the awakened Vanity lying in him, as well as Cain; he was also finful as to the outward Man, but internally the angelical Word and Image of Paradife did Ipring 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 falle Defire, and the Serpent-Monfter flung him on the Heel of his angelical Will, and openly mocked the angelical Image; as it is fo ftill to this Day; as foon as the Virginchild is born in the Spirit of Chrift, the outward earthly Body, together with the Virginchild, is by the Children of Cain perfecuted, contemned, reviled, and accounted as a ftrange Child of the World.

12. For the Serpent's Monfter is as a Fool before God, and feeing the noble and precious Virgin-child must bear fuch a Monster on it in the outward Flesh, to which the Devil has yet continual Acce/s, therefore this Body is ftrongly affaulted and ftruck at by the Devil in the Anger of God, and its Children; they would continually flay it, for the Virgin-child works through the outward Man, as a Light through the Fire, and manifefts itfelf: It teaches and *reproves* the wicked Sort; and this the Devil cannot endure, for it a is against his Kingdom, as the Offering of Abel was against Cain's.

13. For Cain offered in the proud Serpent's Defire as an Hypocrite, and would be an noneft, demure, devout, and godly Child in his Serpent's Defire; but Abel humbled himfelf before God, and fet his Defire 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 underftood in the Body of Abel; as the incorruptible [Being] fhall fwallow up the corruptible, fo alfo the heavenly took the earthly Captive in itfelf.

14. But that Cain flew the outward Body of Abel has this " Type and Figure, that the "Significaoutward Body shall be b flain in the Anger of God; the Anger must devour and mortify tion. the outward Image which is grown up in the Anger; and out of Death fprings forth the fied. eternal Life.

15. Abel was a Figure of Chrift; the Children of God's Anger must execute the Right of God's Anger upon the outward earthly, and also beftial Image of the Children of the holy One; even as the Pharifees (who before God were only false Serpent-children, as Chrift called them) must perfecute and kill the Humanity of Chrift; fo likewife was Cain a Type of these Serpentine wolfish Pharifees, and also of the verbal titular Christendom.

16. As the falfe Serpent's Child is a Monfter and Fool before the angelical World, fo. likewife the Children of Darknefs account and efteem 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 itfelf, 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 fame with its Motion and Manifestation; as the fame may be known in Christ: The true Son of God gave himfelf into our Image, which was awakened in the Anger, that fohe might be made manifest with his Love in the Anger, and change the fame into Joy.

18. Chrift gave our human Image to the Anger of his Father to be devoured in Deathy and brought his Life into Death, and yet maifested his Love in the Life which Death. bad devoured, and brought forth the Life in Love through the Death; as a Grain of Corn which is fown into the Earth, the fame must die in the Earth, but out of that mor-

The out-

Of Cain's Murder.

tified Grain grows a fair new Body, fo 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 fucceeding and future Generations; feeing 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 *Vifard* before the outward World; for there was another Spirit hidden therein, which was not of the outward World's Effence and Property, therefore, becaufe he was not wholly a right Child of the earthly World, it would not fuffer him, being as a ftrange Child in it; for the Devil was Prince in the wrathful Effence in this World, who would not that a *Child* of the *Light* fhould fpring forth through the wrathful Effence, [and be in his Garden.]

20. Thus the Image or Perfon of *Cain* and *Abel* is a true Figure of the falfe, and then alfo of the holy and true Children of God, of the outward finful corrupt and mortal Man, and of the inward new regenerate boly Man; when Chrift with his Love-Kingdom arifes from Death out of the disappeared Ens, then Adam's earthly Image must die in Christ's Death; and if it now be, that the outward Body muft yet live, it is only a Scorn and " All natural Fool before the Heaven's Image, and fo alfo before the natural " Life of this World.

21. For fo foon as Chrift is born, the finful Life is condemned to Death, and ftands in Scorn and open Shame before all the falle Children in the Anger of God, as an Whore in Bridewell, whom other Whores likewife help to deride and fcoff at, and yet they do but only judge and condemn themselves thereby; for if Chrift be born, then the Judgement 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, fcoffed, and reviled, yea, even utterly defied and flain, that the Monfter may be judged before God's Anger: But those that do it, are the Children of the lufty, pampered, and well-fattened Anger of God, whom the Wrath of God uses for its Inftrument; for God is a Spirit, therefore he accomplifhes his Judgment by a material f 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 Defire, and comprehended [or amaffed] the fame into his Effence, then immediately the Judgment paffed upon the external mortal Man; and God's Sword of Anger took him, which Cain executed, and flew the outward Body of Abel; and at this Time also the Judgment passed upon the false Image of the Anger in Cain, for he flood there, and cried, My Sins are greater than can be forgiven me.

23. This does now hint and point at the Figure of Chrift, how the Anger of the Fa-² Or fwallow ther muft devour ⁸ the Life of Chrift in Death, and when the Anger had devoured the Life in Death, then the *boly Life* of the deepeft Love of God moved itfelf in the Death and the Anger, and devoured the Death and Anger into itfelf, whereat the Earth trembled, and the Rocks clove afunder, and the Graves of the Saints opened.

24. And fo likewife the Love-fire b and the Anger-fire in the Place of this World (which wrathful Fire was enkindled in the Creation when the Apoftate [Lucifer] fell) shall at the last Day be again changed into the divine Joyfulness, and be swallowed up in one with the the Love; underftand, it shall be thus in the third Principle, where Love and Anger ftrive during this Time one with another: But HE remains in the Darknefs in the *first* Principle.

> 25. The true Caufe 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 fays Reafon, I fee it well enough, that all Contention and Strife arife from Religion; but what is the Ground, and most undoubted Caufe and Reafon thereof? Be-

hold!

· Text, Larva, or ftrange difguifed Perion.

Mcn.

e At the House of Correction ; or whipt through the Streets.

f By fome outward fubfantial Means or Perfons.

up.

h Good and Evil now mixed, and in Conteft other. ² Lucifer.

hold! This is the Caufe: Set before thee the falle Serpent's Child, which is Evil and Good, and then fet before thee the Virgin's Child born of Chrift, and then thou haft the fundamental Caufe exactly drawn to the Life before thine Eyes.

27. The Cainical Church drives a fubile Trade with external Ceremonies, and will appeafe God with fome external Thing or other: It will be outwardly an accepted and adopted Child, it must downright be called bonest, godly, boly, and beaven'y; it adorns and trims up itfelf very finely, and flands mightily upon its Calling, which it has itfelf ordained, and inflituted; it makes a very specious and renowned Shew in the white Sheep's Cloathing, and therein lodges the High-Prieft of Selfhood without Chrift's Spirit, and rules and masters the Work of the outward Letters; and wholoever learns to transpole and compose the fame boldly and bravely, [according to their Form of forged Opinions,] he is an High-Prieft in their Office and Order; he putteth Chrift's Garment of Innocence on him for his Cloak and Cover.

28. The other Party of the confused Cainical Church cries out, and holds forth the goodly gliftering Child to & Sale for Money, and has bound the Kingdom of Heaven & Makes good to its Ceremonies, and will fell it for Money, to that the Man may but fatten himfelf in Merchandile this World under the white Garment [of its Hypocrify.]

of its religious Ceremo-

29. The third Party gives forth, that they have fo holy an Order, that it does even nies. fanEtify and fave them, and they above all others will be efteemed holy.

30. The fourth Party or (Sect) will obtain the Kingdom of God, by their 1 Lip-labour 1 Text, with a great deal of Speaking, Reading, Singing, Preaching and Hearing, and it re- Mouth-cry, bukes, cenfures, and reviles all that will not approve of, praife, and give diligent Attention to its Lip-labour, [and fine conceited long Prating.]

31. This Party has clothed itself with the (white) Garment, and fet itself upon the Letter [or Writings] of God's Children, and therewith it does to luftily beftir and lay about it, as a Beggar that cafts Stones at the Dogs, and femetimes hits on a " churlish one, " Or evil. fometimes a " quiet one; and he that is bit at makes him to hear of it, and then others " Or good. 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] fuppofe to ferve God, and obtain Grace; a very Cainical Offering.

32. The Cainical Church is, in the outward World, Evil and Good, it builds, and breaks down, and is only a Figure ° of God's Love and Anger; what one Party builds ° Or accordand calls holy, that another pulls down and reviles; with one Mouth it builds, and with ing to. another it tears down; what one Hypocrite praifes, that another difpraifes; and thus there is only a confused [fhattered] Babylon, Evil and Good, a Wonder of Nature and Time.

33. All these run on in their telf-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 fpeaking, as a Lord out of Favour and Clemency freely gives a Malefactor his Life; fuch an unmeasurable matchless Heap of Grace they have brought into their literal Offerings, and into the Works of their Hands; fo that their Teaching and the Hearing of them is accounted the most holy Way wherein Salvation is to be had, and wholoever does not worship and honour this their Way with exceeding Diligence, and subject himself thereto, him they reproach, perfecute, and kill, or elfe hold him for an Heretic.

34. But Abel's Children in Chrift 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 bruifed Heart, and an humble contrite Mind, in true Sorrow for, and Conversion from, their committed Sins; and with their spiritual Will go out \mathbf{T}

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From and *forfake all* their Creature-felf-fulnefs, and felfifh Interefts and Arrogation, and *die* to their Selfhood in the Death of Chrift, and become as *Children* who neither know nor will any thing but only their Mother which has brought them forth; they caft them-felves into her *Bofom*, and they take in *Patience* whatfoever fhe pleafes to do with them.

35. For their internal Will is quite mortified to the outward World, with all its glofsing Shew, and alluring Glory; they account themfelves very unworthy before the great Grace of God, and their Vanity which the Fleih defires is always in their Sight; and to this the inward fpiritual Will is a deadly opposite Enemy, and yet it cannot be wholly feperated 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.

36. There is a continual and conftant *Combat* in them of the Flefh in the earthly Defire against the divine Defire, and of the divine Defire against the Lust of the earthly Flesh, for the *divine Defire* ^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, luftful Life, and strikes the false Lust and Imagination down; and then the *false* Imagination falls into great *Sadness*, when it contemplates and beholds the voluptuous, pompous, stately, brave gilstering *Course* of this World, and finds itself for mean and foolish, that it must forfake 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 Defire into the false Imagination, and shews him the fair Kingdom of the World, and rebukes his Intent as a false Fancy and mere Conjecture; flirs up the Crew of the Wicked against him, who fcorn, jeer, reproach, and contemn him; and then fometimes the sparkling Glimpfe and divine Defire does even lose itself, for Christ, viz. the Virgin's Child in the Spirit of Christ, is led into the Wilderne's, 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 *Defart*, and then the poor captivated Soul is in great Sorrow and Lamentation, fighs and cries to God; allo it cannot love or bear the beftial Image, but it ftirs up itfelf as a great affaulting *Storm* in the Body, and feeks 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 itfelf thereinto as an impotent Child, without Will, and defires its firft Mother, whence the firft Soul was born, for its *Nurfe*, and makes itfelf wholly without Will in this Mother, and lies only at her *Breafts*, and fucks her Love and Grace into it, the Mother may do with it what fhe pleafes: This is the true Meaning, and the right Manner of *dying* to Selfhood, and felf-ful Imagination, and Luft in one's felf, and becoming as to the Will of the Soul as a Child in one's felf, as Chtift fays, *Unlefs you be converted*, and become as Children, you can in no wife fee the Kingdom of Gad; Self, and felf-ful Reafon, in the Luft of the Flefh, can neither tafte or fee it.

39. From this Mortification, of the felf-ful Will, and earneft Refignation into God's Mercy, the Virgin's Child again *fprings* forth out of the Defart, with its fair and glorious Pearl-blooming Tree, with very excellent and *new* Fruit; for fo it must be tried in the Fire of God's Anger, that the Abomination of the introduced earthly Will may *dte* in it.

40. For the Fire-foul, 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 Effence, viz. of Christ's Effentiality, is defiled, obfcured, and darkened, therefore it must be for refined, purified, and purged again; and many a cold, piercing, raw Wind of Tribulation, Anguis, and great Perplexity, blows-

P Betakes.

Chap. 28.

upon this Child; it must be continually as an Off-fcouring of the World, for its Kingdom is not of this World; as Christ faid, My Kingdom is not of this World.

41. But the Effect is this: When the fair *Morning Star* dawns and *arifes* in the Virginchild, then the outward Life is even *illuminated* 9 in this Time, and it gives itfelf 9 Or while it up to the Obedience of the internal [Life,] as an Inftrument and *Servant* of the In-lives here. ternal.

42. And then the *boly Spirit* of God fhines forth through the Virgin-child, and *preaches* Chrift crucified, and reproves the World for its Sins and wicked malicious Doings, and fhews them their falfe *bypecritical erroneous* Way, that they will needs be the Children of God in the outward Kingdom, in their felf-contrived and devifed Ways, and will feck an *external* Forgiveness of Sin, in their own conceited and received *Ways*; and yet will ftill remain in the Vanity, and in the *Pleasure* of their Flesh, and defire only to make devout Shews before God, and give good Words in a foothing, finoothing Gloss of fine Hypocrify, as if they ferved God in their contrived Conjectures and Opinions, but ftill they will continue in Selfhood in the outward Shew and Oftentation.

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 crasty 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-defire, and has no true upright Love-defire in it; also it thews them, that they are but mere Flatterers and Diffemblers in their Office, who only feek Pleasure, and temporal Honour, and Respect thereby, that fo they might be able to domineer and lord it over Mens Bodies and Souls, Goods and Estates; and thus they ferve 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 Conficience.

44. Such Children in the Serpent's *Craft*, who are best able, as cunning Crafts Mafters in *Sophiftry*, to turn this Subtlety in the most pleasing Manner and most artificially, the Children of the World *fet up to themsfelves* for *Teachers*, and will learn the Way of God from them.

45. These Teachers affume 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 wife 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 themfelves are only Cain, and in their fliteral and bookish Rap- for comfody in their Sermons caft forth a great deal of light, lewd, Cainical Scorn, and Brother- poing of the flaughter, and oftentimes mix Lies and Truth together, yet the holy Spirit muft have Texts, or taught, and the Congregation muft thank God for such holy [found, orthodox, evangelical] Doctrine, as they call it; and after their killing their Brother there, they muft also help with Boldefs, Courage and Zeal, to murder and flay Abel, and the little Child Jesus, in his Members with Words and Deeds.

47. Such Teachers the World fets up to learn the Kingdom of God from, and whofoever can but luftily cavil, cenfure, and condemn others in their Gifts, and propole it

T 2

with fine Diffinations, and fubtle Arguments, and clothe them with the Mantle of Reafon, and hide the Wolf (which thereby murders and devours Chrift's Flock) under the purple Mantle of Chrift, to Him they give diligent Attention, for the flefhly Serpent's Heart therewith fooths and flatters itfelf in its evil Property: It has even fuch an artificial Nature and Conftitution.

48. Such Seed these Teachers chosen of Men fow, who only defire 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: Thefe can no Way be acknowledged for the Shepherds of Chrift, for they are not born of Chrift, and choicen to this Function and divine Calling.

49. They are only the great Master-builders of Babylon, where the Languages are confounded, and Men thereby fet at Odds and Variance; and they fet up War and Contention upon the Earth, for they wrangle and jangle about the mere Huk, 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 Chrift itself must be the Teacher in the The human Word with the living Voice [or Expression;] the Spirit of Man must know and feelingly

find Chrift in it, otherwife no one teaches the Words of Chrift, only dumb [fenfeles] Words without Power and Spirit.

50. Now the Spirit of Chrift in his Children reproves thefe, and fnews them the true Way, viz. how we must die wholly in Christ's Death to the Selfhood, and the false felfful Defire of temporal *Pleasure* and Honour, and be born again of Christ's Spirit, with another new Will and Defire out of Chrift's Love, in peculiar real Knowledge, and preach and teach Chrift from our [own peculiar and fingular Knowledge of him in our] felves.

51. This, Babel in Cain cannot endure, that one should teach that Chrift bimfelf must be the Teacher in the human Spirit; they plead their Caufe from the forewritten apoftolical Word, and fay, If they teach the fame, then the Spirit of God is poured forth: Yes forfooth! very right, I fay fo too. If the fame be taught in Chrift's Spirit and Power, then it is fo indeed.

52. But the Spirit of Chrift in his Children is not bound to any certain Form, that it need not [or ought not] to fpeak any thing which stands not in the Apostolical Letter; as the Spirit in the Apoftles was free, and they fpoke not all one and the *fame* Words; but from one Spirit and Ground they all fpoke, every one as the *Spirit* gave him Utterance; thus likewife 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 Chrift faid, The Holy Ghost shall take of mine, and declare it unto you.

53. Chrift is alone the Word of God that teaches the Way of Truth through his Children and Members; the literal Word is only a Manuduation and Manifestation of Christ; that we should have the fame before us as a Testimony and Witness of Christ, [shewing] what he is, and what he has done for us, that we fhould conceive, fet, and faften our *Faitb* therein, and yet with the Defire enter into the *living Word Chrift*, and be ourfelves born to Life therein.

54. No one is a Shepherd of Chrift, but he that bas Chrift's Spirit, and teaches from him: No Art nor University makes one a Shepherd of Christ, unless he be capable of the Office in Chrift's Spirit; if he has not that living and working in him, then Man. has only chole him to be a Carver and Builder of the Great Babylon; a Letter-Changer, [a verbal Jangler and Wrangler,] without divine Underflanding and Knowledge; for

^s Or Body.

Spirit.

the Scripture fays, The natural Man perceives nothing of the Spirit of Ged. How will then be teach the Way of God, who himfelf understands nothing of it?

55. And Chrift fays, He that enters not into the Sheepfold by him, viz. by the Door of his Spirit, but climbs up fome other way, as by Art and Reafon, or by the Favour of Man, into the fame; wholoever fets up himfelf, not being called of God's Spirit, to be a Shepherd of Chrift, for human and temporal Repute, and Revenue's fake, be is a Thief and Murderer, and the Sheep hear not his Voice, for he has not Chrift's Voice, and comes only that he may rob and steal.

56. But they fay, 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 fame, and likewife actuates it in due Motion, as a Watch-work: The Letter is as an Inftrument 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 ' Or Work, takes it in Hand to play thereupon, even fuch a Sound it gives: Is not, I pray, the great Babel built out of this Work? Every one has founded the Trumpet of the Letter, as his *coon* Air and Tone has been in him, and fo it has been approved and received by each Trumpeter, and brought into a Subftance; and this fame Subftance 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 fame into other Forms, then the Inftrument had remained pure: But the unilluminated Mind has fet itself up to be a Master therein, and bowed the fame according to its own Imagination and Approbation; for the human Pleafure has thereon fet itfelf, and formed and explained the fame according to the Rule of fat Benefices, for the Belly-fake and worldly Pleafures. And thus the Spirit is extinct; and it is turned to an Antichriftian Order and Cuftom: Men have taken and formed the Word as an Organ, and fo 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 fuch 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 founds only as the Master " strikes it. " Or plays

59. But to this Chrift fays, Every Plant which my heavenly Father has not planted, fhallon it. be rooted up : Alfo, Whofoever is of God bears God's Word. Chrift faid, The Son of Man speaks nothing but what he hears the Father speak in him : So likewise must a Teacher of Chrift hear the Father's Spirit in Chrift speak in him; he must hear God's Word in the Spirit of Christ in him; as David fays, I will bear 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 Inftrument thereto; for Christ faid, We will come to you, and make our Abode in you : Also, I will put my Word into your Mouth; as in the Propher, 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.

60. This the Spirit of Christ in his Children teaches, and reproves the wooden Clapper in the right Bell, which has hung itfelf up to be a Clapper in the Bell of the divine Word, and yet has no Power to make the Bell found : This Cain in his Offering can by no means brook, that one should tell him his Offering does not pleafe God.

61. He fets forth himfelf with very fair gloffing and gliftering outfide Shews, and has made himfelt fuch a brave glorious Form; moreover, he is chosen of the high Schools and worldly Might thereto; and if a mean I.cyman, without human Calling, should come thereinto (as Chrift was accounted for a Carpenter's Son) and offer to reprove fuchan High-Prieft, in fuch great Dignity, Honour and Respect, the fame the World believes not to be from God, that he is fent.

62. The great Bear thinks prefently, 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 difefteemed Sheep *nullify* my Reputation and Efteem among Men, and *dare* to catch at me? I will foon rid him out of the way, and fo defile him, that he fhall not be known that he is a fincere and fingle-hearted *Lamb* of Chrift, and fpeaks from Chrift's Spirit; I will fo wallow and mire him in the Dirt, Difgrace, and Scorn, that he fhall be held for a filthy *Beaft*, or a very defiled *Swine*.

63. In the mean Time, I live in my *delicious* Days of Pleafure, and remain *Lord* over Soul and Body; but if the *Sheepling* thall offer to ftir, and they more than a Sheepling of Chrift, then I will help the *Butcher* to drive it to the *Slaughter-house*.

64. Thus it goes with the fimple fingle-hearted Children of Chrift, whom the Spirit of Chrift drives, and out of whom he teaches here in this World, &c. They are only as Sheep among Wolves; as Chrift faid, I fend you as Sheep among Wolves. The earthly Man is a ferpentine Wolf, under whom the Virgin-Child, viz. Chrift's Lamb, must dwell; "Orrobbing. and then begins and arifes murdering, w flaying, and killing.

65. But it does not at all *hurt* the Virgin-Child; its external *Wolf* is alfo by this means bitten off by another; for the *outward Wolf* of all Men is grown from the Anger of God, and rifen with the *Sin* in *Adam*; therefore it must be given for *Foed* to the Anger of God, that the Virgin-Child of *the Woman's Seed* may become manifest.

66. For thus they feperate themfelves as two Enemies, and are continually oppofite 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 *Refurrection* 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 fays Reafon, What Pleafure has God in this Murdering of his Children? Can he not defend them from the *Enemy*? Thus it muft be, that the Light may be *manifeft* in the Darknefs, otherwife the Light would fland flill in the Darknefs, and bring forth no Fruit: Seeing then the Light receives into itfelf Effence, Perception, and Senfation, from the Darknefs, wiz. from the *Source* of the Fire, therefore one is fet againft the other, that fo one might be manifeft in the other, the Joy againft Grief, and Grief againft Joy, that it may be *known* what Evil or Good is.

68. For if there was no Grief, then the Joy would not be manifelt to itfelf; but yet all is in the *Free-will*, as every Thing introduces itfelf into Evil or Good, fo it runs on its *Courfe*, 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 feveral 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 Seperation-*Day of the Lord* of all Beings, where every thing shall give in itself into its *Barn*, for its Ufefulness 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 jealcus God, and a confuming 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 Freewill, whereby the Will may × form either in the Evil or Good: And yet be has created

* Or work.

all Things good, and to the Light, and fet them into the Free-will, to multiply themfelves in the Free-will, to conceive in Evil or Good, and yet has affociated to each Thing its Likenefs, viz. to a Male its Female, that to nothing has Caufe to y degenerate; yOr fall from and to Man he has given Commands, what to do, and leave undone.

71. Thus all Things fland to the Judgement of the Great God, and in this Time Order into Destruction. 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 ceafe, and all Things muft ftand 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 ^z Or Politics. of all Arts and z Governments is rifen.

The Deep Gates out of the Center of the eternal, and also the temporal Nature, shewing bow the eternal Wildom has introduced itself into a formal [vifible] Contemplation.

I. # NOQDER # H E eternal divine Understanding is a Free-will, not rifen either Gen. IV, T without it is nothing, and that fame Nothing is only one, and yet it is alfo as a Nothing to ittelf : It is one only Will of the Abyfs, 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 itfelf no Contemplation, Senfa-

tion, or Perception, whereby it might find a Likene/s in itfelf.

2. Its finding is its own proceeding forth, fo that it beholds itfelf in the a Egrefs; for a Or proceedthat which is proceeded forth is its eternal Lubet, Senfation, and Perception, and it ising forth. called the Divine Wifdom; which Wifdom, the unfearchable Abyffal-will apprehends in itfelf to its Center of b Lubet, viz. to an eternal Mind of the Understanding; which bOrImagina-Understanding the Free-will forms in itself to its own ' Likenes, viz. to an eternal speak- tion, Defire, ing, living, [working,] Word, which the Free-will *fpeaks* or breathes forth out of the or Magia. formed Wildom of the Lubet. Image.

3. And the d breathing-forth is the Spirit, or Mouth of the Understanding in the formed d Or fpira-Will of the Wildom, which diftinguishes [or variously feverizes] the speaking Word, so tion. that the Mind, and the Understanding of the Mind, becomes manifest and revealed; in which Manifestation the free Lubet, or Wildom, is in the speaking or breathing-forth, formed of the Free-will, by the Spirit, into Diversity and Variety.

4. In which Formation the Powers of the divine Properties arife; fo that it is truly faid and declared concerning God, that he is the eternal Will, Understanding, Mind,

its Place and

How the Adamical Tree bas spread forth itself. Chap. 29.

• Or with.

f Contemplation.

Counfel, Power, and Wonder; 'in which Wonders of Powers he has moved and *formed* himfelf from Eternity; in which Formation confifts the *invifible* fpiritual World, wherein the Spirit of God has *melodized* and fported with itfelf from Everlasting, which also has neither Ground, Limit, Bounds, or Original.

5. For it is the divine 'Vision of the formed Wildom; 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 diffinguiss and forms the Lubet of the Wisdom; fo that the formed Wildom plays before the Life of the Deity, as little Children play before their Parents who have begotten them, out of their Effence, for their Joy, and in them the Parents take their Delight and Pastime.

6. Thus, likewife, we are to underftand the Being of Eternity; which Being the eternal Free-will has in the breathing-forth Word introduced into a Defire, viz. to an external Comprehenfivenets; in which Comprehenfibility the Beginning of the corporeal Being is rifen, viz. the Center of the formed Nature, wherein the Defire has amaffed, formed, and introduced itfelf into Properties, viz. into Darknefs and Light, into Pain and Source, into Joy and Sorrow; and yet we must not underftand any Sorrow to be in the Pregnatrefs: But fo the Free-will forms and conceives itfelf in the Defire to the Contemplation, and Manifestation of the Wonders, that fo 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 feeing the Free-will has introduced itfelf into Love and Anger, *viz.* into Evil and Good, a *two-fold* Will is rifen in these Properties, *viz.* a wrathful [Will] according to the Nature of the Fire, and of the *Darknefs*, and a good Love-will according to the Nature and Quality of the *Light*; fo that one might dwell in and manifest the other.

8. Not that *this* Birth has received only a temporal Beginning; it ² 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 *Compastion*, or external Comprehensiveness, that it might have a *distinst* Dominion to work in, for its own Sport and Play.

9. Allo we are not to conceive, that in the Creation the Evil proceeding from the Darknefs and fiery Property was *feperated* from the Good, and placed in a peculiar *feperate* working Dominion, but the one is in the other; yet the Light fhines through the Darknefs, and the Darknefs could not comprehend it: Every Life in the Creation proceeded forth from the *fiery* Property, and the Spirit of the rational Understanding arofe 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 univerfal 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 itfelf for its Life, yet on the other Part it has alfo an *Ens* of the Light and good Virtue in itfelf; and *it is fet* in the Free-will, to conceive [or work] in Evil or Good; for there is nothing fo 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 *bimfelf* manifest the Wrath of the eternal Nature in a thing, even so also the divine Free-will was given to Man.

13. And

^g Or has been.

^h In or for.

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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 Darkness; and then the Properties of the Wrath had ftood in mere Joy, Delight, and Melody in him, and he had been a Mirror and Form of the divine Wifdom, which had feen and beheld itfelf in him according to the Kingdom of Joy.

14. But feeing that he contemplated with the Free-will in the Diffimilarity, how Evil and Good were each of them in its own peculiar felf-ful Property, and brought his Luft and Longing thereinto, defiring to tafte thereof in the Effence; thereupon this fame Property did also take him in his Lust, and prevailed in his Will, and also in the Ens whence the Will arole, to its own Contemplation and Dominion; and thus the first Man, who was good in the Beginning, became a Stock or Tree of the Tafte 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 feeing the fiery wrathful Will fo overcame the Good, which was from the Light's Effence, 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 Darkness; upon which Image God had Compassion, and did i re-introduce the Covenant of Grace, into the i In-promise. captivated, difappeared, and (as to the divine Wifdom) blind Ens of the holy World's Being, and incorporated the fame as a Covenant of a new Regeneration of a new holy Will and Life.

16. Thus now we are to confider right of the Stock of the human Tree, how it has fpread forth and difplayed itself in the Properties, and introduced itself as a Tree (Evil and Good) into Boughs and Branches, and from whence his temporal Government of diftinct and feveral Offices and Callings is rifen, which he awakened in him, when he lufted after Evil and Good, and thereby brought himfelf into Subjection to Nature, feeing he fell under its Dominion.

17. And we fee very clearly, that Moles has defcribed and fet down in his & first Book, & Genefic. how the human Tree has opened itself in Evil and Good, and introduced itself into Boughs and Branches for its Fruit; also we fee 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.

18. For first he fets Cain, whereby is understood, in the Language of Nature, a Source out of the Center of the fiery Defire, a felf-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 efpecial manner prevail, and would fever itfelf into a felf-fulnefs, and break itfelf off from the Love-Ens; yet not as a dark Source, but as a Source of felf-ful Luft, and also [of] fiery Strength and Might.

19. For out of the Ens of Cain (as the fame was in the Center of the begetting Nature in the wreftling Wheel of Life) arofe bis Will; and out of the Will, the Defire, and out of the Defire, the Subfrance; in which Substance the falfe 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 Defire, and defired the Lordship and Dominion of this World in Self hood; as the *fallen* Devil always defires Dominion in the *Place* of this World, in the inward eternal, and outward temporal Nature.

20. But feeing the Word of divine Power and Holinifs had incorporated itfelf with a Covenant of Regeneration, into the Woman's Seed, viz. into the difappeared Ens of the fpiritual World's Effence, that it would deprive the fiery wrathful Will, proceeding from Vol. III.

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. IIABEL, whole Name, in the Language of Nature, fignifies an Out-breathed Angel, which in the first Will of the Effence, whence the Soul arifes, had formed and fixed itself in the Center of Light, in the Love-defire, and penetrated quite through the Fire's Center; whereupon the fiery Defire defired to cut off the earthly Life, which has its Original out of the fiery Defire, as its Propriety; for which Caufe Abel and all his " Or Succef- " Posterity became Martyrs.

> 21. For this is the Dcor 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 Fireworld, with the Love-Ens, viz. with the deepest Love of the Deity, and change the fiery wrathful Defire of the dark World's Effence 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 Effence, 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-defire, flood in Eve's Matrix; but it dif-" Or promise, appeared as to the Creature in ber fall; therefore the divine Word did " re-introduce itfelf 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 feeing Abel was a Type of Chrift, 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 fuffer Death for Man, therefore Abel muft pass through without Branches and Fruit; for the Fruit which Chrift 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 Chrift, who fhould fpring 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 fignifies, in the Language of Nature, a Running forth, or Leap, where a Glance or Afpect of a Lovewill arifes out of the fiery Will; which notwithstanding is with-held, and hindered by the outward World's Being, Effence, and Substance, viz. by the corrupt House of Flesh.

> 25. Now Chrift must come to help this captivated and obscured Will, which notwithftanding 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 Chrift's Office, not that he fhould beget, but give himfelf into the Generation of Setb, and redeem Setb 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 himfelf into the fpiritual World.

> 26. Now in Seth the Line of the Covenant went forth, in which Chrift would manifeft himfelf according to the human Tree; but in Cain the Line of the Wonders, viz. of Nature and its Government, went forth ; for Moles fays, that o to Cain was born P Hanoch, and he built a City, and called the Name of the City after the Name of his Son Hanoch; now Cain was the first Man born of a Woman, and Abel the fecond, whom he flew.

> 27. Now Mofes fays, that Cain built a City, whereas indeed if we would go merely upon Reafon, there were not Men who might be able to build a City and inhabit it; for

· Genefis 4. V. 17. P Enoch.

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the Spirit does here draw a Vail before the Understanding, which lies in the Word City; for he fays, Cain's Son was called Hanoch, and alfo the City : Now this is certainly true; but the Spirit in Mofes looks upon the Root of Cain and Adam, how the Tree, evil and good, has opened and difplayed itfelf 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 arife from thence, viz. a 9 City, and Dominion of 4 Or Comthe outward World in Selfhood; for in the Language of Nature it is to be understood in monwealth. the Name.

28. HANOCH fignifies a breathing-forth of Life, and a re-affuming to a selfish Contemplation; a Child of Self, which in Nature introduces itself into a self-ful Dominion and Will, fo that it imagines and frames in its Mind a Dominion, or Region, Country, or City, defiring and afpiring in its Will to be a Tree, or Prince of Men; for when the human Life departed from the Spirit of God into Self hood, then it would be a peculiar selfis Lord, which Will's Son was Hanoch, viz. a City or amaffed Substance to a felf-ful Dominion and Government.

29. From which Government and Dominion the Branches or Children were born, concerning which the boly Spirit complained in Noah, that ' they would not fuffer his Genefis 6, 3. Spirit to reprove them any more, for they were a Tree or Branch fprung forth from the Tree of Self-fulnefs; from which the worldly Principalities and Superiorities have taken their Rife and Original. For when the human Life fell to the Stars and the Spirit of the outward World, then the fame brought it into its own Dominion, from the Angelical into the Aftral and outward elementary Dominion, according to its Figure ; this the City of Cain, viz. Hanoch, fignifies 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 felfish Power and Authority; now the Multiplicity of Wills must have a Judge, feeing ' they ' 1 Sam. 8. 7. would not fuffer the Spirit of God to rule them; therefore the Spirit in Mofes fays, And Gen. 4. v. 18. Hanoch begat IRAD. This is now the Governor, who out of their own Effence fet himfelf 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 fignifies a breathing-forth of Life, where the Life does foon t form itfelf in the Center of the fiery ' Or take. Property and firong Might, viz. in the Anger of God, which was become Ruler over the Life; the fame took Irad, as a Lord and Tamer of the Life, and fet him over Hanoch.

32. From this Root the Rulers of the World are rifen; for feeing that Man would not have God for a Ruler of his Life and Will, God " gave them the Ruler in Nature from " Or permitted. 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, fo that he fhould rule over all Things; but he bimself would rule with his Spirit over Man, and govern the human Life; but feeing that Selfhood would not, then Irad, that is, the Fire's Strength and Might, fprang forth forcibly out of the human Tree, and fet itfelf over the City Hanoch upon the Earth.

34. But now Irad must have fomething wherein and wherewith to fet up himself to rule and reign, for the Fire's Wrath and Fury would not have fuffered them; and alfo the Government must be somewhat profitable and advantageous ; therefore Mofes writes now very right, and exceeding wonderfully, and fays, Irad begat MEHUJAEL, * Or Apprewhich intimates very emphatically, in the Language of Nature, an w affuming of the henfion, tak-outward and inward Center of Nature, viz. of the outward and inward World, a *felf* or amaffing

conceited, bold, courageous, vain-glorious, arrogant Mind, which would posses the to itself.

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Riches of the outward World in its Dominion and Superiority, viz. all manner of Creatures and Fruits; and efpecially it denotes a Splendor of the inward affuming, viz. an earthly God, which externally fets itfelf in God's Office: Out of this Name, Babel, viz. the Beast with the Whore, was afterwards brought forth.

35. And Moses fays further, Mabujael begat Methusael: This is now the right wonderful Name, wherein is fignified how the Life arrogates divine Power to itlelf; for METHUSAEL would intimate in the Language of Nature thus much, that is to fay, Mine is the divine Might. I am an Angel fet 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 Praife of the Children who fhould be fubject to this *Might*, and live under the fame as under the divine Ordinance; but this Angel's Name in divine Power first forms itself in the flefhly * Text, takes, Selfhood; for the Syllable *ME*, which begins the Word of the Name, first * forms or conceives. 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 Holines, but out of the first Principle, which forms itself in the third Principle, viz. in the outward World's Nature, into

fuch an Order, and therefore it shall, and must be *abolifhed*, and proved through the Judgement of God.

37. And Mofes proceeds to write, and fays, Methufael begat LAMECH: Now in this Name the hidden Mystery of the divine Ordinance by the angelical Counsel is contained, and it fignifies, in the Language of Nature in this Place, as much as a fending of the Angel over the Dominion of the Humanity, viz. over the Regions of the World, over the flefbly Life, which should be subject to the fupreme governing Prince in Nature.

38. For here the *Wound* which *Adam* received is fought, in that two fuperior Princes reign over the human Life; viz. the ordained good Angel, and the incorporated evil Angel in the Flefh; alfo hereby is underflood the powerful Affault 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 paffes into the outward World, which denotes how Man would become lewd and prophane, and alfo vilify the Covenant of God, and yet with the affuming goes again into Self hood, and forms itfelf 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 laft cafts away the Covenant, together with the Angel's Name quite from itfelf.

^x Gen. 4. v. 19. 39. Further, Mofes writes, ^x Lamech took two Wives; the one was called Ada, and the other Zilla. Hereby is underftood, in the Generation of the Life's Tree, thus much;
 ^x Stem, or viz. that the human Life knew the Wound which was arifen in its ^z Stock; and thence-forward took two Wives, that is, a two-fold Effence and Will: ADA fignifies how the Soul goes with the Will through the Mind, and forms itfelf with the Defire in the firft Stock of Adam, and would be willingly boneft again, but the Life had alfo taken to itfelf Z1LLA, for Wife of the Pregnatrefs, viz. flefhly Joy and Pleafure.

40. The Wife or Will Ada would exercife a good Dominion, and rule and maintain itfelf upon the Earth according to God's Command, and *fbe bore Jabal*: JABAL betokens the fimple plain Man, fuch as Countrymen are, &c. for Moses fays, a that from him proceeded fuch as dwell in Tents, and keep Gattle.

b Verfe 21.

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2 Verse 20.

41. But the other Brother, fays Mofes, b was named Jubal, who was the Father of all thoje that handle the Harp and Organ; for the other Will proceeded from the Spirit of the outward World into temporal Pleasure and Joy, and devifed all Kinds of joyful Sport and Pastime for the Recreation of its Life; and this fignifies JUBAL, viz. an external jocund Angel, with whom the inward Spirit sport forted before itself in a Likeness.

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42. And Zilla, fays Mofes, also bore Tubal-Cain, a Master in all Brass and Iron-works; Verse 22. that is, ZILLA is the fiery Defire 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 Sifter of Tubal-Cain was Naema: Here lies the precious Pearl, Dear Mafters: * NAEMA is heavenly in her Property, clothed with her external Vefture, fo that * Naamah. you do not know her; for the earthly Man is not worthy of it, for her Effence is virginal, a Virgin of Purity; it points in one Part at the inward new Man, viz. the Sifter of the fulphurean Man; and on the other Part it fignifies the groß Metal of the Earth, and alfo 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 underftood, viz. in a twofold Property; one heavenly, and the other groß earthly; viz. an Effence out of the dark World's Property, and an Effence out of the light World's Property: And thus also it is to be underftood in *Man*; for by the Property of God's Anger, viz. by the dying of the earthly Man, *Naema* becomes manifeft.

45. Why does *Mofes* add the Name *Naema*, and yet fpeaks nothing either of any that fhe brought forth, or that fhe married. Anfwer: Becaufe that in the Regeneration the natural Generation *ceafes*; the new Virginity in the Spirit of Chrift does not produce any Creature more, but they must all proceed out of the first Center and *Stock*, fo that they may be all *one Tree*; and by the Fire the Metal, *viz.* the *Virgin*, which is *Tubal-Cain*'s Sifter, is made manifest.

46. The Name *TUBAL-CAIN* has an excellent Understanding in it, for it shows how the fulphureous, 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 himfelf 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 faid to his Wives Ada and Zilla, Hear my Voice, ye Wives of Lamech, ^d Verfe 23, 24. and mark what I fay; I have flain a Man to my Wound, and a young Man to my Hurt. If Cain fhall be avenged Seven-fold, truly Lamech Seventy and feven Fold. This is a wonderful ftrange, and marvellous Saying. Who would underftand what the Spirit fignifies here, without it sown peculiar Explanation? I ferioufly admonifh the Mocker to leave our Work here uncenfured, for he underftands not our Spirit and Senfe.

48. Lamech fays, that be flew 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 Chrift proceeding from the Virgin-like Line, out of the Seed of the Woman in him: The Man he flew, 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, Bruife, or Boil, in the Confcience 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 Curfe of the Lord went forth out of this Boil into the Wound, in which the Earth was curfed, fo that the human Dominion became a Valley of Mifery.

49. For Lamech faw 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 Curfe and Wound, and the other went forth out of the Branch of Zilla into the Earth after the Metals, to make useful Tools and Inftruments for the Tillage and Hufbandry of the Ground, and for other Neceffaries; and fo he found in the Metals the rufty Boil and Sore in their metalline Nature; for the precious Tinsture, or the fair Bloffom of the Earth, was bidden in the Curfe, viz. environed and befet with an evil Boil and Sore.

50. Now Lamech knew the woful Hurt, and faid, Hearken, ye Wives of Lamech, and mark what I fay; he would fain express the Hurt and Damage; he saw back again into the Tree of Man, and confidered the Revenge of God, which had laid hold of Man's Life, and faid, Cain shall be avenged Seven-fold, and Lamech seven and seventy Fold; for God "Ver. 14, 15. faid alfo to Cain when he flood and cried, "Thou drivest me out this Day from the Face of f Or from the the Earth; and it will come to pass, that whosever findeth me will slay me : [But the Lord faid to him, Whofoever flayeth Cain, Vengeance shall be taken on him seven Fold, and he set a

Mark on Cain, that none fould kill him.

51. These are most wonderful and hidden Sayings, Cain shall be avenged Seven-fold, and Lamech feventy and feven Fold. Why shall Lamech be avenged feventy and feven 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 fhould multiply and increase, and make to themfelves Kings, and Princes, Dominions and Governments; that the Wrath of God would also forcibly exercife itself in Man's Will, and even open and display itself in the human Life and Dominion.

52. Now if a Man would underftand what *Lamech* fays concerning the Revenge, then he muft look upon the Center; for the Life of all Creatures confifts in *feven* 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 arole; 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 *defiroyed* the Image of God; which was occasioned by the Devil, who urged him on alfo in the divided Properties to the Brother-flaughter, to that he flew Abel: Now God faid, Cain shall be avenged Seven-fold, if any one flays him; and he fet a Mark on Cain, that none should kill him.

53. The Devil had folded up himfelf in the Wrath of God, and cunningly infinuated himfelf into the Seven Properties of Life, feeing 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 flay the Life as to the Kingdom of God; therefore God fet a Mark with the Promife of the Covenant therein, fo that none could flay 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 flain, that his Life flould be wholly blotted out from the Face of God; for he cried also and faid, 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 whosever findeth me will slay me. He cried out for fear of being killed, and was fore afraid, and yet there was no Man befides him upon the Earth, but only his Father Adam, and without doubt his Sifter whom he took to Wife.

55. Cain feared the Spirits, who had moved him to flay his Brother, that they would alfo kill him; for he fays, 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 fpiritual [Vision;] therefore God faid, 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, fo 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 *fole* Caufe of it, for he had fo received his Life

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from Father and Mother in the divided Property, and therefore the Grace paffed 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 Refignation of Life; where, from the Refignation, 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 Diffimilarity, 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 fet a Mark, viz. his Covenant, that the Murderers should not flay 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 flays the g Life of God, which was in the B John 1. Word, should be rebuked and punished feven-fold through all the Seven Forms of Nature, both temporally, and eternally; and this is the Meaning, Whofever kills the Life, [that is,] what Free-will foever 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 confider 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, Hanoch the Third, Irad the Fourth, Mabujael the Fifth, Methufael the Sixth, and Lamech the Seventh.

60. Now Lamech Iprang forth from Cain's Root out of this Line of the Wonders of God; and he was an honest, upright Man, but was " environed with the Spirit of the " Taken, or Wonders; and he looked back upon the Wound, and also upon the ' Sign of Grace in befet. the Covenant, and knew certainly that even now the Spirit of the Wonders should be 'Or Seal. fully brought forth, and manifested in the human Life; whereby all Arts of the World should be found out.

61. And he faw alfo forwards, how it would fall out in these Wonders of the World; how his Children would introduce his Life, which they fhould receive from him by Propagation, into a Babylon of Folly, and corrupt the fame: And hereby alfo 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 pais at Babel, and how the Free-will of. Nature would go aftray from the only God, and be corrupt, and that it should be avenged Seven-and-feventy-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 Freewill of his Children, divided into feveral Speeches.

62. For the Spirit faw forwards how the Free-will would give up and addict itfelf to Selfhood, and apostatife from the only God, and how the Anger of God would feize 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 arife; and this the Spirit faid fhould 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 confift, opened themfelves in every Form of Nature; which was feven 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.

* Mysterium Magnum.

' Or Meaning.

of all things.

ⁿ Or enter

into.

65. And herein (dear Brethren) lies the * grand Mystery : If you were not clothed with the Garment of the contentious Languages, then we would be bold to declare fomething more in this Place to you; but you are yet all captivated in Babel, and are Contenders about the 'Spirit of the Letter, and yet have no Understanding of the fame; 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 Hufk of the Word, wherein the living Word forms and amaffes itfelf, and you neither defire nor underftand the living Word; you speak only out of Seven, and out of Seventy and seven, and yet you have the " Or the un-Word in one Number, wherein the " whole Understanding is contained; you have it derstanding moving upon your Tongues, yet you cannot comprehend it.

66. And the Reafon is, that you will only fpeak out of Seven, and fevenly and feven, viz. out of the Wrath, which has divided the Tongues, and avenges the Life of Lamech feventy and feven Times in your Tongues and Speeches: But if you would " go to the Center, and open your Eyes, then you would fee how the Babilonical Where leads you captive by her String, and how the has fet herfelf over the Life of Man with feventy and feven Numbers, and has wholly hidden our Sifter Naema with the Numbers, that the Beast of the Numbers might reign and rule in the Wrath of God over the Life of our Sifter Naamab.

67. But we have heard a Watchman fay, Away: The Beaft with the Whore which ftood upon the Earth in Naamah's stead is quite fallen, and given to the Press of the • Vengeance. Seven-fold ° Racha in the Seventy and feven, &c. The Racha arises up in Lamech, and goes through the Seventy and feven; and this none can hinder. AMEN.

68. For Naamab shall be manifested to all Nations, Tongues, and Speeches; and even then out of the Seventy and feven 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 itfelf in Selfhood in the Spirit of the Wonders of the World, into Seventy and feven 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 Begin-* Or before. ning; and therefore the Child of the Wonders, which has given itfelf forth ^p in the Sight of God, must be made manifest in the Unity.

(9. And feeing that the Free-will has given itfelf into the Vanity of the Speeches, and the Multiplicity of the Powers, and defiled and flain the Life of the only Word, the Racha proceeds forth from the murdering Spirit through Seventy and Jeven, till the Beaft together with the Harlot be confumed, 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 Herdfman : 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: 1 Then every Beast shall eat its own Pasture; the Time is near. HALLELU-JAH.

+ Or for.

The

The Thirtieth Chapter.

Of the Line of the Covenant.

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1. 并发发更变进出HE. Line of the Covenant is not fo to be understood, as if the Covenant fell only upon this Line; no, the Covenant ⁹ befalls the only Life, ⁹ Paffes up-which was in the Word before the Times of the Humanity: The on, belongs Line of Seth paffes only upon the Manifestation in the Flesh; in to, or is en-We which Line the Word in the Covenant would externally manifest it- tailed upon. felf 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 Setb'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 fprung forth according to the Spirit, out of the Covenant, where the Spirit moved itfelf 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 Wifdom, Contemplation, and Formation, viz. of the formed Word through and in Nature; and in Setb 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 itfelf in a natural formed Word; and both ferve to ' Form, or fet forth the wonderful Deeds of God. Figure.

3. Not as Babel judges, that God out of his Purpose and determinate Counsel has thus predefinated and chosen one Part of Men in his Anger to Condemnation, and the other Part to Life: They that fo judge are yet under the Number Seventy and feven, in the Multiplication of the Word; for the Promise was given to Adam before Cain was conceived; the Covenant touching Grace refted in Adam and Eve; but the Spirit of Sanctification, and Regeneration by Chrift, paffed only upon the Seed of the Woman, viz. upon the Seed of the Kingdom of Heaven which was fhut up; that is, upon the Light's Tincture, upon the Matrix of Venus, wherein Adam, when he was Man and Woman, should have propagated himfelf in peculiar Defire and Love, which, feeing it could not be, [by Reafon of Adam's ftrong 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 beavenly Birth, was shut up in Death, into which Matrix the Word of God again incorporated itself with the Covenant, to open and manifest himfelf in this Matrix with a living and heavenly Seed, and to deftroy 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 difappeared *heavenly Ens*; and by the fame revived and requickened heavenly Ens, that is, by the Woman's Seed of the heavenly Part, it would bruife the Serpent's Head, viz. the Devil's introduced Defire in the Wrath of Nature, that is, overcome the Wrath [and Curfe 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, to 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 fuffered itfelf to be held by the Devil in the Anger of God, and ftill to this Day does *(uffer*) itfelf to be held, in that the Cainical Will loves Nature and Self too much.

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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 refigned to the own Will in the Covenant, that it may with its Defire follow the Word and Spirit in the Covenant, as the fame does lead, guide, and move it.

8. And this Cain is very loth and unwilling to do; he will be a felfifh Lord, and with the Defire figures and shapes a Monster, and an evil Beast in his Free-will, which does not refemble the first Image of the formed Life in the Word of God: Now against this Beast the Words of Christ are directed, when he fays, Unless you be converted, and become as Children (that is, unless you depart from, and utterly difclaim the Will of the Self-generated Beast, and enter again into the Form of the first Life) you cannot fee the Kingdom of God: Allo, you must be born again of the Water of the heavenly World's Effence, and of the fame boly Spirit proceeding from the Covenant, otherwife you cannot fee and behold God.

9. This evil Beast of the Godiel's Form is predestinated to Condemnation : But the Covenant is in the Life; if the Free-will refigns itfelf up to the Covenant, then Chrift arifes in his Humanity, out of the Covenant, in the Life; and even then the strange Beast dies in Chrift'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 themfelves out of Adam's Stock into fundry Boughs and Branches, whence the Multiplicity of Nations, Tongues, and Speeches is rifen; 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 Apoftacy, paffed 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 fignifies, in open and out- 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 itfelf through the Life.

11. And Moses says, Setb begat Enos, and then began Men to preach of the Name of the Lord; for the Name ENOS fignifies, in the Language of Nature, a divine Lubet through Gaz. 4. 26. the Life, wherein the formed Word would behold itfelf 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 Effence, and Will: This was the Beginning of the divine Contemplation through the formed Wifdom in the Word, where the Word beheld itself through the Wisdom of the formed Human Voice.

12. And as the Life formed itfelf by Cain's Line, through the Wonders of the formed Wildom in Nature, with all Manner of Arts, and Works, and also Dominions, Governments, and Orders, and introduced them all for the fetting forth of God's wondrous Deeds and Acts, viz. to a Contemplation of Evil and Good, Light and Darkness; fo likewife the Spirit of God brought forth, out of the Line of the Covenant in the manifested Word, the Wonders of divine Holinefs, Truth, Righteousnels, Love, and Patience, and by the Preaching of the formed Word declared what the holy and fpiritual Kingdom of Ged is.

13. In Cain the Kingdom of Nature was reprefented, and in Abel and Seth the fupernatural divine Kingdom: Both thefe rofe together, and went all along one in another to the Remonstrance or Contemplation of the divine Lubet in the formed Wildom; 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 feven Generations; and in the other Line, viz. in the Line of the Covenant from Adam to Enoch, are also feven Generations; Enoch is the Eighth, viz. a Beginning of the prophetical

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Spirit; for in the first feven 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 feeing the Life of Nature in him predominated over the Life in the formed Word, and would have the fupreme Dominion, and *obfcured* the Life proceeding from the Word, the Word itfelf freely gave itfelf with a Covenant to be a Life therein, and fet forth its Figure in *Abel*, how the natural Life fhould and muft be broken; and the Word of the divine Power fhould again fpring forth afresh out of the first Life.

16. Thus Abel was the Figure of the Second Adam, Chrift, and therefore he must be flain for the Covenant's fake; for Chrift should kill the exalted, haughty, natural Will, and bring forth a new one; and therefore Abel also should not beget any natural Child; otherwife 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 so the Children of Grace might be brought forth out of the Tree of Nature, as the Dew out of the 'Day-breaking.

^t Or Morn-

17. For thus also the Figure of the New-Birth was represented out of the Stem; namely, ingthe Line went forth out of Adam; he was the first, Abel the second, Seth the third, Enos the fourth, where Men began to teach of the spiritual Kingdom: "KENAN the "Or Cainan. fifth, which signifies, in the Language of Nature, a going-forth, "re-conceived Lubet or "Re-appre-Defire of the divine Contemplation, in which the Word Taught formed itself, viz. in hended. Prayer, and in the Will's Defire, and also in their Offerings.

18. MAHALALEEL was the fixth, and fignifies, in the Language of Nature, an Angelical Form of an Angelical Kingdom, where the Spirit typified and pourtrayed the Kingdom of Chrift in this Name.

19. JARED was the feventh: By this Name is underftood, in the Language of Nature, a Prieft or Prince of the Spiritual Kingdom: For as Irad fhould be the Regent or Ruler in the Kingdom of Nature, fo Jared should be the Regent in the spiritual Kingdom; for out of Jared came the Office of Moses; and out of Irad proceeded the Kingdom of worldly Principalities, and formed Governments and Dominions.

20. But the Language of Nature shews very clearly, that *fared* 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 Possessin of: Outwardly it is Moses, and inwardly Christ.

22. From this outward Kingdom the great Mother of the *Babylonical* Whoredom is rifen, in the Kingdom of *Mofes* among the *Pharifees*, and in the Kingdom of *Chrift* among the *r verbal* and titular Chriftians, who do all only boaft, and glorioufly fet up *r* Text, the themfelves in the Figure, as an *Idol*, and appear as if they were the holy fpiritual King-Letter-criers, dom; but the *Cherub* carries forth the *Sound* through *their* Word, as a Confonant of the or Literalifts. wrathful Anger of God.

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.

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24. And by this Form it fignified 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 Holinefs, and given to the fpiritual, 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 Racha, proceeding from the Center of Nature (even from the feven Properties) upon the Murder of the Free-will, which would murder and flay his Life in many, fo likewife Jered 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 rifes up and carries the abominable Idol (the Belly-God) along with it; which is here deciphered and painted out to the Life.

26. And Mofes fays further, Jared begat Enoch. Here the great and wonderful Gate does open; for out of *fared*, viz. out of the Kingdom of the Wonders, the Prophet mult arile; for the Prophet is the Mouth of the Kingdom: He fhews what the Kingdom is,

and how it is *taken* and apprehended in the Evil and Good, and what the *Event* and ² Or the Mid- End of all things shall be; also he declares and points out the ² Means, how the Turba dle, viz. what has apprehended the Life, and denounces fevere and earneft Threatenings concerning has been done God's Anger, how the Sword of the Cherub will cut off the *false* [Man or Prophet.] and acted by 27. HENOCH fignifies, in its own Speech, as much as a forth-breathed Breath of the the Turba in

the Wonder divine a good Pleafure, which has in the Time thus beheld itfelf with the Out-breathing in a Form; which Power of the Breathing-forth does again draw the formed Breath into itfelf, 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 Wildom of God, out of Jebovab; the Spirit would comprehend the deepeft Love in Jehovah in one Name and Word, which is called Jest in the mean Time it did thereby play in the Time of the Figure, in the holy. Wildom, in the Line of the Covenant, as with an internal hidden holy Kingdom, which he would manifest in the Fulnefs of Time.

28. Secondly, it fignifies the *Power* of the formed Word, viz. the Perfon, 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 boly Word, and translated from this Earthlines: As the Light does withdraw and fwallow up the Darknefs, fo likewife the good Part of the "Text, fould, true Humanity in Adam's first Image b shall be translated, [extracted, or drawn forth,] by the Word out of the Earthlinefs, and arife out of the Earth; which Enoch's Translatim from this World points out and fignifies.

or is to be.

of Time.

• Or Lubet.

Note.

· Or by.

29. Thirdly, it fignifies and points at the Prophet, viz. the Voice of the divine Luber, which declared and fet forth the Kingdom of Chrift, and also the Kingdom of the Wonders in their future Transactions and Junctures of Time, for the prophetical Voice didmanifest itself again out of the Translation, and foretold and fignified out of the Effence of the Spirit, viz. out of the most fpiritual 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 fet forth both from the fpiritual and corporeal Kingdom] how the outward Kingdom of Man should afterwards arije in this World's Existence, and what should happen and come to pais therein. This the inward, holy, omnifcient Spirit fignifies, through 'the outward, viz. through the Wonders of the Pregnatrefs, [or Mother] of the outward Beings, viz. through the Spirit of the outward World : For the inward Spirit viewed itfelf through the formed Wifdom of God, and contemplated and beheld

itfelf in the formed Spirit of the Wonders: This the Name Enoch fignifies to us.

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Of the Line of the Covenant.

35. Now the Spirit in Moses does further demonstrate, and fays, a Enoch was 65 Years & Gen. 5. 21. old, and he begat Methufalah; 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 fixty and five Years; and feeing he led a divine Life, God took him away, and he was no more feen. Here the Vail hangs right before the Face of Moses, by Reason of the Unworthiness of Man: And the Spirit fignifies very clearly in Moses, if we had but the Eyes of our Understanding open, when these Mysteries should be manifested [or fulfilled.]

31. But feeing 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. Mofes points, in each Degree in the Lines, only at one Perfon, which he alfo fets into the Line through which of the Spirit of Wonders goes; afterwards fays Mofes, And he yet lived fuch ' a Time, and begat Sons and Daughters; of which he fays nothing any ' Or fo long. further: Thereby he would intimate and fignify to us the Spirit of Manifestation of the Wonders of God in each Line; their Age, which the Spirit fets down, denotes the Times Note. how long each Dominion and Government, both the worldly, and fpiritual [or ecclefiastical Kingdom] should stand in its Form and Structure; that is to fay, how long each ^g pre- ^g Beginning, vailing Monarchy of the fecular and world'y Power and Dominion should continue, and fo growing. likewife of the spiritual Monarchy.

33. And these Monarchies of the Wonders are immediately represented out of the "Or Mofirst 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 assert 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 'spiritual and worldly Governments: For al-' Ecclesiastiways the worldly Government is to be understood with the spiritual; for the outward formed Word in the Dominion and Regimen of Nature does evermore fet forth its Form by, with, and in the spiritual [or ecclesiastical] Form, [or Manner of Discipline;]

34. There are *feven 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 fprings forth a Twig in the inward [Kingdom,] this fame was *Abel*, but feeing the Fall hung on him externally, this fame pure Life was carried through *Death* into the holy World: This fignifies and points at the Kingdom of Chrift, who fhould bring us through Death into the pure Life.

35. The fecond Time begins with Setb; for Mofes fays, that Adam was an Hundred and thirty Years old, and begat a Son in his own Likenefs, and called him Seth: Understand, he was fuch an Image as Adam was after the Fall, and was fet in the spiritual Line of the Wonders, and Cain also with him in a worldly, natural Line of the Wonders, for both k & Secular and Kingdoms go together: Seth's Time continues till the Deluge, and bears the Supremacy Ecclesiaftical. even to the Deluge or Noah's Flood.

36. The third Time begins with Enos under Seth's Time, and carries forth itfelf all along as a fpiritual Ministry, or Knowledge of God, under Seth's Time as an hidden

Kingdom, and continued till Abraham, to whom the Covenant of Chrift was established in the Flefb.

37. The Fourth Time begins with Cainan, which is the fpiritual Form, in Prayers and fpiritual Offerings, wherein the Word formed itfelf in the Wildom, and carried itfelf forth all along under Setb's and Enos's Time, and manifested itself with Mofes; like as Enos's Time was first truly manifeded with Abraham with the Promife in the Covenant; this Time of Cainan continued in its Manifestation and Dominion under Moles 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 fecretly all along under the Ministry of Enos, under Seth and Cainan, in the Word of the Promile, through all the three Times, and manifested itself with the Fulfilling of the Covenant in the Humanity of Chrift, where the true Mahalaleel and angelical Image, which difappeared in Adam, was again manifest in the Humanity of Christ.

39. The fixth 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; fo likewife the Preaching of Abraham concerning the Covenant and Circumcifion; also Mofes with the Book of the Law. Under all these the inward Prieft Jared went along hiddenly : Inwardly this fpiritual Priefthood is Chrift in the new Man; and outwardly, in the felf-elected Priefts, it is Babel.

40. This fixth Time began in the Kingdom of Chrift, after the Death of the Apostles, when Men chose themselves Teachers out of Favour and outward Respects; that is, it did even then sirft open itself out of the * Hiddenness of the Shadow, and put itself forth in the Churches of Stone, where the Church ftood instead of the holy Temple of Christ: Then, indeed, the holy Jared, viz. Chrift's Voice, ruled in Chrift's Children internally; but externally the Cherub with the Sword did only bear Rule; for the outward Authority, which these felf-elected Priefts manage, is the Sword of the Cherub; which is fignified 1 That is, in in the Name Jared; 1 which powerfully forces itfelf all along in the Word, in the Lan-JARED, the guage of Nature.

41 This fixth Time is hidden and manifest; it is known, and also not known : For Chrift faid, 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 express, that Christ's Kingdom has been manifest, but in the rest (who have also lived under this Time, and have been called Chriftians) Babel and the Antichrift have only been manifeft, should domi- 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 Chrift's King-

42. For all War which the Chriftians 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 Chrift, and are dead with Chrift, and rifen again in bim, and Jefus : But by they live no longer to the external Might and Dominion ; for their Kingdom is manifeft in Chrift, and is not of this World.

43. This fixth "Kingdom begins after the Death of the Apofiles, and continues with its dutward Government even to Mount Zion, till translated Enoch again appears in Spirit, and Power, for Enoch is the prophetical Root, and holds in his " Dominion Noah, "OrRegimen. Moses, and the Sword of Elias: At the End of this fixth Time the outward Jared falls, and with him that fame outward Building, viz. the City Babei.

* Or Vail.

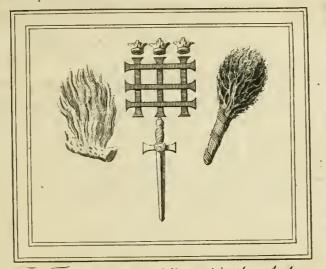
the Word Language of Nature does emphatically. express, that the Cherub neer the whole Time of the fixth Seal among dom. the Priefts, . who should have taught the Love of this Sword they fall. Amen. ^m Or fixth Seal.

Chap. 30.

Of the Line of the Covenant.

44. The Sign of the End is ° decyphered with fuch a Figure as this;

• Or ftands with fuch 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 Crofs does open and declare itfelf in the Voice of Enoch, as a Manifestation of the holy Trinity, to make known the fame in the Figure and Similitude in all vilible 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 fixth 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 fixth Time wholly paft.

45. The feventh Time begins with " Enoch, viz. with the prophetical Mouth, who , Read the declares the fecret Wonders of God under all the fix Times, laying open what fhould be, 35th Queft. of [and has been] done, and brings itself all along quite from under the Vail of Noah, the 40 Queft. Abraham, and Moses, even into the Kingdom of Christ, where this same prophetical Spi- of the Soul. rit 9 is translated in Christ's Spirit, till the End of the fixth Time; then he manifests 9 Orhasbeen. himself in the Number of the Triple Cross. When the Triple Cross does manifest itself, then ftands 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 fpeaks no more magically, [viz. in Types and Parables,] but thews 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 bleffed 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 Methufalah, 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

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Of the Line of the Covenant.

brought forth a Twig, viz. Methufalah, who attained the higheft 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 feen.

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 Paradife, and is the prophetical Rcot, out of the Stem of Adam, in the Line of the Covenant, out of which Spirit afterwards the prophetical Mouth fpoke.

49. This Spirit was translated in Christ's Living Voice, when it spoke in the Flesh, and muft be filent, till the Voice of Jared is finished; then he proceeds forth again from his first Root, through all Voices, viz. through the Voice of Noab, who denounces the Deluge of Anger to come upon Babel, and through the Stock of Neah, and the whole forth-spreading Propagation of his Tree through all the Lines, viz. through the ' Heathenish, Japhetical, and Sem's Line, and through Abraham's, and Nimrod's Children in Babel, through Moses, and the Prophets, and laftly, through the Voice of the manifeited Word in the Spirit of Chrift, and reveals the whole Mystery of the Tree of Knowledge of Good and Evil.

50. For through his Voice all the forementioned Voices of the wonderful Lines (whence the Kingdoms of this World have had their Rife) thall 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 Stein, and through him into a Tree of manifold Boughs, Branches, and Fruits, to the Contemplation of the divine Wifdom, in the Wonders of the Powers, Colours, and Virtues, according to Evil and Good.

51. This high Tree discloses, and clearly opens itself, what it has been in Time, and Disclosure, what it shall be eternally; and in its I Manifestation, Moses puts away his Vail, and or Opening. Christ his Parables, in his Doctrine, and then the prophetical Mouth of this Tree of Wonders expression divine Power all the Voices of the Powers of the Tree, whereby Babel takes her End; and this is a Wonder: And in this fame 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, ceafe : When the Branches shall know that they stand in the Tree, they will never fay that they are peculiar and fingular Trees, but they will rejoice in their Stem, and they will fee 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 Mofes shall keep Sheep, and every Sheep eats his own Passure; therefore observe it, when this approaches near to be fulfilled, then Neab denounces the Deluge, and Elias brings the flaming Sword upon the falle Ifrael, 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, feeing Babel is not worthy of it, and alfo thall not fee it, and likewife we must be filent concerning the Difcovery of the Times of the Ancient, whole Number shall fland open in the Roje of the Lily.

* Through Ham's, Japhet's, and Sem's Line.

The

The Thirty-first Chapter.

Of Enoch's wonderful Line.

1. # OSES writes, S Enoch begat METHUSALAH. This Name fignifies S Gen. v. 21. Me in the Language of Nature as much as a t forth-proceeding Voice, 'Or out-go-Make which intimates and denotes the Spirit of Enoch; which Voice "forms ing. "Or comprehends, the Word, and when the conceived or formed Word is prothrough the Word; and when the conceived or formed Word is proceeded forth, it then contemplates itself; for the Syllable (-SA-) is a

fiery Glimpfe 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.

2. Now fays Mofes, And Methufalah begat Lamech : The Spirit now puts itfelf forth by Methufalah, 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 Mifery that was broke in upon Mankind,] and fpoke of a feventy-and-feven-fold Racha upon the Free-will which corrupted the Life : So here the divine Spirit faid, the human Ens is Lamech, that is, the Wound is too great, it prevails ; although the ftrong and mighty Breath of God in Methufalah 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 Mofes fays, the first Lamech in Cain's Line took two Wives, viz. Adab and Zillab; fo here likewife it would not be otherwife.

3. Now Moses fays, " And Lamech begat 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 fignifies 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 fays, * This fame shall comfort us in our Labour and Toil upon the Earth * Verse 29. which the Lord has cursed.

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 faid, This fame (where he meant the Word which would manifest itself in the Humanity) shall comfort us in our Labour upon the Earth which the Lord bath 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 Curfe 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 itfelf in the Beginning and End into a Form, and calls the fame 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 fame 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 Mofes

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fays, And Noah begat Sem, Ham, and Japhet; these were the three Twigs of the fecond Monarchy, under which most excellent Mysteries are given us to be understood.

6. SEM fignifies an out-breathing divine Lubet [or Defire] 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 *fecretly* 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 fame Lubet, in which Lubet also the Covenant was made with Abraham, concerning the Seed of the Woman, wherein the Bleffing should appear.

7. The other Branch or Twig the Spirit called *HAM*, which fignifies a *firong* Breathing out of the Center of Nature, and a groß Amafiment or Compaction into a *Flefk*; which denotes the earthly, natural, flefhly Man, which holds *Sem* Captive in ittelf, [understand by *Sem*,] the inward Man, which fhall y *arife* from Death out of the Earth: Concerning Understand the Man proceeded from the *Limus* of the good Part of the Earth, which the Refurewas in *Sem*, z formed according to the divine Lubet.

8. We do not hereby understand the totally fpiritual Man, which is only as a Spirit, but that [Man] which is from the Limus of the good Part of the Earth, which lies vine Lubet. 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 Noab, [that is, out of the Beginning and End:] This inward hidden Man, his gross earthly Brother Ham, viz. the gross earthly Flesh (which is not thing worth, John 6.) devours, and fwallows up.

9. And from the Lubet of Sem fprings forth the third Branch out of the Center of Nature, where the divine Lubet beholds itfelf through Nature; and this the Spirit called $\mathcal{FAP}HET$, 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 itfelf through Nature into a Form of the Wonders of the divine Wifdom: With Sem it introduces itfelf into a Contemplation of the fpiritual Wonders, in the Holinefs of God, and in \mathcal{Faphet} into a natural Wonder, viz. into the Septenary of the eternal and temporal Nature, underftand, into a Form of the feven-fold a Wheel, or Life's Form; in which b vital Sphere the Spirit of God appears as a glorious Joy or Glimpfe of the Wonders.

10. Sem is a Type of the Light-world, and *Japhet* is a Type of the Fire-world, where the Light fhines through: *Japhet* is a *Type* [or Image] of the Father, and *Sems* 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 flood in the three Brethren, and clearly pointed out the fecond Monarchy, even to the End of the World; and it withal fhews what kind of Men would thenceforward poffers the World, viz. a fpiritual World, and a natural World of Wonders, and a beftial World of Folly: Thefe are the three Sorts of Men; viz. out of the Stock and Family of Sem came Ifrael; and out of Japhet's Stock, the Gentiles, who governed themfelves in the Light of Nature; but Sem's (Generation were difciplined) in the Covenant and Word of God; but Ham [both in Sem and Japhet] ruled himfelf in the beftial brutifh Property, againft whom the Curfe of God was pronounced through the Spirit in his Father Noah: For Chrift faid, that Flefh and Blood fhall not inherit the Kingdom of God.

12. And Moles speaks now further thus: c But when Men began to multiply upon the Earth, and Daughters were born to them, the Sons of God faw the Daughters of Men, that they were fair, and took to them Wives as they pleafed: Then faid the Lord, Men will not fuffer my Spirit any more to reprove them, for they are Flefts; yet I will make their d Days an bundred and twenty Years. Here Moles has again the Vail before his Eyes; for he fays, that the Children of God looked upon the Beauty of the Daughters of Men, and took to them Wives according as they pleafed, and would not fuffer the Spirit of God to reprove and admonish them.

y Note, Concerning the Refurrection. ² Or taken into the divine Lubet.

^a Orb, or Sphere. ^b Or Life's Wheel.

· Gen. vi. 1, &c.

^d I will yet give them 120 Years Respite. Chap. 3r.

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 Luft of the Flefh, they introduced the Seed of the holy Ens into fuch bestial Vessels, and afterwards brought forth fuch e Tyrants, and Heshly- e Giants. minded Men, who would not fuffer the Spirit of God to rebake 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 Luft of their Eyes and Flefb, and corrupted the holy Ens in the Covenant, in which God had f espoused and betrothed himself: Against f Incorpothese the Spirit here complains, that they would not be instructed and reformed, but rated. follow the Luft of the Flefh.

15. We fee this very emphatically fet forth to us in Sem, Ham, and Japhet, that it is fo, 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 fhould remain feperate by itfelf.

16. For this Reafon came the Deluge upon the Earth, and deftroyed thefe mixed People, and afterwards made a Seperation among them according to the Nature of the three Principles, that each Property might poffels its Choir and Line, in the Nature of the Wonders: But yet it would not do; fo that, at last, the Spirit divides them with the Confusion of the Languages at Babel, that fo they might come into a feveral Division; for the Properties of the Tree did there divide and foread forth themfelves into feventy-andfeven ; viz. into the Wonder of the Nature of the formed Word.

17. Now fays Mofes, & And the Lord faw that the Wickedness of Man was great upon & 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 a his very Heart; and he faid, 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 fays it repented God that he had made Man, and the Creatures : Who would underftand this without divine Knowledge, that any thing fhould grieve the unchangeable God? Reafon would be ready to fay, Hath he not known beforehand what would be? How can his Will, which is himfelf, 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 Darknefs; it grieves the Devil, that he did not continue an Angel; allo, it repents the wicked Man eternally that he ftood 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 Curfe 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 fays, It repents him : It is to be underftood according to the Creation of the formed Word, not according to the eternal-fpeaking 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 fays 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 Earch which went also along with it into a Compaction, which is from the fpiritual World's Y 2

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Property from the *holy* Word, the fame was in the Sin [or Fall of Man] captivated in Death, and fhut up in the Curfe in the Earth; now the formed Word grieved at it, and troubled or affected the eternal fpeaking 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 belps us to repent of our Sins: For the Spirit in Moses faid, 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 boly eternal speaking Word; the Spirit in the formed Word of the whole Creation of this World faid, 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.

22. For that this is fo, let us take an Example in our Repentance; we cannot work any Repentance, unlefs our inward human Soul repents that it has made, formed, or brought forth the Beaft of Vanity in itfelf: But if it will repent, then its formed Word must enter, or make its earnest Approach into the Heart of God, and prefs the fame with an inceffant Importunity, and move in it; and now when this comes to pass, then prefently 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 Beaft full of finful Desire is born, and in this fame 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, faid, 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 faid 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 elfe, but that the Word in the Covenant grieved at the Misery and Vanity of Man, and would comfort Mankind by the Covenant through Noab, which Comfort first opened itself in Abraham, viz. in Enes's Manifestation.

24. For the Comfort went forth in the Love of the Covenant, and opened itfelf with its Branch at its right Limit or Juncture of Time; for God has confined all Things into a certain Limit, when every thing fhall 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 Defires, Concupicences, and Lusts, should in the Covenant (when the fame should open itself in the Fless) be drowned and mortified in the fame 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, feeing the fame 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 Noab does especially complain here against Man, for their sodomitical bestial Concupifcence and filthy Lufts of the Flesh, viz. against Unchastity, and unclean lascivious Wantonness, and also the high Oppress and Tyrants, who put forth and advanced themfelves in their own Luft, and would rule and domineer, and no longer fuffer 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 fuch evil Beafts, and would no longer endure them.

27. Even this fame prophetical Spirit, whofe Root opened and difplayed itfelf 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 be, 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 Wickednefs of Men, that its Children of the new Covenant will not h give willing Obedience to the Spirit of Suffer the Chrift, therefore this prophetical Mouth does now difclofe and put forth itfelf, for it Spirit of is the Time of its Manifestation, and proclaims the great Deluge of God's Anger, and draw them. the Flaming Sword of Elias, who also was translated into the Mystery ; for he must draw forth his Sword in the Turba.

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 haft thereby fet up thyfelf in God's Government; he will drown thee with thy Tyranny, and beftial Wantonness in the Fire of Anger: See-ing thou wilt not repent thee of thy Vanity, therefore he repents through thee with the Turba, and will drown thy Turba, that fo his Repenting may be made manifest in his Children, and alfo his Refreshing, Comfort, and Confolation, 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 defires not to repent; yea, if it could be more wrathful, malicious, evil, and vain, it would pleafe, love, and delight itself therein; for it is Nature's Spirits Strength and Might: But the Word of God, which in the Creation impreffed and gave itself into the human Ens for a fovereign, powerful, [and holy] Life, the fame [incorporated ingrasted Word of Life,] if it be ftirred and moved, repents and grieves that it has fuch an evil Beaft in Nature on it; it fays, 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 faddens and moves God's Heart, viz. the holy divine Word, and fets the natural Spirit a Time to repent, that fo 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 faid, 'The Earth is corrupt, and full of Perverfenefs; and the End of all Flesh 'Verse 11. is come before me, I will destroy them : Here is again a great Mystery, in that God faid, The Earth was corrupt before him; that all Flesh had corrupted its way; and that the Earth was filled with & Perverfenefs through them, and, lo! he would deftroy them. The Earth was & Violence. before with Cain accurfed according to the Vanity's Property; but now he fays alfo in this Place, All Flesh bas corrupted its way; the End of all Flesh is come before me : This is not fo mean and flight a Thing, as one would look on it to be; for the Spirit com-plains against all Flesh, that all Things were become vain in his Sight, and full of Perversenefs.

32. Now fays Reafon, A Bealt does not fin, 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 fays only, God has created and made, and confiders not that all Things are created in the Word, that the Word has introduced, and compacted itself into an Ens: Alio 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 fays, God has made all Things out of Nothing, then it means that he has so fpoken it forth, and yet it is wholly blind and fenfelefs 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 Outfide and Shell; and concerning the Ens, whence the Colour arifes, it is dumb and fenfelefs.

Part I.

1 Text,

33. The Spirit complains against all Flesh upon the Face of the Earth, even 1 what-Liveth in the foever has Breath and Senfe : The outward Nature had corrupted itfelf in every kind of Air and Fire. 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 Meeknefs.

34. For the Devil was an infinuating predominant Prince in the Wrath's Property, which had incited and ftirred 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, fo that the Curfe 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 Abyls, viz. into the End of this World; therefore faid the Spirit, the End. of all Flesh in its Perversness 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 fwallow 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 faid, that it would destroy the Womb or Pregnatress 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 ftrong and potent than the Water's Root, and that from the Original of the fiery Motion; that is, the Fiat flood in the fiery Property, and compacted the Earth and Stones, fo 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 Darknefs.

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 elfe but a Type of Chrift, where the eternal living divine Word in the human Property repented and grieved in the formed creatural Word at our Sins and "Died from Vanity, and m mortified the fame Vanity in his Death in the Creature, and drowned the formed creaturely Word in the human Property, with the divine Water of Love and Meeknefs in the holy heavenly Blood.

> 38. So alfo, 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 Meeknefs of the Water-fource in Nature, fo that all the

the Vanity.

Chap. 31.

Fountains of the Deep opened themfelves, as Moles fays, and devoured the Fire-fource in the Water: This fignifies to Man the Baptism of Christ, where the Fire-fource 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 *fpiritual Water*, which shall quench the Fire of God's Anger; as it was above mentioned concerning the *feven* 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 defroyed.

39. Now behold here right: By Noab with the Flood the fecond Time, viz. Seth's Time, was at the End; and with Adam in the Fall, when he lusted to eat of the Vaniry, the first Time was at the End.

40. In Adam the Word repented, and gave itfelf with a Covenant into the Life, to help, comfort, and reftore the Life; and by Noab 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 " by its "Or out of. Repentance the *certain* Understanding in the Covenant with *Abrabam*.

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 deftroyed Pharaoh, and afterwards all the Men of the Children of Ifrael in the Wildernefs, except foshua 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 beencovered with *Babel*, even now at this prefent, the Word repents and grieves at our great Vanity, and will deftroy 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 *Sweetnefs*.

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 ° with the *Turba* in the first Principle of the eternal Nature, and swallows up 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*. From, or out of.

The Thirty-fecond Chapter.

Of the Covenant between God and Noah.

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" Gen. vi. 15. 1. KASS (*) CR OD faid 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 Difcovery 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 fignifies, in the Language of Nature, a beholding of the Beginning and End. In this fame Beginning and End, viz. in the eternal fpeaking Word of the Father, which would manifest and open itself again in the human Life, Grace was opened and prefented to Noab, fo that God eftablished 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 [feveral Sorts of People] did arife 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 fecond Monarchy, and did not exclude the fleshly Ham.

4. This is first highly to be confidered, that a Gate of Grace stands open to all Men, and that God has not fet any Election or Predefination in Nature; but the Election or Choice arifes out of the Free-will, when it turns itfelf 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 Curle and the Anger of God does hang; all thefe three God took into the Covenant with Noab, and brought them into the Ark.

6. For every Man has thefe 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 fignifies the Fire-foul; and Sem the Image of God out of the Lightworld, 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 Curfe, and rife again out of the Earth. The three Brothers were a Type of these three Principles.

3. Not that one did wholly rife out of one Principle alone: No! Sem and Japhet had likewife Ham's Property in them, as it plainly manifests itself afterwards in the Jews, who became to wicked and vile a People: Only we fpeak here of the fuperior Dominion, or predominant Property of which Principle, the Creature has had in the outward Life in its Figure.

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9. Ham

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9. Ham had the outward earthly elemental Kingdom in the Figure, which ftood in the Curfe; therefore his Image [or Perfon] was also curfed 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 flood in the Covenant; but the Free-will does very feldom work any good Thing in fuch a Lodging, and very eafily attains the Curfe upon the Soul, as we fee that the Curle afterwards came upon this Generation, that Ifrael must destroy them by their Entrance into the Land of Promife; though they did not wholly deftroy them all, yet the Curfe 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 feveral Stories; also concerning the Creatures which he commanded him to bring thereinto; which is fuch a Myftery, 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 fet 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 Rofe in the Lilytime; we will fet it down in an hidden Explication.

11. The Mystery of the holy Trinity; also the three Principles; also the three Sons of Noab; also the three Men that appeared to Abraham in the Plain of Mamre; also the Vifion 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 Hierarwhich yet are only One, but in three Properties; as Fire, Light, and Air, are three, and chies. yet but one. Place in these Distinctions, [or feveral 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 fet before thee the formed Word according to all the three Principles; and fo you will find the Ground of all: Especially fet before thee Moles, Elias, and Chrift, in their Appearance and Transfiguration upon the Mount: The Ark of Noab 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 faid, Come thou and thy whole Houfe into the Ark, for thee have I feen Gen. vii. 1. righteous before me at this . Time. The Scripture fays elsewhere, Before thee none living is Or Generarighteous, if thou wilt mark Iniquity : But here God fays, I have feen thee righteous before tion. me at this Time: The Creature was not the righteous One, without Evil, but HE, who at this Time did in Noab 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 fo 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 Noab was righteous before God at this Time, when the Covenant moved itfelf in him.

14. This Time is (or fignifies) the Motion of the Covenant, which made Noah righteous, for this was the Time. When Noab received Life in the Womb, the Spirit looked with his first Glimple 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 Cbriff; in this Afpet, [or divine Glimple,] the Life of Noab receives the Righteousness in the Mark of the Covenant at this Time, for that was the Time in him wherein he was found righteous.

Yer. III.

Of the Covenant between God and Noah. Part L

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Pair.

15. God brought Eight Perfons into the Ark, and of the clean Beafts ' Seven and Seven, the Male and its Female. The Seven Perfons 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 Perfon was Noah, and in Noah was the righteous One, that was the Covenant, out of which the Kingdom of Chrift 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.

16. The *feven Pair* of *clean Beafts* are even the very fame Mystery, for the Center has *feven* Properties, and yet they are but One in the divine Power; but, according to the eternal Nature, there are *feven* of them as to the divine Manifestation; which fignifies 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 Wildom, does appear and thine forth, and that in the formed Wildom, whole Image and Figure thall 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 Wisshall remain dom, viz. in the Ens of the formed Word in the Figure, to the Praise of God's wondrous in the Figure. 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 Beafts God commanded Noah to take only one Pair of each Kind with him into the Ark: Understand it thus, the unclean Beast have, on one Part, their Original out of the Limus of the Earth according to the Groffners, viz. according to the dark World's Property: Though their Spirit takes its Rife out of Nature, yet we are to confider 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 fuch an Ens adheres unto many an unclean Creature; and it fignifies unto us in the right Understanding that the dark World, viz. the unclean World, shall appear before the Wifdom 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 Wildom as to the Darkness is the Heaven of them all, which is only manifest according to the Darkness, wherein the Property lies *bidden*; according to which God calls himfelf 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, fo it fucketh with its Defire from thence: And it fignifies unto us, that the unclean Beafts, each kind of them in their Form, shall appear only in one Form in the Wisdom of the Darknefs, viz. in the Figure, as they were created in the Beginning, and not in feven 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 [Proper-" Moveable ty,] wherein the Light is " moved, and the Wildom formed.

and capable of Formation.

19. But here I will warn the Reader to understand our Senfe and Meaning right, and not to put me Calves, Cows, and Beafts, in their Spirit and Body, into Heaven: I fpeak only of the eternal formed Wifdom, whence Evil and Good has been brought to Manifeftation.

20. Moreover, God faid to Noch, For yet feven Days, and I will caufe 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 fay, after feven Days the Flood stall come? Why not prefently, either fooner or later? Why does he fet Seven Days? In this the Seven Properties of Nature are contained myftically, in which the Verbum Fiat had introduced itself into an Ens, viz. into the formed Word; that is, into the

* The Form

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Creation of 'the World; in which Creation the formed Word *repented* at the Vanity of all Creatures, and moved itfelf through the Generatrix of Nature in the formed Word to *deftray* the *Turba*.

24. Now the first Motion and Information of the Word in the Creation with the Six Days Works, and the Day of Rest, being *feven* Days, was brought into a Form of *Time*; and it yet stood so in its Form: Now then, when the *Word* (which faid it would drown every Life with Water) did open, disclose, and manifest itself, through the *Seven* Properties of Nature to the *Water's Birtb*; 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 Deeps in the Center of Nature should break open; and feeing they came in Seven Days into their outward formed, working Dominion, the start 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 whofoever does fo, 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 Effence is.

23. Now fays Reason, Why did it rain just forty Days and forty Nights? Could not God have drowned the World in one Hour?

Anfwer. In the Space of forty Days the Turba was born in the human Property, viz. Adam, before his Eve, ftood 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 Defire, viz. in the Fiat, and brought forth the Turba in himfelf, in his Luft after the Groffhefs of the Earth: The good Part of the Limus of the Earth which was drawn, in the Verbum Fiat, into a Mafs, hungered after the evil grofs Part, which was of the dark World's Property.

24. And even in forty Days the Groffnefs arole in his Imagination in the good Ens, viz. a felf-ful Will to the Perception or Intromiffion of the grofs Earthlinefs, in which Evil and Good were made manifeft: And when this fame Will's Spirit was rifen in the Defire, it entered into its own felf-ful Dominion, and in its fiery and earthly Might ftrongly fuppreffed the holy, fpiritual Ens in the Word of Power; then Adam fell afleep, viz. into an Impotency and Difability of the angelical fpiritual World, and the Woman was taken out of him; and both were in this Turba * formed to the outward natural Life.

25. This Turba is that wherein God did also fet the Curfe; which with Noab was first figured. at the End, when God faid, The End of all Flesh is come up before me: And out of this Forty-days produced Turba the Fountains of the Deep crose in the Water-fource and drowned the Turba in the Flesh of these Sexes.

26. For from the Sin of Adam came the Deluge over the World; and this Forty-days produced Turba was the Sin in the Fleft; otherwife, if the Water-fountain had not opened itfelf, the Fire-fountain had proceeded forth out of the Turba in the Wrath of God. Therefore God faid, it repented bim 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 fo 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 Mofes upon Mount Sinai; also the forty Years in the Wildernefs; also the forty Hours of Chrift in the Grave; also the forty Days after his Refurrection before his Alcension; do all belong to this; and all the Numbers Forty in the ferent, and mystical prophetical Sayings of the Prophets; for out of this Turba the Prophet is rifen with his Prophecy. Z 2

28. But in that I fay, that if the *Water*-fountain had not been opened, the *Fire*-fountain would have broke forth, it is alfo true: For the Children in the *Turba* would have alfo 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 itfelf.

29. There is a very great Mystery in that which the Spirit fays 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 faid, that he would give the World an hundred and twenty Years Respite, and yet the Deluge came in the fix 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 sportening of Time in the Circle of the Conclusion of all Beings, of Y Quere this which we will mention something in a 'Treatise by itself, if the same be permitted us.

Treatife by itfelf. ² Ch. vii. 16. ³ Ch. vii. 16. ⁴ Ch. vii. 16. ⁴ Ch. vii. 16. ⁵ Ch. vii. 16. ⁴ Ch. vii. 16. ⁵ Ch.

* Ch. vii. 24. 31. And Mofes fays further ; And the Waters flood upon the Earth one hundred and fifty Ch. viii. 1, 2. Days, then God remembred Noah, and every living Thing, and all the Cattle that was with him in the Ark; and God caufed a Wind to pass over the Earth, and the Waters affuaged, and the Fountains of the Deep and the Windows also of Heaven were stopped. Moses fays, God remembred 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

of the Second Monarchy in the four Elements with the Creatures : For in the Covenant made with Noah the fecond Monarchy was comprehended, which went forth out of the Center of the Generatrix through the Divine Wifdom in Nature.

5 Verfe 5, 4.

33. And Moles fpeaks further; ^b When the Waters were abated, the Ark fet itfelf down upon the Mount Ararat. This Name [ARARAT] plainly hints to us in the Language of Nature a Mountain, or a compacting and an amaffing an Effence out of the Center of Nature, even out of the Wrathfulnefs, feeing the Anger of God had then repofed itfelf there; the Ark flood upon the allayed Anger, but the laft Syllable in this Word Ara-RAT fignifies that the Wrath of the eternal Nature, proceeding from the Center, has betook or formed itfelf into an *estive* Dominion, and would thenceforward ride through Nature as a Warrior, and mightily exercife its Power and Violence in the human Property; whereby they would undertake Wars, and advance themfelves in Pride, Pomp, and Power, and butcher and flay one another, eagerly contending about this Mountain of the Wrath's Might, or fevere human Authority.

34. This Mountain Ararat denotes the Houfes of the great ones, or domineering Potentates upon the Earth, viz. the great Caffles. Forts, and Bulwarks, the mighty Mountains of the Power, Violence, and Strength of the Rich, and alfo the bigh Nobility forung up from the Mystery of the Great World; upon which Kingdom the Ark of Neah has fet down itself; but the Covenant with Neah, I mean the Kingdom of Chrift, has fet itself to be an eternal Lord over this Mountain of the warlike Might, and Force

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of Arms fprung up from the Anger of God; which Dominion and reigning Power of Chrift 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 itfelf therein, as if it had the Kingdom of Chrift 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 itfelf with the Ark of Noah, and would proclaim it to be the holy Ark of Chrift; and yet it would be only founded upon the wrathful Anger, and be only an Antichriftian Kingdom; which indeed would carry the Ark, viz. the Name of divine Holinefs, in the Mouth, but its Heart would be only this Mountain. A Veffel, and confused Heap of God's Wrath; and yet it would make devout Shews of Holinefs, and glory in having the Ark upon itfelf, but the Aim and Intent of the Heart would be fet upon the Strong Holds, the Preferment, 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 Houfes and Churches, and that these Houses thus built up of Stone should be their God, whom they would ferve in the Ark; and they would wage War for the Houfes 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 confider, 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 fuffer 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 filent; as they do, in that they cry with full Mouth, Lo! Here is an Affembly of Divines: Here is the true Church of Chrift: This you must believe and do: This is the Law and Ordinance of the Church. No, the Ark flands above them; they are under, as Mount Ararat was underneath the Ark : Chrift is the Ark, and not the contrived Heaps of Stone, or any Form of Man's devifed Worship or Opinion. All Assemblies, Congregations, or Synods, are under the Ark Chrift, and not above ; for the Ark of Noah placed itfelf above the Mountain, to fignify 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 ' fpiritual Kingdom up- ' Ecclefiaftion the Earth, would place itself upon the Mountain of Power, Dominion and Lordli- cal, Clerical nefs, and would rule with the Mountain in the Ark, and take upon itfelf to meddle Priesthood. with the worldly Dominions and Authority, and bring the Mountain, viz. the Power of the fecular Arm, above the Ark: Whereas the Ark ought to fland upon the Mountain, and Noab with the Covenant to remain in the Ark, till the Lord bid him come forth, that is, till Christ delivers the Ark to bis Father.

38. And Moses fays further; d At the End of forty Days, when the Ark had fet itself d Verse 6, 7. down, Noah fent forth a Raven, to fee 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 earlbly Man, and shews how that he would first put forth himself upon the Mountain Ararat, that is, advance himfelf in his Selfhood and earthly Luft, and build up his Kingdom in the fecond 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 flefhly temporal Pleafure in his own Will, and remain as the Raven, and not return to the Ark,

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defiring to enter into it, but mind only to poffels the Kingdom of this World in *Glory* and *State*: Alfo it denotes that the *Generation* of this Raven would have the chief Place, Preheminence, and Government in the fecond Monarchy (like the *Devil* in the Wrath of God) as Hiftories witness that it fo came to pafs.

• Verfe S, 9. 40. • Afterwards be fent forth a Dove from him, to fee 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 fets 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 *fharp Law of Mofes*, in the fiery Might under God's Anger, which binds and flays Man, and brings him not into the Ark: But the Dove denotes the Gofpel of Chrift, which brings us again into the Ark, and faves the Life: For the Mount (Ararat) does, as an exact Type and Figure, point out to us the Kingdom of Mafes; and the Ark, wherein the Life was kept and preferved, fignifies the Humanity of Chrift.

^f Ver.10, 11, 42. ^f And he ftayed yet other feven Days, and again he fent forth a Dove out of the Ark, and it came to him about Evening, and lo! fhe had plucked off an Olive-leaf, and brought it in her Mouth: And he ftayed yet other feven Days, and let a Dove fly forth out of the Ark, which returned not to him any more. The Spirit in Moles flews by these three Doves and the Raven, which Noab sent forth out of the Ark, a great Myttery, which though he does not clearly unfold, yet certainly is contained therein: The Raven does also denote the Law of Moles 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 fignifies the prophetical Spirit, which role under Moses, viz. under the outward Law, and Offerings, and pointed through the Offering into the Ark of Noab, 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 Noab fent forth flew indeed into the World, but came again into the Ark of Ckrist.

44. The fecond Dove with the Olive Branch, which also came again to Noab into the Ark, denotes the Word in the Covenant of Noab, 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 Noab; 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 Noab, that is, to God the Father; but as it was an Olive-leaf, it denotes the Unstion of the holy Spirit, that the fame should anoint the Humanity, and bring it again with this Dove into the holy Ark.

45. The third Dove which Noab let fly, which came not again to the Ark, denotes the Kingdom of Antichrift upon the Earth, which indeed is flown forth with its Dostrine out of the Ark, but its Spirit remains only upon the Earth, feeding upon the fat Grafs, [upon the Riches, I lonour and Beauty of this World,] and fo it flays only in Selfhood, [and returns not to the Ark;] it indeed makes devout Shews of Holinefs to God, and gives good Words, but the Man with its Senfes and Reafon will not forfake the World, and return again to the Ark. They build themfelves flately Palaces without the Ark for the Pleafure of the Flefh, and are very zealous and devout in Hypocrify 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 fay Christ is in the Ark, he hath purchased and paid all, we need only to comfort ourfelves therewith, he will bring us in well enough.

46. The other Party fays, they have Chrift in their Works of Hypocrify, 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 Antichriftian Kingdom walks demurely in the Shape of a Dove, and as a Sheep, but it is only a Figure and dark Shadow of Chrift's Kingdom, which confifts 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.



Then God fpoke with Noah, and commanded him to go & Gen.viii. 15, forth with every living Thing, each with its Kind: But Noah builded an Al- &c. A state tar to the Lord, and took of every clean Beaft, and of every clean Fow!, and offered Burnt-Offerings upon the Altar; and the Lord smelled a sweet Savour, and faid in his Heart, I will not benceforth curse the Earth any more for Man's Sake; for the Imagination of Man's Heart is evil even from his Youth; and

I will not any more fmite every living Thing as I have done, while the Earth remains : Seedtime and Harvest, Cold and Heat, Summer and Winter, Day and Night Shall not cease. Mofes fays that God finelled a fweet Savour, and faid in bis Heart, he would not again curfe the Earth, or fmite 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 Sub-france, and withal finelled, in the Divine Power, the Humanity of Chrift, who was to refign himfelf in the Covenant into the Word of Power; that is, it defired to have the Humanity in his Power and Virtue as a pleafant Savour; and from this Smell, [or fweet Savour of holy Reft in the Paradifical Property,] the Spirit of God declared, that he would not again deftroy Man and the Creatures any more; fo long as the Earth should endure, these Creatures should also continue.

3. For Noab offered all Manner of clean Beafts, and Fowl; and the Spirit fays, that he fmelled a fweet Savour of Reft: Now [he does not mean] that he took Pleafure in the Smell or Savour of the Offering, for all Beafts are in his Power, and are continually before him; but he fpoke it in reference to the hidden Offering in the Covenant, which "That is, the the inward World in the Creatures did fmell, which hereafter would deliver them by its own inward cenpeculiar " Offering from the Abomination of Vanity, and fet their Figure into the holy which fhall Wildom, viz. into the fpiritual World.

4. When Noab offered, then the Lord (that is, God manifested in the Offering by Floor, and the unmanifest holy Name JEHOVAH through JESUS) did smell the holy difappeared crystallize the Humanity in Adam; that is, he did taste in the Lubet or good Pleasure of his Wisdom transparent how the fame should be again manifest in the holy Name Jesus. And then he blessed Gold.

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Part I.

therefore

Gen.ix.1...7. Neab and his Children, and faid, ' Be fruitful, and multiply, and replenifs 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 Fifthes 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 fame; and at the Hand of every Man will I require the Life of Man, feeing that he is his Brother; and whofoever 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 bleffed Noab, through the Offering proceeding from the Covenant, and bade them be fruitful, he gave them again the whole World, with all its Hofts, in Poffeffion; all whatfoever lives and moves, fhould be fubfervient to them, and be their own; and he gave it them all in common, he made there no Difference between Noab 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; fo alfo he established the human Tree upon the Earth, and gave them all Beafts, Fishes and Fowls in common, with no Distinction, Restriction, or Prohibition, except only, that they should not eat their Life in the Blood, left they should be-¹ Or with the come monftrous in their Life¹ with the beftial Life.

eating of the 6. God commanded them to rule over all the Beagly, and Ground et al. For all Do-Life of the he gave them no peculiar Dominion, or ruling Power over one another: For all Do-Reafly the begave them no peculiar Dominion, or ruling Power over one another, does arife minion, lordly Rule, and Authority, whereby one Man rules over another, does arife 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 Aftrum.

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 beftial Image from the Stars and four Elements makes itfelf a Dominion and Government, according to its Mother, whence it takes its Rife, and wherein it lives.

8. Alfo 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 fame 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 Wildom.

9. Over which Orders and Ordinances of Men, which they make to themfelves, HE [viz. the Lord] has fet himfelf as Judge, and thereupon has appointed the last Judgement, to feparate wrong from right, and whatfoever proceeds not from Truth, Righteoufnels, and Love, and tends not to the fame, against that the Judgment of God is fet; for it is generated or hatched through the falfe Spirits of Darkness in Turba Magna, and introduced into the human Property as a falfe Luft and Subtlety, and is a Stranger, or Baftard Wifdom, which shall not inherit the Kingdom of God.

10. All Royal and Princely Highness and Excellency, together with all Governments and Dominions, arife from the Order of Nature; in the Image of God there is no Compulsion, [no Force, Violence, or Oppression,] but a mere free, willing, defirous Love-Service, as one Member in the Body, or as one Branch of the Tree, freely and readily ferves the other, and they rejoice in each other.

11. But feeing that Man has introduced himfelf into the *outward* formed Word Evil and Good, viz. into the Kingdom of Nature, the Kingdom of Nature has deprived bim of the holy Dominion, and has placed itfelf with its Power over the human Property;

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therefore if he will have the fame 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 *fpiritual* World; but all without Compulsion, in one harmonious delightful Love-Service and Will; as one Member in the Body readily ferves another.

13. All whatfoever Man in the Kingdom of Nature draws under his Power, and *abufes* it to *Superfluities* and Exceffes, and thereby withdraws from his Fellow-Members, whereby they are *put* to Want, Poverty, and Diftrefs, and their freely given Right and Due is wholly withbeld from them, the fame is imprinted [or comprehended] in *Turba Magna*, as an Abomination of Nature, and put into the *Judgment* of God to the Day of Seperation.

14. Nature requires only Order, and gives Diffinction of Places and Offices; but the *Turba* brings its Abomination from the dark World's Defire *thereinto*; viz, Pride, Covetoufnes, Envy, Anger, and Falshood.

15. Thefe five Vices or Iniquities are the Whore's *Brats* in the Kingdom of Nature, and fhall not inherit the Kingdom of God: God holds the Kingdom of Nature for *bis* Order, and has given the fame into the Power of Man, that he, as God's Inftrument in this World, fhould fever the Evil from the Good, and *chufe* himfelf a Judge, to pafs righteous Judgment upon the Iniquity and Malice of the falle Defire and *Luft* [of Man;] for he fays, *Whofoever fheds Man's Blood, by Man fhall his Blood be fhed, viz.* by the Order and Inftitution of Nature; not that any fhould revenge himfelf upon others by his own felfifh Power, or Force of Arms, but through the Order of Nature, through God's *Law* and Appointment; the fame is the true Avenger; for God faid, *I will avenge* your Life's Blood, and will avenge it upon every Beaft; here he means, by the Order of his Law, and its Officers who officiate in the right and due Execution of the fame.

16. Not that a Prince or Lord has Power to fhed Blood without the Law of God; if he does fo, then the Law of God condemns him alfo to Death. Here, there is no peculiar felf-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 fame, but they must deal therein only according to Righteoufnefs and Truth, and not do any thing through felfish, [covetous, proud, and envious] Defire, 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 fame, but the Office or Commission in God's Order m passes only upon the outward Image of Nature.

17. If therefore an Officer of Nature [any Magisfrate] take away the Life of a righteous Man, Him Nature appoints to the Judgment of God to the Day of Seperation, 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 defolate and destroy Country and People? All these belong to Turba Magna, to the Judgement 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 Ifrael was commanded to do among the Heatben.

18. Whofoever 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 Vol. III. A a

^m Or has Power over. it does not belong at all to the Order [or Ordinance] of Nature, but to the wrathful Defire, to Tw ba Magna, to the Order of the eager fierce-devouring Wrath, whereby God's Anger overturns and lays wafte Countries and Kingdoms.

20. Understand, It is the Order of the dark World's Property, which by God's Permiffion advances its mighty Force in the Time of Man's Wickednefs, and then it goes as the Wrath will have it, till the fame is well fatiated in the Blood of Man.

21. For this is even the Revenge of God's Anger, of which he fays, That he would take Vengeance for [or require] the Blood of Man: Therefore he often takes one Man, and by him in Anger flays another that has deferved Death.

22. When the great and potent Rulers fied innocent Blood, then comes the Anger of God with its Officers, and fheds their People's Blood, and brings the Sword of the Turba upon them, whence War arifes; but this is not from the divine Orders of the good Nature in which God governs with his Wifdom.

23. The Wildom of God defires no War: But the Anger of God, according to the dark World's Nature, does eagerly defire it, and effects the fame 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 teftify and declare, that we are only Children of this World, and fight for a strange Inheritance, which yet we must relinguish, and thereby we ferve the God of Anger as obedient Servants; for no Warrior or Soldier thall inherit the Kingdom of God, while he is fuch a one, but [he that is] a Child new-born of the Spirit of God, which forfakes this World.

25. " And God faid further to Noah, and to his Sons with him; faying, Lo I, behold I efta-9 Ver.8.--15. blifb 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 come a Flood to destroy the Earth : And God faid, 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 fet 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 fhould live in all Three; and he beheld now the Inability and great Peril of Mankind, and fet the Sign of this Covenant before him as a Reprefentation, that his Wrath fhould not any more be flirred to to deftroy every Life.

27. • For the Rainbow has the Colour of all the three Principles, viz. The Colour of ° The Colours of the three the first Principle is red and darkish-brown, which denotes the dark and Fire-world, Principles [in that is, the first Principle, the Kingdom of God's Anger. The Colour of the fecond Principle is white and yellow; this is the majestatical Colour, fignifying, 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 feperate themselves, and produce diffinct, various and P Or World. feveral Colours, which denote to us the inward fpiritual P Worlds, which are hidden in

the four Elements.

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.

Part I.

Chap. 33. Of the Beginning of the sccond Monarchy.

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. Cbrift, who at the End of Days will appear in all the three Principles, viz. according to the Fire-fign as a fevere Judge over the Turba, and all whatfoever shall be found therein; he will manifest the fiery Judgement, and enkindle the Turba, fo that the first Principle shall appear in its fiery Property: For all Things of this World's Being nulf 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 fwallowed up in the Fire.

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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, fhewing what Kind of Property [or Virtue] there is in the Deep; the Sun cafts its fhining Luftre into the four Elements towards the *Chaos*, and then the *Chaos*, from whence the four Elements proceed, manifefts itfelf according to the Principles, with its *Colours*: And it denotes and points out the hidden or myftical Ground of the four Elements, viz. the *kidden* World, and alfo the Hiddennefs of the Humanity; for in this Hiddennefs [or fecret Myftery] of the Creation, God did fet forth his *Covenant*, that he would not deftroy its Image any more with Water; that the Fountains of the Deep fhould not be any more opened in the *Chaos*, as came to pafs 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 Afpect 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, Grashoppers, and the like; and also to a good Life, according as Saturn and Mercury are enkindled in their Defire.

34. For when the *Chaos* opens itfelf, then the harfh-aftringent faturnine Property attracts, as an Hunger or Defire, to itfelf, and takes the Property of the *Chaos* (wherein the *hidden* Powers are contained) into its Defire, and coagulates the fame, and forthwith *Mercury* becomes living in *Sulphur*, for the Sun enkindles the fiery *Mars* in its Property, whereupon *Mercury* is flirred up, or becomes active; this *Saturn* frames [amaffes] into a Body, viz. into an *Ens*; now the *Salt-petre* cannot agree or unite itfelf with *Mars*, and therefore there is a Severation or Motion; and feeing that they cannot ^q get rid of *Sa-q* Or efcape, *turn*, viz. the *Fiat* of the outward World, it becomes a flying Life [or Creature] according to the Property of that fame Conftellation.

35. Saturn [hath fuch a Power or Property in it, as that it] may, if the Sun be in a good Afpett, take in the diffilling Dew out of the Rainbow into itielf; understand into the Saturnine Property; which afterwards falls upon the Water, which fome Fish eat down, and coagulate in them, whence precious Pearls may arife.

36. For the paradifical Property opens itfelf all along in the *Chaos*, if it be not hindered by evil malignant Afpests; which Mafter ' Wifeling will fearce believe: He can fpeak of r The false the Ground of Nature exactly, and has it at his Finger's End, and yet is blind in the Philosopher, Mystery, and understands not either the inward or outward [Part of Nature :] For fuch or Sophister. •Text, Calves. I have not written any thing; for I need not fuch • Animals to the understanding of my Writings, but good clear quick-fighted illuminated Eyes; to all others they are dumb and abfurd, let them be as wife and learned as they will.

37. The Chaos is the Root of Nature, and yields of itfelf nothing elfe but a good Property; but if the Conftellation be evil, the evil malignant Defire takes the good Property into itfelf, and *changes* it into Evil; as a good Man among evil Company changes his Good alfo into an Evil.

38. And the Rainbow is effectively reprefented [or freely given] to Man, for a Token of the divine Grace; fo that he might behold and view himfelf, as in an open and perfpicuous Glafs, what he is; for the Sign of Good and Evil is manifeft as a Type of the Center of Nature, out of which Evil and Good take their Rife, over which the Son of Man was fet 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 to 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 fet forth himfelf in a Figure according to his Manifeftation in the Sign of the Covenant, that we fhould fly to his Grace, and receive his Covenant, and be always mindful of his Revelation to come; where he will again manifeft the fpiritual World, as he has fet it forth to us by Way of Similitude in the Rainbow, to the End that we fhould fee what is in *fecret*, and how his Covenant is eternally eftablished with us in fecret, and ftands ever before him.

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The Thirty-fourth Chapter.

How Noah curfed his Son Ham, and of the mystical Prophecy concerning his Three Sons and their Posterity.

* Gen. ix. 20–27. 1. Fatter's ND Noab began to be an Husbandman, and planted a Vineyard; and he. A Control 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. We way the Shoulders, and went backwards, and covered the Nakedness of their Father, and their Faces were backwards, so that they faw not their. Father's Nakedness : Now when Noab awaked from his Wine, and knew

what his younger Son had done unto him; he faid, Curfed be Canaan, a Servant of Servants be shall be among his Brethren. And he faid, Bleffed 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* prophefied or declared, from the very Stock or Root of the formed Word of the human Property, what the *fecond* Monarchy flould be : *Noah* was drunk, and laid naked with his Shame, at which his Son *Ham* mocked, and Chap. 34.

alfo declared it to his Brethren, that they alfo fhould do the like : Here the Spirit intimates, and points out, whence the Curfe arole upon Ham, viz. from the Shame of his Father.

· 2. For this was even the Abomination before God's Holinefs; out of which Root Ham and his Generation, viz the Man of Vanity does arife; for in the Image of God the Shame is an Abomination.

4. Therefore God commanded Abraham to be circumcifed on this Member, to flew 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 Caufe 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 alfo this bettial Tree, viz. the flefbly 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 Rife, as in a L oking-Glass of its Self-hood: And thus this Spirit [of fleshly Ham] forthwith broke to thas a Life of Vanity, and manifested what itself was, viz. a Scorn [Dudain] of Hearen.

7. Which the Spirit of God's Image in the formed Word of the good Ens in Noab did well know, and did awaken in him the Fire-Center of the Soul in the Wrath, and curfed this Spirit of Vanity, that it should not co-inherit in the Kingdom of Heaven : The Scoff-Spirit shall not posses 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 fame Property from whence the Shaine arifes is good in itfelf; but in Adam's Imagination after the bestial Property it became monstrous, bestial, and strange in the Image of God; and therefore this frange Form and Shape shall not remain for ever.

9. From this strange falle Shape the Scorner or Scotff-Spirit did arife; the Devil infinuated into the Figure of Ham's strange Spirit, and moc ed at the heavenly Generatrix, that it was now even become a Monfter in the I nage of God; and therefore the Spirit of Noab curfed the falfe Scoff-spirit (in Ham and all his Generation.]

10. Not that we are to understand that Han was accurled in his Soul and Soul's Spirit, but according to the Figure [He and all nis were accurfed] in the Property of the reviling mocking Spirit, which broke to the and manifelied itfelf out of the Monfter; but He (that is, the earthly Image of the Linnus of the E rth) should be hidden with its own Self-will in the Image of God, and be only as a Servant, or Initrument of the divine Image proceeding from the holy Eas; the earthly Spirit should not rule, but the heavenly, viz. the Soul, with its Spirit; the Monfler, that is, this vile reviling Spirit, must not be manifest : But feeing the Free-will did awaken and stir up the monstrous Spirit, which was only a Scorner of the Mystery and Hiddennels in the Covenant, Noah curfed " him, and faid, He should be a Servant of bis kr.thren.

11. For he faid, Bleffed 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 Monfter; God fhould let this Japhetical (or Soul's) Property dwell in the Tents of Sem, and enlarge it in Sem's Figure.

1. 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 Inftrument without Self-will, or any peculiar Life of Self, must ferve 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.

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 Ifrael, 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 arole, 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 fignifies and points out the outward Part of the Soul from the Spirit of this World; which in the Regeneration in the fpiritual World shall be a formed and very fixed Will, which may not, or defires not to rule in the Manner and Condition of a felfish 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 felf-ful 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 Selfschnefs; as an Instrument is a dead senseles Thing in reference to the Master, and yet it is the Master's Tool wherewith he makes what he please; 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 Swar, for it has brought itfelf into a proper Self-hood, and imaginative Life of felfish Propriety, and therefore God has accurfed it, and condemned it to Death; fo 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 Defire, fo that they went forth out of their juft 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 fame is Ham's Property, which God has ordained to be Servant under the Angelical Kingdom, and cursted its jeering, fcorning Power, in that it mocked at the heavenly Matrix, and fet forth its own Figure and Form.

*Gen. ix. 23. 20. The Spirit fays in Mofes, * That Sem and Japhet took a Garment upon their Shoulders, and went backwards to their Father and covered him; fo that their Faces were turned backwards, and they faw not his Shame. O thou wonderful God! How very myftically and lecretly doft thou carry thy Works? Who would know and underftand thy Ways, if thy Spirit did not lead us, and open the Underftanding?

~ Or Mankind. Part I.

21. Both these Brothers took a Garment upon their Skoulders, 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 curied, 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 fignify, 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 monftrous, was a Scorner and Jeerer of the beavenly Birth : It indeed faw 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 muft and fhall wholly turn itfelf away from the beftial Monfter of Self-fulnefs and Ownhood, wherein the Shame ftands open, and enter again into the refigned Filiation or Childship, and go no more forwards, but retire again backwards, and muft 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 Monfter passed upon us by Inheritance: This was the Type which was here fet forth.

24. And that Sem did not carry the Garment alone and cover the Father, figures out to us, that the Soul, viz. Japbet, that is, the inward Kingdom of the inward Eternal Nature, must belp; for the Soul is of the Father's Property; and this Japbet typifies: And the Soul's Spirit, viz. the fair Image of God in the Light, which vanished or disappeared in Adam, and stood y typically in the Covenant, of which Sem was the Figure, points y Or in the out to us the Son's Property, who should open the Covenant: Thus also we are to un-Image. derstand, 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 Japbet; 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 *Chrift* thall lay the Covering Garment upon our Shame, then the *Soul* muft help, that is, it muft give up and refign its Will wholly thereinto, and go *backwards* with its Will towards the Bofom of the Father, and not any longer parley with itfelf in its own Will and Knowledge, *bow* it goes or will go; but fo it muft 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 Chrift, which is the precious noble *Sophia*. ² Or God.

26. Both thefe take the heavenly Garment, and go backwards to the Father; and though they cannot fee how they go, yet they go in Faith trufting in God's Mercy, and turn away their Eyes from the Shame. Vanity, and falfe Will; for going backwards and covering the Shame in this Place fignifies nothing elfe 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 Monfter or Shame.

27. Noab's Drunkennels fignifies, that when Adam entered with his Luft and Defire into this World's Property, he became drunk in the beftial Property; and therein he uncovered his Shame, that is, he difclofed and made bare therein the beftial Luft: Now when this was done, he ftood before God in great Shame; and then the beftial Spirit in this Monster of false Luft and poilonful Concupifcence broke forth, and reviled the precious heavenly Image, and made itfelf Master.

28. And thus Chrift must in our Soul, and in our disappeared and again revived noble

Of Noah's curfing Ham.

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 fo he might cover our mon-"Text, Seed. ftrous a Shame of the Soul's Property, which Adam's Luft had uncovered, with the hea-

venly Ens. 29. The corrupt Nature which had opened itself now in Paradife 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 Chrift 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.

Note.

30. But feeing the first earthly World of the human Property was drowned in the Flood, and there the first Monarchies ceafed, the fame Figure did forthwith reprefent itfelf again in Noah and his three Sons: So that now the Spirit does here fignify, from the very Stock and Root of the human Property, how it fould afterwards be; viz. the Tree of Man would in its Properties introduce itself into Boughs and Branches, that is, fpread forth itself into diffinct Nations and Governments; and that they would not all know the only God according to the Light of his Grace; and how God would reprefent to them the Light of Grace in the Generation of Sem.

31. For Noab fays, Bleffed 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 fame 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 flethly Luft-fpirit, 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 bim under, and take away his reviling forming Will; for the Spirit of Ham, which Noah curfed, does intimate how this Ham's Spirit would be great upon the Earth, and go on only in its own proud, monftrous, and beftial Knowledge, and fcoff at the Children of the Light, account them Fools, because their Hope is upon fomething elfe which they do not outwardly fee.

33. Thus the Spirit in Noah points out to us three Sorts of Men: First it fignifies the Children of Faith, who nakedly and merely look upon the hidden Light of God's Grace, and have the fame fhining in their Hearts.

34. The other would look upon the Light of A ature and Reafon, and would endeavour to fathom and fearch out the hidden Light by the Strength of Reafon, and it fhews that they would therefore contend, dispute, wrangle and jangle, and bring forth many wonderful ftrange Monfters and Conceits out of the Light of Nature, and fet them up for Gods, or God's Light; as it has fo come to pass among the Christians and Gentiles.

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 Beaft, and be only titular verbal Praters and literal Children, and moreover Mockers, Scoffers, and fleering Apes, who would also be called the Children of God : But their Knowledge would be only of the external Stone Church, a mere Cuftom, 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, difefteemed, contemned, abject People : But the Tribe of Japket would fet forth themselves with great plaufible Words, with great and high Oftentation of God's Service; but yet it would I

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would be but as an Hypecrify and feeming Holinefs proceeding from the Light of Nature: But Ham's Lineage would be full of Gluttony and Drunkennefs, Scoffing and Reviling, 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 fwinish 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 fpecious divine Worfhip, as a titular God: This titular God has covered Ham in his beftial fodomitical 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 these the bestial Mouth-spirit of Ham must take along with it; and when it must 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 accurfed, and shall not inherit God's Kingdom, unless 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 foothing thyfelf, avail *nothing*, unlefs thou fhalt *return* again into thy first 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 *fpecious* 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 John, Ch.iii.



Vol. III.

Bb







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 feveral Nations. This is the other Tree, wherein the Powers of the Properties unfold and form themfelves into the Languages; even out of One into many Languages, Tongues and Speeches.

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The Thirty-fifth Chapter.

How the a Human Tree has spread forth itself in its Properties by a Or Tree of the Children of Noah; and how they were divided and fevered Mankind. at the Tower of Babel in their Properties, by the Confusion of the Tongues into distinct Nations.



VERY Tree grows first (after it shoots out of its pregnant 6 Seed) Gen. x. into a Stock, afterwards into Branches and Boughs, and brings forth ^b Grain, Kerj further out of its Ens the Blosson and Fruit; thus also we are to un-derstand of the Human Tree, according to its Virtue and Mani-festation 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 fame Ens which produced the human Life was in the divine Wifdom in the Word of the divine Power of the divine Understanding; the Spirit of God brought this holy Ens out of the divine Wifdom and Lubet into the Verbum Fiat, viz. into the Defire of the forming Word, viz. into Nature; and therein the Spirit of God figured the Ens of Divine Wifdom, through the fpeaking 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 fame figured fhaped creaturely Life of Divine Understanding.

3. And bence Man had his Rife, and became a living Soul, both out of the heavenly fpiritual 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 Paradife 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 himfelf;

Bb 2

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 fpiritual *Ens* grew in its Power in *Adam*'s Life, *till* the outward earthly natural one overcame him by the infectious Perfuaiion of the Devil; and then the natural *Ens* put itfelf forcibly forth in the Powers of the Wonders of *Nature*, and brought forth its Branches and Boughs out of the Effence of Nature.

5. And though the boly Ens of the heavenly World's Effence and Being difappeared in *Adam* by his Infection and poifonous Imagination, yet the Word of divine Power gave itfelf again thereinto by Covenant, fo that this Ens of the heavenly World was propagated all along in this Tree, till the Time of its now fpringing forth in the Ens of Mary, where the Covenant was accomplified, [flood at its Aim and Limit.]

6. Adam's fpiritual holy Stem grew till his Fall, and there it ftood ftill; and then the Word freely gave itfelf by the Covenant thereinto as into a difappeared Ens to regenerate it again in its true Entity; and the outward natural Stem obtained the Power and the felf-growing Life in the Fall, where then the Elements, each of them in its Property, became fenfible and full of their own felf-ful Power and Operation, and grew fo to the Flood, efpecially before the Flood, in its Boughs and Branches, and fhews itfelf 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 themfelves therein, for all Men had only *one Language*; the Languages were made manifest out of the Properties after the Flood.

8. They indeed underftood the Language of Nature, viz. the formed Word in its Difference, but this Difference or diffinct 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 bloffom forth out of the Properties of the Powers of the formed natural Word, viz. out of the *Bleffing* wherewith God bleffed *Noab*, and his Children, viz. the Branches of the Tree, and bad them be fruitful, and fill and replenifb the Earth, and gave them the Covenant of Graces

9. For in *Cain* this Tree was curfed, but in *Noab* it was again bleffed, 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 fhould 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 c Ancient Fathers lived fo long before the Flood, was, because that the Powers of the formed Word of the divine Property were yet undivided, and unmanifefted, 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 blocm, then the good Power goes into the Blossons and Fruits.

12. The like alfo we are to underftand concerning the *first* Age of Mankind. When the Powers were couched in one Property in the Stock, then Men did underftand the Language of Nature, for all Languages did lie therein; but when this Tree of the one only Tongue did divide itfelf in its Properties and Powers among the Children of Nimrod, then the Language of Nature (whence Adam gave Names to all Things, naming each Chap. 35.

from its Property) ceafed, and the Stem of Nature became faint, *feeble*, and weak, by Reafon of the divided Properties in the Word of the powerful Understanding.

13. Thus they did not any longer live *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 Orproceed-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-fay, and yet has no right Understanding of it, also is not able to fee it.

14. Of *fuch* a Gift (as the understanding of the Language of Nature) Mankind was *deprived* of at *Babel*, when they fo highly exalted Nature, and would by the outward Nature build them a *Tower*, whole Top should reach even to Heaven; which has a very fubtile, 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 *Mofes* has fet 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 them-felves one out of another, and how each mutually brings itself into a *feveral* particular *Speech*; as into a peculiar felf-ful Word.

15. For the Names of the Children of *Noab* and their Children (from whom the *fe-cond* Monarchy had its Rife upon the Earth) are *feventy-two*; which the Spirit in *Mofes* points out; and herein lies the great Mystery of the Tower of *Babel*, viz. the Division of the Tongues.

16. For ^e feventy-feven is the whole Number of the divine Manifestation through the ^e 77. formed Word; ^f feventy-two are Babel, viz. the Tongues of the Wonders; the other ^f 72. five are holy, and lie bidden under the feventy-two, and they take their Original out of 5.

 \mathcal{JOTH} , and the \mathcal{JOTH} ftands in the (\mathcal{I}) , viz. in the one, which is the Eye of Eternity without Ground and Number.

17. Through the *five* holy Speeches, proceeding from *JOTH*, the Spirit in the formed Word of Nature fpeaks holy *divine* Words in the Children of the *Saints*; and through the *feventy-two* Tongues he fpeaks through the Nature of the Wonders both from the Evil and Good, according as the Word forms and amaffes itfelf in an *Ens*.

18. The five Speeches belong to the Spirit of God, who speaks by his Children when, and how he please, but the *feventy-two* belong to Man's Self and particular Ownhood, whence Man's self-ful Understanding speaks *Lies* and *Truth*; therefore the *feventy-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 *foort Direction* and Manuduction, to trace out our Senfe and Meaning (which yet we *in this Place* will keep to ourfelves) and thereby intimate to him, how he may fearch out all *Mysteries* and Secrets which lie couched under these *Names*, which the holy Spirit in *Mofes* has marked out.

20. The Spirit in Mofes fets down feven Names in Japket's Line, viz. the feven Sons which he begat; which are thefe, Gomer, Mazog, Madai, Javan, Tubal, Mefchech, and Tiras: Now Japket is the first, and betokens the first Principle, and therein the Kingdom of Nature; intimating how even out of Nature the feven free Arts, or liberal Sciences, should be found under a natural Philosophy; and thefe were found out in this Japket's Line in a natural Manner by the heathenisch Philosophy; for this was the Twig which should dwell in Sem's Tent, as Noab foretold.

Part II.

21. For the feven Sons of Japhet fignify and point out the feven 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 arife 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 manifefted 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 paffes over the other Children of Japhet in Silence, and mentions not at all what Children they begat, and this is not without Caufe: The Spirit points at the two Sorts of Men among the Gentiles in the Kingdom of Nature, viz. under Gomer he fets three Names, Alkenaz, Riphath, and Togarmah; thefe were the Sons of Gomer; who thus manifelt themselves in the Language of Nature, viz. they form [conceive or amass] the Eus of Nature, viz. the formed Word, into an Eus, and bring it into a Contemplation, that is, into an acute speculating Reafon, 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 Renoron.

23. And under the other Son Javan he fetteth four Names, viz. Elifa, Tharfis, Kittim, and Dodanim; and he fays, that of these fourteen Names all the Isles and Languages of the Gentiles were filled, and that they had their Rife and Original from hence : These four Names intimate out of the Properties of Nature thus much, viz. By the first [Name ELISA] a good balf angelical Will: By the fecond [THARSHISH] an Introduction of the good Will into the Wrath of Nature, from whence an evil warlike Selfnefs arifes : By the third [viz. KITTIM] a falfe Understanding, whereby the angelical Good-will is brought into the Self-hood of Reafon even to be a Fool, and fets forth itfelf with a ftrange *outfide* Luftre; and it fignifies the heathenish *Idolatry* whereinto they brought themfelves through Reafon, without God's Light, and thereby did fet up heathenith Idols, and made themfelves great Kingdoms; fo 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 felf-ful Divine Service, viz. an external vifible God, which may be flewn 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 efpecial Manner to obferve, that the angelical Will is therein concluded, betokening the wife and deep underftanding Heathen in the Light of Nature, in whom the inward holy Kingdom did behold itfelf, who notwithstanding they laid *fout up* in the true divine Understanding, and faw by an external Light [or Reflection] into the *Reflitution* of all Beings, *foall*, when the Covering is taken away, live in Sem's Tent, viz. in the formed Word of Nature, yet in their Property.

25. Out of this fourteenth Number of the fourteen 8 Names of Japhet, came the pro-= 14 Names. phetical and apocaliptical Numbers; from which the Spirit prophefied 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 fets forth the external Form of Reafon; for he fays, Ham begat Cufb, Mizraim, Puth, and Canaan. CUSH gives in the Ens of the pregnant generating Nature, a Signification of a Form of fudden conceived fwift afcending Luft 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 fame Ground [or Work] according to the first Principle.

2

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27. MIZRAIM fignifies a forth-driving Power, which does forthwith comprehend itfelf again in the Luft, in which the Center of Nature goes forth all along in a *ftrong* breaking through of Luft and Defire, 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* fhews forth, even from the *Ens* of Nature, a high City or Place whereby the Will [of thefe Men] would advance itfelf on high in contriving and framing how to build them an *high Tower*. *CANAAN* fignifies a Land of Lowlinefs and *Humility*; fhewing, that God would be found in the Lowly and Humble; and it efpecially fignifies, that this high-flown afpiring Will fhall be *overthrown* and caft down.

29. Although the Reader may not be able to understand us in *this Tongue*, yet I fet this down only, to the End that he may learn to confider and meditate on the great Myftery, which the *Spirit* of God has fignified 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 fets 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 Effence.

30. Nimrod became a mighty Lord; and was an Hunter before the Lord: Now if I be able to fee the Spirit in its Effence, in the Formation of the Word, then I fee what a Lord and Hunter Nimrod was, for the Spirit does herein fignify and point at the Properties of Nature, fhewing how the fame have opened themfelves in Man's Nature, and brought themfelves into an external Form to a contrived framed Government among Men; the Spirit fignifies by the Name how the human Free-will has formed itfelf in the Nature of the Understanding, and imagined fuch a Model and Platform into its Mind, out of which Imagination and Fancy the outward Work arofe.

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 bunted, suppressed, and oppressed the *inferior* Properties; therefore the Spirit fays, 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 felf-advanced human Nature, such evil Beasts would arise, who would live only to the outward Nature.

32. Now out of the Wrath of Nature arofe 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 fuffer the Spirit of God to rule and guide them, they muss fuffer the Office of Nature to rule them; for otherwise what Need has the Lord of an Hunter? fo that the Spirit in Moses fays, 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. Mofes has a Veil before his clear fhining Eyes: The Spirit does hereby hint at the Government of Nature; flewing how the human Government has formed and contrived itfelf in the Soul of the *outward* World, and how it fhould *afterwards* be among them, and what Hunters would arife over them; and compares the human Dominion to an Hunter, who hunts for Beafts to catch and flay them. And, thus it would be alford

among them, that thefe Hunters would hunt after Men, to take them and bring them under Slavery and Servitude, and chafe and courfe them too and fro by their Bloodbounds, bite, tear, flay, 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 felf-affumed Power.

34. For Man was fallen under the Poffession of God's *Wrath* in Nature; the fame forced forth itself now with its Defire, and formed itself into a Government according to the *outward Constellations* and the four Elements; as they build up and break down, fo 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 fame Ground of Government has an internal spiritual Original, yet it is in the outward Form only before God as a bestial Hunt/man's Office among the Beast-Men, who must be bound and tamed.

36. For the *inward* fpiritual Government ftands in great *Humility* in an angelical Form, *whereunto* God alfo created Man; if he had but *remained* in Paradife, then he fhould have had no Need of the Hunter. But feeing he would be a Beaft, God ordained him alfo an Hunter, who might keep under the *wild unruly* beftial Men: And the Hunter and Beaft are both alike before God, in this World's beftial Property; but feeing it may not be any otherwife, 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, flay, and devour the *tame* human Beafts, which do not belong to his *Game*: But what fhall we fay, or wherewith fhall the Children of God excufe themfelves, or quit themfelves of this Hunter before God, feeing every Man bears *externally* the Hunter's *Hind* on him, over which the Hunter of Nature *has* Power? The *inward* fpiritual Man muft leave his *outward* Beaft unto the Hunter; for his outward Beaft is *alfo evil*.

¹ 29 Names. 38. The Spirit of *Mofes* fets under *Ham*'s Lineage twenty-nine¹ 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 fhould be manifefted through the outward Nature, both in Tongues and Properties, whence the Governments and Orders of Countries and Nations have had their *Rife*: 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 *Mofes* points at the *chief Head* Root, and the Properties under these Names; fhewing what Kind of People fhould arise from thence, and what their Alterations and their final Conclusions fhould be : All this lies *hidden* under their Names.

39. Thus Ham hath twenty-nine Names of his Children, and he is the thirtieth; 29. twenty-nine is the fet Numbers of his Children and Children's Children, under which the Number of the End lies in Ham's Government and Dominion. Thirty is his whole Num-30. ber, whereof the Prophet speaks, that this Ham would fell the righteous One for thirty Pieces of Silver, and give the fame for a Potter's Field : As a Pot is accounted of in reference to its Maker, fo is the flefhly 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 Veffel, which refembles a Field, and in that fells 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, fever 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. Chrift, did feperate himfelf to his Office, and in the thirtieth Number lies this fame Mystery: This is understood by our Fellow-Scholars, and only binted at in this Place. 40. Sem

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40. Sem has in his Line of Propagation * twenty-fix Names; and he is the 'twenty-fe- $k \ge 6$ Names. venth. And the Spirit in Moses speaks very hiddenly, faying, " that he was the Father of '27th Name. all Children of Eber; and Eber begat two Sons; the Name of one was Peleg, for at his Days the World was divided; and the other was named Joktan: All what sever the Spirit in Mofes 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, where so was itself in a Line.

41. For *EBER* fignifies in the forming of the Word as much as a Sound, or Manifeftation of the Word out of the Center; and it is faid further, that *Eber* begat *Peleg*, and called him fo by reafon 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 ftood the "*Limit* of the Covenant, for in *Eber* the Limit of the Covenant did open "Or Mark. itfelf in the Word, as in the Sound or Manifestation, and went all along in the Seed upon *Peleg*; and the Line of *Adam* and Chrift did there *fever* itfelf in the two Brethren; as afterwards it did among the Children of *Abraham* and *Ifaac*; with *Ifaac* and *Ifmael*; and with *facob* and *Efau*: Thus likewife it was here with *Peleg* and *Joktan*; externally the World was divided; and internally the Kingdom of Chrift 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 difappeared Humanity of the heavenly *Ens*, 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 prophetical Spirit of Enoch; where these fame Properties were brought forth out of the Stock into Boughs, but here into Branches.

43. The Spirit in Moles ° fets ° fourteen Names under Joktan's Line, which are the $G_{en. X.}$ wonderful Number of this Bough in the Tree's Property, being the Kingdom of 26-30. Chrift according to the Property of Nature: ° And of Peleg he fpeaks no more but of One ° 14 Names. Son, which he calls Regu, whom he begat when he was thirty Years old; intimating ⁹ Gen. xi. 18. and pointing at the Line of Chrift wherein the main Limit and Eye-mark of the Covenant flood: The Spirit denotes only One, for by one the Covenant flould 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 buman Kingdom.

44. And in that he fays, that be begat Regu when he was thirty ' Years old, the Spirit 30 Years. therein looks forward upon Chrift, who fhould arife and come forth out of this Stock; and manifest himself the thirtieth Year of his Age in his Office; as likewife all the Ages under the Line of Chrift, 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 Mofes fets five 'Names of the Children of Sem, which came forth '5 Names. of his Loins; and though he did beget more (for Mofes fays that ' be begat Sons and 'Gea. xi. 11. 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 spirit al Tongue through the formed Word, proceeding from the "Five Head high Name of God; out of which Tongues, the prophetical and apostolical " Spirit Speeches. " Or spoke.

46. And though we *could* fet down a Form of the fame, yet we fhould be but as fenfelefs and dumb to the Reader who underftands not the *Language of Nature*; and therefore we have but given an Hint of it to our School-fellows: For the Spirit does Vol. III, C c

alfo, 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, fuch is the Tongue, Language, Phrase, 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; fo that every Nation and People does use, or bear forth the fame only Word according to its Property; the * Gen. xi. 6. 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 underftood in the Language and Speech the Senfe, viz. the Ens, even how the Will formed the Ens, for fo alfo was the Spirit in the Ens; of which we will give a fhort Intimation and Manuduction to the underftanding and illuminated Mind to confider of, to prove, exercife, and make Trial of it in *kimfelf*; 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 Wildom of God, his Manifestation.

49. The Spirits of the Letters in the Alphabet are the Form of the only Spirit in the Alphabet. FiveVowels. Language of Nature : " The five Vowels bear forth the holy Tongue of the five holy Languages out of the Name Jebovah, from whence the holy Spirit fpeaks; for the five Vowels are the holy Name of God according to his Holinefs : For the Name Jebova has nothing in it but only the five Vowels, A, E, I, O, V: The other Letters fignify and express the Nature, even what the Name of God in the formed Word is in Nature, both in Love and Anger, in Darknefs and Light: But the five Vowels fignify only and alone what he is in the Light of *Holinefs*; for Nature is tinctured with the *five* Vowels, fo that it becomes ² full of Joy and Delight.

50. But that the ancient wife Men, skilful in this Tongue, did interpose an H in the Name JEOVA, and called it JEHOVA, the fame was done with great Understanding, for the H makes the holy Name, with the five Vowels, even manifest in the outward Nature; it fhews how the holy Name of God does breathe forth and manifelt itfelf even in the Creature : The five Vowels are the bidden Name of God, who dwells alone in himfelf; but the H fignifies the divine Lubet, or Wifdom, shewing how the divine Lubet breathes forth itself out of itself.

51. The inward Understanding in the five Vowels is this.

1. is the Name of JHESUS.

a Germ.

E. is the Name a Engel.

O. is the formed WISDOM, or Lubet of the I, viz. of JESUS, and is the Center, or the HEART of God.

^b Fiz. the Sweetnefs.

Engel.

V. is the SPIRIT, viz. the b SUS in FESUS, which proceeds forth out of the Lubet.

· Germ. An- A. is c der Anlang und das Ende. viz. the Will of the whole Comprehension, and it is the fang. FATHER.

52. And thefe five fold up themfelves up with the Comprehension or Formation into

Three, viz. into fuch a Word; A, that is, A. O. V. Father, Son, Holy Ghoft : The A. O. V. Triangle denotes the Trinity of the Properties of the Perfons, and the V on the Triangle

2 Text, a Kingdom of Joy.

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denotes the Spirit in the H, viz. in the Breathing, where the universal God does manifest himfelf fpiritually with his own proceeding forth or Procession out of himfelf.

53. The other Letters without the five Vowels do all proceed from the Name & TE- & TETERYPHILE TRAGRAMMATON, viz. out of the Center of the Eternal Nature, out of the Principle, Harowand denote and speak forth the " Differences of the formed Wisdom, viz. of the Varieties. formed Word in the Three Principles, wherein the whole Creation lies; they are the Senfe 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 it-felf into a Defire, then it conceives the whole Alphabet; for the Defire is the Fiat, and the Luber to the Defire is the Contemplation of the Free-will, viz. the formed Word of Wildon, wherein the Free-will does behold itfelf, and contemplates whereinto it will introduce the Lubet of the Wifdom, either into Evil or Good; and when the Free-will has thus beheld itfelf, it conceives with the Lubet, in the Letters, viz. in the Senfe of Nature, and composes the Senses of the Letters together, and forms the Lubet into a Word; the fame ftands 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 Senfes, who behold the formed Word, and prove the fame, whether it be fit or not; if it does but pleafe 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 fet and composed them into a Subfance 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 ' Substance, viz. to the Expression ; how the chief Worker and Contriver, f Note, when viz. the Fiat, which is in the Senfes, does shape and figure it, and how the Tongue co-a Word is operates or frames itfelf therewith when it takes it, and by what Way it brings it forth, formed or ex-whether through the Teeth, or above, or with open Mouth; also how the Tongue brought to frames itself in the Conjunction of the Word, which Sense it again draws back, and will Substance. not wholly caft forth, as there is many a Senfe which is not balf 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 alfo a right Name, and does not impose a strange Name on it out of Malice or Ignorance) fo it is externally noted, and internally in the Compaction of the Senfes it has fuch a Virtue, or ill malignant Property.

57. Now wholever has the Understanding of the Senfes, viz. of the Spirits of the Letters, io that he understands how the Senses are set or compounded in the Lubet, he understands it in the framing of the Word, when the fame is formed or brought forth to Substance, and is able to understand the fenfual [natural or effential] 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 fpoke in one Language, then they underflood one another; but when they would not use the " natural & Text, fengenuine Tongue, then the true and right Understanding was put out in them; for they fual. brought the Spirits of the genuine Tongue of Sense into an external groß Form, and framed the fubtile 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 fenfual Tongue.

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59. Now no People do any more understand the Language of Senfe; and yet the Birds in the Air and the Beasts in the Fields understand it according to their Property.

oo. Therefore Man may well think and confider what he is deprived of; and what he fhall again obtain in the New-birth; although [perhaps] not kere upon the Earth, yet in the fpiritual World; for in the Language of Senfe 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 boly Speeches in the Language of Senfe are God's Word; they are his Operation through the Senfe-tongue, viz. through the Properties; as it cannot be denied, that God gives Power, Virtue, and Life to all Creatures and Vegetables, for his boly Name is through all; and Adam had this boly Name as a proper Poffeffion, working, ruling, and fenfibly efficacious in his Senfes; and even this Jewel he loft, which is now again re-ftored and enkindled in the boly Name JESUS.

63. Therefore none can with Right be called a Divine, or Learned in the holy Scripture, much lefs a Dottor of the fame, unlefs that he underftands the fenfual Tongue, and knows how the holy Spirit has fpoken by the fenfual Tongue in the boly Penmen of the Scripture, if he underftands not the divine Senfe in the holy Scripture, let him not undertake to be a Mafter over it, to cenfure 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 underftands not one Letter in its Senfe.

64. Thus understand us herein concerning the Children of Noab; viz. Japhet, Sem, and Ham, and their Children and Grandchildren; they had lost the fensual 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 *fhould be*, and fuppofed that he must needs be fomething with Form, and dwelling apart from them; and feeing they could not understand any thing of God upon the Earth, either what, or where he was (and yet had heard fo 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 fo they might alcend up to him; also they would thereby make themselves a great Name, that it might be faid, they had built a Tower even to Heaven.

66. Such a Knowledge the formed Understanding had of God; as still to this Day fuch 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 fays how it might be built fooner and better, and yet they could never agree; for they have all built themfelves even to Death thereon, till the Lord fends 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 fee the holy God in the fenfual Language. Hallelujab. The

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Tower is broken, and fallen down, at which our Fathers have built themfelves to Death, and yet have not built it up; the Foundation thereof *shall not be* any more laid while the Earth *stands*, fays the Spirit of Wonders.

68. The hidden Myftery of the Tower, and the divided Languages, is this: Mankind had framed the fenfual Language of the boly Spirit into a dumb Form, and ufed the formed Word of the human Understanding only in a Form, as in a contrived Veffel or Vebiculum; they spoke only with the outward contrived Veffel, 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 fo.

69. But feeing God had in the Beginning of the Creation incorporated himfelf with his Word into Man's Image, viz. into the Properties of the Senfes, and would not be without Senfe, or in one only conceived Form; and likewife, feeing that all Things ftand in Growth, Seeding and Harveft, even now was the Time of the human Tree's blooming, where the Spirit of the Senfes put forth itfelf in its Properties with Bloffoms, and manifefted the Properties through the Bloffoms, and out of the Bloffoms brought forth the Fruit: And like as every Bloffom opens and puts forth itfelf at the outmost Part, or higheft of the Stalk, or Branches of the Tree or Stock, fo 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 Bloffom, and Fruits also, in the bigbest of the Stalk; and upon the Tower which they would build up to Heaven the fensual Spirit opened itself with the Bloffom.

70. For Man's Will was, that they would afcend up to God; and the God of [Nature or] Senfe, put forth himfelf in the fame Defire and Will, for they fought him only in a circumfcribed [local, outward] Manner; and even fo he applied himfelf to them in a conceived Form of Senfe out of the contrived formed Tongues and Languages, wherein notwithftanding they were dumb, and knew him not.

71. They were entered with the Senfe, viz. with the ^h mental Spirit, into Nature, and ^h Or the Spi-Nature had captivated them in the Understanding; therefore God also manifested himself rit of their to them with the fensual Spirit in the contrived Form of the ⁱ feventy-two Properties, ⁱ 72 Properthrough the three Principles, viz. through a threefold sense four-and-twenty Letters: And they ^k 24 brought the fensual Spirit of the Letters in their contrived Form through the Tongue 3 out of each Letter, through the three Principles, viz. into three Properties of Tongues 72 72

72. And hence arife ' feventy-two Languages out of one only fenfual Tongue, wherein '72 Lanall Speeches and Languages are contained, and each Tongue and Language fell upon its guages. People, according as every Family of the Stock of the human Tree had a Property out of the formed Word, even fuch a Language befell them out of their Senfe, viz. out of the fame Property of the formed Word.

73. For, the Scafe of Man's Speech, that he is able to fpeak, doth come to him originally out of the divine Word, which introduced itfelf with the Verbum Fiat into a Creation; now this Word brought forth itfelf through the compacted Properties, according to their Compation, Nature, Kind, Form, and Property: For fo diffinct and various alloare the Senfes in the Quality even in the Place of this World, far otherwife in one Country than in another, and fo God did likewife form the Languages according to the Property of every Land and Country.

74. For feeing 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 fame *Quality of Sense*, and accord therewith; fo that the Quality of the

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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.

75. For as the Manifestation of the formed Word was in the Spirit of the World in every Place, fo 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, "Or Dialects and afterwards the " collateral Affinities, proceeding from the Senses of every Head Language; as we plainly fee, that a Man does fcarce find, in any Place of the World, among

all the Head Languages, one and the fame Senfe in any Head Language, within the Compais of "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 the Elevation what Kind of Property the Lubet has in its predominant Constellation, even fuch a Property the vulgar Pe ple have in their Languge and Speech.

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The Thirty-fixth 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.

° Number of the Bealt. Let him but read our Meaning with Patience, and take *himfelf* along, as to his evil innate hereditary Property, under the fame, 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 fame; for the Time P Or fulfilled is P born, and nothing can hinder: The most High accomplishes his Work.

"Gen.x.8--10. 3. Mofes fays, " 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 underftand that only Ham's Children would build the Tower, but alfo Japher's and Sem's, for they were yet all together as one People, and would build them a Tower whofe Top should reach even unto Heaven, that they might thereby make them-

" Gen. xi. 4. Selves a great Name ".

4. This Tower, on which the Tongues were divided, and where the great City Babel ftood, 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

n 15 or 18 Miles. According to of the Pole, Climate, or Zenith and Nadir.

of Language.

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Fancy, whereupon they would afcend up to God; and fignifies that Man has loft the right Understanding of God, and his Habitation and Effence.

5. Man had compacted [or framed] his Understanding through the Defire of Self-Elevation and Exaltation into the fenfual Tongue, and contrived or conceived the fame into a felfish 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 ^s Conformants (wherein the Spirit of ^s Or fpeechthe five Vowels, viz. the unformed Spirit of God, did manifest itself) brought itself forth less dumb (as a peculiar God) out of the Refignation to the unformed Spirit into a Self-fulnes, and Letters. felf-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 themfelves were gone forth from the Spirit of God, and would, through their own Power and Ability, take the Kingdom of God to themfelves, in Self-hood; they would enter with their own Will, Self-born in Evil and Good, into the Property of God's Holines: This denotes and declares the divided Tongues, where every Property had brought itself forth out of the universal fensual Tongue into a Selfishness, and a peculiar felfy Understanding, fo 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.

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 fenfual 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 felf-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 fhews us very clearly alfo, in its own Senfe of the formed Word, that it is a felf-contrived, formed, amafied, and compacted Luft, which did advance itfelf on high as a felfish God, the Type of which was the *Tower*: God fuffered them in their confounded Understanding to fet forth the Figure of their Property, as a Type of what Man would be in the Prefence of God.

10. Now fays Reafon, Why did God *fuffer* it to come to pafs? Anfwer: Thus it must be, that the Wonders of the Wifdom in the unformed Word of the *five* Vowels might introduce themfelves, 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 großs earthly Property was generated, which also had wholly *captivated* Man; and the same did *bere* likewife reprefent its Image as a felfish 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 ftands in God's Sight as this Tower, and is an Image and Refemblance of ' divine Contemplation according to Evil • Or God's and Good, as a *painted* Life; for the true human Life was the formed Life which be-Contemplacame, in its own Defire to Self-hood, fuch an Image before God as this *Tower*.

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

again

Tongues; and hence has the Strife rifen about God, and his Will, and Effences, fo that Man has contended and jangled about God in Self-hood: One has faid, they must bring Bricks to the Building of the Tower; another Stone; a third Lime; a fourth Wood, Water, or other neceffary Materials; and their chief Mafter-builders have been manifold, every one according to the Property of his own Tongue: Every one has defired 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 *bimself* 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 feen what that has built, then they have contemned it, and faid 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 themtelves, and praifed that also; which likewise has again been despised of others, who have accounted their Country's Material better; and this they have done to 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, flain 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 rifen up and accounted their own Matter and Stuff for the best.

14. For the Spieches of the Understanding were confounded and divided; and therefore the People neither knew nor underflood 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 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) fatiates, and recreates itfelf in the Strife and Contention of Man in the compacted Word of the Tongues. And thus the Antichrift, who is the Tower of Babel, viz. the Self-will of the Ham-like Man, domineers in the Temple of God, and there has fet 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 " Rom. x. 8. 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 Antichrift, viz. the Will of Self out of the Properties of Nature, has fet up and established himfelf, and pranks and fets forth himfelf, with his Property of Nature, as if he was God, and yet he is the condemned accurfed 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 alfo we are to underftand concerning the Antichriftian 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 Chrift, or elfe it cannot fee the holy Word, viz. the unformed divine Word of Power.

19. This fame holy Word muft again enter into the compacted fenfual Tongue, and bruife the fame, to that the whole and perfect Understanding of all. Tongues may be

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again manifest in one, as Christ faid of the Corner-Stone, that it should be " a Rock of Of- "Rom. ix. 33. fence; upon whomfoever it should fall, him it should bruife.

20. Thus understand us now what the Antichrist, or the Babylonical Whore, with Mat. xxi. 44. the Dragon Beast, is, as may be seen in the Revelation: Every Man which is not born again of God bas the Mark of the Beast, and the false Whore in him.

21. The *Beaft* is the animal [natural] earthly *Ham*-like Man, who is from the *Limus* of the Earth, according to the Earth's Großnefs and malignant Malice, which rifes out of the dark World, and ftands in the *Curfe* of God. This Beaft arofe in *Adam* and *Eve*, when they imagined after Evil and Good, and came into its Self-fulnefs, feperate from the divine Power and Will, and is *before* God only as a Beaft: This Beaft the Devil has *infested* with his Defire, and made it wholly monftrous, and infinuated his Defire thereinto, fo that it only lufts after *Vanity*, as a Cow does after Grafs.

22. But the Whore of the Beaft is the poor Soul captivated in Vanity; which Soul had its Rife in the formed Word of the three Principles, which was God's Image; but now, by the Luft of the Beaft, it has begot to itfelf an own Self-will, which is departed from God into Self-hood, as a felf-willed, felf-born Creature, which does what it pleafes, and not what God's Spirit willeth: This Self-will, revolted and apoftatized from God, is the Whore of the Beaft, which whores with itfelf in the Pride of Self-hood.

23. But now the poor captive Soul lies in this groß Beaft, and is captivated in its own felf-born Will, viz. in the Where, and longs after God, from whom it proceeded and was infpired into the created Image, and looks about on all Sides where its true native Home of Reft should be, and it finds that it is clothed and covered with this Whore; and then it brings its Defire into this Whore's Will, and feeks the Place of God for Reft, and then the Whore's Will takes the poor captivated Soul's Defire into itself, and thereby exalts and fets up itself; it perfuades itself that it, in the Soul's Defire, is the fair Cbild of God which shall posses Heaven, and gives out, that it is holy, and fets forth itself as a God, which Men must honour and adore.

24. And feeing this Baftard, viz. the falfe Will of Self-hood, cannot fee or behold the Place of God, either what or where God is, then the falfe Will goes on in the Way of its Property, and betakes itfelf to, and appropriates to itfelf, the manifefted Word of the Letter, viz. the formed Word of God's Children, who fpoke from the living Word, and fets its contrived Form of its own conceived Ens into the literal Word, and clothes itfelf externally with the literal Word, ftands forth with Boldnefs and felf-acquired Confidence, and fays, Here is the Place of God; here is Heaven; here is God manifest: But it is only a a Baftard, and is predestinated to Condemnation; for God has not created it, but it was Note, Predesborn and brought forth out of the Luss of the Soul, when it turned its Face from God tination. into the Center, and would tafte and prove Evil and Good.

25. This Harlot's Brat fits upon the bestial monstrous Man, and rides upon him as upon its Horse, and is *helf Devil* and *half Brute Beast*, which shall and must die, or else the Soul will not be redeemed to as to see the Face of God again.

26. This Where 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 fwallowed up the precious Image of God in itself, which after God was created out of the heavenly Ens.

27. Here is the Swineherd, as Chrift faid, who had confumed his Father's Inheritance with the Swine; he means the poor Soul, which has devoured, fpent, and confumed its heavenly Goods in the heavenly Ens with this Whore of the evil felf-devilifh Will, fo that it ftands 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.

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28. Thus we understand what the Antichriftian Babylonical Whore in Man is, which has arifen 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 Defire and Luft to Selfiftnefs, whereby Adam became earthly and mortal; out of whom afterwards the Tree of the Multiplicity of Tongues and Speeches arofe, out of one only Tongue.

29. Now know this, that the Multitudes or Variety of Faiths are generated out of the divided Tongues; fo that almost every Nation has brought itself into feveral various and peculiar Opinions of God's Being and Effence; and therein confifts the Confusion, viz. the Mystery of the great Babylon; concerning which the Spirit of God prophefied and declared out of the prophetical Root (both out of the Line of Chrift, how Chrift should come to reftore 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

30. With this Whore of Self all the falfe spiritual * ones or Priesthood have clothed Ecclesiaftical. themfelves, who fet up themfelves to be Teachers of the Mystery of God's Kingdom without God's Spirit : They have externally covered themfelves with the prophetical and apoltolical Word, and pleaded the Teftimony of the Bible; but they have introduced their oven Senfe out of the Whore's Ens thereinto, and have hung, in their Heart, to the Babylonical flefily Whore, and have not underftood the prophetical and apoftolical Tongue in its Senfe.

> 31. They have fpoke from the Senfe of their own beftial Self-hood, through the prophetical and apoftolical Word, and have brought and used Chrift's Words to their own felfifh Babylonical Harlotry, and committed Whoredom, and have likewife adorned and trimmed up their Baftard under Chrift's purple Mantle with Silver, Gold, and precious Stones, and also with worldly Dignities, Honour, Favour, and Riches.

> 32. After thefe, Men have run, and have even adored and efteemed them as Gods, falling deeply in love with their Baftard, though their Hearts have never agreed, or flood upon the only true Ground, but have been at Variance with each other : And this is that of which the Prophet Daniel speaks, faying, Y They shall bonour 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 confider right what this Babylonical Tower is at prefent in Chrift's Kingdom upon the Earth, and what it was under Moles, and among the Gentiles, then we find very clearly that among all three it is of one Property; and fo also among the Turks and prefent Jews: Every Nation builds it out of its own Materials, for in the right universal fensual Tongue (if it be manifest in one) we are all together but one only People and Nation even from Adam.

> 34. But the very Caufe that we are divided and brought into Opinions, is, by Reafon of our Master-builders and Founders, viz. of the high Schools, Priests, Popes, Bishops, Doctors; alfo the Rabbies and Masters of all Nations; who are fet as Work men to the Building of the Tower: All these have judged from their own Language, and natural Understanding, viz. from their conceived and formed fenfual 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. Wholoever 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 Effence ; and the fame is even a Tower of the great Wonders of God, of divine Contemplation both according to Light and Darknefs, 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

y Daniel xi.

² God of Forces.

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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 likewife the human Tree has brought forth fuch Wonders out of its fenfual 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 posses its Heaven in itself in its own formed and conceived Ens, out of the only Word of God which has given forth itfelf 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 univerfal Word, to the glorious Manifestation of Eternity.

27. Now when we further confider of this Beaft with the Whore, what it is in itfelf, 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 Flefh 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 feem alike or the fame in Form, but all have one only Sap and Viriue; fo likewife is the Creature of Mankind among Jews, Chriftians, Turks, and Heathens.

28. And the only Difference is this, the Spirits of the Letters in the formed Word do fever us in the Understanding; otherwife 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 fenfual Tongue, which is divided in the Spirits of the Letters, confounds us, and makes us to err; fo 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 Defire in Adam, to that the equal Temperature or Accord was brought into Diftemper or Difcord, 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 felfish Defire to Arrogation, Self-Apprehension, and Affumption.

. 40. Hence arife the Contrarieties, Differences, and " Opinions, in that we have intro- " Text, duced the unformed Word into the Form of our own felf-made Image; now we con-Images. tend and ftrive about these Images and Conceits; and every one supposes his own to be beft: And when we bring all thefe Images and Refemblances again into one Language and Speech, and mortify them, then the only quickening 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 fay, 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 fame Whore's Beaft, which is flown forth b The unand rifen from the compacted Spirits of the Letters, whereby Men contend about the doubtedUnc-tion of the Spirits of the Letters.

Holy Ghoft.

42. We have loft 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 fenfelefs or dumb in reference to the other Letters, and yet they are the Life of the reft, 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 fo we may become ONE again with one another, one People, one Tree, one Man in Soul and Body, than to deftroy and kill all the Images or Forms of Letters in us, and fuffer not one of them at all to have its own Self-Life; not defiring 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 refign the Soul's Hunger and Defire, merely, only, and nakedly, without any other knowing or willing, into the five Vowels; and therein the great holy Name of JEOVA

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or FESUS (viz. the living Word) is manifest, which gives Life to all Things; and not according to the Property of Nature Defire and Will the different Variety of many Things, but give up ourfelves into the one only Love-Sun: Therein he is manifest.

44. As the outward Sun gives Life and Power to the whole World, fo likewife 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 fenfual Tongue, have introduced themfelves into an external Form, or felf-ful Will and Understanding, and brought themfelves with the Vowels into a Compation, [Self-comprehension or particular Formation,] and when this was done, then JESUS, viz. the holy Name JEOVA, died [or difappeared] in the fenfual Tongue in the Letters with the five Vowels of the one only holy mental Tongue; that is, the fpiritual Man, which was refigned in [and to] God, died to the divine Understanding and Will.

46. Now there is a felf-willed Beaft of Selfiftners and Ownhood brought forth out of the Spirit of the other Letters, which does only kill, and bring forth dead Fruit; for St. Paul fays, . The Letter killeth, but the Spirit makes alive : Understand this thus.

47. The divided fenfual Tongue kils us, fets 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) efpouse and incorporate itself forthwith in Paradife 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 Senfe again into the fenfual Tongue.

48. Thus underftand us right: The literal Form in the fenfual Tongue is now the evil Beaft, which will domineer in its own Power; now into this evil Beaft the Spirit of the five Vowels, viz. the Name $\mathcal{J}EHOVAH$ (which with the H has breathed the $\mathcal{J}ESUS$ thereinto) has given in itfelf, and killed the evil Beaft, 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 *flain the Death* or Deaths in the Letters, and deftroyed their Self-will; fo 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 fo 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.

49. Thus now the Beaft of the Whore is in us outwardly, viz. in the mortal Man; and " John v. 24. inwardly is Christ in the "immortal Man, who is paffed through the Death of the Letters, and has turned the Death into Life.

50. Now it behoves Man, and his main Happiness depends upon it, that he also thould *die* to the Images of the Letters in him, and difclaim or depart from all *Reafon*'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 diffute about the

"Or confider. Way where it is, but only " think that it is in him; that he must forfake all whatever he has, either Art, Wit, or Skill, &c. and become one barely and nakedly in himfelf, bring himfelf 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 fpeak 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.

51. For this is the great Beaff of the Babylonical Whore in us, that we bring ourfelves

Chrift in Paul. z Cor. iii. 6.

· Rom. vi. 2, 10.

into the Images and Forms of the Letters, and make Opinions to ourfelves : That Opinion is a Beaft.

52. Also we must not defire to know and will, ourfelves, 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 likewife 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: Whosever 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 fent of God, or whether he has his Rife and Original only out of the Spirit of the Letter : If he be born univerfally out of the Love, then he has the Light of divine Knowledge, viz. the fenfual 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 fame [Spirit] teaches in him.

55. But if he be a Maßter-builder of the Tower of Babel, born of the Spirit of the Letters, viz. of the Difharmony, [or Diversities,] then he is a Hypocrite and Flatterer, a gloffing Fawner, that will fay any thing to pleafe 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 Scorner, evil Speaker, and bold Censurer of those that do not honour him in his Form and Sest of Religion; a Self-applauder, ambitious, proud, and, under a gliftering Shew of Religion and seeming Holines, a covetous, malicious, envious one; putting forth himself with Oftentation, that fo he may be known and honoured: He will be applauded, and fet by, of Man, attributes to himself Understanding and Wildom, and boasts of Wildom, and a restified 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 himfelf 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 fets the Words together into an Opinion.

56. And that Opinion is the Tower of *Babel*; and they which run after him, and affociate, gather, and bind themfelves with him in the Opinion, are the *City Babel*, viz. the *Children of Nimred*, who will climb, and afcend 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 Conftellation is out, then this built Tower falls down, viz. the outward Man, together with his Opinion, and all fhatters and breaks to Pieces, even to the only Soul, which then ftands naked and bare before God.

57. Here is now no Remedy, unlets it has the one only Spirit of the founding Letter, viz. the informed Word of God in it, fo that it is able in its Defire to attract and draw the fame to itself, and clothe itself therewith, that the fame 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 confider 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 Houfes of the Churches, Cloifters, Fortreffes, and also the firong Walls and Towers of the Cities upon the Earth, wherein Men bide themfelves from Force and Power, and in the Opinions play the Hypocrites before God in the Churches, Cloifters, and Strong Holds, and cry to him that he fhould receive and accept of them in their contrived, formed, and received Opinion of the Letter.

59. What is all this? An *Idolatry* and *Hypocrify*; an *Antichrift* with Shew and gliftering Glory. What do Men bring into this gloffing hypocritical *Babylon*? Nothing but *Images*, mental Idols, and felf-contrived Opinions, forged out of the Form of the Letter. What do Men carry home with them from this hypocritical *fpecious Houfe*? Only the Images of the Letters; into thefe Images and Conceits the poor captive Soul does wrap itfelf, which notwithstanding is *full of Fear*, *Doubting*, and *Trembling*, by Reafon of the conceived and received Image or Opinion; and it is continually in Fear left another People might break in upon its received, formed Images, and deftroy and overthrow thefe its received Images; and therefore Men have made *Fortreffes*, *Bulwarks*, and *Towers and ftrong Walls* about their *Cities*, and *Churches*, that fo they might defend themfelves, left the *Tower* upon which they would afcend up into Heaven should be deftroyed.

60. Now fays Reafon, Thefe are indeed Houses of Meeting, where Men teach and infruct the Simple and Ignorant, where Men fing 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 deftroyed, 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 Compaffion of God, and efteem themselves as wholly unworthy empty Nothings, and become as it were dead in themfelves, willing, or defiring nothing elfe, but only the mere Purity of God in his Lovewill, and account themselves too unworthy of attributing or taking any Thing to themfelves, and freely fall in deepest Humility into God's tender Mercy, as if they were not, and wholly caft their Defires and Wills into God's Compaffion, fo that what he wills and does in them, that they also will, nothing elfe; in thefe, I fay, it is a Houfe of Teaching, and an House of Hearing, a Temple of God; where the Spirit of God teaches, hears, lings and praifes in the Soul; for they are dead to all Self-hood, and felfifh Willing and Weening, and melodize with Unity and Oneness of Spirit in the Praise of God, in the Knowledge of the Holy Ghoft : These are the Church of Christ.

61. But the reft 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 themfelves Images, who would fet them at Odds #AArxvii.28. and Variance about God : They indeed ^s exift 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

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the Churches, and for the Pride of the Images, [and forged Opinions;] every one will honour his Image, and fet it up aloft as an high Tower, that fo he might have great Refpeti in the City Babel: And therefore they build themfelves Strong Holds, and make great Bulwarks and Walls to defend and keep the Image, and flatter themfelves in Hypocrify, and underftand and mean, by the contrived and painted Image, the God Maozim, viz. the fat-belly God, and Pleafure of the Beaft, viz. of this Whore's Image: They fet the Image upon the Tower for the Shew of their Holinefs, and therewith they are very devout in gliftering Appearances before God, as with a peculiar felf-born God; but they immure the Beaft within their Stone Houfes, that it may be fecure, and there fat itfelf.

64. What is now this Beaft with the Whore? It is Half-Devil, which has its Kingdom upon the *Eartb*: And it is this Half-Beaft, this evil Beaft has devoured Man, viz. the Image of God.

65. And for this Caufe God became Man, that he might deftroy, flay, and nullify the Works of the Devil; and we must put on this divine Humanity, and deftroy 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 fo 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 Reafon why fo much is written of the Beaft and the Whore of *Babel* is, becaufe it is at its *End*, and fhall *foon* be broken in Pieces; therefore it muft be revealed, that Men may fee and know it: For *Babel falls not*, unlefs all whatfoever has made the Images likewife falls; all Images, [*Opinions* and *Setts* of *Religion*,] together with the *Beaft* and *Whore*, muft fall; otherwise there is no Cure or Remedy.

69. Men have for a long Time been *patching* and pieceing 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 Setts, which are only the Images of the Whore, must fall down and come to nought, together with the Beast upon whom the rideth : Every Man must break down and dettroy 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 prefent raife up its Head, and feeing it hears that the Spirit intimates [great and glorious Things] of Sion, viz. of the adorned holy Bride of Chrift, 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 boly 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 worfe and worfe, and more unchaste and abominable, full of Blasphemies; so that there is *fcarce* 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 Wickednefs in the

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50, 81.

Sight of God and his Angels ; we have heard a Watchman fay, 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 ^b See Verfes 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 fee it; but as for others, who hope for golden Mountains, and feek for temporal Honour, Money, and Pleasure of the Flesh, not any of them. AMEN.

> 73. Reafon will here, in the above-mentioned Text, where it is mentioned that a true Chriftian must die to all Images, Opinions, and Self-Knowledge, and be wholly annibilated in himfelf, begin to speculate, cavil, and fay, that we forbid Man the natural Knowledge, and external rational Wildom, whereby Men govern the Life, and all Things of this World; and if this were fo, 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 Wildom; we do not nullify the expressed Word of the formed Wildom, but only the Beast which will rule in divine Contemplation, viz. the Beast-like Will of Self, and selfsh Ownhood and Propriety, which is departed from God, which honours itself as a false, felf-ful God, and

2 Thef. ii. 4. cannot believe or trust in God. This is even the Antichrist which has i fet 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 Chrift, with a new Life and Will; which new Will has Might and Ability, in the formed Word of Nature, to fee and behold with divine Eyes all the Wonders of God both in Nature and Creature, in the formed Wifdom.

> 75. For if the Antichrift dies in the Soul, then Chrift rifes from Death; for he refts in the five Vowels in bis Grave, viz. in the mental Tongue, which died in Adam, and lies captive in Antichrift: When this rifes from Death in the mental Tongue, and is made alive, then he opens all the Treasures of the heavenly Wisdom in the fenfual Tongue; fo 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 Autichriftian Whore's Child.

> 76. For the new Birth is indeed effected and brought to pais in the mental Tongue, viz. in the difappeared Image of the heavenly Humanity; but it tinges and cafts away the falfe antichriftian Image of the natural Humanity, viz. of the Spirits of the dumb, fenfeles Letters, and makes them all fenfeles and dead in their Self-hood, and gives them their own Life, fo that they behold themfelves in the new Humanity, and make all that they affume, and their Formations, in the new Humanity.

> 77. These new Formations are effected and wrought in the divine Will, in Refignation, 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 fenfual Tongue, then the falle Antichrift fpeaks only from what his own Sclf has affumed of the literal Form.

> 79. For the Spirit of God forms and imprints into the Word of the Mouth (when the fenfual Tongue takes it) Righteousness, Truth, Faith, Love, and Patience; viz. divine Power and Virtue; but the Antichriftian Child forms together with it, in the Conception of the Word out of the Serpent's Ens, Lies, Falfbood, Tales, Unfaithfulnefs, Pride, Covetoufnefs, bitter flinging Envy, Anger, Backbitings, Revilings, and all whatever is against God, and makes the formed Word of the Letter to a Beaft, and wicked Baftard, which is rejected from the Face of God, upon which the Judgment paffes.

80. The like is also to be understood concerning the external Wisdom and Art : If the

divine

Of the Antichristian Babylonical Whore. Chap. 36.

divine Wildom works therein, then the Understanding and Art is very good, and grounded in the divine Wifdom; but if it be otherwife, it ftands in mere antichriftian falle Image [and Fancy,] to the Judgment of God.

81. Therefore let a Man prove and try bimfelf, what falls in, and fuggefts itfelf, into the fenfual Tongue in the Formation of bis Words: If it be Truth, Righteoufnels, Faith in Hope, Love in Patience, an earnest full unfeigned Defire 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 ftedfaft in fuch Exercife, 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 fpeak, then Lying, a proud Look, great Words for Pomp and Oftentation, allo envious Bitternefs, falfe fpeaking against his Neighbour, Falshood, Anger, a revenging Defire, false and evil Interpretings, and wrong harfh Cenfurings, fall in and imprint themselves into the Formings and Fancy of bis Words; then he may certainly and really know, that he has the antichriftian Ba-bylonical Whore together with the falfe wicked Dragon-Beast fitting in bis Heart, which introduces and infinuates, and imprints fuch Will and Defire in his Words, for the forming and building up of the hellifh Images; for thefe falle Infinuations and Suggestions are all brought to Substance in the Formation of the fenfual Tongue.

83. Therefore know, O Man! and prove thyself, that thou art the Image of God, ac- Note. cording to the divine Word and Understanding: If thou speakest, willest, and dost righteously, then thou art that same Image of God, wherein God dwells, speaks, wills, and works; but if otherwife, and the contrary is found in thee, then thou art the apoftate rebellious Lucifer in his Generation and Train, and doeft, willeft, and defireft even that which he wills and does.

84. And though thou defirest not Hell-fire, Lucifer also did not defire it, but there is no other Reward for the false Image; feeing it forms itself out of the Abys, 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 fame, 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 himfelf, and has a free own peculiar Will to form a Substance, out of which Principle he will; and thereupon alfo follows the Seperation, and reaping in of every thing into its Receptacle, [or appointed Place.]

The Thirty-feventh Chapter.

Of Abraham and his Seed, and of the Line of the Covenant in its Propagation; and also of the Heathen Gods.



1. 并资源资源并F we look upon the Hiftory of the Acts of the ancient holy Patriarchs with right Eyes of Understanding, then we see therein mere Won-ders; 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 fovereign fair Bloffom. VOL. III. Ee

2. Out of which Bloffom the hely Image of God is again grown in Flefb and Blood, viz. in a hely Body: We fee its Boughs and Branches fo fair and excellent, that the Soul does most exceedingly rejoice at this Contemplation, and truly defires 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, * in the holy Paradife.

* Text, of.

the Tree.

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 In the Stock Children and Posterity even to Neab, in one ' Stem of the Tree; and with Neab God or Body of renewed the Covenant.

4. For the undivided fenfual Tongue, wherein the Spirits of the Letters ruled in one Harmony, continued till the Flood, fo that all Men spoke in one Tongue; in which Tongue the divine Spirit of the five Vowels, viz. the divine Understanding, moved.

5. But feeing they had introduced the Image and Beaft of Vanity into the fenfual Tongue, and fell wantonly in Love with the Babylonical Whore of Self-hood, therefore God complained against them, that they would not fuffer his Spirit any more to rule them, and faid, that it repented him that he had made Man.

6. For as the Sorrow to Deftruction manifested and opened itself, fo also the Sorrow of Repentance to the new Regeneration out of the Covenant: Thus the Sorrow of the formed Word in the only fenfual Tongue defirered 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 fenfual Tongue did, after the Flood, put itfelf forth in a Compatition of the Spirits of the Letters.

7. For God faid to Noak, The Men are Flesh, and mereover vain and wicked even from their Youth: thus the Holy Spirit would not any more manifest himielf in the evil contrived fenfual Tongue, but left them to follow their own Fancy : Seeing they refufed tofollow him, he fuffered 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 fet 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 arife and fpring 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 itfelf; and also the Devil did from God's Wrath introduce his Imagination and Defire into Men, thereby to lead them from the true Understanding into Images; fo 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 felf-ful God; understand, a Nature-God : For as the fenfual Tongue was become fuch a Nature-God, and Understanding, which played the Hyperrise with itself, and formed the Images in itself, fo God fuffered it to be, that Nature did likewife reprefent infeir to them as a God in the Oracles, and fpoke through the Images.

10. For the Heathens workipped the Stars and four Elements, feeing they knew that they governed the outward Life of all Things; their understanding of the compacted fenfual Tongue, viz. the comprehended Word of the Understanding, did also enter into the formed compacted and amaifed Word of Nature in them; and one Understanding moved the other, viz. the human Understanding, in their Defire, moved the Underftanding in the Soul of the outward World, viz. of the expressed and formed Word out

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of the inward dark and Fire-world, and out of the aftral 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 Wo. d the prophetical Spirit has fignified, 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 fay, only Devil, Devil, and know not what God, or Devil is: They are *themfelves* Idols and Men-Devils, and ferve 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 prefent made the *Turba* in them a falfe God, which will even bring the *Deluge* of Fire upon their Necks; of which they have no Understanding or *Faitb*, and fay continually there is no Danger, whereas they have brought the Horologium of Nature to its fet Limit to Destruction : For the with-holden Spirit of the Wonders is at the End and Limit of its Imprisonment, and manifest itself out of the great *Horologium* of the inward and outward Nature, with the *mental* Tongue, through the *fensual* compacted Tongue, and this is a Wonder which none can hinder.

15. Now as we are to understand and confider thus of the fenfual compacted Tongue of the formed Understanding of the Gentiles, who were of *Ham*'s and *Japlet*'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 *Abrabam*, where, after the Flood, the first spiritual *boly Oracle* opened itself out of the mental Tongue of the five Vowels, out of the *boly 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 fee very excellently, and fully, how the Spirit in *Mofes* does intimate and declare it in the Genealogy, even in the *Names*, how all the *ten Forms of Fire*, viz. the *Read the ten Properties of the holy Tongue* to the Fire-Life (understand to the fiery Tongue) first Question of the forty are fet forth in the Names of the Children of *Noab*, even to *Abrabam*.

17. For in Abraham, the Spirit of the fiery Tongue, viz. of the boly Understanding the Soal. of the mental Tongue, opened itfelf out of the Covenant, and fet forth also its Figure "Of, or proout of its compacted, formed, mental Tongue, viz. the Circumcifion and the Offerings, ducing the [or Sacrifices,] which Figures did all point at Cbrift, who should open and unloofe 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 fenfual 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 Possessin of the Throne of Prince Lucifer in the human Property in God's Children.

19: Mofes fets down ten Names from Noab to Abraham in the Line of the Covenant, viz. Sem, Arphaxad, Salab, Eber; Peleg, Regu, Serug, Nabor, Terab, Abram: And he fets down very wonderfully, that Terab begat three Sons, viz. Nabor, Haran and Abram; this is even a Type of the three Principles, intimating how all three fhould be opened in

"Read the first Question of the forty Questions of the Soul. "Of, or producing the

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this holy flaming Line of the Covenant, through the holy Fire, and be fevered from Vanity; and how the whole Man fhould 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 reprefent and hold forth fo much in the Tongue of Senfe: If a Man does but introduce the true mental Understanding thereinto, then he fees 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. 20. By the ° ten Forms of Fire I understand first the formed Word in the feven Forms

• Ten Forms of Fire.

of filles

P The forty Questions. 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 Manifeftation, allo the Strength and Omnipotence, which at the End of Days *fhall purge the Floor*: The ninth Number is the heavenly *TinEture* of the Fire and Light: And the tenth Number is the Love-Fire, viz. the Triangle of the Holy Trinity in the Majefty; fignified enough to those that are our School-fellows: It is explained at large in the ^p forty Questions of the Soul, in the philosophic Discourse at the Beginning and Entrance of the fame [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 Melfiah 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 Ens⁹, he commanded him to go out from his Kindred and Father's House.

22. For the Poffibility 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 fo *Adam's* heavenly disappeared *Ens* might be quickened in Christ's living *Ens*, and in Christ arise from Death; therefore God faid 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 *bles* his own Seed, that is, tincture it with the divine Tincture of the *ninth* Number in the facred Ternary, even with the Tincture of the holy spiritual World.

23. For thus faid the Lord to Abraham, ⁱ Get thee out of thy Country, and from thy Kindred, and from thy Father's Houfe, into a Land that I will fhew thee, and I will make of thee a great Nation, and I will blefs thee, and make thy Name great: Thou fhalt be a Bleffing. I will blefs them that blefs thee, and curfe them that curfe thee. The great Name which he would make him in his Seed was not to be underftood only as to the Kingdom of this World, for Abraham was only a Stranger upon the Earth, and muft wander up and down from one Place to another, and possified no Principality or Kingdom, as the great Names of the Gentiles out of the fensual compacted Tongues; for he was to be a Stranger and Pilgrim upon the Earth in the promifed Seed and Bleffing, for Christ faid also, His Kingdom was not of this World.

24. But the great Name which should be a Blessing, wherein God would bless 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 Curfe; for God faid, be would curfe them that curfed him, viz. the apostate revolted Devils and all wicked Men, who would curfe this holy Seed and Blessing; upon their Head this Seed should tread.

* John iii.

' Gen. xii. 1, 2, 3. Chap. 37.

25. And here, under Abraham's great Name and Bleffing, the Perfon of Chrift is wholly to be understood; for he faid, In thee all Nations shall be bleffed, and thou shalt be a Bleffing. Now all the Families of the Earth could not be bleffed 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 Moles; 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 fet up David to be King (out of the prophetical Spirit in the compacted mental Tongue) under Christ's Person, who should bring forth and manifest the great Name, and eternal Bleffing.

26. But here now we are rightly to understand what the Person of Christ should be under this Name and Bleffing; not wholly a Stranger, [or another Perfon,] which should not be out of *Abraham*'s and *Adam*'s Seed; as some 'err concerning it, and set see Collec-Chrift only in the promifed Seed, viz. in Abraham's promifed Seed, wherewith the poor tion of Letcaptive Soul would be little benefited; hereby also the 'Refurrezion of the Dead out ters. Letter XII. ver. 59, of these our present Bodies would be wholly nullified.

27. For if Chrift was wholly another, then also another [or wholly a strange Person] 'The Refurmust be born in us out of Christ's Seed and Flesh, which would not be me, or myself, rection of our but wholly another Man; as some err, that we are so born of Christ as the Dew is out of dies. the Morning, which indeed is true, but my Ihood [or Perfonality] 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 alfo 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 faid, In thee all Nations shall be bleffed : He faid not alone in me, but he faid, I will blefs thee, and make of thee a great Nation, and make thy Name great; and thou shalt be a Bleffing, thou thyself shalt be it, that is, Chrift should become Abraham, and Abraham Christ.

29. For the Seed which difappeared 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 fame is that into which God would introduce his Bleffing, viz. the living, divine, heavenly Ens, and would blefs Abraham and Adam and their Children in this requickened Ens, or disappeared Seed, and make them truly alive : The living Ens of the Word in the Covenant, and the Adamical difappeared Ens in Abraham, should become one Perfon and Body; for the fame are one Kind of Ens.

30. But the poisonful malignant senfual Defire, which the Devil had made monstrous, had thut up this holy Ens in Adam in Death, and covered it with the grofs, earthly Property, like to a fair Piece of Gold which was changed into Lead, fo that one would fay the Gold is dead and gone : And it would be truly fo indeed, if the Artift did not again redeem it.

31. Thus likewife the heavenly Artift would not reject Adam's disappeared Gold, and make quite another new Thing, but he took his own Tintture and of his own Gold, out of which he had made Adam's Gold, and tinctured 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 Effence of the Word, viz. with the heavenly Corporality.

32. So that Chrift became a God-Man, and Adam and Abraham in Chrift a Man-God; God and Man one Perfon 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 himfelf, the fame he did not affume : But the Ens, understand the

buman Ens, whereinto the Devil had fown his Seed, that he must affume, and therein bruife the Head of the Devil, and of the infown Serpent's Ens, and deftroy the Prifon of Death, which held the heavenly Ens shut up, and spring forth as the dry Rod of Aaron, which budded and bore green Alminds, was a lively Representation of this: And this is the true Understanding of the Seed of Abraham and his Bleffing, as he meaneth.

33. Abraham in the Spirit of Chrift 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 premised Word stood in the Aim or Limit of the Covenant, viz. the Spirit of the five Vowels, the great Name $\mathcal{F}EOVA$, which God, by the Motion of the Covenant in Abraham's Seed, made to [be] $\mathcal{F}EHOVA$, or $\mathcal{F}EHOVAH$, as an inspired or inbreathed God,

^u Or Tongue who fhould blefs the whole Alphabet of the ^u Senfes of all Tongues; understand, the formthat expresses ed compacted Word, viz. all Nations, Tongues and Speeches; a Bleffing of the Jews and all Languages Gentiles.

34. For he faid, 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.

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 cutward, 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 Meffiah, 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 flood 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 fay that we teach; but Ged has brought forth and blessed the fame 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 possible 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; fo also the Man, or the Humanity which Mary brought forth out of her Effence and out of God's Effence in one only Effence, 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 *keavenly* 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 *ker Seed*; as the Effence or Being of Eternity manifested itself through Time, and yet the Time was not able or capable of receiving the Effence of Eternity into its own Might, but the Effence of Eternity assured or took on it the Effence of Time: As the inward Heaven and World has brought forth and assured the outward Heaven and World, fo

* John vi.

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likewife the Eternity affumed the Effence that it breathed into Adam, which died or difappeared in the Seed of Mary; understand in her own human Seed.

42. And this is the great Name of *Abraham* in Chrift, and the *Bleffing* of *Abraham*, wherewith God bleffed *Abraham* and his Children, and not a ftrange Perfon, as fome erroneoully conceive, who underftand not the three Principles.

43. The Perfon was ftrange, 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 itfelf, viz. the formed Word of the Body, a Creature, in itfelf; and the unformed Word in itfelf; God over all, and in all, and through all: Thus alfo we are to underftand and confider of the heavenly living Effence, which gave itfelf into Adam's and Abraham's Ens, as filling All in the Perfon formatively, and without the Perfon at once through all; and with the Word of Power as an Habitation or Manfion of the Power alfo 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 underftood.

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 fomething 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 understand.

. 45. God did often appear to Abraham, and fpoke with him as one Man fpeaks with another: Therefore Reafon fays, How was it done? Did God affume the Form of a Body? God appeared to Abraham in the Ens and Effence, wherewith he would manifest himself in his Seed, viz. in Christ's Perfon, 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 fenfual Spirit in Abraham understood.

46. For otherwise Abraham was not able to fee God; but in the formed Ens of the heavenly Effence Abraham was able to fee in the Spirit of the Covenant, viz. in the fame Spirit which would manifest the represented Type and Effence in the human Effence.

47. For it is written, that ' God appeared to Abraham in the Form of three Men, and ' Gen. xviiitold him of a Son which fould proceed forth out of his Leins, whom Sarah fould 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 Effence, 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 *Eus* and Essence, as in the *Form* of the angelical *Message*, and yet spoke of himself.

49. For the reprefented 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 likewife God appeared to *Abraham* in this *Ens*, *Essence*, and Property, with his own indwelling Voice.

50. Very exceeding wonderful is the Hiftory concerning Abraham; for the Kingdom

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of *Chrift* is therein wholly reprefented, and not only the Kingdom upon the Earth in the Time of the *four Elements*, which alfo is pourtrayed and fet forth under it, but yet only as a *Pilgrimage*, which fhould not be the right Kingdom; for *Abraham* muft continually wander up and down, and alfo his Pofterity, and yet God promifed him the *Country* wherein he was a Pilgrim for his Propriety, that he and his Children fhould *eternally* poffers the fame.

[#] Gen. xiii. 14, 15.

51. For fo God faid to Abraham, ² Lift up thine Eyes, and look from the Place where thou art, Northward, Southward, Eastward and Westward; for all the Land which thou seeft, to thee will I give it, and to thy Seed for ever: But now they obtained Posseffion 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 faid he would give it Abraham and his Children for an eternal Posseffion.

52. But we fee at prefent that they have it not in Possessin for the Turks have now Possessin of it; and Abraham's Seed, viz. the Jews, have at prefent 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 posses 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 reftored, not according to the mortal Man, but according to the *beavenly*.

54. Now we fee at prefent that *Chriftendom* has not thefe Lands or Countries in Poffeffion; and so likewise the Jews have them not: And now seeing that *Abraham* shall eternally possible them in his Seed, viz. in the holy Seed, we are thereupon to confider rightly of the Place of the *holy Paradife*, as the prophetical Spirit in *Ezekiel*, and *Daniel*, and in others of them, fignifies 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 fignified, that Christ in Abraham's Seed shall take in his Kingdom.

55. For with the Diffolution of the *four Elements*, when the four Elements shall be in equal Weight [or brought into the true Temperature] and the *Earth chrystallized* like *Rev.* iv. 6. a glass Sea^b, as may be seen in the Revelation, then that which was promised to Abraham

concerning the eternal Poffeffion shall be performed: For Christ faid, 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 *beavenly Kingdom*, and even that very Place, which was shewn to Abraham, when Paradife shall be again made manifest, and Abraham in Christ shall appear to the eternal Possession.

56. For although at *prefent* the *Turk* has it according to the four Elements in Poffeffion, yet *Abraham* in Chrift has it with his Seed in Poffeffion according to Paradife, viz. in the Paradifical World : *Abraham* is rifen in Chrift, and poffeffes his promifed Land in his Principle : *He* is in Paradife, and the *Turk* in the outward World.

57. Paradife is in the World; yet not in the third Principle, but in the fecond: The one does not confound the other: When *Abraham's Children* in Christ part from the earthly Body, then they take *Posseliefion* of this promifed Land according to the spiritual Man, and possels the fame *eternally*.

58. And this is that which God fo often faid to Abraham, That he would give him the Land for an eternal Poffeffion; for when he promifed it him, then he commanded him to go away from that Place, to fignify, that he did not mean the external Kingdom, but the eternal, and fet him forth a Figure in the Stars of Heaven, faying, That even fo his Seed fhould be multiplied and increafed; and as the Stars have a pure clear Body in Comparifon

2 Rev. xxi.

Chap. 37.

parison of the earthly Bodies, so likewife the Seed of Abraham should be an heavenly eternal one.

59. But that Abraham's Children, viz. the Jews, are at prefent cast out from thence, and difperfed into the whole World, the Reafon of it is their Blindnefs 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 cash out of the Root, but they must be blind, that their Light might fhine to the Gentiles, till the Gentiles also become blind in this Light of Abraham Note. (as indeed they are at *prefent* really blind) and then the Light of *Abraham* shall again rife out of its own Root and Stem, and shine to all Nations : Then Japhet shall dwell in Sem's Tent, and Ifrael 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 fee: But the Babylonical Whore has blindfolded all; fo that all Nations walk in the Night: Her abominable Whoredom is come before the moft High, who will blot out her Shame, which has defiled the Heaven. This thou fhalt foon find by Experience, in thy Drunkennels, fays the Spirit of Wonders from its own Root.

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The Thirty-eighth Chapter.

A clear Manifestation of the Beginning of the Heathen's War: How Abraham delivered Lot bis Brother's Son: And of the Royal Prieft Melchifedech of Salem, to whom Abraham gave Tithes.



. # # ERE we fee very clearly what the Imaginations, Purpofes, Intentions, Gen. xiv. # and Undertakings of Men have been, even from their Youth upward; H how they have brought themfelves out of the Image of God into half beftial and half devilifh Properties, viz. into Pride, Covetoufnels, and felf-ful Domination; in like Manner as the Devil defired the fame, and therefore was caft 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 Wildernefs, where he kept Cattle: But the Gentiles did tear and rend for the Kingdom of this World, and for the external Might and Power, ftriving 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 themfelves, and each introduced itfelf into a Selfishness, then Strife and Enmity arose among them, for the Center of the Nature of the dark World has obtained his Domi-

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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 prefent 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 flew 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 filly Pride; whereas yet he knows not whether he shall hold and possible that, for which he murders, kills and flays.

5. And we fee how *foon* the Devil in his Envy and Pride ruled in them; for though they had the whole Earth before them to poffefs, and many Countries and Iflands were uninhabited, yet they *undertake War*, that fo 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 ferve him.

6. It is not in vain that Chrift 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 fame Property he rules *Man* in Body and Soul, in Will and Mind.

7. For all *War* and Contention arife 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, Covetoulnefs, Envy, and Anger; *thefe* are the four Elements of the dark World, wherein the Devils and all evil Creatures live; and from *thefe four Elements* arifes War.

8. For although God commanded the People of Ifrael 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 flirred up the Wrath and Indignation which would devour them: But God, fo far as he is called God, defires no War, yea he cannot defire any Thing that is evil or deftructive, for he is according to the fecond Principle only good, and communicating, and gives himfelf to all Things.

9. But according to the dark World's Nature he is an angry zealous God, and a confuming Fire, if his Wrath be awakened; according to this Property he defires to confume all that moves and enkindles itfelf therein: And from this Property, God commanded Ifrael to fight, and finite the Heathen; for his Anger was fet on Fire in them, and they were as Wood caft into the Fire, which the Fire defires to confume.

10. *Therefore* the Wrath of God commanded one Nation to flay another, that it might even out of his Wrath be taken away; otherwife the Fire of *his Anger* would have enkindled itself, as happened to the *five* Kingdoms of *Sodom* and *Gomorrab*: Thus the Wrath of God fatiated itself in the Life of the Wicked, which it devoured into itself, in that they flew one another.

11. As it yet now fo comes to pais, that oftentimes Men cry to God to give them Succefs and Victory against their Enemies, that they might nurder them; but God gives them not Victory therein, but the Sword of his Anger, which they awaken with their Prayer's fierce Delires 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 confumeth all Ungodlines and wicked Doings, and is thereby more blown and ftirred up in Indignation.

12. For the more a Man adds Wood to the Fire, and ftirs it, the more it elevates and enfiames itfelf till it devours whatfoever it can reach; the like alfo is to be underftood concerning the Zeal of God: This enkindled Anger-Zeal of God was fet on Fire in Adam, and it devoured his Image of the holy World, and paffed from Adam upon all Men.

13. For they which were in the Line of the Covenant had the enkindled Zeal, according

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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 finful 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 Darkness.

14. Thus we are to underftand, how the Children of the Saints have waged War againft the Crew of wicked Men, and drove them out, viz. in the Anger's Property, which managed its Sword by them, to deftroy the Heathen and the Generation of Ham; for ^c Abraham went out with his whole Houfe and People, againft the Heathen who had carried ^cGen. xiv. 14, away Lot his Brother's Son captive, and he finote the Heathen, and delivered his Brother. ^{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 Deftruction, the fame 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 himfelf, 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 fays, Our Conversation is in Heaven: But when the Christians wage War, they do it from the beathenisch 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 balf-devilisch 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 fame defires in the Christians to war, fight, and flay.

17. Saint Paul fays, ^d Give your Members to be Weapons of Righteoufnefs: For why do ^d Rom. vi. 13. Men fight? For the Kingdom of this World: And yet as Chrift faid, ^c His Kingdom was James iv. 1. not of this World; fo alfo his Children's Kingdom in him is not of this World: Now then ^c John xviii. if we give up our Body and Soul for Weapons of God's Anger, and feek only thereby 3⁶. Self [Interefts, Liberties, and Privileges of Mammon,] and flay one another for the Kingdom of this World; I think we are herein Chriftians indeed in the Mouth, but the Heart and Soul is an Heathen, and not born out of Chrift's Spirit.

18. When Abraham had fniote the Heathen, be defired nothing of the Goods which be took, but reftored 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 ftand up and fight for Country, or City, and though he obtained it, he defired it not, but went again to his own Place.

19. And here the Spirit in Mofes speaks very wonderfully, and fays, that when Abraham returned from the Slaughter, the King of Sodom met him; and Melchifedech King of Salem brought forth Bread and Wine, who was a Prieft of the most High God, Posses of Heawen and Earth, and bleffed Abraham, and Abraham gave him Tithes: And though we find almost nothing elsewhere in the holy Scripture of this Priestbood, yet the fame was really in the Figure of Christ; for the Spirit fays in another Place of Christ, that he was an High-Priest of the Order of Melchifedech. 20. Thus the Spirit of God does very fecretly and myftically reprefent the Figure of Chrift by *Melchifedech*, and calls him a King of *Salem*, and a Prieft of the moft High God, viz. a Prieft of *Salvation*, and the koly Unstion, as it intimates in the fenfual Tongue; that is, Chrift has bleffed *Abraham*, and brought him forth Bread and Wine, viz. his *Flefh and Blocd*, and is the High-Prieft 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 Mel. hijedech, and bleffed Abraham again, left 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 Fless and Blood; and here he appealed the Father's Anger in the Covenant, as in the Type.

22. For this Prieft with Abraham is really to be underftood in a fpiritual Manner; for though Abraham might have externally a Prieft after the fame Manner with him, under the Figure of Chrift, yet Moses fays, be was a Priest of God; and faid 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 bim Tithes: Indeed he might have fuch a prieftly Order with him, to whom he gave Tithes: But this King and Prieft 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 Prieft gave his Bread and Wine, and his Bleffing thereinto; viz. the Love-Fire, the Tincture of the Light, together with the heavenly Subftantiality, that fo Abraham might receive the Light's Tincture into the Soul's fiery Tincture, and become again a compleat Image of God, which was feperated in Adam with the Woman: Therefore Chrift, viz. the Woman's Tincture, gave him again the Light's Ens, that fo the Male and Female Property might become one Image or Perfon: This the Spirit does here fignify in Mofes, under the Royal Prieft of Salem.

Nete. 24. For *E*/*dras*, when he dictated the *loft Bible*, in the Knowledge of the Spirit of *E*/*dras* dic-God, to his Scribes, faw this very well; and therefore the Holy Spirit does fo fet it dates the Bi-down: And we fee very exactly, how *E*/*dras* wrote the Hiftories of *Abrabam* in the *Vi-ble* that was *fion of the Spirit*; for the whole Hiftory of *Abrabam* is delineated under Chrift's Perfor, 2 *E*/*dras* xiv. and is an Image or *Type* of Chrift.

25. Abraham faw in the Spirit this Prieft of Salem; and when Abraham offered Sacrifice, then this Prieft was in the Offering, and offered to God; for he was to make Reconciliation for the World with an Offering; therefore he was a Prieft of God.

26. He brought Abraham's Will-Offering, viz. his Prayer and Defire in Faith, into the holy Ens of God, and in the fame Ens, viz. in the divine Effentiality, heavenly Bread and Wine was brought to Abraham's Soul, that it might eat at God's Table, till this Prieft became Abraham, that is, did manifeft himfelf in Abraham with the heavenly Corporeity, viz. with the Soul's Food in the right Bread and Wine.

Part II.

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 Righteoufnefs; and how God commanded him to offer Sacrifice, and what is thereby to be understood.

1. OSES fays, 'After thefe Things it came to pass, that the Word of the Gen. xv. Lord came to Abraham in a Vision; and faid, Fear not Abram, I am thy 1-7. Shield, and exceeding great Reward; but Abram faid, Lord God, what wilt thou give me, feeing I go childles; and the Steward of my House is this Eliezer of Damascus. And Abraham faid 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 behold the Lord faid 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 faid, Look towards the Heaven, and number the Stars : Canft thou number them? And he faid to him, fo shall thy Seed be. Abraham believed God, and that was counted to him for Righteousness.

2. In this Portion of Scripture lies the Root of the Christian Faith; for God faid 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, whole 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 fhould be as the Stars in Heaven, fo pure, bright, clear, and innumerable : And this Abraham believed, and it was accounted to him for Righteoufnefs.

3. Believing here is this, viz. he received and laid hold of the Word ; he took it into his Defire, viz. into the human Ens; the Aim in the Covenant in the formed compounded Word, viz. in Abraham's Nature and Property, received the fpeaking Word of God, viz. the Promife; 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 Defire, to him for Righteousness, for Propriety, and Justification.

4. For this received Word which was thus taken in, juftified the creaturely Word, viz. the expressed, created Word; understand that Word which had formed itself in the buman 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 Defire and Luft, elevated itself with the dark World's Property, viz. in the Fire of God's Anger, and in-troduced itself into an earthly Gresses, into which gross Image the Devil also had introduced, by the Serpent, his Ens, Will, and Defire.

5. Now the living eternal-speaking holy Word came forth, out of the Light's and divine Love's Property, to belp this Ens, this compacted Word, and created Image, and became its Reward; this fame Abraham's natural Word and Power received into itfelf;

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and this fame Word of God taken in, and fixed in the Defire, justified Abraham's corrupted Word; it was his Righteoufnefs: The fame deftroyed the Anger, and ruined the Devil's Defire 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 Promife into his Ens in him, and formed or conceived the fame into a Substance of his Spirit; this was the Faith of Justification, that God's Word, and the human Will and Defire, came into one fpiritual Subflance: Thus God accounted the received or infpoken apprehended Word to Abraham for Righteoufnels, viz. for Propriety : And this is the Ground and Root of Faith, that he took in or imprinted God's Promife into his Defire, as his very own, and let not the fame pass from him in Doubt: As Jacob did, who took the Word of Promife into him, and faid, I will not let thee go till thou doft blefs me, and wreftled the whole Night with the Word of Power, till be obtained Victory; fo that the promifed Word gave in itfelf to him, for Propriety, viz. to a Bleffing, or a great Reward, as here in Abraham.

7. Thus understand us very accurately : The incorporated Word of the Covenant in Paradife, which God promifed to Adam concerning the Bruifer of the Serpent's Head, did here at present wrestle through Jacob's formed Word of the human Property, with the new promifed Word, viz. with the living Word, which did at prefent move itfelf in him, and would that the corrupt human Ens might be bleffed 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 pleafed forthwith to introduce the holy *Ens* of his heavenly Effentiality into Man's Effence, that Chrift might be born out of God's and Man's Effence . Therefore let Christendom know, that Faith is not only an History or Knowledge, [but a real Subflance.]

8. Faith is nothing elfe but the uniting of one's Will to God, and the receiving of God's Word and Power into the Will, that fo both thefe, viz. God's Will and Man's Will, become both one Subflance and Effence; that the human Will be even God's Will; and then Chrift in his Sufferings, Death, and Refurrection, is accounted to his own ^g Viz. Chrift. Humanity for Righteoufnefs; fo that Man becomes ^g Chriftus, or the Anointed; un-

derstand according to the fpiritual 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 otherwife, is yet in the compacted, uncontrite, or uncloven Tongue of Unbelief, in the Whoredom of Babylon.

3. This is the true real Ground of our Chriftian Faith, that as *Abraham* put on Chrift in the Faith, fo we also at prefent receive, and in our heavenly Part of the Humanity put on Chrift in his Humanity, according to the heavenly World's Effence, in the fame Flesh and Blood which Melchifedech 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 Effence, which died in Adam, and became alive therein, and arife from Death in Chrift, and dwell very effentially with our fpiritual Man in him : And then be is our own Righteousness, we in him, and he in us, only one Christ, one God, one Faith, one Tree in the Paradife of God, in the Stem, which is God, and in the Power and Virtue thereof which is Chrift, and in the Branches of the Tree which are we Chriftians, wholly one Tree, not two : We understand not herein the gross bestial Man full of the Serpent's Ens, " which shall not inherit the Kingdom of God, but the true Man, which God created 1 Cor. xv 50. in his Image.

> 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

* John vi.

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Chap. 39. confirmed the Covenant with binn.

Might, and destroyed Hell in Man, and fiew the Death in us, and role again from Death, and lives for ever: The fame we mean by a right Christian, and not Calves, and Oxen, Dogs, Adders, Serpents, Toads, and the like, who would with their Beafts of Vanity be outwardly adopted and regenerate Children of God; no fuch Beast comes into Heaven, only and none elle but a Christ, viz. a Child of Christ, which is born of Christ's Flesh and Blood: i Without are Dogs.

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 howsest with the Dogs, and yet wouldest with thy sharling, jeering, contentious Dogs-Will, in a strange Child, be Abraham's Heir.

12. But God faid 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 besttial Scrpent's Ens.

13. And God faid to Abraham, * I am the Lord that hath brought thee oue of UR of the & Gen. xv. Chaldees to give thee this Land to inherit it. But Abraham faid, Lord God, whereby Shall 17-18. know that I shall posses the fame? And he faid 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 thefe, 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 Carcoffes, 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 faid 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 ferve, and be afflicted four hundred Years; but I will judge the Nation whom they must ferve; 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 bither again; for the Iniquity of the Amorites is not yet full. Now when the Sun was gone down, and it was dark, behold a fmoaking Furnace, and a Fire-flame paffed between the Pieces. Here the right Figure of Christ's Offering for the Humanity is reprefented; and alfo his Suffering and Death, his Perfecution; and alfo his Victory is delineated herein; and likewife 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 fhould go with his Seed, in that Abraham faid, Lord God! whereby fhall I know that I shall possible fame? 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 Heiser, 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 Effence or Substance.

16. And that *Abraham divided* thefe three Beafts, and laid one right overagainst the other, fignifies the *twofold Limus* of the Earth, *viz.* the *gross* Property out of the dark World's Property, and then fecondly, 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, fignifies that the Groffnels, which Adam's Defire introduced, must by Death be *feperated* from the Purenels of the Humanity, and one

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must lie right opposite to the other, and be divided from one another, each into its Property, as Light and Darkness 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 fignifies the inward difappeared 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*, fignifies that nothing fhall be taken from the Soul, and from the inward Man of the heavenly *Linus*, they fhall remain *whole* and entire in their Subftance, and be offered whole to the angry Fire of God in Chrift, 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 fet forth his Offering, he fell into a deep Sleep, and Horror and great Darknefs did encompafs him: The Sleep fignifies the Death of Chrift, and the Horror the Wrath of God, viz. the Abyfs of Hell, and the Darknefs the dark World; into this the Word, which had given in itfelf into Abraham's Faith, to be a Seed of the Children of God, fhould enter with the Offering in the whole Humanity, both with Soul and Body, and refign itfelf up wholly to the Anger of the Father to be devoured.

21. And the *enkindling* of the Fire, which paffed 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 itfelf to *Abraham*'s Faith, in the Humanity of Chrift in Soul and Body, when he ftood in the Father's Anger, in the Death and Darknefs in Hell, and caft 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 fuch 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 effentially 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 Carcaffes, which *Abraham* drove away, fignifies the hungry Effence of the wrathful Property of the Anger of God in Man, which *hungered* after the Humanity, and would devour the fame into itfelf, but the *Word* in *Abraham*'s Faith drove away the Devourer from thence; it fhould not be devoured, but be offered, that fo one Effence might enter into another, and overpower the other.

24. The Offering of Chrift (viz. the Humanity of Chrift) did indeed give itfelf 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, fo that the Fire could not devour the Humanity of Chrift; it took only the Self-will of the Humanity, and brought it again into the firft univer/al 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 firft Root; for fo alfo Chrift faid, when he in this Con-!Lukexxii.42. dition or Trial on the Mount of Olives did fweat Blood, 'Father, thy Will, not my -Will be done.

25. The divided Word of Man's Property, which had turned itfelf 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

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26. The Figure of the Servitude in Egypt fignifies, that Chrift in his Members flould be only a Pilgrim and Stranger in this World, and that the outward Man, which is of this World's Effence, flould be fubject to the Dominicn and Power of this World's Effence, and be plagued, and always accounted only as a Carpenter's Axe, whereby Men build the Houfe.

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 myftically told to *Abraham*, that he fhould be fubject to Servitude in his Children, till the Iniquity of the *Amorites* was full; fo that herein we fee very clearly how God's Children muft ferve the *Amorites*, viz. the *Gentiles*, till they alfo obtain their Inheritance in the *Wrath* of God, and wholly accomplifh their Works alfo in the Anger of God, for a Building of the dark World: For God faid, *They fhould ferve the Egyptians*, and have only Plagues for their Reward, till they had accomplifhed and filled up their Meafure: Thus the *Wicked* muft wholly finifh their Works; and the Children of God muft be *embroiled* alfo in Servitude with them.

29. Therefore, dear Children of God! though you oftentimes must ferve wicked Lords and People, and be accounted as Bond-Slaves, as it yet at present so falls out, yet think that you also ferve God therein: For as you in your Hearts and Mouths build God's Kingdom to your Possessing for 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-bood, wherein he builds up the Houfe of his Wonders to the Kingdom of Nature; this is his Office whereto his God ufes him; and it is alfo a great Wonder before the Eternity: But it arifes from the divided Tongue, where the Properties entered into Selfhood, each in itfelf; over which the Strongeft domineer; to all thefe, viz. to the Kingdom of Nature, the earthly Man, I mean the outward Man, muft be fubjett, otherwife he refifts the Kingdom of Nature, viz. the formed Word.

31. Now it does not belong to the Children of God to refift or oppofe, 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 ferve 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 rifes 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 felf-willed God, who will do what he pleafes: 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 fets them, and so make themselves Petty-Gods, to command and impose what their Will and Luss lead them to, then well and good; but if it be otherwise, they shall find it, as God faid to Abraham, This People, whom they muss ferve, I will judge,

The Fortieth Chapter.

Of the History and wonderful Typification of God's Spirit, concerning Hagar, Sarah's Maid, and her Son Ifmael, and his Rejection from the Heirship and Inheritance of Isaac.

Gen. xvi.

I

1. # HOSOEVER will read the Acts of *Abraham*, *Ifaac*, and *facob*, and rightly underftand what the Spirit of God does fignify and mean by the fame, he muft not look upon them *only* as an *Hiftory*, as if no-thing elfe was couched therein, than an outward Acquifition or Re-lation of an Act or Thing done: The whole Kingdom of Chrift, to-gether with the Kingdom of Nature, is therein fet forth exactly; not only the Work of Man's *Redemption* but also what Men how or what

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 otherwife; 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 Ifaac and Ifmael, both Kingdoms are typified; viz. in Ifmael. the Kingdom of Nature, and in Ifaac the Kingdom of Grace; and thus also in Efau and 'Jacob; for at prefent two Lines went forth out of Abraham, viz. Japhet's and Sem's: IJmael was the first, as Japhet among Noah's Children; and fo likewife Cain among Adam's Children; thefe 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, for 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 Effence.

5. But feeing Man's Will had fubjected itfelf 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 itfelf; now the Figures of the eternal Principles, viz. of both Wills, were reprefented out of one Man to the Word of God, which had brought forth and formed all Effences, viz. the revolted difobedient (Will) in Ifmael, and the holy Obedience, which fprung forth from the received Word of Faith, in Ifaac.

6. Two Types were here fet forth; in Ifmael the poor, fick, diftempered, evil, corrupted Adam, fallen from the Will of God; and in Ifaac the Image of Chrift was reprefented, which was come to help the poor corrupt Adam, and to introduce his apoftate Will into Death and Mortification, and purify the fame 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 Effence, 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, fevered themfelves; fo 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 Effences would do but one Thing; but in the *Counter-Will* each exalts itfelf in itfelf to its Victory and Exaltation; and all Life and Vegetation fland in this Conteft, and thereby the divine *Wifdom* is made manifeft, and comes into Form to Contemplation, and to the Kingdom of Joy, for in the *Conqueft* is Joy: But one only Will is not manifeft to itfelf; for there is neither Evil nor Good in it, neither Joy nor Sorrow; and if there were, yet the one, viz. the only Will, muft firft in itfelf bring itfelf into a Contrary, that it might manifeft itfelf.

9. The like also is here to be understood concerning *Ifaac* and *Ifmael*; for *Chrift* must be born of *Abraham*'s Seed; and the *corrupt Man* must also be born out of this *Abraham*'s Seed, whom Chrift should help and fave.

10. For Chrift, viz. God's holy Word and Will, took to him, on his holy, heavenly Ens, Man's revolted Ens and Will, and brought the fame 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 fame 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 Worlders.

11. Now understand us here right, according to the very acute Depth: Christ must be the King and Hierarch, viz. the buman 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 Effence, 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 diffinguished or *feverized*, that so the Wonders of the formed Wildom, 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 fevered the Will of Nature, *viz.* his formed Word, into a *Contrary*.

13. Ifaac was conceived in the Ens of Chrift, viz. in the apprehended or formed Word of Faith, of Abraham's Ens in the Faith, and ftood in the Figure of Chrift; 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 Ifmael was out of Adam's Ens, of Abraham's own Nature, according to the corrupt Property; he was wholly out of the Effence of Abraham's Soul and Spirit, but not out of the apprehended Word of Faith, which passed upon Isac.

14. Now Ifmael was, as his Father Abraham was before the conceived Word of Faith, and fhould alfo take or receive that fame Word of Faith in the Defire out of Ifaac's heavenly divine innate or inbred Word, and bring it to a Subfrance of Faith in him; for God anointed the Humanity of Chrift, and the Humanity of Chrift anointed his Boughs and Branches, viz. those who alfo bring their Defire into him; and fo they alfo come even to the fame Unstion, wherewith God anointed Abraham's Seed in his Faith's Defire.

1. Thus the Figure of Chrift was represented in Ifaac, and Adam's Figure in Ifmael; and in Abram God and Adam stood as it were opposite: God received Adam again in

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7-10.

Of the Type of Hagar, &c.

Part II.

Abram into his Covenant, Word, and Will; and out of this fame Covenant, Word, and Will, which Abraham received of God, in which Abram was juftified, Chrift was born, who received Ifmael, and all the poor corrupt Children of Adam (who do but introduce their Defire into him) into his Word and heavenly Ens, and delivered them to his Father, viz. to the Bofom of Abraham, into which his Father had imbofomed or immerfed the eternal holy Word of divine Love, wherein ftands the Compafion over us the Children of poor Eve.

16. Thus underftand us now right in this, concerning Abraham's Bond-woman, and "Gen.xxi.10. concerning the Free: What does that mean which was faid to Abraham?" The Son of Gal. iv. 30. the Bond-woman fhall not inherit with the Free: It was not only fpoken concerning the outward Inheritance only, but concerning the eternal Inheritance of the Adoption or Fi-

> liation of God. 17. The rebellious Self-will of Nature was in *I/mael*, 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 forn the new Birth; juft 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 Poffeffor, fhall be changed in *Man* again into Love, the fame feems ridiculous to him: This falle Spirit was a Reviler and Mocker in *Ifmael*, of whom God faid, *Caft out the Son of the Bond-woman*, viz: this Scoffer; for the Scoffer's Spirit and Will fhall 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 Purpole from the divine Adoption: No, no: The contrary plainly demonstrates itself; for when Hagar waxed proud, seeing the had conceived, and not her Mistrefs, and lightly set by Sarab her Mistrefs, and Sarab reproving her sharply for it, she fled from her; then the Angel of the Lord met her, and faid unto her, "Hagar, Sarab's Maid, whither wilt thou go? Return again to the Mistrefs, and humbly submit thyself to her: I will so multiply the Seed, that it shall not be numbered for Multitude.

•Ver.11-14. 20. And the Angel of the Lord faid 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 beard 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 Prefence of all his Brethren. And she called the Name of the Lord who spake with her, Thou God sees 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 defires 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 faid, Whither wilt thou go, Hagar, Sarah's Maid? Return again to thy Mistrefs, 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 bath heard thy Affliction. The Meaning of it is this:

> 22. Thou poor miferable Man, captivated by the Kingdom of Nature, Nature has indeed brought thee forth in its *Contrariety*, in its Wonders, and the Devil has poifoned thee; fo that thou muft be a *wild Man* upon the Earth, to the Oppolition of God's Children, fo that they muft be *tried* and exercifed by thee, and be brought into *Tribalation*,

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that fo they also might powerfully put forth, out of the holy Ens, the Sap of their Root of Salvation, and in the Preffure move, act, and penetrate with the ardent Defire through the Love Ens, which is wholly meek, foft, and still, fo that in this Contrariety and Conteft Fruit might also grow upon the divine One: Thy wild Will muft, indeed, be caft out and mortified; but return again to the Free, viz. to the only Will of God, and humble thyfelf before the free one; for I have looked upon thy Mifery and Affliction, and have not caft thee from my Prefence, 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 Prefence of all its Brethren, and exercife them in the Fear of God with its Opposition; but return thou only in *Repentance* unto the *Free*: I will fo multiply thee, that thy Seed fhall not be numbered.

24. Why muft even this to the Mocker be thus done ? Becaufe 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 Chrift 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 Ifaac, and caft away the rebellious Will from itfelf.

25. And therefore the Lord fent his Angel to meet her, and manifested himself to her with his Voice, and the called the Name of the Lord, Thou God feeft me: Here I have feen 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, miferable, and captive Soul, and called it again ; and then faid the Soul, Certainly, here I have feen 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 fometimes will not work in their hea- P Understand venly allotted Ens) and fet itself against them with Contempt and Scorn, and performed the Powers of its Office of Nature, given to it for the *Exercise* of the Children of God; then God looks alfo all holy also upon the Mocker, as his Inftrument to the exercifing of the Soul, and wills not that Menin whom the Soul fould perify; he looks on it again, instructs it, and calls it, and draws it also in the Light pre-Man's Confcience to himfelf: This now is the Meaning: He bath looked after me, even vails. when I had almost accomplished the Work of Nature in the Will of Self.

27. Hagar being thus feen of God, when the became difobedient to her Miftreis, and ran away from her, and without doubt in an opposite Will against her Mistrefs, the fame did much trouble, move and affect the Woman: Thereby her Miftrefs, viz. Sarab, was alfo exercifed, fo that fhe was earneftly moved in herfelf, and called, and prayed to God, that he would take away her Reproach, in that fhe was barren, and blefs her, and make her fruitful; fo that she also did purify the House or Vessel wherein she should receive the holy Seed of Abraham in his bleffed Seed, and not introduce any human Wantonnefs of Nature into Abraham's bleffed Seed, but defired she might have a right divine Defire in her, wherein fhe 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; for she fhould give all her human Power (viz. the Woman's Seed in the Covenant, which moved itfelf in her as to the Kingdom of Nature) into the Seed of Abraham; not out of the Wantonnefs of bestial Lust, but out of the Defire 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 fo the inward.

Nature might yet fland only in the Defire, viz. the formed Word's Ens as to the Creature.

29. For the promifed 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 Vemus, and take to it the Female Ens out of the Love-Tincture, which had parted itfelf from Adam into a Woman; indeed not according to the manifeft Life of the holy heavenly Ens shut up in her, which disappeared in Adam and Eve, which was first made manifeit in Chrift; but according to the Kingdom of the formed Word of Nature, in which the heavenly Ens laid that up, till the Motion of the Covenant in the Ens of Mary, where the Limit or Eye-mark flood at the End of the Covenant.

30. Thus Hagar and her Son Ifmael (who as to the Will of Self, viz. as to the Devil's introduced Defire, and his outward Conftellation, was a Mocker of his Brethren, and did exercife 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 Wildom out of Love and Anger, as a Generatrix of his Wonders [in Good and Evil.] The like alfo 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 Reft: 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 fpiritual Nature, God's Wrath in itfelf, 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 Effence itself is.

33. For if the Soul dies to Self-will, then it is dead to Hell, viz. to the Kingdom of "No Self-A- the wrathful Nature: Now it cannot do this in its own Self-Ability", unlefs God looks bility. upon it again, as here it happened to Hagar, when she faid, Theu God jeeft me; and therefore the 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 the thould not be caft out with her Son from the Purpose or Election of God : But God did only fet forth the Figure of both Kingdoms in their Seed; viz. in Ifmael's "Ger.xvii.20. and Isaac's: For thus faid God afterwards to Abraham, ' And as for Ismael I have heard thee: Behold, I have bleffed him, and will make him fruitful, and multiply him exceedingly: Twelve Princes shall be beget; and I will make him a great Nation.

^{\$} God. * Ifmael.

Note.

Note.

35. Now what God has bleffed, that no Bifhop with his Reason shall unhallow, or make execrable : ' He hath fet ' 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 whofe 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 ferve the Devil, and make Men lewd and prophane.

36. For though Ismael was afterward caft out with his Mother Hagar, fo that he attained not to the Inheritance of Abraham's Goods, the fame has far another Figure than Reafon fees in it: God fet Ifmael to be a Prince in the Kingdom of Nature, and Ifaac to be a Prince in the Kingdom of Grace; Ifmael must posses thrange [or another Sort of] Goods, because he was not sprung forth out of the Line of the Covenant; and Ifaac was of the Line of the Covenant; and therefore God gave Ifaac Abraham's Goods, viz. the bleffed Inheritance, becaufe he was born of the Bleffing, and out of him the Lord of the Goods should come: Therefore he in the mean while should be a Possessor of the fame Dominion, till the Lord fhould come; and Ifmael must be a Servant and Minister of the fame Lord who was to come after.

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37. For the Children of Nature are Servants in the Kingdom of Grace, not Lords in Selfwill; they must not with the own Self-will enter upon the Inheritance of the Kingdom of Chrift: For " it lies not in any Man's own willing, weening, running, or going to will and " Rom.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 Ifmael must be cash from the bleffed Inheritance, for he was not born of the Line of Inheritance, viz. out of God's special Gift, as Ifaac was, who represented the Person of Christ; for Christ alone should be the Heir of God's Blessing, who had the fame out of the Right of Nature; all the reft, 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 Perfon of Ifaac alfo, according to his innate Adamical Nature, was no otherwife therein, than as a Servant; but that he was chofen to be Heir, the fame was from God, who beftowed 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 of Manshon 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 whatfoever God had created.

40. But to all others the heavenly Goods did not belong out of a natural Right, for they had loft 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 Ifmael was caft out from the Inheritance of Abraham's peculiar Goods; for the Figure of Christ's Kingdom to come was here reprefented.

41. And we may yet fee this clearly, fufficiently, and fully fet forth, in that Abraham laid with an Egyptian strange Maid, and begot a Son of her out of his Seed, viz. out of the Effence of his Body and Soul, and yet afterwards rejected this Son from his Inheritance; fo that we plainly fee 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 * wholly * Note, rejected, and caft away; he is nothing profitable [or wholly unfit] for the Kingdom of Predefinate God; he is only an Instrument, whereby God proves and exercises his Children, as a Be- to Condem-nation. fom wherewith the Houfe is fwept.

43. The Soul must for fake 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 difappeared 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 reof God in all Men who are born of Adam's finful Seed, as well in Ifaac and Abraham, as jected or rein Ifmael; but the Ens in the Covenant shall live for ever; and at the Last Day it shall probated. 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 Effence; yet not the Groffnefs of the Earth, but the ^z Ens ^z Note, of the formed Word, which has given forth itfelf into a Creation. The Refur-

45. The inward *Ens* of Chrift (which the Soul puts on it for an heavenly Body out of rection of the brift's Spirit, and out of his Eleft and Blood) is fairitual: It is a fairitual Body, which Body. Chrift's Spirit, and out of his Fleih and Blood) is fpiritual : It is a spiritual Body, which dies not at the Death of the outward Man, yea it is not buried; neither does it arife again; but it is dead and buried, and rifen again in Chrift, for all, and in all, and lives eternally, for he is paffed from Death to Life.

46. And therefore Ifmael came not to the Inheritance of his Father's Goods, for he had not yet put on Chrift in the Flesh and Spirit; but Ifaac had put him on in the Co-

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venant, viz. in the incorporated Word, and had Chrift now in the Covenant from God's Gifr, as a natural Right in himfelf; not from his own Power and Ability, but from the Power of the Giver, even from the Power of the Covenant.

47. But now Ifmael must put on the Covenant from Christ, and not from the inherited Adoption or Childship, as Chrift who had it from God in a Childlike [or filial] Right: And now Ifmael 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 loft Son to his Father, and fall down before Abraham's Feet, that is, his Heir Ifaac in Chrift, and pray that he would receive him into his Houfe, (which is Chrift's Humanity, viz. the fpiritual 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 Chrift came, that he might have Mercy on them; for he him-* Matt. ix.12, felf allo faid, when he was in the Flefh, * He came not to feek the Righteous, but the poor Sinner, his Brother in Ifmael and Adam, not his Line in Ifaac, for the Whole has no Need of the Physician, but the fick wounded poor Sinner.

49. And we will not herein conclude fo 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 reft to Salvation.

50. If this were fo, 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] IVill into a Beginning and Limit, and nothing at all could be free in the human Property; but whatfoever any one did, that must unavoidably fo come to pass; let him rob, iteal, murder, or blafpheme God, and live as he pleafed, it must be so; if this were true, then the ten Commandments, and all Doctrines, Teachings, and Laws, were to no Purpole, and none need repent, unlefs God compelled him to it.

51. I fay, wholoever teaches fo, he uses and c takes the Name of God in vain, and hor-C Exod. XX. 7. ribly prophanes the Name of God, which is free from Eternity, and offers itfelf to all ⁴ Matt. xi. 28. poor Sinners, and ⁴ bids them all come unto him.

52. The Covenant was indeed * established in Ifaac, 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 Compaffion 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 Chrift [are received to Mercy ;] all Men who have preffed [or earneftly come] in to God, viz. to his Grace, all those he has received in the Grace which he offers in Chrift.

53. Therefore Chrift 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 Accefs *all* Nations who knew not Chrift in the Fleih have an open Gate, and are taken into God's Mercy.

54. For, e befides Chrift no Man comes to the Childlike Inheritance; to him alone John xvii. the Goods belong, viz. the Hierarchy of Men; as he himself also faid, 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, becaufe he is God's Son, born of his Effence from Eternity.

55. Adam was also God's natural Son, which he created out of his Effence; but he loft the Childship and the Inheritance, and was cast out, and with him all his Children, as Ifmael was caft out from the Childlike or filial Inheritance.

56. For

13. b Note,

Predeftination.

* Set forth.

e Without. 2, 6.

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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 *rejetted Sced*; 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-bood in Ifmael, fhould be received into this Mother; no, the fame is wholly caft out with Ifmael in all refpects from the filial Inheritance; he cannot be born anew, unlets he die to his Self, and own Willing, and come in a converted Will to God in Chrift as the loft Son, who neither wills nor defires 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 a take into his gracious freely given Inheritance, a Text, enviz. into the Goods of Abraham in Chrift, and makes it to be Heir in Ifaac's Goods, viz. graft. in Ifaac's freely-given Inheritance in Chrift.

58. Ifmael was caft 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 loss it; and that which was loss again freely given to the Covenant of Abraham, viz. to the bleffed Seed, that is, to the Man Christ; and he now does freely give it to them who come unto kim.

59. All Men who come to God the Father, and pray to him for the *eternal* ^h Adoption, ^h Or Sonfhip, to all them he gives the Adoption in his Son Chrift, to whom he has freely granted the *whole* Inheritance, *viz.* the Hierarchy of Mankind, the Poffeffion 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 faid ⁱ All Power in Heaven and Earth is given to me ⁱ Matt. xxviii. of my Father.

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. Chrift is the *Staff* wherewith he [guides and] feeds his Sheep: In Chrift's *Voice* all poor Sinners who turn to God are *born* to a new Will and Life; and in the filial *Birth* in Chrift's Voice they *die* wholly to the own Will of Self-hood in *Chrift*'s Death.

62. For Chrift 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 *rifen* 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 Manifeftation 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 manifeft in the Self-hood of Man's own Will; and in the Power of his manifefted Voice, he destroyed the Death and Hell in the Voice and Word of Man's Self-hood; fo 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 *Ifmael* * willed in the Voice of his foorning contemning Self, he could * Or would not be Heir of these introduced freely-given Goods: But when he has turned to God, take Inheand forsaken the Will of Self, then God also fends the Angel to him, even while he is in ritance. his Mother's *Womb*, and fays, ¹ Return again to the Free; and humble thyself under her ¹ Gev. xvi. 9-Hand, and thou shalt live.

65. For *Ifmael* was run away from God in the *Womb*; which fignifies the fugitive Nature of Man, which has run away in Self-hood; and in the Mother's Womb, God fent 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 alfo during the Time of their whole

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Life, in their own Effence and Being : Only the natural Will of Self-hood *ftops* its Hearizg, fo that the Voice of God is not manifest therein.

66. That is, like as the Sun fhines all the Day long, and gives itfelf to every Effence which will but receive its Power, fo likewife the Voice of God founds through all Men, to recall [and reclaim] them, the whole Time of their Life: As foon as the Seed is fown in the Womb, the Voice of God is founding [or working] therein to a good Fruit; but on the contrary, alfo, the Voice of God's Anger founds in the Effence 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 Conclufions concerning the Children of God's Saints; as if God had fo out of his *Purpofe* begotten one to *Condemnation*, and hardened him that he *could not* come to the Adoption, and chofen in himfelf another, that he *could not* be loft; it is a mere groundlefs *Fittion*: [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 Abyfs and *bottomlefs* fmoky Pit of Darknefs and Hypocrify.]

68. By the "Tribes of the Saints (in whom the divine Covenant has opened itfelf, viz. by the *Patriarchs*, as *Adam*, *Noah*, *Abraham*, *Ifaac*, and *facob*) there are always two Figures to be reprefented, viz. *Chrift* and *Adam*, a good and an evil Man.

69. Cain, Ham, Ifmael, and Efau, were Types of the corrupt Man; and Abel, Sem, Ifaac, and Jacob, were Types of Christ, who opened himself in this Line, and fet himself before the corrupt Children of Advan as a Light, and Preacher to convert them.

" John iii. 17. 70. For " God has not fent his Son to condemn the World, viz. the poor, corrupt Man, but he has fent him into the World among the godlefs Crew of evil Men, to teach and call them; and those who have a willing Defire to hear he will fave, 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 *felf-named* Christendom, and also of the *fews* 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, infomuch that one Nation or People does exercise [or *evil intreat*] another; know, that *Cain*, *Ham*, *Ifmael*, and *Efau*, are the Types of the *Turks* and *Heatben*, whom God bleffed in *Ifmael*; and gave them to possible the princely Dominions in his Kingdom of this World, and caft them out in their own contrived Knowledge from the *Knowledge*.
• Or Sonship. of the ° Adoption of Christ; as he cast out *Ifmael*; but he *recalls* them in the *Womb*, by

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the Angel of the great Counfel, to the Free, viz. to God's Goods, that they should return to him. 72. For they lie shut up under the Veil of Christ, as Christ did under the Levitical

Priesthood under *Mofes*, and as the Children of *Ifrael* 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 Counfel calls them by their Mother Hagar, viz. by the Kingdom of Nature, that the (the Mother and her Child) thould return home to Sarab, 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 whofe Goods they, being Strangers, are received in Grace as Sojourners.

74. For as Ifmael did not go to Ifaac for the Inheritance, which did of Right belong

^m Or the Stems.

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to *Ifaac* (becaufe the Lord was in him, who freely beftowed it upon him, and fet him as a Steward) but would have it of the *Father*; fo the *Turks* have turned themfelves from *Ifaac*, 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 buman Property, and they yet serve the Son in the Fasher.

76. For we Men have no *other* God at all without Chrift 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* worfhip 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 fays Reason, How can they attain to the Adoption of Christ, when they will not have the Son to be the Son of God, and fay, that God has no Son? Hear, O Man! Christ faid, ^P Whosever speaketh a Word against the Son of Man, to him it shall be forgiven; ^{Matt.xii.32}. but he that blasphemes the Holy Ghost, to him it shall never be forgiven: That is as much as if he should fay,

79. Whofoever reproaches the Humanity of Chrift in Ignorance, [confidering it] as his own Flefh, to him it may be forgiven; for he knows not what the Humanity of Chrift is; but he that blafphemes the Holy Ghoft, viz. the only God, who has manifested himfelf 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 blassheme the Holy Spirit who manifested himself in the Humanity, but they reproach the *Humanity*, and fay, a Creature cannot be God.

81. But that God has wrought and done ^a Wonders in Christ, that they confess, and ^sOrMiracles, blaspheme not the Holy Spirit which has wrought in Christ, viz. in the Humanity: Blindness is happened to them, fo that they walk under a Veil.

82. Now fays Reafon, God has taken away the *Candleftick* from them, and *rejected* them: Hear, O Man! What was the Caufe that God (as he threatened by St. *Paul*) did take away the Candleftick from them, and flut them up under the Veil? Thinkeft thou, that it was done without his Foreknowledge, without his Will? No, *it was done with bis Will*.

83. He permitted the Kingdom of Nature to give them a Doctrine of Reafon : Seeing *Chriftendom* became blind in their Reafon in respect of *Chrift's Perfon*, and wrangled and jangled about Chrift's Humanity, and put all Manner of Scorn, Reproach, and Difgrace upon his Perfon, as it fell out among the *Arians* when they *denied* his Deity, and the *Biflorps* in their Covetoufnefs applied his Merits in his Humanity for the *Belly-fake*, to their *Belly-Orders*, and practifed all Manner of Lewdnefs and Prophanenefs, (even with Swearing, Curfing, Juggling and Sorcery) by his Suffering and holy Wounds, fo that there the holy *Name of God*, which had manifested itself in the Humanity, was abufed; upon this God *bid* himself from them in their Understanding, fo that first they became blind with the *Arians*, in respect of the *Deity of Chrift*.

84. But afterwards, when they would be only blind Beafts, he hid himfelf alfo from them in respect of the Humanity by the "Turkish Religion, fo that they were wholly de- "The Docprived of the Candleftick of the World, and it went with them, as the Prophet faid to trine of Malfrael under their King, Ab! 'I must give thee Judges as in former Times.

85. Thus the King of Light in the Humanity was withdrawn from them, and the Ju- I Jai. i. 26. dicature of Nature was given them again for a Guide and Governor; fo that they returned again into the Mother's Womb, viz. into the Root, out of which Man was created,

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that is, to the only God; fo that the Name and Knowledge of the holy Humanity of Chrift is yet put out with them.

86. And that they might not use the fame fo vainly, and ineffectually for *fwearing*, and falfe 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 Houfe, viz. from the Humanity of Chrift.

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 vifit the Face of the whole Earth, That the Angel of the great Countel, viz. the holy Voice of Chrift, is not

Vai.lxix.15. departed from them eternally to forget them, " So little as a Mother can forget her Child, that the thould not have Pity upon the Son of her Womb, although he were difubedient to her.

88. For as the Angel came to Ifmael (being yet in the Womb) when his Mother fled from Sarab, and enriched him with a Bleffing and worldly Dominions, and bade the Mother with the Child return to Sarab; thus likewife when the Eaftern 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 poffeis and rule them under the Light of Nature, till its Time, and then they fhall come in again with great Joy, and with great Humility to Abraham, viz. to Chrift.

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89. And this will not be in the Form of the Babylonical, formal, literal Christendom, " Verbal, out- in their invented and contrived Orders; who are only " Letter Christians (fo that a Teftimony [or fome outward Footsteps] of Chrift 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 Chrift and his Angels, That the Dead is made alive, and the Loft is again found, and the true golden Jubilee-Year of the Marriage of the Lamb rifes 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.

W Painted. 92. Now then, if we truly compare " counterfeit Christendom and the Turks together, and look upon them right, then we fee that they (fince the Turks departed from them) have been but one People (before God in Righteoufnefs and Holinefs) with different Names.

93. And they are the two Sons ; * to one whereof the Father faid, Go and do this ; and * Matth. xxi. ke faid, yea, but did it not; and to the other alfo do this, and he faid no, but did it; which. does to highly advance or fet forth the Turks in the Kingdom of Nature, which the blind Chriftian World does not understand.

94. Not that we justify the Turks, and fay, that they should remain in their Blind-

nels: 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 Chrift's Kingdom as the Turks; as it plainly shews itself, in that Christendom is full of Strife and Contention about Chrift's Deity, and Humanity, and abominably prophanes the boly Name in his Humanity, and use it only for a Form and Custom to swear [and covenant by;] also to Idolatry and Hypocrify;] and are gone from the Sword of the Holy Spirit to a blood-thirfly confounding Sword, wherein is nothing but contending and contemning one another; and the whole titular Christendom is turned into mere Seets and Orders, where one Sect defpifes and brands another for Unrighteous: And thus they have made of Christendom a mere murthering Den, full of Blasphemies about Christ's Person, and have bound the

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Spirit of Chrift, in which a Chriftian 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 2 Or to judge what the above Chrift's Kingdom.

95. But ought we to speak so of *Christendom* and the *Turks* as if they were alike? Meaning of the Holy Spinus we fay. The *Turk* is openly an *Unwellite* and a Machan of Christer Week and the Holy Spinus we fay. Thus we fay, The Turk is openly an Ishmaelite, and a Mocker of Christ's Humanity, rit is in the and holds him not for the Son of Man and God too; for he understands not the heavenly Scripture. Ens in the Person.

96. But the Sects 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 Perfon, tear, and rend one another [with Words and Swords] about his Perlon; the one will have it this Way, another that Way, every one will be Master over his Words and Spirit, and deride Chrift in his Members, and are as much revolting, rebellious, and fugitive I/bmaelites as the Turks, and live in their felfish Will, and ferve the Kingdom of Nature in their Self-hood, and worldly Interests, and Pleafures.

97. A Chriftian should be dead with Chrift to Self, and be rifen again in Chrift, 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 Antichrift, and boast themfelves of their Ordinances. And in the Stone Houses of the Churches, Cathedrals, and Cloifters 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 Difputing; and fpend the Time with difputing, confuting, and contending about Sells, and their different mental Idols and Opinions, infomuch that one Party is brought wholly to condemn another, and the Ears and Hearts of the Hearers are fo infected with Gall and Bitternefs, that one Sect wilfully oppofes another, and cries it down for *devilifb*; whence nothing but Wars and diflainful Provocations arife, to the defolating of Countries and Cities.

99. Thus they are alike before God, and lie as it were shut up in Hagar, in the dead Realon; except the true Children of God, which verily are here and there to be found among all Nations and Sects, but wholly fimple and defpifed, also covered under Christ's Crofs to the Reafon-wife World.

100. For as the four Elements receive the powerful Influence of the Sun, and we fee in the Substance the Body, but not the Sun, though it works therein; fo likewife the Spirit of Chrift is hid in the Children of God : But as an Herb fpringing from the Earth does, by the Virtue of the Sun, put forth a fair Bloffom and Fruit, fo allo do God's Children out of their disregarded Form.

The Forty-first Chapter.

Of the Seal of the Covenant of Circumcifion, and of Baptism.



I. # # # H E N God had made a Covenant with Abram, and bleffed him, and Gen. avid. # # # made him a Father of many Nations, which fhould be bleffed through *bim, viz.* by *Abram*'s Bleffing in the Covenant, then he gave him the Seal of the Covenant, viz. the Sign and the Figure upon what *Ens* the Bleffing paffed and thewed him in this Figure what in Man (hould in-Bleffing paffed, and shewed him in this Figure what in Man should in-** ** Bleffing patied, and mewed him in the try of the fay, not the groß carthly herit and poffels the ciernal Bleffing; that is to fay, not the groß carthly

bestial Man, which is conceived and born in the Luft of the Flefb, out of the bestial Luit

of Man and Woman, which did involve or infinuate itfelf into Adam, according to the brutifh and beftial Property of the divided Life's Effence; upon this the Covenant and Bleffing do not pass, but upon the Ens of the Word formed out of the heavenly World's Property, out of the Linnus of the Earth; not upon the introduced Serpent's Ens out of the datk World's Ens and Property, but upon the Soul, and its right Body, which was created to it in Adam.

2. And we here fee by the *Circumcifion*, the Type, that the *beftial* Copulation of Man and Woman is an Abomination before the Holinets of God, which yet is borne withal, by divine Patience and *Permiffion*, feeing now it cannot be otherwife with Man, he having loft the magical Birth of *Paradife*; for here God fet forth the Figure in the *Circumcifion*, that every *Male* muft be circumcified on this Member of the Propagation of the mafculine Seed, in that Man fows his own *Will* out of the Property of Nature in his Seed; therefore God fet forth the Figure with the *Circumcifion*, both of the earthly Seed, and alfo of the Member and Will; for the Spirit in the Covenant muft[®] cut off through Chrift's *Death* this Figure in the inward fpiritual Man, together with this beftial Will and Defire.

3. For the beftial, grofs, earthly Seed of the Man or Woman shall not put on the Co-* John i. 13. venant and Bleffing, as Christ also faid, but he * who is not born of the Will of Man, nor of the Flefh, 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 feeing the Covenant of God had incorporated itfelf in *Abraham*'s Seed to a Propagation, God did here fet before him, by the *Circumcifion*, the Perfon of Chrift, in whofe Death this Beaft and Monfter fhould *die*, and out of his Death a new angelical Form fhould come forth; for the Circumcifion was not the Atonement, but the apprehended [or conceived] *Ens* of *Faitb* was the Atonement; out of which *Ens* of *Faith* Chrift fhould be born; but the Circumcifion was the *Sign*, that the' *Ens* of Faith in the Word of God fhould 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 difappeared; and in the difappeared *Ens* ftood the Aim or *Limit* of the new Regeneration in Chrift's Motion, where the Word of the divine Tincture and Power would *again* move itfelf in the true Humanity created in *Adam*: And it didalfo move itfelf in the *Spirit* of the Children of Faith, fo that they were received and accepted of God in the Spirit (upon the *Promife* of the Motion or Manifestation of the fhut-up *Ens*) as dear innate Children.

6. Not that they had put on Chrift in the Flefh before his Manifestation, but indeed the fame Ens in their Faith; and this fame received Ens of Faith was the Circumcifion, which circumcifed the Heart and Mind, and rent in twain the finful 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 Chrift (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 Circumcifion 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 promifed Word to the new Birth was in the Seal, as among Christians it is in the *Seal* of Baptism.

8. And therefore God faid, That Soul that fhall contemn this Covenant fhall be rooted out from among his People; and he commanded the Natives and Strangers to be circumcifed, though they were not of the Seed of *Abraham*, to fignify, that the Covenant paffed upon *all* People, who would but receive the *Ens* of Faith; even there the Circumcifion fhould be done.

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9. For that was not the right Circumcifion which was done *outwardly* on the Flefh, but it was the Sign only of the Circumcifion; the true Circumcifion 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 Chrift, 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 infinuated through Adam's evil Defire, and the Devil's poifonful Defire flying in.

10. The Baptism of the Christians and the Circumcision of the Jews hold wholly one and the fame 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 fame 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 feeing this fame Word of Faith (viz. the Ens of Faith) has put on the Humanity, and quickened it in itfelf to Life, this fame Spirit does now baptize with Wa-Note. ter, pointing at the Humanity of Chrift; for the Water of eternal Life, viz. the heavenly World's Subfrance, was difappeared in Adam, and made alive again in Chrift's heavenly Ens (being alfo the Water of the heavenly Powers) introduced into our (in him affumed) Humanity; therefore the Humanity of Chrift was the Firft-born from the Dead.

12. And with this fame heavenly *Water*, which God's Word and Power introduced into the Humanity of Chrift from Heaven, understand from the holy spiritual World, viz. from the fecond Principle, the Holy Spirit of Chrift 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 Chrift has appointed the Seal of the Circumcifion into a Baptifin of Water, feeing the Fire-Baptifin in the Covenant is become manifest in the Water of Life in the Humanity; fo that this Fire-Baptifin, viz. the flaming Love-word, is made Flesh; therefore Chrift faid, ^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 manifefted itself in our heavenly difappeared Water, which is become incarnate, all the Children of Chrift must be new-born, and take this Water in their Faith's Defire, in which Water the eternal flaming Love-word of God has incorporated itself; this fame Water baptizes the *inward* Man which difappeared in Adam to the new Regeneration; and the earthly, beftial, half-ferpentine and devilish Man to Mortification and Death^c; it circum-^c Note, how cifes the poor captive Soul, and puts the Covenant and Humanity of Chrift upon it in we are baptized into the inward spiritual Man, now disappeared or withered as to the Kingdom of Heaven. 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 circumcifed 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 fame very Word and Water in the Faith; it is wholly one and the fame; only this is the [external] Difference, that God has appointed and established the *Covenant* of Circumcifion in the Baptilin of Water, feeing this *Fire*-Baptism has manifested itself in Christ's Humanity in the *Water* of Life.

17. And that you may yet fee that they are both one; Chrift was circumcifed as a Jew, and was baptized as a Chriftian, thereby to declare, that he, in his Love revealed in the Humanity, had manifelted the Fire-baptilm in the Water, viz. in great Meeknefs and Long-fufferance, and changed them into one.

18. The Eas of Faith was not yet incarnate among the Jews, therefore God gave them the Sign of the inward Circumcifion by the cutting off the outward Fore-fkin, that fo they might have a Sign, that the Holy Spirit in the Eas of Faith in the Covenant would cut off their *finful* Birth; whereby they were the Children of Grace in the Ens of Faith.

19. But this fame 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 Defire, put on Christ, (viz. this Ens of Faith, which the Jews did also put on in the Flesh) in the beavenly 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 Effence; it is Chrift's, viz. God's holy Corporeity, viz. the formed Wildom of the forthbreathed or formed Word of the divine Powers, God's living, eternal fpeaking Word, which is a Spirit, and the divine Understanding; which again attracts to itfelf its own forth-breathed Effence, viz. the Forming of its Wifdom.

21. The Father's Will draws the Soul, which is a Fire-Breath, out of its Fire-Spirit, to itfelf, and the Son's Will draws the noble Image created of the Wildom, viz. out of the heavenly Effence, to itfelf; and the Hoiy Spirit draws the whole moving human Understanding to itself; fo 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 Circumcifion and the Baptifm are to be underftood, which in both is the Ground, and chief Corner-Stone to the new Birth, among the Jews and Chriftians.

22. Now in that the Males were to be circumcifed and not the Females^d, and yet all are to be baptized among the Christians, is thus to be underflood, as follows. Mark it right, you Jews and Chriftians, and all other Nations, we tell and declare it to you all, for you and Females are hereby called; the Time is come about that the Antichrift must die.

> 23. Adam was the Image of God, he was Man and Woman, and yet neither of them, before his Eve, but a malculine Virgin in peculiar Love, full of Chaftity 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 inceffant Conjunction of Defire, wherein flood the peculiar fiery Love-Defire.

> 24. But feeing the Devil affailed the Property of the Fire's Tincture, and brought his falle Defire thereinto, fo that the Fire's Tincture was divided in the Properties of the eternal Nature, each Property on the Center gave itfelf forth into its Self-hood, whence the felfish revolted Will and the falfe Lust did arise; which Lust defired to prove the dark World's Effence, viz. the earthly Effence out of the dark World's Defire, and to tafte in itfelf how the fame would relifs, if Evil and Good (each manifelt in itfelf) were together, viz. in the Diftemperature without the divine One: Hereupon the falle fiery Defire flut up the Property of the Light's Tincture with the introduced Vanity of the Devil's Defire, and with the earthly Hunger after the Vanity (proceeding from the dark World's Effence) in the Earth, and in the Elements; fo 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 fo the boly Matrix, viz. the heavenly Generatrix, difappeared, 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, fo that Adam must now be divided and figured into a Man and Woman.

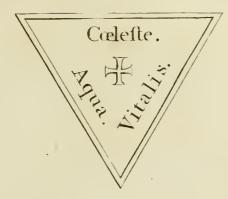
> 26. But feeing the *fiery* Property of the Tincture (which now has the Dominion in the Man, and is called Man by Region of the Father's Property) was the Caule of the poifonful Infection, to that the Tincture of Venus, viz. of the Woman or the Light, was mortified;

Note, Why Males only circumcised. Why Males both baptized.

5

To front Page 240 at the Ene of Signatura Berum

Magnum Opus Philofophicum



TRIA juncta in UNO Complent Admirabile Opus:

UNIONIS autem MEDIUM,

Significantifsime



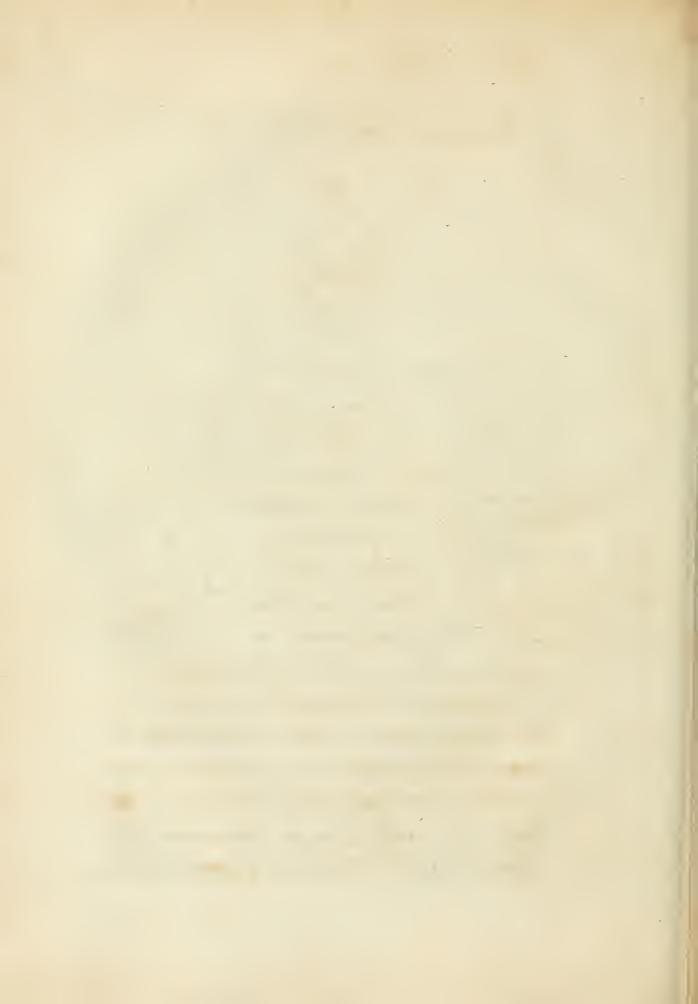
Indicatum,

Rerum Natura Maxime, ut debet, Concelatum est.



Elementa non tantum confulere Oportet;

Sagacifsime confidera Elémentata. Hoc autem scito, et, si rejicis, fruftra Moliris; DEI sine Lumine Hæc certe non perfpiciPofsunt, Nec valeret Inceptum abfque Potentia E J U S: Opus enim eft Divinum, ac Renovationem Naturæ, et CHRISTIPROCESSUM ampleDemonftrat.



mortified; and feeing he introduced in himfelf the Abomination of *Luft* into the Woman's Property, whereby afterwards the Woman, viz. his Eve, did fo eagerly luft after Evil and Good, and began the earthly *Eating*, thereupon we are here to confider, that this fame Fire's Soul, viz. the Man's Tincture, must be baptized again with the divine Love-Fire, that fo it might not introduce the Ens of the Devil and Serpent, infinuated into the majculine Seed, fo poifonful, 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 pais in the Ens of Faith, in the promifed 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 Effence into a Woman or Female-Man; and in her the holy Virginity dilappeared as to God, viz. the Tincture of the Love and Light did ftill remain, but as it were dead or difappeared; 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 itfelf.

28. Into this difappeared heavenly Tinfture 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 promife and incorporate itfelf, with a Covenant, to bruife 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*, fo 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 Defire, 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 faid, • The Woman shall be faved by • 17im. 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 balf Man, and the Man an balf 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 Effence in his Seed with the *fiery* and also divine Tincture; *therefore* God commanded the Males only to be circumcifed.

34. For in the Jews Fire-Baptism the Spirit baptized, only without Water, but among the Chriftians the Spirit baptized through Water: The Jewish Women could put on the Spirit indeed in the Man's Fire-Tincture, but now feeing this fame f Fire-Word is be-f Burning, arcome Flesh, they ought now of Right also to put on Chrift in the *Flesh*, and be *baptized*; dent. for their heavenly disappeared Virginity must also put on Chrift's introduced heavenly *Virginity*, that fo they might be true manlike Virgins in the Spirit and Effence of Chrift.

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^z Circumcifion the 8th Day. 35. Now Reafon afks further, Why muft the *Male*-Children be circumcifed juft on *the Eighth Day*?³ Why muft it not be either fooner or later? Did it not lie in Man's Choice and Power to delay the fame if it was weak? Herein is contained the Myftery and *Wonder*. Dear Brethren, ceafe from the Contention of the Letter, and learn to underftand the *kidden* Myfteries; we fhall 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 underftand all this.

36. God commanded the Boys to be circumcifed upon the Eighth Day. And for what Reafon? Six Days are the Man in Nature, the *feventh* is the Day of Reft in him, viz. the heavenly difappeared Ens, wherein the fix Spirits of Nature work; as God made the Creation in fix Days, viz. out of the fix Properties of Nature, and brought them to Reft into the *feventh*, 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 Reft and right Life of the fix Properties.

37. Thus Man has got feven Days for his own; the feventh is his Day of Reft; underftand the feventh *Property* is the heavenly Nature, which *died* in him, whereby he came into Difquietnefs; therefore the *Eighth Day* came out of merc *Grace* to *help* him, and gave itfelf again into his feven working Days, *viz.* into the feven Properties of his own Effence: And THIS DAY is Chrift, in the *Circumcifion*, and in the *Baptifm*.

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 *feven* Days; understand in *fix* Days his natural Life was brought out of the fix Properties of the inward and outward Nature into an Image, and the *feventh* Property was the *Paradife*, viz. the ^b Saturday, in which the fix Spirits of Nature in their Operation were reconciled and *atoned*; for it was the fpiritual World.

39. And hence arofe that Command to the Jews, that they should fanctify the Sabbath, and reft even externally on the Saturday, to fignify 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 refted in bim.

40. And therefore he commanded the Male Children to be circumcifed on the *Eighth* Day, viz. in himfelf; for he himfelf is this Eighth Day which circumcifes; for before Christ's Humanity the Process went in the Form of Nature; but feeing now *Christ* has *fulfilled* the Nature of Man, and given himfelf into the feven Days of Man's Property, Children may now be *baptized every Day*.

41. We fee here a very excellent Figure by the Beginning [or first Institution] of the Circumcission, and Covenant of the Fire-Baptism, against the Makers of Conclusions in Reafon upon the Letter, who will needs have it, that fome 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 *Isomael*, who was by Nature a Mocker, and captivated in the poifonful and corrupt *Adamical Ens*, even *He* must be the *first Man* which *Abraham circumcifes*; who was *baptized* in the Covenant.

42. You Reafon-wife! I pray fet this Looking-Glafs before your Eyes, and think what you do with your Conclutions concerning *Predestination*; we fhew it you in Humility; if you will not fee, it shall be fhewn you with Fire, which is certainly known: For Christ came for *Isomael's* Sake, and for those that are like him, to help and *fave them*, if they would themselves; but in *Isaac* shall the Seed be called, viz. the *Eighth Day*, which is come to help the other *fix Days*, and introduce them again into the *feventh*, viz. into the Day of Reft.

43. Dear Brethren, be inftructed 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

^b Text, The Sun-Evening. Chap. 41.

himfelf) in Grace over all Men; like as the Sun fhines to the Good and Evil; but the Wicked corrupts and fpoils the ¹ Treafure in himfelf, and will not receive it, but takes ¹His precious in the Ens of the Serpent full of Vanity, and is *baptized* with the Fire of God's Anger in Image. the Will of Self.

44. But if he went with his own Will into the Death of Chrift, and defired from the Bottom of his Heart to die to his Self-hood and own Will in God's Mercy, and caft his whole Truft 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 poffeffes, and forlook the Propriety [and felfifh Intereft] thereof in his Mind, he fhould foon be baptized with the Holy Spirit, and put on Chrift in his Will.

45. But these mischievous *eartbly* 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. Alfo the felf-elected, unfitted, and unprofitable *Teachers* (trained up in the School of the difputing Reafon, and chofen by the Favour of Man) are wholly blind herein, and teach only out of the Hufk or outward Veffel 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 Beaft of Self-Will, which yet is no Way capable of the Holy Spirit: They understand nothing fundamentally either of the Baptifm, or the Lord's Supper; the new Birth is strange to them; they deny the divine effential In-dwelling in God's Children, viz. the Temple of God, and fo stand before the Jews, when they should declare unto them What Chrisfi is IN US, and what Baptifm and the Lord's Supper are, just as pictured Christians, or as Idols.

47. For the Jews know that God has fpoke with their Fathers, and given them the Circumcifion, and the Covenant; there they *flick*: But could the Chriftians fundamentally demonstrate to them what the Covenant and Circumcifion are effentially and *effectually*, together with their ^k Offerings, they would forfake the Sign, and enter into the *k* Sacrifices. Subfance.

48. But that it has fo fallen out, that both the Jews, and alfo the Christians, have walked in Blindnefs, even till this last Time, and fo alfo the Turks, who by Reason of the Blindnefs, Contention, and Ungodlinefs 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 underftand in the Hu/k, viz. in the outward Letter, what God has fpoke; and they chofe to themfelves Reafon-wife People, which were gifted in the outward, formal, logical, and notional Underftanding 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 rick, in Chrift's Poverty, upon the Earth: Thefe Men have blinded them, fo that, both among the Jews and Chriftians, 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 Reafon of their received Opinions, and they have contemned and perfecuted it; for the earthly Man in Self is not worthy of the holy Covenant and Seal.

51. And feeing God knew very well that they would *run* of themfelves without being fent of him, and would abufe the holy *Ens* in the Covenant, thereupon the Veil of *Mofes* has befet the Jews, and the Tower of *Babel* with the Antichrift, (*viz.* the outward Chrift inftead of the holy *Ens* in the Covenant, that is, God's Prefence) the *Chriftians*; fo that they have been evermore feeking, in this Antichrift, what God is, in his Covenant, Will, and Effence.

52. Thus they have been exercised in Contention, and *Perfecution*, in that they have perfecuted one another; yet so, as that God's Children have sprung forth in the *Cross*; and *Chriss* has been inwardly manifest to them, but outwardly *Babel* has yet should both among the Jews, Christians, and Turks; the Antichrist is only the *fame* among all, for he is the *Titular* or Letter-God, wherein the Self-Will seks 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 founds through all, even to the Ends of the Earth, but no Self-Will hears it.

54. The only divine Way, wherein Man may fee God in his Word, Being and Will, is *this*, that Man become wholly one in himfelf, and in his own Will forfake all, whatfoever he himfelf is or has, let it be Authority, Might, Power, Honour, Beauty, Riches, Money, Goods, Father, Mother, Brother, Silter, Wife, and Child, Body, and Life, and become wholly a Nothing to himfelf: He muft freely refign up all, and be poorer than a Bird in the Air, which yet has a Neft; the true Man muft have none; for he muft travel away from this World, that fo he be no more to bimfelf in this World: He muft be a Nothing to the World's Self and Interefts; for the Subftance of this World which he poffeffes for a Propriety is the Tower of Babel, and the Antichrift, wherein Men will be their own God; and with this felf-made God they will afcend upon the Tower to Heaven, and place themfelves ¹ for God. Underftand it thus:

55. It is not meant that one fhould run from Houfe and Home, from Wife, Children, and Kindred, and fly out of the World, or fo to forfake 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 *forfake* it all in his *Mind*, and not account it for his own.

57. But he must think and wholly refign up his Will thereinto, that he is but a Servant of all whatfoever 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 ferves God and his Brethren therein; and let him look that whatfoever is conferred and put upon him, be fo 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 fo he might ferve him therein.

58. And he must not at all infinuate his Mind into Self-hood, 'as to think (let him be

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either King, Counfellor, 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 refemble 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 whatfoever is beftowed and conferred upon him either for Honour, Power, Wealth, and Goods, he must return and give it back again to God his Creator, and fay unfeignedly in his Mind, Lord! it is thin, I am unworthy to have Command over it: But feeing thou hast placed me therein, I wholly and fully resign up my Will to thee: Govern, and work thou by me, as thou pleases, that it may be done in thy Will, and conduce to the Profit and Service of my Brethren, whom I ferve in my Calling, as thy Command: Do thou, O Lord, all through me, and fay 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 ferves 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 himfelf naked, he fees the Truth.

61. And when Man brings it fo far, that all is one to him [that he is able to efteem all Things alike, and be content with any Condition, as St. Paul teaches] then he is as the poor Cbrift, " who had not whereon to lay his Head; and he rightly follows Chrift, who " Matth. viii. faid, " He that forfaketh not House, Court, Monies, Goods, Brethren, Sisters, Wife, Child, 20. " Matth. xixand denieth not himsfelf, he is not worthy of me.

62. And for the Sake of this Self and Unworthinefs, God has turned away his holy ^{29.} Countenance from the Nations, fo that they have known him only through a dark *Word* and *Shadow*.

63. But he that enters into this total Refignation, he comes, in Chrift, to divine Contemplation, fo that he fees God in him, and fpeaks with God, and God with him, and *understands* what God's *Word*, *Being*, and *Will* are; this Man is *fit* to *teach*, and none elfe; he teaches God's Word from him; for God is made known and manifeft 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 Seafon, or out of their Seafon; he thinks that God must do in him as he pleafes, and though he must therefore fuffer Scorn, yet it is all one to him: If he be honoured and respected of Men, he *bumbles* 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 curfe him and fmite him on the Face, he thinks thus; I now ftand in Christ's State of Perfecution, it shall turn to the *best* for me and my Brethren.

65. Lo! loving Brethren, this is a Christian, and fuch a Kingdom he now offers to you, by the wonderful Sound of his Spirit's Trumpet, and there *must* and *shall* be fuch a Kingdom foon 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 fay not I, but the Spirit of the Wonders of all Nations.

67. Therefore truss 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 Hypocrify hardens thee,] also there is no Repentance in thy Will 3 but for the Children of God under thee, we have written this, as we have known and feen it.

, 68. Now fays 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 Difrespect and Mifery; and thou calleft them Fools, and knoweft them not; let no Man wait for another coming; the Time is *already* come about; the Voice of the Caller and Hearer is already prefent; 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, feeing they defire fully to purfe up all, in Covetousness into Self, viz. into the Antichriftian 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 flood before in Silver and Gold; that was the Banner and Standard of Antichrift: But now the Banner has changed itself into Copper, feeing Mars is the Soul, viz. the ° Or Sword. Man or Husband in Copper, so that this º Mars is given to Babel for a Banner and En-

fign, 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-fecond Chapter.

Of the Three Men which appeared to Abraham in the Plain of Mamre, who went towards Sodom, and fet the Cities of the Children of Ham on Fire from the Lord.

The Meaning of this Figure.

Gen. xviii.



** NO (*) CEN T first, when Abraham was called only Abram, God appeared to him ** ** ** ** in the Vision as one; and when he had fealed the Covenant with the Circumsifian he all him Abraham size of the Covenant with the Circumcifion, 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 2 (*) G * 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 fet forth, and reprefented 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 fhould be feen in the Flefh.

2. And hereby is declared the great Humility in the Deity, viz. in Chrift, how Chrift 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,

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and did eat and drink; which denotes, that Men must cherifh or lovingly entertain the poor Christ, who is poor in this World, in his Members and Children, who also would be poor, contemned, and despifed 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 Ver. 1-16. Mamre, as he fat in the Door of his Tent in the Heat of the Day; and he lifted up his Eyes, and looked, and lo! three Men flood by him: And when he faw them, he ran to meet them from the Tent-Door, and bowed himfelf towards the Ground, and faid, My Lord, if I have found Grace in thy Sight, pafs 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 Morsfel of Bread, that you may refresh your Hearts; after that you shall go on; for therefore are ye come to your Servant. They faid, Do as thou hast faid; and Abraham hastened into the Tent unto Sarah, and faid, 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 hasted 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 faid unto him, Where is Sarah thy Wife? And he faid, Behold, in the Tent. And he faid, I will certainly return unto thee again, ⁹ as I live; and lo! Sarah thy Wife fhall 9 Or in that have a Son: And Sarah heard it as fhe flood behind at the Tent-Door. Now Abraham and Manner. In Sarah were both old, and well firicken in Age, and it ceafed to be with Sarah after the Man-our Tranflaner of Women, and therefore fhe laughed within herfelf, and faid, Now I am old, fhall I have ing to the Pleasure, my Lord being old also? And the Lord faid unto Abraham, Why did Sarah laugh, Time of Lifeand fay, Shall I affuredly 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, faying, I laughed not: For she was afraid: And he faid, Nay, but thou didft laugh.

5. O thou great and wonderful God, how plainly and fimply doft thou reprefent and pourtray the Kingdom of thy Son in the *Humanity*? How lively and fully are the greateft Mysteries delineated herein? And indeed they are so plainly represented, in such entire Singleness and Simplicity, as *Christ*, who notwithstanding was *King* of *Ifrael*, *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 fignifies, 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 fix 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 fix 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 Effence, or earthly Cottage, viz. the Soul's Tent, and appeared to Abraham, that is, to Adam in his Children, viz. to the buman Effence.

8. And here is fully fet forth the Type and Image of Christ: When Abraham fees these Men, he goes to meet them, and hows 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 reprefented itfelf in the *Ens* wherein it would become Man, in three Perfons to *Abraham*, then *Abraham*'s apprehended *Ens* of Faith let itfelf forth allo to this Image, *viz.* to the Triune Humanity in the Figure, for the *Ens* in the Covenant in *Abraham*'s Faith was furrounded with the great *Heat* of God's Anger, when the human Lay was grown hotteft in the human Effence.

10. But when he looked up, and faw the Type of the Triune Deity ftanding before him, this Faith's Ens in deepeft Humility in Chrift's Person (being that which was to become Chrift) did bow itfelf 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 Chrift before his Father) and faid, 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 faid 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; fignifying, 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 bad the three Men reft under the Tree: This now fignifies the Tree of Life, under which God's Children fhould fit down; and then he would bring them a Morfel of Bread to refresh and comfort their Hearts; and asterward they should go: That is, when Chrift 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 Morfel of Bread, that fo they may recreate and strengthen their Hearts; that is, he gives them the Bread of Life, viz. his heavenly Flesh for Food, fo 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 strong fignifies.

13. And he fays 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 faid Christ to the three Men, which God represented to him in his Petson, 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 bimself, 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 faid to Abraham, Do as thou haft faid: That is, Chrift offers himfelf to his Father, viz. to the Triune God, for a Servant; underfland, the Word, which the Triune God did infpire into Adam, concerning the Bruiler of the Serpent's Head, offers itfelf for a Servant to the Triune God, viz. to the Children who fhould poffels the Kingdom of Heaven; now the Triune God fays, Do with these thine and my Children as thou hast faid, 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 faid.

4

16. Here

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16. Here God fully gave the Man Chrift to accomplish the Confummatum with them, as he had faid; and the whole, entire, excellent, and holy Figure of the New-Birth, is therein emphatically and lively fet forth; and it fhews, 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 fets it forth with Types, and plays in Figures with this Chrift, who was to come; where God represents the Person of Christ in Abrabam, and the Children of the New-Birth, whom Chrift fhould beget anew, in the Perfon of the three Men, viz. in the Triune Deity, which brings them through Chrift into itfelf, and places them in the Angelical Choir; as thefe three Men did appear in the Form of three Angels, and also in the Person of the holy Trinity, fignifying, 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 fuch Eating; it is the Figure of Man's Regeneration: The three Meafures denote the three Principles, viz. the three Worlds in Man: The fine Meal points out the beavenly Humanity, viz. the divine heavenly Substantiality, that the Property of this heavenly and divine 'Substantiality should also be kneaded and mixed with ours, difap-, Or Effencepeared in Adam; and a divine Cake, viz. fweet Bread for Food of God's Children, fhould be baked thereof; understand in the fiery Heat.

18. When Chrift flood in the Fire of his Father's Anger, viz. in Hell, then thefe fweet Cakes were baked for God's Children, which they fhould eat; and the three Meafures are now the three Worlds (viz. the whole Man without the Serpent's and Beaft'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 fweet Cakes thereof to eat, viz. the heavenly Hefh; here the holy Spirit played therewith in the Figure.

19. And Abraham ran to the Herd, and made ready allo a Calf tender and good; that is; he gave it to his young Man to drefs it. O thou wonderful God ! How much does Simplicity pleafe thee? How *plainly* and fimply doft 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 fee, and turn to thee, and enter into Humility.

20. The tender Calf, which was made ready for this Meal, is the Linus of the Earth, viz. the outward Man, which is before God as a Beaft; underftand, it is a ' Wonder- Marvellous Beaft, like as the whole outward World before the divine Understanding is only as a or wonderful. Beaft, wherein God forms himfelf with the holy fpiritual 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 Beaft, shall not be wholly turned into nothing, but Note, What the Vanity only shall be seperated from the Good into the Kingdom of Darkness.

21. In like Manner, God will not wholly caft away the divine Beaft on Man, which the Refurrecindeed dies here, but only the introduced Serpent's Ens, and the Vanity of the dark World's Effence: The divine Wonder-Beaft, which is the Servant of the divine fpiritual Image, and shall be fo in Eternity, the fame shall arife 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 dreffed for this Meal, and fhews that the outward Man, according to his right Image created in Adam out of the Limus of the Eatth, shall be brought upon God's Table.

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shall arife at

22. But that *Abraham* fays, He gave it to the *young Man* to drefs, that is, the Servant, it denotes that this heavenly Beaft-Man is the Inftrument of the Angelical Man, who is prepared to be a Servant of this Angel's Image.

23. And Abraham took Butter, and Milk alfo, and fet it all before thefe three Men, and came before them under the Tree, and they did eat. When Chrift 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 thefe three Men, and gives them from this prepared Food, wherewith he feeds his Children, Praife and spiritual Food.

24. Thefe three Men, viz. the holy Trinity, eat thefe holy *fpiritual* Meats, out of the Power of Chrift's Body; for Man's Will gives itfelf wholly, peculiarly, and fully, to thefe three Men, for a Food of Praife, with an holy Voice and Prayer of *Thankfgiving*; and this Voice of Praife eats the Power of God into itfelf, in fuch Manner as a Man willingly eats the Tune, *Harmony*, or pleafant Air of delightful Mufick into his Hearing, and is therein merry and pleafant; fo God does awaken, or manifeft himfelf in his Power in his Word of Hearing, or divine *Senfe*, with Man's pure humble Voice or Melody of Praife.

25. For thereunto God has created Angels and Men, viz. to his own Joy: And know, * OrParables. that we fpeak from the *true* Ground, and not from Conjecture or "Similitudes, but from the *open Seal of God*, as we really fee; do but underftand it right.

20. And now when God had delighted, and fed himfelf with Abraham in the heavenly Ens, which he would, by the Opening of the living Word in the Seed of the Woman, being alfo the heavenly Ens, manifeft, and introduce into the Ens of the Covenant, and had fported in the Ens of Abraham's Faith, viz. in the Power of the Praife of Abraham, viz. in his Humility, then God afked after Sarah, whom he well knew, but Sarah knew him not, that the Lord fhould be in fuch a Form: Then he faid to Abraham, Where is thy Wife Sarah? That is, fhe was not yet in this Play till fhe had received Abraham's Ens of Faith, and then this Play would awaken itfelf in her; therefore fhe laughed at this; for fhe knew not the Myfteries; they did at prefent only manifeft themfelves in Abraham's Spirit, where the Ens of Faith laid: And he faid, She is in the Tent; which is thus.

27. She is in the *human* Tent covered with the *earthly* Tent, that the does not fee who ^sGer. So fig- now is with me: And the Lord faid, *I will come again to thee*, * As *I live*, and lo! Sarah nifies As, or thy Wife fhall have a Son; that is, I will come again to thee with the Motion of thy Seed; *If*. and when Sarah thall conceive, then I will open and unloofe her in her thut-up Seed and come into thy Seed, that is, move: For, to come fignifies to move: When God comes, then he moves Man, and comes or goes in and with Man.

> 28. But that he fays, As I live; this is spoken after an effential 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 effentially 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 faid, If I yet live; but he would live in the As; he would come in the As, viz. effentially, and not figuratively and typically, as at this Time he did.

> 29. For when God cometh, then he comes no otherwife, than As, that is, like the Sun-fhine into the Fruit: This is underflood, in the Language of Nature, *effentially*, with emphatical Excellency; for if God fpeaks of his own Coming, then he fpeaks only effentially, in Nature and Manner of the *uncompatted* Tongue of Senfe.

30. And Sarah laughed at this: She thought fhe fhould bring forth a Son from Abraham's Luft only, from the human Cohabitation in the Concupilcence of the Fleft; there-

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fore fhe faid, Shall I, now I and my Lord are both old, take Pleafure? The beftial World's Spirit laughed at its Youth, in that it was now weak, and fhould now again become youthful, and thought with itfelf, this were a Sport if thou couldeft: As it one fhould tell an old Man, Thou fhalt become young again, and receive fuch a Defire and Luft as when thou waft 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 Beaft; and feeing the World-Spirit did now bear that it should fo come to pass, then it thought, thou shalt be the Work-master; oh that thou couldeft, thou would ft very fain; and it laughed at itself that it should become young again.

31. The natural Man underftands even as much of God as a Beaft; when it *fees* the Hay, then it thinks, now there is fornewhat for me to *eat*; but if it fees nothing, then it hopes for it out of Cuftom: But *Sarab* had now hoped till fhe was ninety Years old, and thought it to be very *wonderful*, that God would do formewhat to her *above* the ordinary and usual Courfe of Nature, and imagined it to herfelf after the Manner of human Pleafure.

32. But the Lord faid, Why did Sarab laugh at it? And she was afraid, and said, I laughed not. But the Lord said, It is not so, then 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 feeing that now God had here alluded with *Abraham* concerning the New-Birth, he alfo does the like with *Sarab* concerning the Luft of *Eve*, which this Woman's Seed fhould flay as a Lye; for *Sarab* did here *therefore* tell a *Lye*, that fhe did not laugh, in that *Eve* alfo *lyed*; God did here reprefent before him the Lye of *Eve*, and that he would confound it with the eternal Truth, and *reclaim* her; as he did to *Sarab*, and *convinced* her fo of her Lye, that fhe must be ashamed of it.

34. And here we are to underftand, that God hath reprefented (or delineated) the whole Process, how he would *regenerate* anew the true Man which he created; and how the fame 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 fee this here very excellently in the Type.

35. After God had fet 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; fo 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 Effence with Fire; as the following Figure fignifies.

The Forty-third Chapter.

Of the Ruin and Destruction of Sodom and Gomorrah; how the fame was predicted by God to Abraham.

Gen. XVIII.



I. # 2 A A ND the Lord fpoke to Abraham, when he had bleffed Abraham, and 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 faid, How can I hide from Abraham that Thing which I do, feeing that he shall become a great and mighty Nation? And thereupon he shewed him what he would do.

2. The unilluminated Reafon looks upon this Figure very wonderfully, that God faid, he would come down and fee if the Cry was true, that he might know whether it "Comprehen- was fo or no: Reafon fuppoles with itfelf, Is he then " circumscriptive? Or dwells, he fible or mea- aloft only and above? Doth he not know all Things before? Does not the Scripture alfo fay of him, Am not I be who filleth all Things? Alfo the Heaven is my Throne, and the

² Concluded Earth my Footstool? Would he then first come down like a ² circumscriptive Being, which in a Place, fe- was feperate from Time and Place? vered, and a-

3. Much more is Reason incapable of searching out the Cry which came up before him; part by himand hereupon the creaturely Reason thinks, that God dwells only on High above the felf. Stars, in an Heaven alone, and looks down here beneath, as the Luftre of the Sun looks and thines from its Body upon the Earth; to far Reafon reaches, and further it knows not what God is, or where he dwells: It knows not that he is every Effence, and dwells through every Effence or Being, and poffeffes no Locality, also needs no Place or Space ^a Substance, for his Habitation; and yet that he (fo far as he is called God) is no ^a Effence, but is as a Thing, or Be- Nothing in regard to the Effence; and yet he is even through all Things, and gives ing. in himself, in an energetical working Manner, to every Effence, 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 b it did but understand this right, it would here make no farther Question.

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 fees only into itfelf, 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 Darkneis; the Light dwells in the Darkneis, and fees it not, also the Darkness sees not the Light: And as the Light dwells in its great Meeknefs in the Fire, and yet receives not the Source and Pain of the Fire to itfelf, but remains only good, without any feeling Life of the Fire, and yet it arifes through the Confuming of the Fire, viz. through the Dying of the Ceffence; in like Manner also understand the Being of God.

5. God's Love-Eye does not fee effentially into the wicked rebellious apoftate 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, fees in the Devil, and in the falle Soul,

furable.

Reafon.

^c Material Subitance.

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6. Therefore God faid, There was a Cry come up before him; there he underflood, 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 promifed Ens represented itself, in three Perfons, 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 " moveable Hearing whereby God the Father heard in the Hu- "Effective. manity, and whereby he would feperate the Evil from the Good.

8. Now this Hearing, viz. the *Hearing* which would manifest itself in Christ's Person in the Humanity, *beard* the Voice of the *Sodomites*, viz. of the Children of *Ham* in itfelf, 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 Effence.

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 fay, when ^e Or is faid to a Fire is kindled, then the Light is *above*, and the Substance [or Matter] *below*; when be, we fpeak 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 allo above. ffantiam.

10. Now the Cry of the Sodomites was come before the & Above, viz. before and into & Or Highthe first Principle, where the & Above does conceive or comprehend itself out of the No-nefs. 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, beard the Cry in the Property of the Anger, wherewith he is a Judge of the wicked Ens or Ungodlines.

11. Therefore faid the Father, I will come down, that I may fee whether it be fo or no; that is, he came down, that is, b out of the Above with that formed Hearing of these three b Or from on Men, in the Ens which God had formed to be Judge of the World, which was to be-High. come the Christ.

12. For this *Ens* was to be creatural in the Perfon; therefore it was formative, in an angelical Manner, in the conceived *Word of* the *Promife*; and therewith it came from above, that is, out of the *Above*, *viz.* out of God, out of the unchangeable God, and *heard firft* 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 *faw* with the Anger what they did; that is, his Wrath faw effentially into the Vanity of Man, in Manner as an incentive Fire fhould arife in any Piece of Wood or Fuel, and would devour the Wood; fo likewife God looked with his *Anger-Eye* in the formed *Ens* (through the fame *judicial* Word in Chrift's *Ens*, wherein he will judge the World) into the wicked Infection and Will of the Children of *Ham* at *Sodom* and *Gomorrab*.

13. For when God had fet before him, in *Abraham*, the New-Bitth of his holy Children out of his *Love-Ens*, he also fet before him the *Judgment* in his *Anger Ens*, how he would, through this Chrift, prove the Wicked in the Fire.

14. And the Judgment upon Sodom is a Figure of the Laft Judgment: As the three Men which came before Abraham were a Figure of our new angelical Humanity, where God dwells in Man, fo was also his Anger in the Wicked; and we fee 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 Humaniy of three, and destroyed Sodom and Gomorrab from the World. 15. Also God faid 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 fet 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.

* Chap. xviii. 22-25.

i. 16. For thus fays the Text in Moles; ¹ And Abraham flood yet before the Lord, viz. before thefe three Men, which he here calls only one, and came near to him, and faid; Wilt thou also destroy the Rightcous 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, should the judge.

17. This is now the very excellent and pregnant Figure, how *Abraham* (in the *Ens* of Faith in Chrift's Perfon and Spirit) comes before God, viz. before the Triune God, before the *fevere* Righteousness of God, and will reconcile and atome 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 fo judge, who art the Judge of the whole World.

18. This Figure is nothing elfe but God in his Righteoufnefs, and God in Chrift with his Mercy: Here the two Types ftand both together: What fhould it elfe mean, that a *Man* would with-hold God from doing what he pleafes ?

19. The Man Chrift does with-hold God's Righteousness and fevere Judgment from falling on the Crew of wicked Men, else they had been devoured at the *first* Disobedience in Paradife; 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, ftands before the Judgment, and fits in Judgment, and fuffers not the Anger to judge, fo long as there are righteous People; as is here to be feen: If there bad been but ten righteous Perfons, God had fpared them; indeed there were but three Perfons 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 the went out of Sodom, yet the remained ftill, and was turned to a Pillar of Salt, as thall afterwards be cleared and explained.

21. Abraham, that is, the Spirit of Chrift, entreats fo far with God, that God would fpare all these Places for the Sake of ten Perfons; 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.

* Note, Efdras 22. The Spirit here speaks very covertly and hiddenly in Moses, and Efdras^k, whowrote the wrote again these Acts in the Spirit of God, after they were lest among the Children of Book of these Acts, wiz. Ge-Acts, wiz. Gehere aims at the Figure in Abraham, and points out what is thereby to be understood.

23. For at the Appearance to Abraham, he fpeaks of three Men; and here he fpeaks of two Angels, which went towards Sodom, and deftroyed the Cities, to fignify, that the Perfon of Chrift is the third, which went not along; for here only two went, viz. God's Truth, and God's Righteoufnefs, viz. the Judgment and the Truth; the Judgment remained 1 in Sodore, and the Truth brought Lot out.

"Upon. mained ' in Sodore, and the Truth brought Lot out. "Gen. xix. 1, 24. And when " both thefe [Angels] at Even (when their Time was out, and their Day be. passed) came to Sodom, Lot fai at the Gate; and when he faw them, he arose up to meet them, and he bowed himself with his Face towards the Ground, and he faid, Behold now, my Lords, turn in, I pray, into your Servant's House, and tarry all Night, and wash your Feet, and ye shall rife up carly, and go on your Ways. And they faid Nay, but we will abide in the Street all Night. And he carneftly 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 fhould declare and explain this in its right Understanding, then we would express it after this Manner: The Cry of the Sodomites was the Curie, which Noab laid upon Ham when he cursed him, by Reason of his unchaste wanton bestial Eyes and Defire; 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 curfed Serpent's *Ens*, grown up to its full Height in the Anger, was made manifeft, 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 itfelf; and now God fent his Judgment upon the *S.rpent's Ens*: This was now the Time of *Enos*'s hidden and at prefent opened *Seal*, as it is before mentioned concerning the feven "Lines, [or "See Chap. general Junctures of Time,] where his Myftery 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 manifeft itfelf in the formed, pregnant, and grown *Ens* [or Being] in *Abraham*, with the promifed and holy Seed of Faith: And in the Children of Iniquity, who were of the Generation of curfed *Ham*, the Property of the Anger did here manifeft itfelf out of *Enos*'s Preaching, wherein he threatened God's *Judgment* and Rebuke; this fame was now grown up in the Children of Iniquity, and brought to *Subfance*.

28. And now feeing the Seal of this Enos did open itfelf, his Myftery was at the End, and was forthwith to be manifelt according to Love and Anger, thereupon each Property fet forth its Subftance to the divine Contemplation, viz. whatfoever the Word in the Love Ens had wrought under the Sound or Voice of Enos, and alfo what the Sound of the Denunciation of the Anger of God had wrought: Here now the Effences of both Properties opened themfelves, and fet themfelves into the Judgment, to the final Sentence of the Righteoufnefs of God: Now in this final Arbitration or Determination of the divine Juftice, viz. in Abrabam, there ftood Chrift in the Judgment of Enos his Preaching of Repentance; and in Enos his Threatenings of Plagues and Punifhment, the earneft and fevere Judgment of God, viz. Prince Lucifer did there ftand (in the Judgment in the Children of the Curfe in Ham) to execute the fame in the Wrath of God, as a Servant of the Houfe of Darknefs.

29. For God faid to the People of Ifrael 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 feen in Ham, Noah's Son; here came first the Curse of Neah into Judgment.

30. And here two Angels were fent (that is, in the Power and Might of the Judgment) in Chrift's Stead, feeing Chrift 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 Gomorrab.

31. But when they were tried in the Judgment, (viz. in the Office of the Love of Chrift before the Lord,) whether there were any Men of Sodom who were capable of the Office of Chrift in the Love, and yet none were found, then the Office of Chrift in Abraham remained behind, and went not to Scdom; but the Office of divine Righteoufnels and Truth went in the Form of two Angels to Sodom, and looked very intimately into their Effence and Being, and proved the fame in itfelf, as it is to be feen, that as foon 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 thefe two Angels had ftirred up or moved their Properties, and fet them in open View before the Lord, to fee what was in them; and then they found, that they were only beftial, unchaste, lewd Murderers, which brought them into Judgment; and now they must be judged according to their Essence.

33. But that the Spirit in Moles fignifies, That Lot fat at the Gate, and knew these Angels, and entreated them earneftly to turn in unto him, that fo 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 fame is a very hidden Myftery; for it is the Spirit of Truth and Righteoufnefs, which Lot knew very well, for it was moved in the Effence, and entered first with the Trial into Lot; and when he humbled and bowed himfelf before the Lord, he was proved, and found upright in himfelf.

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 the was proved, and the Judgment paffed through her, was caft as to her *temporal* P Prima Ma-Life; for she continued in the Judgment, as a P first Matter, viz. a Sulphur-Mercurius, that is, an ⁹ impressed Matter of the Judgment, as a Transmutation into the first Essence out of which the *Body* was created.

> 35. Yet it was not fo foon as to be before the Execution of the Judgment, but when Lot went with her out of Sodom, and the Judgment began, the drew the Judgment back again on her; as is to be feen 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 fo fhe might have overcome, if the 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 Caufe, that the two Angels refused to turn in to Lot.

> 37. And by Lot's Wife the earthly Matrix is fignified, which fhall 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 Abys,

In Mysterio but it shall pass into the Mystery, viz. into Sulphur and Mercurius, which ' in the Grand Myftery is a falt Spirit, viz. a Caufe of all Corporality; as it shall be mentioned hereafter concerning Lot's Daughters, who for this very Caufe 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 fuch Food; but they were only formed Angels in an angelical Shape; for Abraham and Lot alfo called them Lord: It was God's Judgment and Truth.

39. This Feaft was eaten in Manner as the Offerings of Abraham and Moles, as is before mentioned; for the Will's Defire ' forms itfelf therein into a Subftance : God eats only the Word of the Will; but the Food is confumed in the autward Spirit, in which it is wrought.

40. For the Faith's Defire of Lot was the divine Food of these Men; but with the Feaft, which Lot gave them out of his good Love-Will, Lot's Will was formed into a Subfrance, that to he might be preferved 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-

teria. ⁹ The hard Aftringent.

^a Amaffes, conceives.

Magno.

Chap. 43. Gomorrah predicted to Abraham.

Offerings^t, as is before fufficiently explained concerning the ^t Offerings of *Cain* and *Abel*: 'OrSacrifices. For the *unleavened Cakes* were (or fignified) the Informing [or Imprefines] as may be feen every where in *Mofes*; and they denote the *Body* of Chrift, 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 Mofes fays ", And before the Men laid down, the Men of the "Ver. 4, 5. City Sodom came, and encompaffed the Houfe round about, young and old, even all the People from every Quarter. And they called for Lot, and faid 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 Feaft) did now penetrate and prefs in the *Probation* of their Effence and Being into *All*, that they came furioufly 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 itfelf; it hungered earneftly 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 Blindnefs knew not what they did; thus the Anger drew them to itfelf.

45. * And Lot went out anto them at the Door, and shut the Door after him; and said, I * 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 will 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, Uncleannefs, Lafcivioufnefs, Tyranny, felf-willed Perversenefs; and the greateft of all was, the Contempt of God; for Lot had told them of the Punishment which God would bring upon them; and then they faid, Thou art the only Stranger among us, and wilt go about to rule and judge us; we will yet plague thee worfe than those; to fignify, that God had before fent them Warning by the Meffengers of his Mouth, and that they had only plagued and contenned them, therefore they faid alfo to Lot, Wilt thou govern us with thy Threatenings, and contemn and nullify our Works? We will ferve thee worfe than them.

47. For when they underftood, that Men of God were come in to Lot, who threatened them with Ruin and Deftruction, they made an Uproar against them, and would kill them; as the mad blind World has always done, when God has fent them *Meffengers*, who have rebuked and reproved them; then the Babylonical Whore has cried out, Run, run, there is a new *Herefy*, which would teach us other *DoEtrine*, and reprove our Way which we go in.

48. Thus it was here: The felf-ful, rebellious Devil's Will, in his Serpent's *Ens*, would be uncontroulable, unreprovable; and feeing thefe Men were come, they cried out ^y Mordio, and faid, there were falfe Prophets and Teachers come, to rebuke and r Murder. contemn them, as the Babylonical Whore has always done; for fhe will not hear what the Lord fpeaks through his *Children*; but that only muft be accounted *facred*, which *fbe* fpeaks from the Serpent's *Ens*.

49. This Whore has covered herfelf with the *literal* Word, and gives forth herfelf for Holy, and boafts much in a ftrange Attire, but her *Heart* is only *Sodom* and *Gomorrab*; when fhe fees thefe two Angels come from *Abraham*, that is, from Chrift, to her in *Sodom* and *Gomorrab*, and lay open her *Shame*, then fhe makes the whole City of an Uproar, with a Cry of *Murder*; to that all People, young and old, come running together, and think that there is fome ftrange wonderful *Beaft* arrived.

50. And when they can perceive no new ftrange Thing in God's Meffengers, and hear Vol. III.

that they only teach and reprove. then they think. O' out Manufest and out Paftor calls her a new Upftart, an Horet ch, and falle Prophet; there is a Fool, and a francick Fe-I w fore enough he is work than out of his Wits ; and they begin to wonder at him [die Biras] at at Owi, and affath him and his Houle, his Wife, and his Chilaren, with Soorn, Acroach, and Contempt, as the Sodometr did Lot; every one thicks he does well. if he can but make a Jeft of, and revile thele Menengers.

5 . And although he knows no other Ground of Region in the World, but only that - Or fome no- the " High-Prieft who has put on the Whore of Bahylon lets him at hought, wet he is sac Minifer very raging mad, and faffers a falle Wind win the Spirit of the Babylouik Whore to drive him : and reves in Mifunderitanding, as here the Sodomites did. who both young and old. final and great force upon Lot, and the raw Men which were come in to inm, that they might know them; that they might plague them, fourn, revile, and reproach them; for thus the Anger of God does drive mich into a Five for us own onending : And thus man allo must the People be, when the Puntforment shall come, that they must al make it the Measure of their Incuities.

> 52. And we will not hide from thes, thon unclean, lafolvious, rebellious, felf-willed, lews. idoletrous, murderous Babylon, fall of all Vices. Sins, and Abominations, that now also thele two Angels, wiz. God's Truth and Jadgment are come not thee, and declare unto thee, now at the End of Enuclis Seal, which was hidden, but at prefent is opened in its Sound and Voice, thy Definition and Overthrow, for the Time of thy Fugment is at hand; and benold thyfelf right, and observe it very narrowly; those naft at prefeat call Scorn, Reproach, and Contempt upon Lat, and the fram Augels, at the bodomates did: and therefore thy Panifament hangs over theet And oblewe it, when the row Angels that carry forth Lot ander the opened Seal from thee, then the Day of riv Defruction is at hand, which now that wilt by no Meansheheve, but much be fareed to fod it to by fad and worfel Experience, fays the Spirit of Wonders.

> 52. We may fee very fully what was the Sodoman's Vice and great Son, the Cry whereof was come up before God; for Lat would bring out his two Daughreu, which were yet Virgins unto them, that fo they might but deale from the rapid g Uproat against thele angelical Meffengers, for he knew well enough that they were wholly drowned in Uncleanneb, if is be they might fatisfy their Defire.

> AL. The inward Figure in the Spirit, giving us to understand what Majer does hereby runity, is this. The Judgment begins at the Houle of God, as here in Lor; the Onlidren of God much be first prongate man Jung means and preved; if there be Children of God in any Place which may with-hold the Anger, fo that the Punishment may be kept back, then the Spiris takes the Children of God, and prover them in the name vice and Sin of that City of Country. Into see if they be capable of the fame Lewdness.

> 22. Los mult fet his two Daughters with Extremties into Jaagment, he world give them to the Enclede allowous People to be tried; for that which he fait was to directed by the Spirit, which had the two Daughters of Los it the Judgment, and had brought the Prove of Trial for their Effence and hereby fignified and laid open the Sin and Sname of the City, sup, that they were only unclear. Harlot's Beafly.

> pr. But when thele two Timpins were not capable of this Vace, the Spirit, the the two Ar sels, offenced them; underfland, God's Truth prototed them from the Judgment of this People, and also from the Son of Undearnesh; for La did not freak to of a Furpole, as if re would fuffer his Daughters in the definition and defined z but the Stime did LEI IDILL III F CLIE

> F. And hat w for certain, that this firft Book of Moles was written wholly from the Prophecy of the form, in unabling what each Act, or Sentence of the Hilbory, holds form in the Figure ; and whoever will read, and rightly understands these Adrs of the

Chap. 43.

Patriarchs,] he must modellize or represent in his Mind the old and new Man, and fet Chrift and Alam 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 to 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 Childbood : 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. a To under-

58. And Mofes fays, b The Men of the City preffed fore upon the Man Lot, and when they fland or apdrew near together to break the Door, the Men put forth their Hand and pulled Lot into the prehend it House to them, and shut too the Door: And the Men which were before the Door of the House b Verfe 2, 10, were fmitten with Blindnefs, both fmall and great; fo that they wearied themfelves, and could 11. not find the Door.

59. This Figure was acted thus externally; fo that they were thus blind with visible Eyes, and could not fee 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 fends 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 flay and murder him) then the Judgement 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 Intermission revie and rail at him, and condemn him for falfe.

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 fuppose that God rebukes and punishes him on this wife.

62. But these two Angels are with him in his Heart, and stand in his Person, as in their Veffel and Instrument, even amidst the Enemies; but the common People eagerly labour and beftir 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 Blindnefs, that they are confounded, and know not how they fhould get ' by this Lot, and the two Angels ; ' Or at. one casts forth this, another that; one fays he is honest, another reviles him, and fays all Evil of him; and this fo long, till they cannot find the Door, wherein they would break in to him, and do him Mifchief; for thefe two Angels shut him up in themselves, that they cannot fee the Door of Revenge; as it may be feen here in Lot, how God delivers the Meffengers of his Mouth, and hides them from the Enemies; and this " Pen has fo Understand the Author. found it by good Experience.

64. And thefe Men faid unto Lot, Haft thou bere any befides? Son-in-Law, and Sons and Ver. 12, 13. Daughters, and what foever 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 faid, Arife, get ye out of this Place, for the Lord will destroy this City. But be feemed unto them as one that mocked.

65. This is now an excellent Mirror, how God alfo gave Warning to these Men, and would have fpared 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 faid to him, What is happened to the Fool? He thinks the Sky will fall.

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66. The inward Figure ftands thus: God's Truth in the Love drew thefe Men, Loi's Sons-in-Law, and would deliver them; but the Wrath was ftronger in them, and had captivated them in the Probation of their Heart; they continued in the Judgment, as Lei's Wife, whom notwithstanding Lot brought forth with him before the City, yet the Wrath drew her back again into Judgment; fo that the (feeing the was for Lot's Sake freed from the Fire-Sword) mult go into a Transmutation, till the last Judgment, which is a terrible Example.

67. In this Figure this prefent World may behold itfelf, and take Warning; for as certain and as true that the Preaching of Lot was true, and the Punishment followed f Or Judge- thereupon, fo certainly alfo the f Punifhment of the fixth Seal's Time (which Seal is even now at hand, and has already opened itfelf) (hall *fuddenly* follow.

> 68. But that the Warning hereof came fo long ago, this declares that the Time of the fixth Seal, in its Manifestation, is the most wonderful of all the fix Seals, till the feventhe Number, which is yet more wonderful; for it is the End of this World, and the Last Judgment.

A myfical by he fhews of this fixth Time, though thou contemnest and deridest it, it hits thee, and has already Mark, whereto Babel the ftruck thee with the obdurate Obstinacy of Wrath, which has thoroughly fifted thee in pouring forth the Appearance of the Meffage of these two Angels, and shall now be binted only to of the fixth fome few, who shall go out, and be delivered with Lot's Daughters.

70. The hardened, furprized, and apprehended Crew is already judged; for the doleon the Mystery of Iniqui-ful fifting Sword has taken hold of them; they run now, in a raving, raging Manner, ty, and alfo as mad People, in Pride, Covetousness and Envy, and contemn what the Angel's Trumthe Time. pet sounds.

71. The Cry which the Angel's Trumpet founds 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. Ec.

HEN the Wrath of the Judgment was now fet on Fire, and the Day appeared, that the Sun fhone bright, and every Man thought, All is in Peace and Quiet, there is no Danger, the Angels commanded Lot to make bafte, and faid, Arife, take thy Wife, and thy two Daughters which are here, left thou alfo perifh in the Iniquity of this City. And while Lat 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 Hand, the Lord being merciful to bim, and they brought bim forth, and

fet him without the City.

2. The internal Figure flands thus: The Spirit in Moles fets forth the Figure fo clearly, that a Man may eafily apprehend it; for he fays, When the Morning came, and the Sun

¢ Or Seal-

ment.

Chap. 44.

was rifen, 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 rifen Light of the Day and the Sun, fo 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 Underftanding concerning the Melliab was rifen in God's Truth; which Lot's Daughters knew very well, that it [viz. the Light of the Sun of Righteouinefs] in God's Truth had moved itfelf in their Father Lot; from which Caufe afterwards when they were gone out from Sodom, and the Night approached, they made their Father drink fweet Wine to the full, and laid with him, that they might receive Seed, viz. the boly Seed, from him; for the Spirit, both in Lot and his Daughters, did alfo fignify thus much, in their rifen Light, and fhewed it to them.

4. And now as the Sun was externally rifen, and it feemed to be a very lovely, pleafant Day, fo alfo internally in God's Truth, the Sun of the Covenant, viz. the boly Sun-day, was rifen according to the Probation in their Effence, for they were now paffed through the Judgment: And likewife on the contrary, the Sun of the dark World's Property, viz. the working of God's Anger, was rifen now in the Children of Sodom, and forced mightily into God's Righteouinefs; therefore the Angels bid Lot make hafte; for the Sun of Anger was already rifen, and had apprehended the Children of Iniquity.

5. Like as the *boly* Sun in God's Truth (which had apprehended Lot and his Daughters in the Effence of *Faitb*) took Lot and his Daughters by the Hand, and brought them forth from them, fo likewife the Wratb had already taken the Children of Sodome by the Hand of their Effence, and brought them into the Judgment of Execution. And we will fignify and apply, (O Babel!) this Figure to the Time of thy Seal: Mark and obferve it, ye Daughters, Children of Lot; it concerns you.

6. When God will *punifb* a Land, he first fends them Meffengers, and *exhorts* them to Repentance, and declares to them his Grace; foon after he fends them the Angel of Righteousness, who *tries* and fifts 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 *Meffengers* the Light, and Way of Righteousness, and fuffers 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 fends them both Angels together, viz. the Angel of Righteoufnefs, and the Angel of Truth; and he first threatens them ieverely, and exhorts them, and fets 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 feems as if the Sun was rifen upon their Sodom, and now it should be good and prosperous; but even then fays 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 fince fent thee Mef-* Note well fengers, and with the Declaration of the *Gofpel* has tendered thee his Grace; and there-this and the with allo he has mightily threatened to punifh thee with *Ruin*; but thou haft made only fucceeding a contentious difputing *Babel* of the Light of the Gofpel, and art now the well-fatted *Sedom*.

9. And know for certain, that the Lord for a Farewell has now fent thee two Angels; one has the Truth in him, and bids Lot with his Daughters to go out from Sodom; and Thy Cainthe other has the fevere *Judgment*, and has now at laft fifted thee, and turned thy in-like Crying ward Signature outwards, and fet it before the Lord; and thy ¹ murderous Cry is come for Ruin upup before the Pretence of the most High, and it is exceeding great; he has fent his on others Angels to destroy thee, and to overturn the Cities. 10. Thy Signature, wherewith thou art now outwardly marked, is the great Covetouches and Entry, 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

The Scarci-high, that it defires to devour all into itself, whence thy great " Enhancement of Men's ty and Dear-Neceffaries is rifen. nefs of Com-

modifies, and 11. But thou fayeft, Now it is a good and a profperous Time; the Sun is *rifen* upon all Opprefii- me, and finnes on *my Purfe*, fo that I can fill it as I pleafe; it is a good and a fine Time ons, rife from for me; it fhall now be a good and golden Time fure enough; I fhall certainly enjoy it, the Covetoef- and *rife* in high Power and Authority, and be refpected.

of Man, who 12. But hear now, what at prefent the Sound of the Trumpet declares: It fays, Go feets to main-out from Sodom; the Sun is rifen in Love and Anger; this we will not hide from you: tain it by the The Angel of Truth has now already taken Loi's Daughters, with the Father, and his Sword. Wife, by the Hand, and bids them go; it is Time; this thou thalt foon fee by worful Experience.

13. For the Angel of Anger has also taken thee into Judgment, and therefore thou art is wrathful, covetous, murderous, and wicked; do but behold thyfelf whether we fpeak Truth; thou getteß thyfelf much to spend in thy Signature, and thou hast indeed a Storehouse full of Provision in the Abys: 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 Sodem: There is no longer any tarrying.

Ver.17-23. 14. And Moles lays further ", And when he had brought Lot forth, he faid, Escape for thy Life, look not behind thee, and stay not also in this whole Plain; escape unto the Mountain, less thou be confumed. But Lot said unto him; Oh not so, my Lord: Behold now, seeing thy Servant has found Grace in thy Sight, he pleased to magnify thy Mercy which thou has some work for an to me, in that thou has faved my Life: I cannot escape to the Mountain, less forme Evil take me, and I die. Behold there is a City very near, unto which I may slee, it is a little one: O let me escape thither (is it not a little one?) and my Soul shall live. And he faid unto him, See, I have accepted thee concerning this Thing, that I should not overturn the City for which thou has state 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 soben Lot came into Zoar.

The inward Figure flands thus:

15. The Spirit of Truth had moved the Spirit in the Covenant in Lot, and taken him by his *fpiritual* Hand, and brought him forth out of the Judgment, understand the *Soul* of Lot, in which the *Word of Promife* in the Covenant had opened itself according to the fpiritual Property, into which also the now-fent 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 fifted 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 Sodem: Therefore the Angel faid, Deliver thyself, and look not behind thee into Judgment, viz. into the enkindled Wrath, left the fame should take thee; as it happened to Lot's Wife, who turned her Defire 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 effentially behold and prove God's, viz. the eternal Nature's Wrath; which yet is a confuming Fire, and forthwith proves Spirit and Body, and if it reaches any thing of which it is capable, it devours it into itself.

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18. Now the Soul of Lot trembled and ftood in Fear before the Angel of the Judgement, viz. before God's Righteousness, and entreated his Truth, that he would be pleased to magnify his Mercy in the Covenant towards him, left 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 Deftruction; as he did here to Lot, and also unto the upright Children in the final Deftruction of ferusalem.

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 fee that often the Children of God are able to with-hold great Plagues Note. and Punifhments of God, [from coming down on a People;] there is even fuch a Might in them, that God's Anger is able to do nothing; and it is as it were impotent where they are prefent; also they are a Might and Power against Hell and the Devil; for fuch a Thing is true real Faith, that it can with-hold and overpower God in his Anger.

21. Therefore the Lord faid to Lot, I cannot do any Thing, until thou be gone out, and he fpared alfo 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 Senfe, does express it.

22. • And then the Lord rained upon Sodom, and upon Gomorrab, 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 *Cbrift*, who had opened himfelf to *Abraham* in the Love, how he would fit in Judgment over the World, and how the Might and Dominion is given to him of God, that be fhould defirey the Devil's Kingdom upon the Earth, and give all wicked Men to the Anger of God to be devoured; for when he had manifefted himfelf to Abraham, and confirmed the Covenant of Righteoufnefs, he then fent thefe two Angels, viz. God's Truth and Judgment, to Sadom, to blot out and deftroy the Children of Ham, viz. the malicious, vile, rebellious, Half-Devil Men, that fo the Devil's Kingdom might be leffened, and not grow fo great upon the Earth, and hinder his Kingdom.

The inward Figure ftands thus:

24. It rained Brimstone and Fire from the Lord from Heaven, fays Moses: This was not the inward hellith 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 confumes Earth, and Stones, and all Elements: But this was only a Fire, as is generated in the ^p Tempest in Turba Magna in ^p Thunderthe ^a Egestum, which the Constellation casts forth from itself, which is a Materia there- clap. unto; though it be no palpable Matter or Substance, yet it is a spiritual Substance, in ^a Or Excrement. 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 Effence, which is Brimstone

25. For the three [first Properties,] viz. Sulphur, Mercurius, and the Salt-Sharpnes, 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.

Of Lot's going out of Sodom.

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 imprefs and introduce themfelves each into a peculiar Subftance in the Flagrat, viz. the Heat into Brimftone, and the Cold into a faltish Property, and Mercurius into a watery Property; and yet they were not wholly feperated, and each of them of another or fundry Substance. by itfelf, but fixed together according to one Property.

26. The like alfo 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 " Or darting outward Nature in the third Principle with an Alpect, which is called Turba Magna, being a Furba in the Soul of the outward World in the Spirit of Nature, whence the out-The prime ward Nature does enflame and enkindle itfelf; and the 'three first [Properties] fix them-Ternary of felves into a Substance, viz. into Brimstone, Salt, and into a mercurial, poisonful 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 faid, The Lord rained Brimstone and Fire from the Lord out of Heaven.

> 27. Not that this Matter of the Brimftone and Fire came from the inward Heaven; but the Wrath came forth from the inward into the outward [Principle,] fo 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 T_{jpe} of the inward dark World: If the fame Nature moves itfelf, then it is even to in fpiritual Property, which God calls his Wrath and Anger, and a confuming Fire; for if this inward spiritual dark World did move itself, the outward World with the four Elements would fortwith be fwallowed up in this fame Spirit-Fire; which shall come to pass at the End of Days.

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 the, after the had looked back into the Turba, was apprehended or taken in the Salt's Spirit in its Impref-"Or that Pro- fion; which denotes, that the was' molt of that very Property, viz. covetous in the Defire, in which the alfo was taken and apprehended in the fifting Probation of the Angel. 29. And though the Angel had defended her from the Fire-Wrath, yet the 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 fhe was apprehended in the Turba.

30. And we ought not to account this a ftrange Thing; for we have very much hereof in the Scripture: Let us look upon Uzza, who was apprehended and fmitten by the Ark of the Covenant, when he only t uched the fame, when the Wrath of God was moved

" That is, a-but in the " Sound. Let us see also how it feized on the Philiftines, when they had the wakened and Ark of the Covenant with them; also how it devoured Chorab, Dathan, and Abiram, by and not a- Mofes in the Wildernefs: All these have but one Original; but each is peculiarly manifeft 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 Meffage of the Angel, it had well protetted her; but fhe did not believe what the Angel faid, and very likely the loved her temporal Goods, all which the must forfake, and looked back again, and earneftly longed after the temporal, and the Turba of Time did alfo apprehend her; fo that fhe, according to the Subftance of the Body muft remain ·in

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Nature.

perty was most predominant in her.

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in the *first Matter* (out of which God had extracted the *Linus* of the Earth, and formed it into a *ipiritual*, *living Image*) till the Lord shall again *transmute* the same Substance into a fipiritual Effence.

32. And it was done for this End, that Man should yet fee 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-Hypocrify and Flatteries of a *feeming 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 prefent 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 Luss 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 fays, Thou art fifted, and * apprehended in * Capilvated. the Turba; thou art guilty, and capable of the Brimftone-Fire: Thy verbal Hypocrify, in that thou fayeft, 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, feeing thou hungerest only after the three first, and useft 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 feekeft and honoureft only the external Idol-God, viz. Silver and Gold, Copper, and the Fulnefs of the Belly to thy luxurious, fumptuous, and ftately fodomitical *Pleafure*; and this Idol is alfo fifted for thy Sake, and is made nigh and far off to thee, and thou underftandeft not what it means: Thou fayeft, There is no Danger, and it may well be helped and amended; we may contrive it well enough to a good Ufe; but thou knoweft not what is thereby figned and fignified.

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 hinsfelf before the Lord to the Earth, and entreated these Angels to turn in to him, they entered according to the divine Property effentially 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 fame to him from Abraham's Faith's Ens; for of one (viz. of him who did move and manifeft himfelf in Abraham) they must all be fanctified; now Lot by the Administration of the Angel (understand formed Angels fent out of the divine Property, out of Christ's Ens and Word) was fanctified as a ^y proximate Line, or Branch on the Ens of Abraham.

38. And feeing Lot's Daughters were capable of this Sanctification, and not the Mo-Affinity. ther, the Mother must go again into the first Matter; and Lot must copulate with his two Daughters in the bleffed 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

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hiddenly concerning Lot's Daughters, that the one faid 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 fweet Wine to drink; and then we will lye with him; that fo he may not know it, and we may preferve Seed of our Father: For the Mother was not capable of this holy Seed, feeing fhe was captivated and taken in the ² Probation in the Turba.

² Or fifting Trial.

39. Now Realon would object, and fay, Why did not the Daughters of Lot marry with Abravam's Generation? Why would they lye with their Father, contrary to the Right and Law of Nature, and all Nations? Aniwer: This might not be, for the Seed of Chrift was called in Abraham; but now there laid two other Lines in the Seed of Chrift, as near Affinities, which should be born of Abraham's Faith, viz. of Chrift: As Abraham's Faith was born out of $\mathcal{J}EHOVA$, out of the Name Jefus, 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 $\mathcal{J}efus$: This Manifestation the Angels brought to and into Lot, which Opening and Manifestation did spring forth in Lot's Seed.

40. But feeing his two Daughters did alfo ftand in this fudgment, and were apprehended in the fame Spirit which opened itfelf in Lot, and received alfo the fame Properties as their Father, it must be fo, and it was fo permitted of God, that thefe 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 Mofes does fo cover it, and fays, The two Daughters caufed their Father to drink freet Wine, that he did not know what he did, and fo were gotten with Child of their Father in the Father's Drunkennefs (which yet feems to be wonderfully ftrange without God's Work) the fame is thus to be underftood; not that it did not fo come to pafs; it did fo come to pafs, as the Text in Mofes declares; but this was a Work of the Spirit of God, and hereby alfo he covers the external Shame.

42. For the *cutward* 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 is 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 be took our Shame and Reproach upon himself, and hung it as a Curfe upon the Tree of the Cross, and offered it up to the Righteousness of God; so likewife both these Lines must be covered with a Shame, that they both might be fanctified only and alone under *Christ's Shame* on the Cross; and they should *not dare* to fay, *Rom. xi. 32.* that they were pure before God and Nature; for the Scripture fays, ^a He bas shout them

"Kom. x1. 32. that they were pure before God and Nature; for up all under Sin, that be might have Mirry upon all.

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43. And that this was truly and certainly a Work of God, appears in this, that on the *fame Day* the Mother was turned to a Pillar of Salt, and *Sodom* deftroyed, doubtlefs with all their Houfhold Furniture and Goods, yet that *fame Night* they fet about this Work; whereas they continued all Night in a Cave of the Mountain by *Zoar*, [fo that we may well think] *no* natural *flefbly* Infligation 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 Drunkennes, 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, fo that the Spirit might do what he would, and they only were Instruments.

45. And that they underftood that the Father was fantlified, and that they willingly would conceive of the holy Seed. appears, in that they faid, 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 preferve Seed: There were indeed many upon the

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Earth, but none was capable of this Seed, but thefe 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* Rife and Original.

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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.

*** 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 ** ** ** ** ** ** ** ** ** ** 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 Chrift was underftood, muft thus *wander* from one Place to another, and could have no abiding Place upon the Earth, and moreover muft fland in *Fear* and Temptation, the fame is the true Type of *Chriftendom* upon the Earth; how the fame fhould not be bound to any *certain* Place, nor to any People that God did chufe thereto in a peculiar Manner; but that Chrift was given, with his *Gofpel* of the Kingdom of God, to *all* Nations.

3. And it fhews how he would *wander* with his Knowledge from one People to another, and have no where any *conftant* 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 deftroy ^b Chriftendom among the Nations, and caft Reproach up- ^b The true on it, as they would finfully reproach Sarab, Abraham's Wife.

4. And it fnews how the Chriftians fhould be continually tempted and *exercifed* of the Nations, and plagued with Contention and *War*; also how Chrift would go with his Gospel from one People to another, when they should be weary and glutted with the fame, and hold it only for a Custom, and a common ordinary Thing; and so they would grow *whelly* blind in it, and make only a fine devout Lip-Labour thereof, and suppose to find out Chrift 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 allo would be only *flefbly*, and account and look upon Chrift externally as a *mere* Man; as *Pharaob* and this King *Abimelecb* looked upon *Abraham* and his Wife, and defired to have carnal Knowledge of *Sarab*, by Reafon of her Beauty;

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which fignified and denoted, that they would put on Chrift in the Flesh in an outward · bestial Manner, but not in Power and Spirit.

6. As it is here to be feen in Abimelech, and also in Pharaob, that when they defired to know Sarab carnally, that the Lord came in among them with Punishments and Plagues, and shewed them his angry Countenance, shut them up, and dismayed them, is if he bound them with the Chains of his Might, and made their Women barren, and terrified them with Vifions 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 bleffed of God.

7. Through which Means God brought the Nations to the Faith; when he came to a defhly unbelieving People, then he shewed himself in Power and Wonders; which the carnal Nations feeing, did convert themfelves, and turn to God.

S. 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 boatt thendelves of Abraham, and called themfelves after his Name, but were only historical Children, brought forth of frange Women, without Abraham's Faith and Spirit.

9. Thus also it has fallen out in *Christendom*; when they have been weary of the Spirit of Chrift, and made only a prating Business thereof, the Spirit of Chrift has then departed, and bidden itself from them; and then these People have indeed stood yet in the Hiftory, and boafted themfelves to be Chriftians, but have been indeed only the Children of the Bond-woman, viz. of Hagar, and the Sons of Mockery, who with difputing and wrangling about Chrift's Name and Will, have mocked, fcorned, reviled, contemned, reproached, and branded each other for Hereticks; and mere Ishmaelites have rifen of them.

10. And it is as plain as the Day, that now Men go from the *[corning* and reproaching each other, to the Sword of Murder, and will wholly flay and root out Chrift, [in his Members,] and fet the Babylonical Tower in Christ's Stead, whereby a Man shall be able in Self-will and Power to climb into Heaven; fo 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 unmortified, 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 Abrabam, as may be feen in Pharaob, and the Heathens alfo, especially in the Land of Canaan; fo likewife it has happened to the Chriftians, that these Nations which continued only under the Name of Chrift, and yet were only heathenish in the *H*-art, were always judged and banished by such heathenish People; as may be feen by Afia, Egypt, and Greece, and many other Nations befides, how God has pulled off the Mantle of Chrift from them, as verbal Hypocrites and Mockers of Chrift, and given them a darkened Heart and Understanding of the Kingdom of Chrift, and caft away their Candleflick, that they could no longer fay, We are Chriftians, and belong unto Christ; but they have become Turks, and barbarous People, begotten of the wild Tree of Nature.

12. Thus Chrift must here in this World wander only as a Light from one People to "Matt. xxiv. another, " for a Testimony to all People : And to thee, O Germany, it is now thewn, [and allo to those Nations of whom thou art born with the Name of Chrift, in that thou hast for a long Time walked under the Mantle of Chrift with an heathenish Heart, and boafted of the Adoption, but lived only in the Iniquity of the Flefh, that thy Judgment is nigh at Hand.

13. For the Angel of the Judgment calls aloud to the Refidue of Abraham's Children

4

14.

in Chrift, Go out of Sodom: Abraham in Chrift is gone away from you; you have no more of Chrift than an empty Breath, and a difputing verbal Lip-Labour; a Mockery, whereby one Brother does contemn, fcorn, and mock another for Chrift's Knowledge Sake, and only kills Chrift in his Members. The City Jerusalem and Babylon wherein thou hast gloried shall go to Ruin. Amen.

Chap. 4.5.

14. Lo! a Star shines from the East and North, which shall blind thee, and break down thy walled Towers and Strong-Holds in Jerufalem and Babylon, for thou art called no longer Jerusalem, but Babel; and the Children which fit 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 fet open to all Nations and Tongues of the Earth, that his Glory may be known: A Light for all Nations.

15. The Figure of & Abraham, Sarah, and Abimelech, is an emphatical Type of Chrif- & Ger. 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 flay him for her Sake; to fignify, that a Christian in his own Strength is not able to do any Thing, or to take to bimfelf 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 Abrabam here, in his own Abilities, was full of Doubt before Pharaob and Abimelech, and continually fearful of his Life, and must fee only when, and how God would shield him, and his Sarah: And this History is excellently, elegantly, and exactly written by " Efdras in the Vision of the Spirit of Christ, concerning Christ's " Note, Efdras. Kingdom, as if the Spirit had on Purpole figured this History concerning Christ's Kingdom, for it aims directly at it.

17. But the outward Man understands nothing of the Kingdom of Christ; as we may fee in Sarab, when the had conceived and brought forth Ifaac, the faid, the Lord has made me to laugh; the People will laugh at this, that the very aged Sarah should give a Child fuck ; the did not yet understand the Type of Christ ; but the Spirit of Christ in ber understood it, and not the natural Man in Self-bood ; but the Will which was refigned and given up to God, the fame only did apprehend the Covenant, and the Spirit of Chrift.

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 itfelf, what it was: As Abraham's Will of own Self-hood looked only on itfelf, and was afraid and difmayed; 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 himfelf to it, but to the bumble refigned Will; to that he does incline and appropriate himfelf; and *fometimes* 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 refigned Will dies to the World, and is brought forth to Life in God: Thus also we are to underftand in Abraham, and in all Chriftians, a twofold Will, viz. one of this World, which always flands in Fear; and then according to the fecond Principle, viz. the Kingdom of Heaven, the poor captive Soul's Will, which dives and immerfes itfelf into God's Mercy in Hope.

The Forty-fixth Chapter.

Of Isaac's Birth, and the casting out of Ishmael with his Mother Hagar. What thereby is fignified.

Gen. xxi.



1. # Not # HE Spirit in Mofes fets the Figure of Man's Regeneration in its 茶茶 ※ 深云 Process fo exactly and orderly together in the Hiftory of Abraham Procefs fo exactly and orderly together in the Hiftory of Abraham, that a Man may even lay bold of it, much more fee it; how he does fet the natural Man in Self and Cbrift fo punctually by each other, and points even with the Finger at the Figure: For when God had de-ftroyed Sodom and Gomorrah, and that Plain, over-againft which Abra-hum dwelt and brought forth Lat then Abraham journeyed from ham dwelt, and brought forth Lot, then Abraham journeyed from

⁸ Corrupt.

h Note.

thence towards the South; fhewing, that when the Kingdom of Chrift should be ^g despoiled in any Place, that then Chrift would depart thence.

2. And he lived under the King Abimeleeb, and fojourned as a Stranger at Gerar : In these two Names, viz. Abimeleeb and Gerar, the Figure stands plain in the Generation or Formation of the Word without any Interpretation or Explanation; therefore the Spirit in Moles wrote down this Hiftory, and from thence he looks as through an exact Per-Spective: For ABIMELECH denotes the Man of ingenious and different Reason, viz. the true Man, but without Chrift, only in the Creature, as he is created: GERAR denotes the ftrong auftere Life of Nature, wherein the Understanding must dwell, which Nature is corrupted, and from that *Corruption* cafts or darts Temptations and Oppofitions continually into the Life's Understanding, or Reason-light; so that the Life stands in a conftant Contrariety, and is inceffantly fifted, winnowed, and proved; which is the Crofs h of the Children of God, that they fee, that while they live in themfelves in Self-Reason, they can do nothing else but go astray, slip, and err, as may be seen here in Abrabam. When God led him away from the Borders of the Sodomites, he went towards the South to King Abimelech.

The inward Figure of this flands thus:

3. When God had manifelted himfelf to Abraham, and fet forth the Figure of Chrift 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 Abimeleeb, where he in the Fear of Nature, in the Temptation, denied his Wife, and faid, that fhe was not his Wife, that fo he might but preferve himfelf by the Subtlety of Reafon. And we fee here alfo how that that very Thing, by which he thought in Reafon to keep himlelf from Mijchief, must reprove and teach him; as we see how Abimelech reproved him, in that he had denied his Wife, with whom he had *almost* linned if the Lord had not warned him; and the Explanation is this:

4. If we fee a Man whom the Spirit of God *drives*, and by whom he oftentimes fpeaks, we must not to conclude and think, that he is fomething 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, to that what they know, and teach of God, is not their own Propriety; as we fee here in Abraham, how he out of Fear did not fpare his

Part II.

Chap. 46.

Sarah (but denied her out of a timorous Conjecture; though Abimelech had taken her away from him to be his Concubine) that fo he might but live, and it might be well with him for her Sake.

5. Thus God proves his Children, that they might fee, that they in their own Ability are no more than all other finful Men; and that Men fhould not fo fet by them, and hold them for a God: Thus often God permits them to go aftray and err, and yet then he rebukes them alfo by those whom they ought to teach; as we fee here in Abimelech, how he must reprove Abraham and make him asserted, 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 fometimes we fee fuch a Man whom God drives to err, yet we ought not therefore prefently wholly to reject him, and fet him at nought, and think that he is wholly without God, as the World does; but we fhould think, that God does thus fet his Children under the Crofs, to prove them, that they fhould learn to know themfelves; and then the Sun rifeth again upon them; as here it did upon Abraham, when God had fuffered 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 arife and fhine on him, viz. one was, that Abimelech did acknowledge him, and learned to fear the Lord, and gave the Land for a Poffelfion to Abraham; he gave him alfo Gifts for Rebuke; as the Reproof of the Saints is, that Men fhould fear at God's Reproof: Thus the Sun of King Abimelech's Faveur arofe upon him. And then the other Sun which fhined upon him was, that Sarah conceived, and a Branch fprang forth to him out of the Line of the Covenant, from the divine Sun's Power, and Ifaac was born to him.

7. And that we may understand the very Truth, we fee how always the *Crofs* stands by the Children of God; and *Adam* and Christ are continually fet by each other; as here *Abimelech* and *Abraham*; and *Ifbmael* and *Ifaac*; 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 Ifhmael, and with Ifaac Sarah's Son, learn how Sarah eaft out the Bondwoman with her Son, which feemed grievous to Abraham, and yet was right in the Sight of God; fuch an excellent Mirror, as we find not the like again in the Bible; fnewing how Chrift and the natural Man dwell by one another, and how the natural Man, with Ifhmael and his Mother, must be wholly caft out from the Right of Inheritance, and Self-will; that the natural own Will is no Heir of God.

9. And when the refigned Will has wholly caft i him out, then the poor Nature of The felf-af-Man fits in its rejected Will in Fear, and trembling, and utterly defpairs of Life; as here fuming Will Hagar, with her Son Ifbmael, when the was caft out from Abraham, the wandered in the of Nature, Wildernefs of Beer-fbeba, that is, in the Brokennefs of her Heart, and looked upon her- to be Matter felf as one wholly forfaken, and as one quite fpent and faint, defpaired of her own and in Man. her Son's Life; for the had loft the Inheritance, and the Favour of her Mittrefs alfo, and all her Goods, and there was neither Water nor Bread to preferve Life, and they were as given up to Death; for the went and fat a Stone's Caft from the Child, becaufe the Angel came again to her, and called her, and comforted her, and thewed her alfo a Fountain, and told her that the thould not be fo afraid of Death; her Son muft yet become a great Nation.

Part II.

The inward Figure of this is thus:

to. When *Ifaac*, that is, Chrift, is born in the *Convert*, then the fpiritual new-born Will rejects its own evil Nature; it contemns it, and condemns it to Death, cafts it out also from itfelf, with its Son the *Mocker*, viz the falfe Interpreter, [and Perverter of the Truth,] as if it would even burft the fame in the *Mind*; fo very an hateful Enemy the new-born fpiritual Will becomes to the natural Will in its evil *Qualities*; viz. to *Ifomael* the Son of the natural Will, who is only a Mocker, Scoffer, pharifaical Cenfurer, Lyar, Backbiter, and Unrighteous.

11. And when the new-born Will has thus caft out the evil Nature with his wicked Children from itfelf, then the poor forfaken Nature stands in great Distress, Trembling, and Defertion; for the internal boly Soul does forfake it; and then it even gives up itfelf wholly to Death, and wanders in itfelf in the Wilderness, and looks upon itself as a foolifb and simple one, who is every one's By-Word, and Laughing-stock.

12. And when the Nature does willingly give itfelf thereto, that it alfo will now die weboly to itfelf, and despairs wholly of itfelf, as a poor forfaken Woman that is deprived of all the worldly Glory, Riches, Beauty, and the *Pleasure* of the outward Life allo, being wholly caft out from its former Defire, and almost quite *forlorn*, fo that the own Defire begins to faint and fink within itfelf; then comes the Angel of God to the N:.ure, and comforts it, and bids it not to despair, and gives it also *Water* to drink; that is, fome faithful upright Man, [or fome inward Ray and Beam of Light from the new Birth of Chrift in the Heart,] which *comforts* it in its forfaken Condition, and helps to nourish and cherish it, and tells it, that it so the evil Self-Will, but in *Beer-sheba*, that is, in the true *Contrition* in the Wildernefs, viz. in the Valley of Tears in the *Defertion*; that is, the poor Nature must work in this forfaken Condition, and in its prefent Banishment and Exile [from the fensible and full Enjoyment of Paradife] bring forth *much Fruit*; which Fruit the Angel brings again into *Abraham*'s Tent to be a Sojourner of Chrift.

13. That is (we mult underftand) when Chrift is born in Man, he rejects the Vanity of Nature, with the Will which works and defires Vanity, and makes the natural Will to be Servant, whereas before it was Lord and Mafter; but Nature ftands in the Wildernefs, in the Vanity of Death, encompaffed with Sin; and now it muft work and bring forth Fruit, and yet it looks upon itfelf as wholly impotent, and as one wholly caft out from the inward fpiritual Will of Chrift; and in itfelf it feems as one foolifh, and contemned of the World, and every Way beaten off from its own Will; and then it begins even to fink and faint in itfelf, and to leave off from its own Will; and all Things are of finall Efteem with it: That which before did rejoice it, that now is againft it; and it ftands always as if it fhould die; it hopes and doubts; that is, it hopes Amendment, that it might yet once be delivered from the fcornful Contempt, and be fet again into the Honour of its Self-hood; but it dries up alfo 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 Profperity, it had Pleafure, Refpect, and Honour; fo that it looks upon itfelf as continually dying.

14. And when this comes to pass, then it is right in the *Way* to *Beer-faeba*, 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 reproved in these Temporals for *unrighteous* and abominable. **15.** And Chap. 46.

15. And then indeed it enters right into Beer-fheba, viz. into the Contrition of the Heart, and fets Reafon by the empty Water-Pot of Hagar, and goes a Stone's Caft from its Son Ifbmael, viz. from the own Defire of Nature, and ftands and compels also the Thoughts of Nature, and will not give any Thing any longer to its own Children, viz. to the Senfes and Cogitations of the Mind; but it cafts them away (as Children that now must die) a Stone's Caft, that is, a while from itfelf, that it might not fee the Death of its Children; fo wholly does Hagar, viz. the Nature with its Son, give up itfelf to the Mind for the Mortification of the Self-hood of the own Will; it fits also and mourns in itfelf in Beer-fheba, viz. in the broken and contrite Heart, and wholly defpairs of its Reafon; 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 defpairs of itfelf, and gives up itfelf wholly into the *Death* of Self-hood, then comes the Angel of God to *Hagar*, that is, to the poor forfaken and dying Nature, and fays, *What aileth thee*, *Hagar*? God bath beard the Voice of the Lad, where he lies; arife, 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 fhe fees a Well of Water, and then fills ber Bottle with Water, and gives the Lad Drink, who grows in the Defart, and is a good Archer, and dwells even in the Wildernefs of Paran, and muft take an Egyptian Wife.

The inward exceeding precious and worthy Figure of this stands thus :

17. When Man has put on Chrift in Faith, and is entered into right true Repentance, and has in his Mind forfook the *whole World*, even all its Honour, Goods, and Things temporal, then the poor Nature of Man does thus ftand in the *Mortification* of Self, as is above-mentioned concerning *Hagar* and her Son; for it defires alfo to die, even to the Senfes and *Cogitations* of the Mind, and to enter wholly into *Refignation*.

18. And when it ftands thus in the Thoughts of Death, having given up its Will and Cogitations into Mortification, then the *inward* Voice of God's *Word* manifefts itfelf in the *Mind* and * Senfes; and even there the divine Word *hears* the Voice of the Child's * Thoughts, Crying, viz. the *troubled* difconfolate Mind in its Thoughts; for it founds therein in the Meditations. divine Voice, and fays 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 haft offered up in the Defire to God: Arife, that is, lift up thyfelf to God in this Refignation, and ftand up in the Voice which has gracioufly 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 fhall not die, but live, and go; for I will make them a great Nation, that is, to a great divine Underflanding and Capacity in divine Myfteries; and God opens to Nature the Fountain of living Water, fo that it receives, into the Bottle of its Effence in itfelf, of God's Well-fpring, and therewith it gives the Lad, viz. the Senfes [or Powers of the Mind] Drink.

19. And then God is with this Lad of the Thoughts; and he grows great in the Wildernefs, that is, in the corrupt Nature; the right, difcreet, 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 boly 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 *Explican Woman*, that is, Nature lays a fleshly Woman by the noble Mind born in Christ's Spirit, with which the noble new-born Mind

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must fit 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, fits, where the Devil has his Pulpit, which, to the precious Mind, is the Crofs of Chrift, where the Woman's Seed, viz. the Spirit of Chrift, must inceffantly bruife the Serpent's Head, viz. the Devil's introduced Defire, in this Whore of Babylon.

22. This Whore is now the Exercise and Probation of the spiritual Cogitations or Senses in the Chriftian Mind; but this Whore does not hurt the Children of Chrift; indeed it has a falle Luft, and is a very wedded Harlot, which fhall not fee the Kingdom of God; but it must yet ferve for Good to the Children of God; for by it the Crois of Christ is laid upon the precious Mind, fo that the Mind muft continue in *Humility*, and not fay, I am righteous, I am holy: No! no! The Holinefs is not this Child's own; but it is God's Mercy, who has heard the Crying of the Lad, viz. of the poor forfaken Mind : Thus the noble holy Mind, viz. the new Man, born in Chrift's Spirit, must be wedded Note, How with this Egyptian, evil, malicious, idolatrous, whorish, ungodly Woman, which is 'neither able to do, will, or think any Good, and muft bear with it the foul Shame and Rethink a good proach fo long, till the unclean, idolatrous Whore dies; and then this Lad is led of the Angel into Ifaac's Tent, viz. into Chrift's Flesh and Blood. -

> 23. And this is the very real Figure of the Spirit in Mofes, for which Reafon he has fo punctually and emphatically deciphered this Figure; for the Spirit in Moles aims fo 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 pals; as here, when Ifaac, the Type of Chrift, was born of the free Woman, then the Son of the Bond-woman must be cast out; for in Ifaac the Seed which should inherit the Kingdom of God was to be called; it should not proceed out of the felf-ful Nature of the Flefh, 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 defpairs of itfelf, a Christian must be born; that is, Ifbmael, viz. the poor Sinner (when he becomes an Enemy to Sin, repents of it, and wills it no more) *fhall be born* in God's Mercy: Indeed Nature must and shall be there, even with its evil earthly Flein, but *Chrift* is brought forth from thence, as a fair Bloffom out of the wild Earth, as a pleafant Fruit out of the Kernel.

> 24. A very excellent Figure the Spirit in Moles does prefent to us in Abraham and Sarab; when Sarab would caft out the Son of the Bond-woman from the Inheritance, fo that the Son of the Bond-woman should not be Heir with the Free, the fame seemed unjust to Abraham, feeing he was of his Seed, and his own Son: But God faid to him, Let it not be grievous in thy Sight, because of the Lad, and because of the Bondwoman; in all that Sarah hath faid unto thee, hearken to her Voice; for in Ifaac shall thy Seed be called.

The inward precious Figure of this is thus:

25. When a Man is born again in Chrift's Spirit, as it was here with Abraham, then he thinks fometimes, that he is wholly new, and knows not himfelf yet right, and that he has yet the whorish Egyptian Bond-woman with her fcoffing Son of Vanity in his Arms, and now, when it happens that oftentimes the Mocker, viz. Ismael the Son of the Bondwoman, breaks forth out of him, yea, even wholly without his Will and Purpofe, that Sarab, that is, honeft Minds, to whom God makes it known, reprove him; nay, and he is oftentimes reproved of the Evil, fo 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

we cannot Thought.

Chap. 46.

uncontrouled; and yet he does not know, that he in *this* Time of his earthly *Life* ftands in the *Judgment* of God, that his Words and Works muft be daily proved, and judged; he will often go in a Way of *Juftification*, and maintain his own Caufe, and will be praifed, and in the mean Time forgets the *Egyptian* Bond-woman in his Arms, and her fcoffing Son, who fometimes *peep* forth in his Words with evil Interpretations, *wrong Meanings*, and evil Surmifes, and cover themfelves finely under a gloffing Mantle of gliftering Hypocrify; this now the free Woman cafts out, that is, the *Spirit* of Chrift cafts it out by other People's Mouths; and yet this *feems* to be unrighteous to the Man, feeing the Word is born of his Body, and rifen out of his very Mind.

26. But the Lord fpeaks in the Spirit of the Humility of Chrift; Let it not feem grievous in thy Sight, that *People* find Fault with thy Words, and reject thy Labour: Hearken to Sarab, viz. to the divine Voice; and do thou thyfelf caft out from thee whatfoever thou haft at any Time fpoke or meant evilly, wrongfully, or partially; for in *Ifaac*, that is, in thy deepeft *Humility*, thy Seed fhall be called, where, in thy Words and Works, the Spirit of God works in Love, and not in thy natural Self, and peculiar *Ownbood* of Reafon, wherein the Son of the Bond-woman fpeaks and works.

27. And the Children of God ought well to confider this Figure, and think, that whatfoever is fpoken and done from Favour, *Affection*, and Partiality, be it either towards honeft or diffioneft Men, the fame proceeds from the Son of the Bond-woman, which muft go into *Judgment* to be tried, and muft be judged of Men, viz. of the Evil and Good; it muft be caft forth among a Company of evil and good *Tongues*, where every one paffes his Sentence and Judgment thereupon: God judges upon the Earth externally by Men, both by the Evil and Good.

28. This now must feem to 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 whatfoever he fpeaks, judges, or does from *Partiality* or Favour, does belong again unto Judgment, where it must be proved and purged; as *Hagar* with her Son *Ifbmael* 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 defpair* in this Judgment, but take it in good Part, and be content that his Words and Works are judged.

29. Therefore we fay, as the Lord has given us to know it, that whofoever will read and *underftand* right the Hiftory of the Old Teftament, he must fet before him two Types, viz. externally *Adam*, viz. the earthly Man, and internally *Chrift*, and change *Note:* both thefe into one; and fo he may underftand all whatfoever Mofes and the Prophets have fpoke 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 foon 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.

Part II.

32. But now at prefent there is great Caufe (as all the Prophets have prophefied thereof) that the fame should be made manifest; and the Cause is this, that in this last Trum-* Rev. x. 7. pet's Sound, the " Mystery of the Kingdom of God shall be finished; and the Bride of Christ, viz. the wife Virgins, shall be prepared, who shall meet the Lord in his Appearance; and

Note.

it denotes the Day of Chrift'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 muft first be unfolded and explained out of its Types, and become wholly manifest. 33. And this will be the Fall of the fleshly finful Man, in that the Man of Sin must

* 2 Theff. ii. 3. 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 bottomlefs Pit; that is, when the Kingdom of Chrift becomes wholly manifeft, then the Beaft, and the Whore of Flefh, viz. the falfe Bond-woman, with her fcoffing Son, flands in great Shame, and are judged of every one, as an Whore in the Cage, that every one fcorns and fcoffs at.

34. As indeed hitherto Men have reviled Chrift, in the outward Image of Simplicity, in his Children and Members, in which Reafon has feen and known no more, than Hagar and Ishmael in their miserable Banishment; under which, notwithstanding, the Voice of the Angel has been, which they have formed and mocked in the foolifh, plain Simplicity under the Veil, and have fet up the Mocker Ifbmael in Christ's Stead, which has been only an Antichrift : Now this Mocker and Antichrift fhall be revealed under this Trumpet's Sound, and be caft out of the Children of God into the Abyls: This Babel shall fee in a short Time, declares the Spirit of the Wonders of God.

35. We fee an excellent Figure of this in Abimelech, that when God will manifest himfelf 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 Moles in the Bush of Fire, and to Ifrael upon the Mount Sinai alfo in the Fire; and alfo to Elias in the Fire and Wind; where always the Rebuke of God's Wrath is pre-fignified, how God does bruife 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 Sarab, was aftonished, and told the fame 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 miferable and afflicted, if he be boneft, is at last drawn out of Mifery and Affliction; and how, at last, his Enemies, whom before he thought to be his Enemies, must ferve him and advance him; fo wonderfully does God lead his Children, if they do but endure Temptation, and continue under the Crofs of Chrift in Humility, and not look upon Self-Revenge, but put on Patience in Hope, and perfevere stedfast in the Faith; at last, all a Man's Adversaries must fee and acknowledge that God is with the Man, and that the World has dealt wrongfully and unrighteoufly with him.

37. Alfo this is an excellent emphatical Figure, how Abraham (when God would punifh Abimelech) prayed to God for Abimelech, and made Reconciliation, that God bleffed Abimelech; and this whole Hiftory stands in the Figure of Christ, and holds forth how Adam and Chrift are together; how Chrift is come into the felf-affumed kingly Ownhood or Selfnels 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 Poffeffion to Chrift: And the inward Figure in the Spirit of Moles (who was the Type and Figure of Chrift, who yet points, out of the Father's Property, to the Son in the Flesh, viz. in the Humanity) can be underftood no otherwife than even thus: It is the true Ground.

Note.

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The Forty-feventh 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-fheba.

not fufficiently express the abundant Richness which lies bid under this Figure : But we will afford a little Service to the Children of God in their Weaknefs, and fomewhat unveil this Figure; it is not to be underftood by the natural Man : But the Lord doth thus lead us in Grace [to the Underftanding 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 purchafed with the Goods of the whole World; it is hidden to Reafon.

The outward Figure in the Text of Moles ftands thus :

2. And it came to pass at that Time, that Abimelech, and Pichol the chief Captain of his Gen. xxi. Hoft, Spoke unto Abraham, Saying, God is with thee in all that thou doest : Now therefore 22-34. fwear 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 faid, I will fwear. And Abraham reproved 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 theu 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 fet feven Ewe-Lambs of the Flock by themfelves. And Abimelech faid unto Abra-bam, What mean these seven Ewe-Lambs which thou hast fet 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 be was for a long Time a Stranger in the Land of the Philistines. This Figure seems outwardly, as if Abimelech was afraid of Abraham; feeing God had given him to understand in a Vision that Abraham was a Prince of God, thereupon he defired a Covenant and Oath from Abraham, left he should root out him and his Posterity.

3. But the Spirit of Chrift under the Veil of Mofes has deciphered before him far another Figure, wherewith he alludes, and prophefies; for under all the Acts of Abraham, which the Spirit of Mofes has wrote, we are to understand a twofold Figure, viz. externally, an Hiftory relating fomething done; and under that fame Hiftory the Spirit of Chrift in the Covenant does fo apply and exactly fet its Figure, as if he played therewith.

4. For the Place here mentioned, is even the fame whither Hagar fled with Isomael; it is even the fame Beer-fieba, and the fame Fountain of Water fignified, which the Angel " Or called shewed Hagar; which Abraham, that is, Christ, digged; where afterwards " Christendom preached of the Name of the Lord the eternal God in Chrift, by this Well of Water in Beer-Iheba.

5. And the Covenant betwixt Abimelech and Abrabam is the Covenant of Chrift with the Humanity, where Abraham, that is, Chrift, fwore, that he would not deftroy the Hu-" John iii. 17. manity; as he alfo faid, when he came into the Flesh, that 9 he was not come into this World to condemn the World, but to fave the World; that is, to blefs and keep Covenant.

The inward holy Figure stands thus:

6. Abimelech and Pichol, who fpoke 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 Abrabam. For Mankind was given to this Chrift : 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 falle Luft, underftand in the human Nature, for it defired to manifest Sarah, viz. the free Woman, un-derstand the heavenly Virgin-like Matrix, in the earthly bestial Property; which came to pafs in Adam, when he brought his female Property into a beftial Luft; now the Spirit here in Mofes 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; fo here King Abimelech in the fame 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 fame; which the holy God would not have; and therefore he came to Abimelech, and terrified this Nature of Luft, 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 Chrift in the Humanity, or in the Ens of the Faith of the Covenant, as the Spirit fignifies and fets forth pregnantly by Way of Allufion in this Figure.

10. God the Father brings the poor Soul, viz. the King of the human Property, to Chrift, after that it had given itself to Luft with its Servant, viz. the Body of Nature; and now the Soul speaks to Abraham in the Figure of Chrift, Why didst thou not tell me that God was in Sarab, viz. in this Image? Why didft thou not fay to me, that fhe was thy Wife? underftand Chrift'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 Chrift 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 felf-ful Luft; but now when God shewed the Soul this holy Tincture in the Covenant, then the Soul faid, 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 Chrift, Take now rhy Wife, viz. the beavenly Matrix in me; for, lo! God is with thee in all that thou doft; that is, I will reftore again to thee whatfoever I have taken into my Self-Poffeffion, viz. the Matrix of

on.

Chap. 47.

the divineWorld'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, 'Then all the Gen. xx. 17. 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.

12. Now the Soul, in the Father's Property, fpoke to Abraham in Chrift, feeing " all " Matt.xxviii. Power over the Humanity was given unto him. Swear unto me by God, that thou wilt not 18. shew any Unkindness to me, nor my Children, nor my Nephews; but according to the Kindness 'Or Unfaiththat I have done unto thee, do thou alfo unto me, and to the Land wherein thou art a Stranger : fulnefs. That is, as if God the Father in the Soul fhould fpeak with Chrift his Son, to whom he had given the whole "Humanity for a peculiar Poffeffion, and fay thus, Seeing I have given " That is, all thee the Power in the human Property, which is mine, to be thy own, fwear now unto Mankind. me by God, that is, deeply bind thyfelf therewith into an effential Oath, or one eternal Covenant, that thou wilt not fhew any Unkindnefs to my Nature in the human Property; nor to the Children, viz. to the Branches which fpring 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 Hulband or a wicked Wife are joined together, the one being ungodly, and the other honeft; but according to the Kindnefs which I have done unto thee, even unto thy Image; (in that I have reftored unto thee again this heavenly Matrix, which in Adam was captivated in my Wrath, and difappeared from thy Image, in my Anger;) thou shalt do likewife 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 fojournest.

13. For Chrift 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 faid to Chrift, he was a Stranger in our Land; as Chrift alfo faid, that bis Kingdom was not of this World, that is, of the earthly Man; but Chrift fhould fhew Kindnefs in this ftrange Land, underftand the *ftrange Humanity*, and not reject the Children which fhould be born therein; as the Father had done to his Image of the heavenly Humanity, which difappeared in Adam: This Chrift fhould fwear to God, as he alfo fwears in the Prophet Ezekiel, * As true as I live, I will not (or have no * Ezek.xxxiii. Delight in) the Death of the Wicked or Sinner, but rather that he fhould turn and live: For 11. Abraham in Chrift, viz. in the Figure, faid, I will fwear, that is, I will do it.

14. And Abraham reproved Abimelech becaufe of the Well of Water which the Servants of Abimelech had taken away by Force; that is, Chrift reproved the Soul, that the Soul's Servants, viz. the Effence of Nature, had taken away the Well-fpring of the Effence from the heavenly Corporality, viz. Chrift's Body in Adam, whereupon the heavenly Image died or difappeared; for Chrift's holy Fountain of Water fprung up in the Soul's fiery Effence; but the Soul's Effence had taken this Fountain of divine Sweetnefs into its own felf-ful Power, and changed the fame in itfelf to another Property.

15. And Abimeleck 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 Luft was risen in the very Effence of my Nature: And who has done this Hurt? Also thou didft not tell it me, that is, thou didft 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; more-'Turned it to over, I heard not of it but to-day; that is. thou haft not revealed to me that this Founrain is thy Seat, but to-day only, that is, to-day, where thou doft again manifest thyself in me in Adam with a Covenant of Grace, where now I heard thy Voice in me.

16. And Abraham took Sheep, and Oxen, and gave them to Abimelech; and they both made a Covenant with each other; that is, then Chrift 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 fhould be one Flumanity and not two.

17. And Abraham fet feven Lambs apart by themselves. These seven Lambs are the seven Properties of the natural Humanity of Chrift, which he did manifest in our Humanity; and in that the Spirit fays, by themselves, fignifies, that Chrift in his Humanity of the feven Properties is a difting Person; fo that we Men (viz. Jews and Gentiles, who come to his Grace) ought not to fay, We are Christ; but we are his House in which he dwells; the Power of the holy Fountain of Water is bis; we are only Branches on his Tree: He " Or by him- is with the feven Lambs of the divine Property " apart in us; they belong not to Man's Self.

> 18. Only in the right Refignation Chrift and Man is wholly one, when Man's Will wills nothing any more without Chrift, but gives up itfelf wholly in Chrift, then it is dead to Self, and Chrift only *lives* in it; also it fignifies that his creaturely Perfon with the feven Properties of the Humanity shall dwell among us as a diffinst Person, as eternal High Prieft.

> 19. And Abimelech faid, What mean thefe feven Lambs which thou haft fet by themfelves? That is, God the Father made an Allufion, through the Effence of the Soul in this Figure, with Chrift's Figure in Abraham, and faid, What mean thy feven 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 fay, Chrift speaks to his Father in Man's Person, Thou shalt take the Figure, or the Image of my feven Properties of the human Creature, for an everlasting Teftimony, 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 *Moles* fpeaks 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 fwore both of them together; the Place was called Beer-*Jheba*; viz. a Bruifing of Death by the Will of him that lives and fees in the difappeared Humanity, where, in Chrift's Humanity (which he affumed from us Men) Death was bruifed, and broken in Pieces, and the Well-fpring of Love flowed forth again, out of the living God in our bruifed Humanity of the *beavenly* Part, into the Soul's creaturely Fountain : Now the Spirit of Mofes 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 everlassing Covenant with us in Christ Jefus, viz. in the penitent, contrite Soul; when the poor Soul in this precious Covenant and Oath wholly gives up itfelf 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 Chrift Jefus has fworn that he will not deftroy 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 fworn 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 Mofes fays further; When this was done, then Abimelech arofe, and Pichol his I Field-

felf.

Chap. 47. Of the Covenant of Abimelech.

Field-Captain, and they returned into the Land of the Philiftines: That is to fay, when God the Father had given over the Humanity to his Son Jefus Chrift, with this Covenant and Oath, then he went with his Regiment or Hoft, viz. with Pichol, that is, with the outward Nature, again into the Land of the Philiftines, that is, into the Dominion or Regimen of the outward and inward Nature, which is of the Philiftine 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 fworn with Chrift to God, yet it muft in this Lifetime dwell in the earthly Body, viz. under the heathenifh Philiftine Effence of the Flefth; which is a conftant Adverfary to this King Abimelech, viz. to the poor Soul, and only forfakes the Covenant and Oath, and brings itfelf, in its Philiftine, felfifh, luftful Concupifcence and Defires, into Self-hood, as into its own Land.

24. And hereby it is fignified to the poor *Chriftians*, that they muft lodge and lye with the New-Birth in this Philiftine Land or *Houfe of Flefb*, as mere Strangers, and cannot be *wholly* freed in the Time of this Life; for *Pichol* the Field-Captain of the Soul, viz. Nature, muft have its Rule and Work in this Time, in Evil and Good, and be an hard *Crofs*, and continual *Temptation* to the precious Image of Chrift, viz. to the New-Birth; by which Crofs the noble and dear *Tree* of *Pearl* is moved, ftirred, and caufed to fpring and grow: As a Tree which comes out of the Earth muft grow in Heat and Cold, in Wind, Rain, and Snow, fo alfo muft the precious little *Tree* of Jefus Chrift, which is a Stranger with *Abraham* in *Beer-fheba*, viz. in the *earthly Cottage*.

25. And the Spirit in Mofes fpeaks further, faying, Abraham planted Trees at Beerfheba, and there preached the Name of the Lord, the ever-living God, and was a Stranger in the Land of the Philiftines a long Time: This is as much as if he had faid, The Spirit of Chrift in Abraham, when the Soul has received the Covenant and Oath, that it is contrite in true Repentance, does plant Trees in Beer-fheba, that is, it brings forth heavenly Branches in this penitent Heart in the ftrange Land, the earthly Man, and preaches from thefe new Branches, of the Name of the eternal God, and dwells a long Time, viz. the Time of the whole carthly Life, in this Philiftine Cottage.

26. And this is a real Figure of the poor *penitent* Sinner, who in Chrift's Spirit becomes a new Creature according to the *inward Man*; fhewing 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 alfo 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 Moles play here with the Type of Chrift, under an external Hiftory in a *fimple* child-like Form, and it fnews us how we must continually ftand 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 Confcience; and also how the poor Soul, by Reason of great Fears and Horror, has no Reft in itself, unless it comes through earnest Repentance in Christ to God, and makes a Covenant with Chrift in God, fo that the poor, dejected Confcience and Nature be comforted : Without this there is mere Diftrefs, Anguish, Horror, Unsettlement; as it happened to Abimelech when he was enkindled in falfe Luft towards Sarah; then God terrified his Confcience, that he went to Abraham, and humbled himfelf before him, and with great Recompence and Gifts made a Covenant with him: Thus also it goes with the Children of Chrift, when they endure Temptation, and continue ftedfaft in the Faith; then at last their Enemies must be ashamed, and return back; as it is to be seen here in this Figure. VOL. III. O 0.

The Forty-eighth Chapter.

How God tried Abraham, and fet the Figure of Chrift's Offering in his Suffering and Death.

Gen. xxii.

brought to pass; how Christ must again offer up our Soul and Humanity to his Father, even as he also was to be caft 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 fo bring the buman Soul again to God his Tather * 1 Cor. xv. into the only eternal divine Will, and " deliver up again the Kingdom to him, which he had given him in the Humanity; fo 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 Inftrument of a divine Tune in a divine Harmony, and the whole human Tree might be only one in all its Boughs and Branches.

2. The Spirit in Mofes fets 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 fet down this Figure of Abraham's Temptation, in respect of his Son Ifaac, also in the fpiritual Figure, and shew what is thereby to be understood; for though the Learned have explained it, that God tempted Abraham, to fee if he would continue fledfast 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 fland in the Temptation, as may be feen here in Abraham, when he denied his Wife before King Abimelech, as he came into Gerar.

3. Abraham is here reprefented in Adam's Stead, and his Son Ifaac is reprefented in Chrift's Humanity, and the Voice which came to Abraham is God the Father's ; these three ftand here in the Figure of the Process of the Work of Man's Redemption, shewing how "Text, Image, Abraham, that is Adam, should offer up his Person in Isaac, that is in Christ, to the Voice of God in the Fire of God, that fo the Humanity might be proved in the Fire of God.

Gen. xxii. 1, 4. Now the Voice of God fpoke to Abraham, and faid, Abraham! And he anfwered, Here I am : That is, God called to Adam in Abraham, viz. to all Men, and faid, Take thy own Son Ifaac 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 Ifaac upon Christ, for in Ifaac laid the Covenant, and the Eus of Abraham's Faith, out of which Chrift fould come. Now faid the Voice of God to Adam in Abraham, Take thy Son whom thou loveft, 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 himfelf wholly to God,

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^{24.} ^b I Cor. xv.

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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 faid the Spirit in Mofes, Thy Son whom thou loveft, viz. thy own Will, which has brought itfelf into Self-love, this Self-will muft be offered up to God, that it may leave the own felfish Will in the Fire of God, and wholly give over its own Propriety, and no more will and live to itfelf, but to God; and it rightly points out, how Chrift in our human Will, which had broken off or turned itfelf in Adam from God, fhould again wholly offer, and give up himfelf in Adam's Perfon to God his Father; and how the Wrath of God fhould devour the Will, viz. the Will wherein Adam had introduced himfelf 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*, muft be formed, and alfo preferved in this devouring Fire, as Gold or Silver in the Crucible; where the Copper, and all that is impure, ⁴ purges from it, and only the Gold or Silver *fubfides* in the Fire; fo ⁴Evaporates. likewife the human affumed own Self-Propriety, together with the affumed *Ens* of the Serpent and Beaft, and all whatfoever fubfilts not in the divine Fire, muft be *confumed* in the Offering. And that we might have again, in Chrift's Perfon, a wholly pure *Entrance*, and open Fountain of Grace, Chrift muft offer up *our* human Will of Self to his Father, and refign it up to him wholly, and that upon the Mount *Moriah*, that is, in his *Death*, where he, for ^e all, and in all, fhould die to the human Self-hood; ^f even as ^e 2 Cor.v. 15. when the Stock of a Tree dies, then alfo all its Branches in it die; and as the Tree re-^f Note, How Chrift'sDeath</sup> was effectual which indeed is not poffible to the outward Nature, but in God it is very poffible; as to all Men. may be feen in the dry *Rod* of *Aaron*, which was dead to its Sap and Life, and yet in one Night fprang forth afrefh, and bore fair Almonds.

7. Now faid God, Upon the Mountain which I *fball fhew thee*; that is, it muft not be done according to *Adam*'s Will; alfo it muft not be done in us according to our Will, as if we fhould preferibe to ourfelves where and how we would offer up ourfelves in Chrift 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 fends it to us: We muft be only obedient with *Abraham*, and give up ourfelves willingly thereunto when *he will* have us offer to himfelf; not whip, beat, and plague ourfelves, but only fink with our Will into him, and wait till the Lord fhews us the Place where, and how he will have us offer to him what he will further do with us; where he in the ^g Type of Jefus Chrift will offer us according to the Body: And when the Lord ^g Image, or calls us to the Offering with his *Crofs*, or will offer us up to the *temporal* Death, then Likenefs. we fhould fay with *Abraham*, Lo ! here am I, Lord ! Do what thou pleafeft.

8. And Abraham rose up early in the Morning, and h saddled bis Ass, and took with him two Gen xxii. 3. young Men, and Isac his Son, and clove Wood for the Burnt-Offering, and rose up, and went h Text, girt. unto the Place of which God had told him.

This Figure ftands thus:

When the Voice of God calls us, then we fhould with *Abraham* go prefently; for *early in the Morning* fignifies 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, faying, Thou fhouldft return, amend, and truly repent; *then* it is Time: He muft forthwith girt his Afs, *viz.* the *beftial Man*, with Power, although he cries, Stay yet a while, it is Time enough To-morrow; yet it fhould be done *prefently* in the first Looking of the Will to

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The Figure of Abraham's offering his Son Ifaac. Part II.

God; for this is the Hind which is hunted early in the Morning, as the prophetical Spirit prophefies: For Chrift muft 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 *firft* Principle, and the Soul of *this* World, *viz*. the outward Spirit of the outward Life; these must go with Ifaac, 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 *bimfelf* cleave the Wood, upon which the Offering must be burnt; that is, when he confesses Chrift, 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 muft cleave the Wood for the Offering; for Chrift 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 faw the Place afar off. Here the Spirit points at the Sleep of Adam, wherein he flept to the angelical World; and on the third Day after his falling afleep, when now the Woman was made out of him, and the Fall effected, he faw Chrift, viz. the Place of God, in the Covenant afar off; alfo herein is included the Refurrection of Chrift on the *third Day*, where he faw his Place (where he would and fhould offer and give up Man to God his Father) viz. the last Judgement, and the final Offering afar off; also it fignifies that Abraham in the Spirit faw the Offering of Chrift afar off, viz. above 2000 Years then to come: And that the Spirit fays, Abraham lifted up his Eyes on the third Day, and faw the Place; it is nothing elfe, but that Chrift 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 faid 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 Ifaac 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 Chrift in Ifaac, and Abraham in Adam, must go forth to the Offering; that is, Christ stood in Abraham's, viz. Adam's Perfon, 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 worfhip for us God his Father; therefore he faid he would go yonder; that is, when he fhould 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 'Yonder, or Sacrifice, he went ' thither, and worfhipped in our affumed Humanity God his Father ; to that Place. that is, our affumed Soul, in divine Power and Property, does pray and intercede for our Weakneffes and Ignorances, to and before God. Therefore fays Abraham, We will go yonder and worfhip; that is, we, God and Man; and when we have worfhipped, 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. Alfo 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 vifibly with the creaturely Humanity among us; as the two Angels faid to the Men

Chap. 48. The Figure of Abraham's offering his Son Haac.

of Ifrael, * Ye shall fee this Jefus come again in like Manner as he is ascended; which Time * Note, That is now near; and his Voice to prepare the Bride has already founded: And therefore Jefus comes hold not this for an uncertain Fiction; the Morning Star and Meffenger of the Annunciation has appeared.

14. And Abraham took the Wood of the Burnt-Offering, and laid it upon Ifaac his Son, Gen. xxii. 6. and he took the Fire in his Hand, and the Knife; and they went both of them together.

The inward Figure ftands thus:

Adam had divided and rent afunder God's Love and Anger in himfelf, and brought himfelf with the creaturely Life into the Anger, which had amaffed the earthly Vanity to itfelf; now the Spirit of Moles does here point at this Figure, how Christ should take our introduced Sin upon himfelf, 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 fignifies Death, that Chrift fhould 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, fhould do it to Chrift; for Chrift fhould 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 Chrift.

16. And Isaac spoke unto Abraham his Father, and said, My Father! and Abraham an-Gen. xxii.7,3. fwered, 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.

The precious Figure is thus:

The Spirit here plays in Chrift's Perfon, who was come in great Humility into Adam's Humanity, and prefents himfelf to his Father in Adam's Effence, with his heavenly Humanity, and faid, 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 alfo thy Fire to the Offering; where is now the 'Lamb, viz. the patient Lamb, which fhall 'Sheep, be offered up in this Fire? And Abraham anfwered from his firong Faith's Ens, God will provide himfelf a Lamb for the Burnt-Offering; and they went both of them together.

17. Here Christ does in *Ifaac*'s Figure prefent himfelf in our assumed Humanity to his Father, and fays, Where is now the *Lamb* for the true Peace-Offering? But the Faith of *Abraham* had apprehended the *patient* Lamb, which laid in *Ifaac*, viz. the *heavenly Humanity*, which God would open in the *Ens* of Faith in our difappeared and also heavenly Humanity, and faid, God would provide himfelf a Lamb for the *right* Burnt-Offering: And hereby he fecretly 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 himfelf; which *Abraham* had already apprehended in Faith, and hints at.

18. And that the Spirit of *Mofes* fays, *They went both of them together*, underftand, to the Offering; it denotes our *Adamical* Humanity, and Chrift's heavenly fupernatural Humanity of divine Effentiality, that *both thefe* fhould go together to the Offering of God; as Chrift offered on the Crofs his heavenly Humanity in our Humanity to the Father,

The Figure of Abraham's offering his Son Isaac. Part II.

and with the heavenly reconciled ours captivated in the Anger of God, and preferved it in the Fire of God's Anger, as the Gold is preferved 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 Aitar, and laid the Wood in order upon it, and bound Ifaac his Son, and laid him on the Altar upon the Wood. And Abraham firetched forth his Hand, and took the Knife to flay 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 fpiritual and boly in Adam; but in the earthly Luft 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 Chrift fhould not be flain, but *bung* up on the Crois, 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 Chrift must not be flain, 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 Chrift, and laid upon the Wood, and also must *die* for Chrift'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 Chrift role, the fame *did effect it*, and can yet now in these Days effect it in the Chriftians, in Chrift, in his Humanity *in us*.

21. And as Ifaac was reprefented in Chrift's Figure, as if he was to be the Sacrifice, fo every true Chriftian must with Ifaac enter into Chrift's Figure; he must willingly refign himfelf into Chrift's Death, and bind his Sin with the Will in the Spirit of Chrift, and offer it upon the Altar of Chrift, 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-fheba, and fays, Do not any Thing to Nature, viz. thy Son; now I know thou believeft God.

22. But it must come fo far with the penitent Sinner, as here it did with Abraham and Ifaac, where Ifaac was laid ready bound upon the Wood, and Abraham took the Knife to flay him. There must be a very real fincere Earnestness in this Matter; the finful 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 fay, I am a Sinner, God has offered Christ for me, and yet keep the finful 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 refigned up with Earneftnefs, and caft upon God's Altar in Chrift's Death, and be alfo offered up in Chrift's Dying; we must not only comfort the finful Man, and flatter it with Chrift's Death, faying, God takes away Sin from us in Chrift's Satisfaction and Merit; we need only comfort ourfelves therewith, and apply it from without to ourfelves: No, no; but we alfo ourfelves must die to Sin in Chrift's Death, and put on Chrift's Offering in his Death; and as an obedient Ifaat we must cast ourfelves on God's Mercy, in the Spirit and Will of Chrift, and arife in Chrift, in and with him, that God may juffify us from the Altar of Sin-Offering with Ifaat, in Chrift, which is the true Offering in the Figure of Ifaat.

Chap. 48. The Figure of Abraham's offering his Son Ifaac.

24. It is not as Babel teaches: There must be an entire and fincere Earnestness, and not only a comforting, [and applying Promifes of Confolation,] 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 faid, You are faved 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 "Note, To whom Christ'e must be an opposite Enmity between them, else Christ's Death is " not at all profitable Death is not profitable.

25. And Moles fays, The Angel of the Lord called unto him out of Heaven. and faid, Abra-Gen. xxii. 11. ham, Abraham! That is, when Man refigns up his Will wholly, and willingly defires to obey the Voice of the Lord, having given himfelf into Christ's Suffering, Death, and Reproach, that he now will in the Crois and Suffering hold ftill and ftedfaft to God under Chrift's red " Banner, then God calls Man with a ? double Voice, as here he did Abra- " Enfign. bam; where God faid to him, Abraham, Abraham ! that is, he calls to him in his own ° Twofold. Voice in his Word, and also in the Voice of the human Effence; that is, he opens to him the divine Hearing in himself, so that he hears God from without in bis Word of his Servants, and alfo from within in his own Life's Word, viz. in the fentual 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 arifes again in the uncompacted fenfual Tongue, fo that Man bears 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 Chrift's Garment outwardly upon itfelf, but it has not the twofold Voice : Therefore alfo it does not hear when God calls Abraham.

26. And Abraham anfwered, Here I am. And he faid, 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 refigned up himself, viz. his own Will er 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 fays the Spirit of God by the Soul, Do nothing to thy Nature, now I know that it is given up and refigned to me; and the Soul has now P an Assure of 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 refigned up his Will to God; he would now do whatsoever God commanded him.

27. And as *Abraham* did not fpare his Son, and would have given him up to Death, fo alfo God did not fpare his Son, and gave him to Death for us; and fo fhould *we* alfo not fpare even our own Will, but rather be willing to leave all whatfoever the own Will has taken Poffeffion 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 whatfoever it may be that is our *dearly* beloved Son, all this a Chriftian muft give over, and refign up in the Mind, and account and efteem himfelf only a Servant therein; yea, he muft efteem his *out ward* Life *not* for *bis own*, but in his *Mind* depart from and forfake 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 beheves in Man: And then God fays, Now I know that thou feareft God, and putteft thy Truft in him alone, for the human Will finks into the moft 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, bis Horns: And he went, and took the Ram, and offered him up for a Burnt-Offering in the 14.

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Stead of his Son. And Abraham called the Name of the Place 9 The Lord feeth; as it is faid to this Day, Upon the Mount where the Lord feeth. This is the golden Figure, which fnews, that the Killing, Death, and Dying, does not reach the true Man, but only the Ram with his Horns, which flicks in the Flesh and Blood in the Thorns of Sin : And it chiefly

Man.

" Text, Soul's denotes that the true 'human Soul in Chrift, and his Children, shall not die in this Burnt-Offering of God; but after it has refigned up the Will of Self, then God opens its Eyes, that it fees the Ram behind it, viz. it fpies the Will of the wild evil Flefh, and learns to know it, which will flick, with its pushing Beaft's Horns, in the thorny Thicket of the Devil, in Flesh and Blood, viz. in the Defire of the Vanity of the World in felf-ful Lust : This the refigned Soul fees, 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 Flefh: The Horns are the Injections, Oppositions, and Affaults of the Devil; and the Thicket of Thorns is the Serpent's Ens, which the Luft of Adam has introduced.

29. Thus we must understand in this Figure, that the whole Man in Christ's Perfon fhould not be given to the Anger of God, as if the Adamical Man should be wholly confumed and devoured by it; no, but the wild Ram only, the Enmity, the opposite Will, the Property of Apoftacy and Rebellion; but the Life's Effence should remain for ever: The fame Adam, which God created to Paradife, the fame fhall remain eternally; but the Division, or diffonant Difunion of the Life's Forms, in that they are rent afunder, and brought into the Property of Self-hood, whence Strife and Enmity are rifen in Man; I fay, this evil Ram, viz. this introduced Infection, vain Defire, and adverfe Will, muft be offered up in Chrift in the Fire of God's Anger : This was the Beaft for the Burnt-Offering: The Lamb of God in Adam shall not be confumed in the Fire, but it must only fled its Blood; it must immerfe and fink itfelf 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 feeth; that is, when the Ram is offered, then this Place is afterwards the Temple of God, where the Lord feeth.

30. And the Spirit of Mofes speaks very hiddenly hereof, and fays, Hence it is faid still to this Day, Upon the Mount where the Lord feeth : The Mount is the Life's Nature, where the Lord has feen not only in Abraham and Ifaac, but he fees in Chrift'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 fees through Nature, as the Sun fhines through a Glafs, or as a Fire thoroughly heats an Iron.

31. Therefore a Man ought not to be fo foolifh, 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 facrifice 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 fuffer the Body to ftarve 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 himfelf; 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 itfelf from the Ram of the Flefh, then it must facrifice the Ram to the Death of Christ; but it must remain stedfast in great Humility, in the Refignation in God, and not any further afflict and rack itfelf, either with Doubts, or with any other external inflicted Tortures. It must also give Nature its neceffary 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 felfish 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 fake T

Note.

Chap. 48. The Figure of Abraham's offering his Son Ifaac.

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 fecond Time, and faid, Gen. xxii. By myfelf have I fworn, faith the Lord, becaufe thou haft done this Thing, and haft not fpared 15-19. thy only Son, that I will blefs and multiply thy Seed as the Stars of the Heaven, and as the Sand that is upon the Sea-fhore; and thy Seed fhall poffefs the Gate of his Enemies; and through thy Seed fhall all the Nations of the Earth be bleffed; becaufe thou haft obeyed my Voice. And fo Abraham returned to his young Men, and they rofe up and went together to Beer-fheba, and dwelt there. This is now the Seal of Faith: When Man has wholly given himfelf up to God, then God fwears to the Humanity by himfelf, that he will blefs Man; that his Life's Effence fhall thenceforward fpread forth itfelf in his Power, and grow to a great Tree of divine Effence in the Wifdom, whole Fruit and Knowledge fhall be infinite and innumerable; as he fwore to Abraham, that out of his Body, or Life's Effence, many Nations fhould arife; alfo how his Life's Effence fhould poffefs the Gates of the Enemies, viz. of the Devil and Death; as here he gives a full and pregnant Hint concerning Chrift and his Chriftendom, how they fhould deftroy 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 foon as the Judgment of the earthly Man has been held in the *penitent* Man, fo that the Soul rejects the Will of the evil Flefh, viz. the Will of the animal Soul, and brings it into Judgment to the Condemnation of Death, and refigns itself up wholly to God, then God *fwears* in Chrift Jefus this Oath to the Soul, and fets 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 Bleffing of Abraham spread forth itfelf, and he makes a Relation of his Brother Nabor, how Milcab bore to him eight Sons, from whom great Nations did arise, viz. the Association of the lens of faith, viz. in the Line of Christ, as Abraham, but out of the natural Adam, upon whom also the Bleffing 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 Adamical 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 fee again in this Figure, how God has not rejected the Kingdom of Nature in Man, but that he in Chrift will *deliver* it out of the Anguifh and Ennity; and that a Man fhould 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-fheba*, and dwelt there; by which the Spirit in *Moses* fignifies, 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 Busines*; he went to *Beer-fheba*, 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-fheba*, must work in God, with *teaching* and *fraying*, 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 Wistom of God.

37. Also hereby is hinted very clearly, that a Child of God, in this World's Existence, does not stand daily and *bourly* in the Operation of the *fpiritual* Figure, that his Spirit can fee and know that [only] but also in the *natural*, where the Spirit of God goes also Not.

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along working in the Work of Nature, and manifests itself in another Property in him; as it may be feen bere in Abraham, and in all the Saints; that God did fometimes manifeft himfelf to them in the Figure of Christ, and fometimes again in the Cross and Labour, in the Temptation and Contrariety of the Nature of the corrupt Adam; fo that they have lived in Weaknefs and Infirmities, as all Adam's Children [have done and do.]

38. And we ought to look upon and confider this Figure concerning Abraham, in all Text, Ezra. that the Spirit of Moles and Eldras has written down, as a Type of Chrift and Adam; viz. of the Kingdom of Chrift, and the Kingdom of Nature; that hereby God has reprefented the Figure of Chrift and his Chriftendom, how he would again redeem and deliver them from the great Toil and Labour.

> 39. Wherewith also the Kingdom of Darkness in the Pain and Torment is continually. reprefented, and how the fame does *pant* and reach after Man, and how Man stands here in this Life as in a Field, and grows; on whom fometimes the Sun of divine Love does caft a Glimpfe and fhine, and fometimes 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 refign 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 defire to be God's Inftrument and Servant, and defire and will to work nothing but what belongs to the divine Manifestation in the Wonders of Nature, for the Contemplation of God's Wildom; and on the contrary, it must reject the own Will of the Devil, and all Defire to Self-hood.

> 40. And we should not look upon the written History of Moles concerning the Patriarchs fo blindly, as the Jews and Babel do; as if they were only a mere Hiftory : No; the fame is not only full of the Types of Chrift and Adam, viz. of the old and new Man, but there are also fecret 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 fet forth the Histories of the Ancients, which for the most Part feem but simple and childlike : No; they are fet 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 Wifdom of Reafon, might be confounded and made foolifh thereby.

> 43. For we must know, that the greatest Power and Virtue, together with the Wonders, lie in the Humility and Lowlines; and how God is fo near to all Things, and yet nothing apprehends him, unlefs it flands ftill unto him, and gives up the own Will; and then he works through all; as the Sun does through the whole World.

Nosa

The Forty-ninth Chapter.

Of the Death of Sarah, and the hereditary Sepulchre of Abraham : What is understood, and signified thereby.

HE Spirit in *Moles* has fet before him the whole Figure of Man by *Gen.* xxiii. *Abraham*, fhewing what his Condition fhould be in *this* World, and what *hereafter* fhould become of him; for after he had first spoke of the Beginning, *viz.* of the *Stock* of the human Tree, fhewing whence it did spring, he afterwards declares its Boughs and *Branches*, toge-ther with its Power and Virtue, and mentions how this Tree is cor-rupted in its Power and Effence: and that God has bestowed the

rupted in its Power and Effence; and that God has bestowed the highest Tincture upon it, to tincture it again, and renew it; and how the Poifon in the Effence of the Tree is to be refifted.

2. Here he does now very wonderfully fignify, how this Tree has flood 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 muft forfake the strange Field, together with the strange introduced Essence, and wholly give itself freely out of its Life's Will and Defire.

3. Hereby also is fignified, how the Place whence the human Root did spring is between the holy fpiritual World and this earthly corrupt World; and that Man's Propriety, from whence he is forung, flands in a double " Cave, viz. in two Principles; and how he "Our Text has muft be buried in this twofold Pit, as a Kernel which is fown into the Ground; and it, The Cave how also [this Cave of Machpelab] this twofold Pit, is Man's Propriety, of which Effence of Machpe-lah; which have in the or Substance he himself is effentially.

here in the

4. The Figure of this we fee here in Abraham, that when he converfed in this out- German Verward World, he possessed upon the Earth no Land of his own, but went from one Place fion is ren-to another, and was every where a Stranger; but when his Sarah died, then he would ble Cave, or a have a Burying-place for a certain Poffeffion for his Wife, for himfelf allo, and his Chil- twofold Pit. dren; and moreover he would not have it for nothing, but buy it : All which is a very wonderful Typification, and not only a bare Hiftory, as the Jews have held it to be, before whole Eyes the Veil of Moles is hung, but we will here also fet forth the inward Figure with the outward, and fee what the Spirit in Moles does here fignify.

5. Moses fays, Sarah died at Hebron in the * Head-City in the Land of Canaan: This may Gen. xxiii. 2. very well thus be, but the Spirit has his Figure under it; for he looks upon the Center, * Our Text, where the Death of the Saints is, and where the true Man must die; as namely in the Kiriach-arba. Head-City Hebron; that is, in the formed Word, where he has introduced the Ownhood, and felfish Lust, into the formed Word of his Life's Property, and set himself up into a felf-ful Dominion and Regimen, as into an Head-City, where the Self-will has framed, and contrived to itfelf a City, or Propriety, in the formed Word, and built it up for its own peculiar Land of Poffeffion; where he indeed supposes he is a God, or something of his own, that he may do with and how he pleafes; 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-bood.

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.

Part II.

7. That is to fay, when the Children of the Saints in *Hebron*, viz. in the City of *buman* Self-Propriety, die to the felf-ful outward natural Life, or Self-hood, then the true refigned Life will no longer ftand in a ftrange Field, or ftrange Effence, but in its own, from whence it is originally fifen: But feeing it has loft this fame Life's Field in *Adam*, and rooted itfelf into a ftrange Field, viz. into the Serpent's Field of *Falfhood*, the Life cannot take to itfelf again, of due Right, the firft true Field; but it muft *buy* it: This is even the Figure; that Chrift has bought it for his *Blood* of the heavenly Effentiality, for the holy Tincture; underftand [he has thus purchafed it] of the eternal Nature, wherein God's Anger, viz. the Wrath of God in the Center of Nature, was manifeft, and had *devoured* this Field in the human Property into itfelf 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 Poffeffion; therefore fays the Spirit, the Children of *Hetb* had this Field for their own Poffeffion.

8. This fignifies, that God's Children muft wholly forfake the *Nature-Right* in this Field of the formed Life or Word; for they have loft the natural Right in it; but in Chrift they muft *buy* it again of the Father of Nature; they muft take Chrift for their Ranfom, and give the Father *four hundred Shekels of Silver* for the fame; and thefe are the four Centers in the fpiritual Body's Property, which are born in the holy Tincture, *viz.* in Chrift's Property.

9. The first Shekel is the true magical Fire; the fecond is the Light, or Love-Defire; 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 ftands in an Effence: This is the pure Silver without any Spot or Foulness, under which the Spirit of Moses points out, that Abraham in Chrift has given to the Children of Hetb, viz. to Epbron; understand to the Father, or the Father's Property, [for his Cave of Machpelab] 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 putitself into a Selfishness; therefore it must be again rooted into the universal; for which End it must be tinctured with the most boly Ens, and engrafted; which the Spirit does here compare to pure Silver, and fo fecretly intimates in the Figure.

10. When Abraham converted upon the Earth, he defired to buy no Field for his own Poffeffion; but now when he was to bury his Sarab, he would have the Sepulchre bere² Gen.xxiii.7. ditary, and peculiar; ² and bowed himfelf before the Children of the Land, and entreated them for it; whereas they would freely have given him the Field, and bowed themfelves before him alfo; but the Spirit in Mofes has its Figure here: For he has reprefented Man to him in a very perfect Model; for which Caufe alfo he plays in the Procefs in the Figure; fhewing that the Children which belong to Chrift mult bow themfelves before God the Father, from whom all Beings originally come; defiring that he would fell to them
^a The Cave of the ^a twofold Pit, viz. the Kingdom of Nature, and the Kingdom of Grace, in Chrift's Mocheelabthe Blood; for that, with the four Centers of Humility and the Love-Birth, the Father takes

deable Val- for Payment.

y Or good Will and

Pleafure.

11. And that the Children of *Heth* and *Ephron* would freely give it to *Abraham*, and yet at laft, upon the Defire of *Abraham*, took Money for the fame, it intimates to us, that God the Father has indeed freely given us the Kingdom of Grace; for he gave it freely to Chrift his Son, in our Humanity; but Chrift would have it for a natural due Right; therefore he offers his *Humility* to his Father, that he would be pleafed to take his Payment for it, *viz.* his human Property, of him; as here *Abraham* did in Chrift's Figure; although he could have taken the Field, yet he *would* not; for the Cave of

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Machpelab fhould not be taken, but dearly purchafed with the moft precious Subftance: God took the Earneft or Ranfom of Chrift, for his ^b Cave of Machpelab, for Payment; ^b Twofold therefore Abraham muft ftand in Chrift's Figure; for the Body muft be buried in the ^{Pit.} Cave of Machpelab (in this twofold Pit) viz. in the eternal and temporal Nature, viz. in the formed compacted Word, if it fhall rife again in the Motion in the Voice of this fame Word, and fubfift in its Image which it first had.

12. For Moles lays, Hebron is fituate in the Land of Canaan, which God promifed to Gen. xxiii. z., 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.

13. And we fee very clearly what the Spirit of *Mofes* means in its Figure; for first it represents by *Ifaac* Christ's Figure with his Offering and Death; and presently thereupon it fets 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* Defire, then he does not reach this twofold Cave; and though he should be therein, yet he lives only in the apostate Effence 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 chiefeft Part in this Figure is, that the Spirit of *Mofes* points at the twofold Life; how this World has a *twofold Life* and Effence, which he intimates by the twofold Cave, wherein *Abraham* would have his *Burying-Place*, to fignify that his twofold Humanity, *viz.* one out of the *divine Ens*, out of the Eternity and heavenly fpiritual Effentiality, and the other which is out of the Time, even out of *this World*'s Effence and Subftance, fhould be buried and put into an eternal Sepulchre; where the Subftance of the twofold Body fhall lie in its *original* Mother, and leave the own Will in this *eternal Grave* in Death, that fo 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 *Inftrument*, wherewith he might work, and will, how and what he pleafes.

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 *cliving Word*, and God's Spirit formed it into a Likeness *John is*. 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 fo it might be manifest in Evil and Good, and rule in the Diffimilitude or Distemperature.

16. This Diffimilitude or Diffemperature should be buried or put again into the Likeness or Temperature, viz. into the *Effence* out of which the Soul and Body did arise; that is, each Effence'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, Reprefentation, or vifible Image of the *inward* fpiritual Kingdom; but the *Dominion* in the Stars and four Elements do *not* remain for ever in fuch *Self-boed* or Propriety, but only *one* Element, wherein the four are underftood, but in equal Accord and Harmony, in juft and equal *Weight*, *Number*, *and Meafure*, in one only Love-Will; where the afcending, domineering, ftirring Might of the divided Figure, the four Elements, do no longer rule, but the foft, meek, and still Humility in a pleasant, lovely, Musical Air. delightful d Air, [or still harmonious Sound.]

18. The compacted Property of the Word, in the Soul of the outward World, viz. in the Ownhood, or Selfnefs of the third Principle, ceafes; the outward Spirit of the World is changed into the inward, that the inward might rule and govern wholly through the outward; which, at prefent, 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 fo predominant] the Devil is an afpiring, affaulting Prince; and all Things work and tend to the great Seperation, that fo the Properties of the three Principles might each become creaturely in themfelves; to which End the Eternity has brought itfelf into a Fiat, or Defire, to the Formation of the Effence, viz. of the Grand Myftery, that thus one might be manifeft in the other; the Evil in the Good, and the Good in the Evil; and each Thing might have its own Seat and Habitation.

The Fiftieth Chapter.

Of Abraham's fending his Servant to take a Wife for his Son Ifaac: What we are to understand under this Figure.

Gen. xxiv. 2, 3, 4.

& Genefis.

* A BRAHAM firongly engages bis Servant, who was the chief Ruler in bis Family Government, and laid an Oath upon him, that he fhould 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 Houfe, 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

in Moses, who has thus noted down this Figure, has his fecret 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 At of the external Man, at the spiritual Figure of the spiritual eternal Man in the Kingdom of Christ.

2. The Servant must fwear 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 Ifaac 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 Ens, out of which the rebellious, selfsh Will of Man's Self-hood is risen, viz. in the Figure of the bestial Man, which shall not inberit 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:

• Myfterium Magnum.

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Nature must here in its Might and Strength *fwear* to God, that is, deeply engage and effentially bind itfelf, that it will not take to *Ifaac*, that is, to the *Chriftians*, viz. to God's Children, a Wife, that is, a *Matrix* of the *Canaanites*, viz. of the *Serpent's Ens*, or affociate with it to the Propagation of the Serpent's Ens; that it will not affume the *Poifon* of the dark World's Property to it, viz. the *Canaanitifb* Property, and introduce it into the Children of Chrift 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 Effence proceeding from the first original Tree out of the first Root, viz. from *Abraham*'s Stock, who denotes *Adam*) to the *Ens* of Chrift, viz. to the true *Ifaac* in the Children of Chrift.

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 felfish rebellious Will, which is *difobedient* to God.

5. But now feeing that God had again introduced the holy Ens of his holy Word into Ifaac, which Abraham apprehended in the Defire of Faith, and reprefented the fame here in Ifaac, with a new Twig fpringing forth out of the corrupt Tree of the human Property, and born out of Chrift's Spirit; thereupon Nature, viz. God's Officer, muft here deeply engage itfelf to God, and fwear, that it will no more take the Serpent's Ens for a Wife, viz. for its beloved Companion and Yoke-fellow; underftand that it will not take its Confort out of the poifonful, ferpentine Property of the introduced Iniquity of the adverfe opposite Will; but God's Officer, viz. Nature, muft take Effence and Substance out of Abraham's true Climate, where Abraham's Home was, in Adam, viz. out of the right human Effence, and bring the fame to Ifaac, viz. to Chrift's Members in their heavenly fpiritual boly Ens of Faith, as a fpiritual Woman, with whom the true Man takes Delight in himfelf with the heavenly Matrix, in pure Defire of Love, and loves his own Nature in God's Love, and not in the Canaanitifo, felfish Serpent's Ens, in the apostate, rebellious, ungodly Will; that fo the New-Birth might be holy in itsVirginity, as to the inward Man.

6. For Man in his Effence or Being flands in a *twofold* Effence, viz. in the natural, and fupernatural; 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 Defire; in which Defire Nature, and the *bright*-burning World, take their Original, which bright flaming Nature flould not any more take the false Lust of the *bestial* Serpent's Property into itself; of which the Spirit here does prophefy in the inward Figure.

7. And Abraham's Servant faid, How, if the Woman will not follow me, fhall I bring thy Gen. xxiv. 5. Son again unto the Land from whence thou cameft? 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, feeing 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 fame 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 buman Ens) will not follow me and come with this Ifaac, that is, with the Ens of Chrift, into the true buman Land, viz. into the true Adamical Paradifical Tree, shall I bring thy Son again, viz. thy holy Ens, into the Place of God?

8. And Abraham faid, Beware thou, that thou doft not bring my Son thither again: The Gen. xxiv. Lord God of Heaven which took me from my Father's Houfe, and from the Land of my Kin-6-9. dred; and that fpoke unto me, and did fwear alfo unto me, faying, Unto thy Seed I will give this Land; he fhall fend his Angel before thee, and thou fhalt 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 fays to his Officer Nature, Take Care that thou doft not go according to thy Reason, and conceive another Will, and bring my boly 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 promifed Man the Land of Canaan according to the Paradifical Property, and moreover has fwore to him he shall fend his Angel before thee, that fo 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 fends his Angel before, viz. his Will, into the human Ens, that the fame does convert and turn itself to God.

10. The Nature of the Mind muft not in its Will of Reafon take upon it to be Lord and Mafter, and *doubt* at what God will do, when the Office or Charge of a Servant is laid upon it; it muft not make itfelf its Looking-glafs, and doubt, when it fees that the Soul hes *captivated* in the Ens of the Serpent; it muft not think with itfelf, I fhall not here arrive with a profperous Succefs with my *divine Meffage*, but it muft leave that to God, and difcharge its Meffage according to God's Command, and commit it to God, how he will bring the Woman, *viz.* the *buman Spirit*, and betroth and join it with the Son *Ifaac*, that is, with Chrift 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 fend my Will before thee in Man, will not follow thee, then the Meffenger, viz. God's Officer, with the Heaven's Ens which is fent, is clear; only bring not my Son thither again; that is, bring not the heavenly Ens again into that Effence out of which it is come, but *fland flill* therewith, and hear whereunto God fhall direct and incline thee: For the *Rain* from Heaven thall not afcend up again empty without Fruit, fo likewife God's Word and Command thall not return Home empty, but work and bring forth Fruit in its formed Wifdom.

12. If one Man will not, then the fame Word falls upon another which is capable of it: Therefore Nature, viz. the Meffenger, Officer, Advocate, or Petitioner of the heavenly Meffage, *muft not* bring the Word with the divine Ens back again into that Place, viz. into the *inward* divine Voice; for what God once fpeaks forth by his Word in Power, that fhall and muft *ftand* in a divine Form, to the divine Contemplation: Nature muft go forward, as a Meffenger muft go on his Way, and declare that the Lord has given *Ifaac all bis Goods*; that is, he has given to Chrift all his Goods, and defires now a *Wife*, viz. *Man*, who fhould give himtelf in Marriage with *Ifaac* in Chrift.

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 Effence, 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 Wise, 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 Nahor. Here now the Spirit looks upon the Process of God, and intimates how God fent

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fent his Angel, or Meffenger 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 ^s Ten Forms of the three Principles to the natural and supernatural ^s Ten Forms. Fire-Life, viz. ^b Seven Forms of the Center of Nature, and ⁱ Three Forms of the three ^bSevenForms. Diffinctions of the Principles; all which are God's Camels, whereby he bears and carries 'ThreeForms. all Things.

15. And the Goods of the Lord are the formed Wildom of the great Wonders and *Powers*: All these God's Officer took along with him when he had the *divine Word* in himfelf, and introduced the fame into the human natural *Ens*, even into the *Ens* of *Mary*, or awakened, opened, or manifested the fame therein, according as a Man might express the great Deeds and Works of God; whereas indeed the outward, compacted, bound-up, *fenfual* Tongue, cannot give Words fufficient enough to the deep *mental* Understanding.

16. For here the Spirit of *Mofes* takes the Angel's Meffage along with *Ifaac*'s Figure, and plays externally in the Figure with *Ifaac* and *Rebecca*, as Chrift's Figure; and inwardly he plays with *Mary*, as *Adam*'s Effence, and with Chrift's, as the Virgin-like divine *Eas*.

17. And the Spirit of Moles fays 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 fignifies and notes internally, how the Myflery 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 bidden Myfteries of the divine holy Ens of the formed Wisdom; about which the Nature * of the three Principles has laid itself; for Nature is external, and a Carrier of *Or the three the Myfteries of God: It lies by the Well-spring of God, viz. by the Birth of the holy Principles of Trinity.

The outward Figure is thus explained :

18. At Evening, that is, in the laft Days of the World, or towards the Evening Time in Man, when the eternal Night draws near, then God brings his ¹Bearer, viz. the Will ¹Or 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 laft Time, he laid his Will to the human Nature in the Ens of Mary, by the true Well-fpring of the Covenant, and there gave the human Nature Drink.

19. And as the Servant of *Abraham*, ftanding by the Well of Water in *Mefopotamia*, did purpofe and endeavour to fulfil his Mafter's Will, and yet did not look upon himfelf [and caft about in his Reafon] how it fhould be, but commended his Caufe to God, to do as he would pleafe, and only fet a *Lot* before him, that he might fee what *Way* God would lead and direct him; even fo alfo does the Spirit of *Mofes* here play in the Figure of Chrift; 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 Inftrument 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 fhould do, that God might bring him to the true Virgin, whom God would give his Mafter's Son.

20. So likewife it was not effected by and from the Purpofe, 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 Vol. III.

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fhould be brought to pafs, or what it fhould do to *purchafe* or accomplifh the fame; it knew not the holy Virginity in the Covenant; but when God's *Command* did found or fpeak 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 efpoufe it to the Virgin of Wifdom; as here *Abraham's Servants prayed to God*, that he would bring the right Virgin, which God had chofen 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 Virginity, in the Ens of Mary, came and gave the Essence in the Seed of Mary, and took the human Nature for a Spouse and Confort.

22. And the human Nature in the Covenant, in the Seed of *Abraham*, in his *Ens* of Faith (when he apprehended the *Word of Promife* in the Faith, which was his Righteoufnefs) had the fair golden Forehead *Forevel* in itfelf, and the two Bracelets, which it hung on the Word of God, which moved itfelf in the Angel's Meffage *in Mary*, where then the *Ens* of Faith was efpoused or *married* with the now-moving Voice; which Motion befet, and embraced Nature; as here *Abraham*'s Servant, when he faw that God had brought to him *the true Virgin*, he drew forth the *Free Gift* of his Mafter *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 promifed Adam in Paradife, 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 Meffage, in Abraham's Ens of Faith; and herewith also itfelf.

24. For Abraham had laid hold of the Word of the Covenant in Faith, fo that it was formed into an Ens, but not whelly into the Humanity; and this Ens was the fair Jewel, which Nature bore as a hidden Treafure in itfelf, 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 fo Nature, viz. God's Servant, gave forth the hidden Pearl, and hung it on the Forehead of the Virgin-like Love of Jefus, which was moved in the Angel's Meffage, and came now to the Fountain to draw forth the fhut-up Virginity 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 Mofes does here play, and hold forth a fecret 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 fhould come and give him, and all his Servants and Camels, Drink, the thould 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 thould refresh the Soul with the true Humanity out of God's Love-Fountain, the fame the Soul should defire for its eternal Spoule.

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 Effence brought its Defire towards the *fweet* 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 fweet Love of Jesus, in JEHOVA; fo 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 Effence.

^m Or Earrings.

Chap. 50. Of Abraham's providing a Wife for his Son Ifaac.

27. This whole Figure ftands 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 *Ifaac* 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 Ifaac, who was the Type of Christ.

29. And as Abraham would take a Wife to his Son Ifaac of his Kindred, and fent out his chief Officer to take a Wife to his Son, and yet did not before-hand name the fame to him, and tell him who fhe fhould be, but bade him go only to his Father's Houfe, and to his Kindred, and fee what Woman God would bring to him for his Son Ifaac to take; fo likewife God has fent his Officer (who ruleth chief in his whole Houfe, that is Dominion, which is the Voice of his revealed Word) into the World, to the right Adamical Man, and not to the Canaanitifh Serpent's Ens; but to the difappeared Virgin-like Image of God, and to the living Soul, which is of God the Father's Houfe, that is, his Property; and looks out for a Virgin, for a Wife to his Son Jefus Chrift, viz. he wooes for the heavenly Virginity in Man, which difappeared in Adam; for this Virgin God's Officer of Nature does woo, by his Servants, whom he fends forth, and bids them make Sait 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 Houfe, and there look up unto God, and fee where he fhould bid him make Suit, and take that Virgin which God fhould choofe, and bring to him; fo likewife God has fent his Officer, viz. his holy Word by his Servants, into the World to the true Man, not to the Serpent-Beafts; for thefe hear 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 caufes his Servants, viz. Officers, to *fit down* by the Fountain of his holy Word, with Command, that they fhould, 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-fpring 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 fweet Water of the eternal Virginity; and the precious Virgin sys to the Will of God, Drink, my Lord: I will also draw [Water] for thy Camels; understand by the Camels the Effences 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 Effence 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 Effences of Nature, is *refreshed* with Drink by the Virgin, then the Will fent forth of the Father, in the Effence 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 Jefus Chrift 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 Paradife, with the precious *Name Jefus*; yea, which Jewels were incorporated in the *Center* of the Q q 2

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Soul " before the Foundation of the World was laid, which have been wholly hidden to the " Epb. i. 4. Soul; which Jewels are the boly Fire of the hidden Love-defire) and hangs the fame on Note. Orlewel for the noble Virgin of the heavenly World's Effence, as a golden • Ear-ring of half a Shethe Forehead. kel Weight.

P Half a She-35. This golden Jewel [or Ear-ring] of P half a Shekel Weight is the new heavenly Effentiality, which came down or proceeded from Heaven; as Chrift faid, 9 That he was * Jobn iii. 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 itfelf to the difappeared heavenly Ens in the Humanity; fo 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.

36. And now when the Marriage is celebrated, and the Virgin-like Ens betrothed to this holy Ens, fo that the Virginity receives this Jewel offered unto it, then it is a "whole Shekel of Gold; half of the Deity, and half of the Humanity.

37. And the two Bracelets, which Abraham's Servants, viz. the Will of the Father in "TenShekels. the Soul's Nature, puts on the Virgin, which are of " Ten Shekels Weight of Gold, they are the ten Forms of the holy Fire, which are hung with the new-introduced Humanity of Jefus Chrift's divine Ens on the difappeared 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 Chrift, 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 Effence, through the outward Man, viz. its Brother, and declares the divine Power; whereby the outward Man, underftand the third Principle, is glad, and exceedingly rejoices with the Virgin of the inward Man, and runs alfo 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 likewife, when it hears the Voice of Chrift founding in the *inward Man*, and fees the *Ornament*, which the holy Spirit has put on the Virgin's Image, then Laban, viz. the Brother of the inward Image, does earneftly 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, fays, I will not eat of thy Food (understand of the outward Life's Effence) except I obtain my Errand, that thou givest my Master, viz. my Master's Son (that is, the Humanity of Jefus 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, fo 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 itfelf 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 pleafeft : 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 fpoken.

42. We fee here very exactly, how the Spirit of Mofes does speak in the Figure; for

A whole Shekel.

300

kel.

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he fets 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 underftood in two Principles; for the Fire-Soul gives Anfwer through the Air-Soul; the Fire-Soul uses the uncompasted Tongue; but the Air-Soul uses the compasted formed Language.

43. Therefore the Spirit of Moles fets Laban, Rebecca's Brother, first, as if the Business was done by Laban; to fignify, that when God's Officer, viz. the Will of God, in the Drawing of the Father, comes into Man, and feeks a Lodging, and the Virgin, then the outward Spirit of Man must give its Promife; for it is turned away from God and the true Refignation; now it must again give its Will wholly and fully into God's Will.

44. And when it comes to pafs, that the outward Soul with the inward Fire-Soul does wholly confent to this holy Match, and gives up itfelf 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 Treafure, that is, out of God the Father's Treasury of his formed Wifdom, the filver and golden Jewels, and bangs them on Rebecca, viz. the heavenly Virginity.

45. For thefe Jewels do not belong to Laban or Bethuel (underftand to the outward or inward Fire-Soul) while it is bere 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 fecond Principle, viz. the inward fpiritual new Man, which is, with Rebecca, married to the right Ifaac, Chrift; and therefore the Spirit of Mofes fets down, how Abrabam's Servant gave Rebecca the golden Ear ring and Bracelets, Gen.xxiv. 53. with filver and golden Jewels and Raiment ; but unto Laban, viz. unto Rebecca's Brother, and her Mother alfo, he gave ' Spices. Our Text,

46. O thou wonderful God ! how plainly doft thou fet forth the great Mysteries ? The precious filver and golden Jewels are the Treasure of the divine Wisdom in the Word of Life, Things. which Treasure the divine Word brings along with it to the right Virginity, which died in Adam, and is again brought in Chrift to its Beloved, and gives it wholly and peculiarly for the Ornament of the Banquet; and the Raiment is the new Humanity, wherewith the 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 Jefus Chrift.

47. For the outward Soul is not in this Life-time (feeing yet the earthly Body adheres to it) cloathed with the new Raiment; neither is the filver and golden Jewel of the Humanity of Jefus Chrift 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 pleafant Afpest 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 Chrift, remains in their own, viz. in the fecond Principle, in Heaven; for St. Paul fays, " Our Conversation is in Hea- " Philipp. iii. ven, understand the Conversation of the Virgin [Sopkia,] where she with her beloved Christ 20. ftands in Wedlock; and Chrift 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 Gen.xxiv. 54. Servants fits down with his obtained Bride, and with Father and Brother, at the Table, and eat together the Marriage-Feaft; that is, when Man, understand the inward Virgin-like fpiritual Man, is married to Chrift, then God eats of Man's Will and Words; and again

Man eats of God's Will and Words; there they fit at one Feaft, and then it is truly * Luke x. 16. faid, and applied, * Whofoever heareth you, beareth me; whofoever hears thefe Men teach and fpeak of God, he hears God fpeak, for they fpeak in the Power of the holy Spirit's Spices, and eat together of the great Supper of Chrift.

> 50. O what a very glorious and fumptuous Feaft is there kept, where this Wedding-Day is celebrated in Man! Which no Canaanitifs Serpent-Man is worthy to know, or tafte of, yea, he does not experimentally tafte of it to all Eternity; neither knows he what Meat or Food is there eaten; nor also what internal Joy is there, where Chrift and Virgin Sophia are Bride and Bridegroom; and the inward and outward Soul fit by the Bride, and eat with her of this Feaft; which we leave to the Confideration of the Children of Chrift, who have been at this Wedding-Feaft; no Man elfe in this World underftands 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 Feaft and Wedding-day with the Father, and Mother, Gen. xxiv.54. and Laban, and kad continued there all Night, he arofe up early in the Morning, and faid, Let me go un:o my Master.

The inward Figure flands thus:

52. When Christ has married himfelf with Virgin Sophia, viz. with the inward Humanity, foon after the Voice of God founded in the Soul, and faid, 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 fill longer with it; but the Voice oftentimes founds, Hinder me not, I must go, or make my Journey, to my Master; thou art vain, evil, and finful, I may not tarry with thee any longer.

53. And then the poor Soul calls Virgin Rebecca, viz. Chrift with his Bride; and puts 7 Matt. xxviii. him in Mind of his precious Word and Promife, in that Y He bath promifed to remain with 20. 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 Chrift goes with his Bride into his native Country, viz. into the fecond Principle; but the Marriage is celebrated in all the three Principles.

54. A very excellent Figure we have in this alfo, that when Rebecca went home with Abraham's Servant, and Isac met her in the Field, and the afked 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 afhamed; and how Ifaac took her and carried her into his Mother's Tent.

The inward Figure is this:

55. When the inward difappeared Humanity does again obtain the precious Jewel, and is quickened in the Spirit of Chrift, and discovers its beloved Chrift in itself, then it falls down into the deepest Humility before the Holiness of God, and is ashamed that it has laid fo long captive in the bestial Man, and that it was a Queen, but has loft its Kingdom in Adam; then it veils its own Face before God's glorious Clarity, and humbles itself: But Chrift takes her into his Arms, and leads her into his Mother's Tent, viz. into the *beavenly* World's *Effence*, from whence he is come with his heavenly Effence, and there the becomes his Wife; and thus Ifaac 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 Chaftity for his Spoufe; as here the Hiftory concerning Isac founds.

Gen. xxiv. 61---67.

Chap. 51. Of Abraham's other Wife by whom he had fix Sons.

56. And we ferioufly admonish the Reader not to contemn, fcorn or deride our Explanation, it is the true Ground; for when Ifaac met his Bride, he came from the Well Gen. xxiv. Labai-roi, [from the Fountain of the Living and Seeing One,] as Mofes fays: If any de- 62. fires to understand our Meaning and Knowledge, he must then make towards this Fountain, that fo he may be received with Rebecca; and then he will fee from what Spirit this Pen has wrote, and in what 2 Number and Voice [it is rifen.] ² Seal, Vial,

57. If any one here fees nothing, he may well blame himfelf for being blind, and no or Trumpet. Man elfe; 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 fo.

The Fifty-first Chapter.

How Abraham took another Wife, of whom he begat fix Sons, to whom he gave Gifts; and to his Son Isaac he gave all his Goods; but the other he fent away from his Son Ifaac, while he lived; and alfo be died, and was buried by his Sons Ishmael and Isaac : What hereby is fignified unto us.



1. # THOSES fays, Abraham took a Wife, and her Name was Keturah, and the Gen.xxv.1, 2. bore unto him Zimran, Jochshan, Medan, Midian, Isbback, Shuah, from M M M M Son, at which the whole Hiftory points; but of Keturah he begat fix Sons, concerning whom no peculiar or especial Thing is mentioned, but only their Families or Generations.

This is thus to be underftood in the inward Figure :

Abraham and his Sarah must be first old, before he begat I/aac, to fignify, that Christ fhould be manifested in the Flesh in the Old Age of the World.

2. Ifaac 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 fo the divine *Ens* might have the Predominance; but when Sarah died, Abraham took unto him Keturah, and foon begat of her fix Sons: Keturab does in its Name express the Center of Nature; when we form the fenfual uncompacted Spirits of the Letters in this Word Keturab, then we understand, that KETURAH is a formed Matrix of Nature; which fignifies to us, that Abraham, after he had begot the Type of Chrift in the Ens of Faith, should now beget his own Likeness as to Abraham's Nature out of the fix 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. Sarab must bring forth but one Son, to fignify, that the Kingdom of Mankind is given but to one, and that they all belong to this one, and should in him become the fame only one, as Branches on one Tree; which [One] fhould be Chrift in All.

4. But here Abraham did now with Keturah beget fin Sons, according to the fix Pro-

perties of the formed Nature, of the Operation of the fix Days Works; and Ifaac, that is Chrift, is the feventh, viz. the Day of Reft, or Sabbath, wherein the fix Sons should enter into Reft; even as the fix Days of the Creation, understand the fix Properties of the Center of Nature (viz. the working Spirit-Life) do reft in the feventh; thus the Spirit of God represents the Figure in Abraham.

5. And we have here a very excellent Figure against the Reafon-wife, who fay, that wholoever is not born by Nature in the Ens 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 fame is *bardened*, and cannot attain to the Adoption of God; he is not drawn by God, that he fhould come to the New-Birth: This Figure quite ftrikes down their Fillion, and thews the true Ground; and first, it fets forth Ifaac, viz. Chrift, 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 flews how we are altogether caft out from thence with Adam, and have loft the fame; as the Children of Keturab were all caft out from the Inheritance of Abraham's Goods, and only Ifaac inherited them.

6. And it fets 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 Chrift's Goods; as Abraham's Goods were given them of Grace as a free Gift.

of God was given to Mankind.

7. For Abraham did not caft out his natural Children from him without Gifts; fo like-Note, where wife God did not caft Adam out of Paradife without his free Gift; he first gave him the the freeGrace 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 alfo did not here reject his Children, and caft 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 fignifies to us, that the Kingdom of Heaven does indeed belong only to Chrift, viz. to the true Ifaac : 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, fo God the Father does still, to this Day, give Adam's and Abraham's natural Children the Covenant and Heritage of Chrift, as a free Gift of Grace.

8. And as Abraham's natural Children were not difinberited from the Covenant, but only from his Goods, fo likewife no Man is difinherited 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 Chrift's Goods.

9. But he has not the Goods in the Right of Nature, to take the fame at or by his oron Will, but as a free Gift; he shall and must refign himself up to the Covenant as a Servant, wholly giving up his own natural Will in the Covenant, and forfeke the Will to the Right of Nature, and become wholly the Covenant's own; fo 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 flands 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 Refignation, where the Will of the Covenant becomes Man's Will.

10. For the Will of the Covenant inherits the Sonfhip in the Right of Nature, but the Will of the natural Self is caft out from it, the fame must die to the affuming own Propriety; and when it is brought to to pass, it arifes in the Covenant in Chrift, and possentes 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 fame.

4

II. But

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11. But now this free-given Covenant, which God beftowed on Adam, lies in all Men; for as Siz paffed as a Birth-right from one upon all, fo alfo the Covenant and the Free Gift of Grace pafs from one upon all: Every Man has Chrift in him; but the own Will does not apprehend him, but it crucifies him, and will not die to its Selfifthnefs, that fo it might enter into Chrift's Death, and arife in the Covenant in the Will of Chrift.

12. The own Will defires only to be an outwardly affumed or adopted Son of Grace, and yet it is caft out from the *Prefence* of God: As *Abraham* caft out his natural Children from his Goods, and difinherited them, and gave the Goods only to Ifaac, fo likewife 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 fee the Kingdom of God, unlefs he becomes the Child of the Covenant, fo that he forfakes the natural Will proceeded forth, and put on the Will of Chrift in the Covenant, fo that his Will in the Covenant be born anew in Chrift; and then he is ^d a Branch on the Vine of Chrift, and receives ^d John xv. 5. Chrift's Spirit, Will, and Life, and becomes as to the Covenant Chriftus, or one anointed; and thus Chrift then dwells in Adam, and Adam in Chrift; and this is that which the Spirit of Mofes reprefents in this Figure.

14. But that Abraham fent the Children of his Adamical Nature away out of his Houfe 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 fame according to the earthly Man; but this fame earthly Selfwill is caft out of the Holinefs of God, viz. from the Kingdom of Heaven.

15. And though the free Gift of the Covenant lies *bidden* in him, yet the *outward* earthly Man is cast out from Paradife and the Covenant of God, and *fball not inherit the Kingdom of Heaven*^e; but he only fhall inherit it who is born of the free Gift of the Co- ^e John iii. 3, venant, not *Adam*, but Christ in his Members; not the *Serpent's Ens*, and the felfish re- 5. bellious *Ifhmaelitifh* fcoffing false Will, but the Will of the Covenant in *Ifhmael's Circum-* Chap. vi. *cifion*, where the Mocker is cut off from the Covenant, and *Ifhmael* then becomes *Ifaac's Brother*.

16. The Own felf-made grofs earthly Adam, who by his own Luft has made himfelf a Beast, and received and taken in the Devil's Defire and Will into the felf-affumed Beast, the fame cannot be or remain in the Image of Chrift; he is cast out from thence, and walks in the World of Vanity, and his own Lust, to 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 fame is the Covenant, and the Free Gift; even as a Tincture in the großs Lead, which fwallows up in itfelf the Groffnefs, viz. the großs Saturn in its own Defire, and mortifies the Saturnine Will, and advances or fublimes its own (underftand the *Tincture*'s Will and Propriety) in the Lead, whereby the Lead is changed into Gold.

18. Thus likewife 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 Grossian 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 Occafion to build him an House for his Prepriety; 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 Gists, so Vol. III. R r likewife the Adamical Man is cast out from God, whom Chrift, viz. the Father's Free Gift, receives again unto himself; for when Chrift was come into our Humanity, God fuffered 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 likewife the Spirit of Moles does here fignify 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 Paradife in Adam; therefore also he cannot be received according to his bestial selfiss Propriety to the Possessien 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 Earthlines 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 likewife a Christian must not spare or forbear his Children, viz. his own Lust and vain Defire, 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 felf-willed Adam crucifies Christ in him, and so Christ indeed must hang on the Cross, and be put to Death.

22. And this Figure alfo, concerning *Abrabam*'s caffing out his natural Children, fignifies that when Chrift, viz. the true *Ifaac*, came into the Flefh, viz. into the *Humanity*, *Abrabam*'s natural Children, viz. the *fews*, fhould, under the Kingdom of Chrift, be caft out from the natural Goods, viz. from all *Dominion*, from Country and Kingdom, and their Rule and Dominion fhould *ceafe*; for the Dominion belongs only to Chrift, viz. to *Chriftendom*, for Chrift brought an eternal Kingdom with him; the Goods were all his, as *Abraham*'s Goods belonged to *Ifaac*.

23. And though it has not Dominion over all, as *Ifaac* had Poffeffion 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 *Circumcifion*, muft, when Chrift did manifeft himfelf, be caft out, to fignify, that the earthly Man alfo, *viz.* Self in the *Serpent's Ens* which is on the Children of the Covenant, muft be caft away from God.

24. Thus in Abraham and his Son Ifaac the Figure of the Kingdom of Chrift was reprefented: But when Chrift came into the Flefh, God put away the Figure, and took from the external Children of Ifaac the outward Goods of the Land Canaan, to intimate, that now the Holy Land of Canaan is become manifeft, where Ifaac's Children shall take Possefilion of the true promifed Inheritance in Chrift, and no longer have the Figure only, but the Effence of the Figure, viz. the perfect Subfrance, and now forfake the outward Goods with the Figure, and put on Chrift in the Flesh.

25. But that the Jews, viz. Ifaac's and Abraham's Children, viz. the Children in Chrift's Figure, did not all turn to Chrift, when he manifefted himfelf in the Flefh, has this Meaning; God gave them the Law of Nature, where, in the Law, the Government of Nature was underftood externally, and internally Chrift, viz. the Covenant, and the promifed Free Gift of God in Paradife; fo that the Law of Nature was to be Chrift's Sojourner, and the true Man also was to live under the Law of Nature in a right Rationality, and yet bring his own Nature into Chrift's Houfe; and thus the Figure of

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the Law must continue among fome of Abraham's Children, viz. among fome of the Jews, to fignify, that the Law is Christ's Sojourner.

26. Understand, that the Nature of Man shall remain; for it is not fo rejected of God, as if quite another new Man should arife out of the old; but the new Man shall arife 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 *few* born in the Figure, and in the Law, but he who is born of the *Promife* in *Abraham*'s Faith; he that lives in the Figure of Chrift, viz. in the Law in *Profeffion*, and *Pratice*, with Mouth and Heart, the fame the *Law* of God in Chrift'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 Chrift has given himfelf into the Law, and is become the fulfilling in the Law, as the *titular Chriftian* boafts; but it depends on God's Order, on the Mercy of God: Whofoever has been a *true* Jew, and has put on Abraham's Faith in the Law, he has put on the Ens of Chrift, which Abraham conceived or apprehended, which Ens of Faith the Humanity of Chrift 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 Chrift has taken into himfelf and fulfilled; for that he ferves God in the Office of Nature, and the Office of Nature ferves Chrift, for it is become Chrift's own Propriety.

29. For f to him all Power is given both in Heaven and on Earth, under which Power Matt. Exviii. the Office of Nature also is in the Law; for God, in the Spirit of Christ, is even the felf-fame who gave the Law and the Office of Nature to do Rightcoufnefs, together with the Figure of the Kingdom of Christ, with the Ens of Faith, to Abraham and Mofes; and he is also the very fame who fulfilled the Faith and the Law.

30. Thus the Jew works in his Faith in Chrift's Office, viz. in the Law, wherewith Chrift governs in Nature, and has put on Chrift in the Covenant, and in the Ens of Faith in Chrift's Figure, which Chrift has fulfilled.

31. For the Christian who confesse 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 bis Law, and also in them who live in the Dominion of bis Conquest, as the Christians do.

32. For the Faith which preffes or comes in to God in the Law, in the Figure, in the Covenant, the fame comes to God in the *Ens* of *Abraham*'s Faith, out of which Chrift was born; and he that comes in to God in the *fulfilling* of the fame, comes or preffes in to God in the *Humanity* of Chrift, viz. in the whole Procefs of his Suffering, Death, and Refurrection.

33. A Chriftian is Chrift in the *inward* Humanity, and a Jew is Chrift in the Figure, and in the Office of his Law, viz. according to Nature; but now Adam in his Nature, and Chrift in the divine Nature, are but one Perfon, one only Tree, ⁵ Who now is here ⁸ Rom.viii.34that judges?

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34. Saint Paul fays, b 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 Confeience also bearing Witness to them, and their Thoughts within themselves either accusing, or excusing each other. That is, or fignifies, thus much:

35. When the Gentiles apprehend Chrift, then they apprehend the Law of Nature to do uprightly, for Chrift is the Beginning and the Fulfilling of the Law: But the *Jews* have the Law; now wholeover transgreffes, and fins, either the Jew in the Law of Nature, or the Gentile who acknowledges Chrift in the Law of the Fulfilling, each shall be punished or judged in bis Law; viz. the Jew in the Law of God the Father in Chrift, and the Chriftian in the Law of the Gospel, viz. in the Law of the Accomplishment.

36. For here is no respect of Name, in that one fays, 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 Chrift there is neither Law nor Gospel, Chrift is the Righteousness which avails before God in the Law; so that Man without Chrift has no God; now let him run either in the Law or Gospel, if he runs in the Defire to obey God, then he runs in the Law of the Accomplishment; for Chrift 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 Cbrift's Obedience, viz. in the fulfilling of the Obedience, the Jew and the Chriftian, and so likewise the Heathen who has neither the Law nor Gospel.

38. For if the Gentile *defires* to obey the only God, and yet knows him not according to the Effence of his Manifeltation, but preffes in to the Obedience of God, then he is a Law to himfelf, and declares indeed that God has written his Law in him, which he has fulfilled in his Son, as *Paul* fays; for he who knows the Law and the Gofpel knows the fame only as a Gift of the Giver, who has given him the Knowledge; but he that does not know it, and yet *defires* the Power of the Law and Gofpel in him, God in Chrift knows what he pleafes.

39. For Grace does not only lie in *knowing*, that one knows the Grace in Chrift, but it lies in the prefing into that Grace, and in the Mercy of God. One prefies in to Mercy in the Law, the other in the Gofpel, and the *third* without the Law, and without the Knowledge of the Gofpel; he that has neither, but hangs on the Grace of God, the fame 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 gafps after the Power and Virtue of the Root, and draws with its Defire the Sap into itielf; fo likewife many an *ignorant* Man longs after his eternal Mother, out of whom he is arifen with Adam, and comes in his Ignorance again to the free Gift of Grace, which God freely beftowed on Adam in his Fall; for the Covenant and Grace paffed from Adam upon all originally, or by way of Inheritance, even as Sin paffed from one upon all: Whofoever defires the Grace of the only God, he obtains it in Chrift, who is the Grace itfelf.

41. The Jews will not believe the outward Humanity of Chrift, and *deny* the fame; but the Chriftians believe it, and yet *defile* the fame with ungodly Conversation; and the

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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 *fpeak for* the Unbelief of the Jews and Gentiles, that they fhould or might remain in Blindnefs, for the Time of their *Vifitation* is at ⁱ Hand, ⁱ Text, born. that they fhall fee; but we hereby difclofe and lay open the wicked *Anticbrift* among the Jews and Chriftians, in that every one boafts of his Name, and condemns another; the Jew in the *Law*, and the Chriftian in the *Gofpel*, and the Heathen in his *Superflitton*.

43. Each of them will be God's Child in his Knowledge, and yet the Difobedience 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 faved by his Knowledge only; for that I believe and hold for a Truth, that Chrift was born, died, and rofe 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 Chrift in the Defire of Faith, and enter into his Obedience, into his Incarnation, Suffering, and Death, and rife again in him, and put on the Obedience of Chrift, and then I am a Chriftian, and not before.

44. The judging, cenfuring, and condemning others without God's Command, is only the Antichrift among the Jews, and among the Chriftians: Without God's Mercy, none comes to the Sonfhip; we muft all enter through the free Mercy of God; the Jew, and Chriftian, the Knower, and he that knows not; our Knowledge muft be filled and abound with the Love of Chrift effectually, to that we love one another, otherwife Knowledge is not at all available: If I bring not my Knowledge with the Defire into the Love of God, wherewith he has loved us in Chrift, and love my Neighbour in the Love of God in Chrift, with that Love wherewith God generally loves us, and loved us when we were bis 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 boaft then of God's Sonfhip? 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 boaft of the Love of God, wherewith God loved bis Enemies in Chrift, wherewith Chrift prayed for bis Enemies?

46. O thou false cold Love of the titular Christendom, how does the eternal Truth ftrike thee in the Face of thy *Confcience*, in that thou only dependent on thy *knowing*, and contendent about the mere Knowledge, and haft not Love? Thou judgent thyfelf only in thy judging others: One Seft 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 fee what was the Fault, namely, that it was by reason of the evil *corrupt Nature*, which was not a true Heir.

47. So likewife your judging and cenfuring others does not entitle you to the Goods of Chrift: Nay, the fame is *wholly caft* out from the Inheritance, both of the *Jews* and *Chriftians*, and alfo of the *Turks*; all your Contention is nothing elfe but the *Mocker Ifhmael*, who mocks Chrift in his Members; you do all abufe 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 Chrift.

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 *blafpheme*; you teach them the Art of cenfuring and condemning, and you yourfelves have not the true Knowledge in the Spirit of God; you do not teach yourfelves, and yet you will be teaching and judging others;

and in this Way and Courfe you are all, one with another, the difinherited 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 Chrift, which is the true Goods.

49. No Knowledge without the Love of Chrift is at all available to the Sonfhip, it is only Babel, and Fable, teaching, and yet an effecting and doing nothing, but only ho-nouring the Idol Maozim in itlelf: The Knowledge of the high Schools, and the Knowledge of the Devil, without the Spirit of Chrift in Love, do both of them bring only Contention and Defolation.

50. If the Devil had not known in Self, then had he been an Angel; and if Ad am had not defired the Self-knowledge without God's Love, he had continued in Paradife; if the high Schools did not know the fharp acute Difputing, they had continued in the Simplicity of Chrift, and had not brought the whole World with their Contentions and Difputings into Opinions, and Judgings of one another, fo that now there is nothing but contemning and condemning in Christendom, and all Love and Truth are extinct; and Men have fet and put Salvation in Opinions, [in this or that Way and Form,] and bound the Mafter to the Servant, fo that Antichtift domineers over Chrift, and yet pretends all for Chrift; but indeed he thereby only honours and minds his Lucifer, and Belly God Maozim, as it is plainly to be feen.

51. Now after that Abraham had fent away all the Children of the Concubines from Ifaac's Goods, with Gifts towards the East, as Mofes fays, they came into the East-Country; that is, into the Dominion and Government of Nature, where the Effence begins, and Abraham died in a quiet Age when he was old, and full of Years, and was buried by * his Sarab in the Cave of Machpelah, which is before Mamre.

The inward Figure is this :

52. Abraham's natural Children of the Concubines went towards the Eaft; here the Spirit points at the Figure of the whole Man, when Chrift has manifelted himfelf in Man, and poffeffed his Goods, as here Ifaac, then Nature goes into the * Eaft, viz. into the Father's Property, and works according to the Soul in the first and third Principle, and Chrift fits in the midft, viz. in the fecond Principle, and rules over that which Nature in the Father's Property forms and fashions in the divine Wildom.

53. Therefore Moses says here, that they went towards the East, and points fecretly Text, Morn- in his Figure at the Property of Man, fignifying how Nature possefies the ' East, viz. the Beginning or Rife of the Dominion; even as Christ also faid, that He was a Vinedreffer who did glean. In God's Kingdom Nature is Chrift's Servant, but in the Kingdom of Nature's Self or Propriety, Chrift has given himfelf with his Humility to be a Servant, and an Afliftant, and ferves the Father in his natural Manifestation, and continually picks up or gleans; what the Father formeth through Nature, that the Wifdom brings into its Treafure.

54. Therefore fays Saint Paul, that " the Spirit of God is fubjest to the Children of God, m I Cor. xiv. 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 fland in Order in him; viz. Nature in the " Morning, in the Father's Property, and Chrift in the º Evening, in the Humility; and then Man has enough of the outward, evil, finful Life, he " That is the longs continually to enter with his Effence into the Cave of " Machpelah, viz. into the as the Dutch eternal Mother, as it is before 9 mentioned.

55. And when he has brought his Life's Forms into the divine Order, as here Abrahas it. ham had fet all Things in Order, then he gives up himfelf wholly and fully in one Ef-9 Chap. xlix.

Gew. XXV. 6-9.

* Near to.

" Text. Beginning.

ing.

32. ii. 10.

ⁿ Eaft. ° Weft, twofold Pit, Tranflation

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fence into the eternal Generatrix, and with his own Will he refigns up himfelf into Mortification and Death, and is wholly tired, and weary of the Life of Self, and fo refts in his God.

The Fifty-fecond Chapter.

Of the History of Isac, and also of the Birth of Esau and Jacob, and what has been acted concerning them; the Meaning thereof is binted to us in this Chapter.

1. # NO DECK # O S E S fays; After the Death of Abraham, God bleffed his Son Ifaac, and Gen. XXV. II. K # O S E S fays; After the Death of Abraham, God bleffed his Son Ifaac, and Gen. XXV. II. he dwelt by the Well of the 'Living and Seeing. Reafon underftands' Laharoi. This externally of a Place where Ifaac dwelt; but the Spirit looks upon the Figure of the Life's Form, fhewing how the human Nature and Creature has dwelt by the Well-fpring of the divine Ens in the Covenant, which Abraham laid hold of in Faith, viz. the Soul of Ifaac dwelt by the Well-fpring of the holy Trinity, in which the Soul

received its Light, and faw and knew the Will of God, out of which Well-fpring the higheft 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 Jekova manifested itself, and espoused itself for a Bride to the Soul.

2. The Soul of *Ifaac* dwelt by this Fountain of the Living and Seeing, till the fame Fountain afterwards poured forth, and opened itfelf in the *Humanity* of Chrift in the Soul; and then afterwards the Soul dwelt in the Fountain, when it was exalted in Chrift's Perfon to the right Hand of God; and then the Fountain of God fprang 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 likewife our Soul when it forfakes the earthly Will of its affumed Self, and apprehends the *Ens* of Chrift in the Covenant, and *turns* itfelf 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 Chrift manifefted and opened in the Humanity: Indeed our Soul does not in this Time of the earthly Cottage dwell in the Well-fpring of God, as if it apprehended the Well-fpring *in Self*, but like as the Sun fhines through the Glafs, and yet the Glafs is not turned to be Sun, but it dwells by the Luftre and Virtue of the Sun, and fuffers the Sun to work and fhine through it, fo 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 Defire into the Sun's Tincture, fo that out of them both the fair and precious Gold is generated, fo likewife it is to be underflood concerning the Soul and the *Fountain* of God; the Deity ^s inhabits the Soul, but the Soul comprehends not the fame ^s Or dwells as to its *creaturely* Power; but the Eye or Light of God, with the holy Love-Tincture through the from the Light's Luftre, gives itfelf into the Defire of the Soul.

5. For the Defire of the Soul is the Fiat^t, which takes the Power of the holy Love- t Note, what Tincture into itfelf, and makes it effential, fo that the divine Tincture proceeding the Fiat.is.

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proceeding from the Defire of the true Love-Spring, viz. from the Fountain of the Living and Seeing, and the Soul's believing Defire, become one Effence.

6. Understand a fpiritual Effence; and this fame spiritual Effence 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 Effence is Sophia, viz. the Bride of Chrift, Chrift'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 feems 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 itfelf to the Iron, and the Iron gives its Ens to the Fire, and to both are changed into one, and yet remain two Effences; fo likewife it is to be underftood with the Soul and the Deity.

8. And as the fiery Property is different from the großs Iron, and has another Source, fo likewife the new spiritual Humanity in the Ens of Chrift in the divine Love-Fire is quite another Effence than the *earthly* Body, though the Soul is underftood in the Fire, and in the Light's Luftre the Body of Sophia, for the Power or Virtue of the Light is the Tincture or the Beginning to the new fpiritual Body; which Power the Soul's believing Defire takes, and forms or brings into an Effence, that is, it makes it effential; it becomes an Effence or spiritual Body from the Defire, which spiritual Effence 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 the will not know how Chrift is born in the Faith in us, and how Faith comes to Effence, but she will directly make the Half-Serpent Man to be an assumed and adopted Child of Grace, and fet in God's Temple; but it avails not: Shall the Devil fit at the Right-Hand of God in the Fountain of the Living and Seeing ? He hath been once caft away from thence, he shall not any more posses the same : A Beast is not Sophia. The " Matth.xviii. Scripture fays, " You must be converted, and be born again as Children, otherwise you shall not see God.

10. The Soul cannot fee God but only in its new-born Image, only through and in Virgin Sophia in Jacob's Star, viz. in the Name of Jefus it fees in Jehova in the Wellfpring of the Life of God; it is not itfelf 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-fource could not fo be enkindled that a fhining Luftre of a Light might arife in the Soul's Fire, if the divine Love-Defire, viz. the Love-Ens. had not given itself into the Soul's Fire; the Ens of Chrift, out of the divine Love, gives itsfelf into the Soul's Fire-Source, which the Soul's Fire eats into its fiery Effence, and thereupon the Life of the Wrathfulnefs dies, and the fair precious Light is thence generated; for here Christ arises out of the confuming 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 fits 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 Moles fets forth by this Figure concerning Isaac's Habitation, if we would but once become feeing, and forfake the mere Hufk,

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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. school the Wildom into a Subflance, to the Contemplation of the Deity, This [Soul is that which] is betrothed to Sophia.

14. The outward Soul is now betrothed and efpoused to the Stars and four Elements, to form and bring forth the Wonders of God's formed Wildom in Figures, both in Words and Works: This outward Soul obtains fometimes only a Look from Sopkia, for it has the Death and Mortality in itlelf, 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 Defire shall evaporate from it; and then the whole Image of God out of all the Three Principles stands in One Effence; and then ' God fills all in all: This is here to be under- ' Epbef. i. 23. stood by this Figure.

15. Further, the Spirit of Mofes defcribes the Children of Ifmael, and relates how he Gen. XXV. 16. begat twelve Sons, from whom twelve Princes arofe in their Generations; and he fets down 18. at laft, he fell in the Prefence of all his Brethren; here he means, before Ifaac's Generation, and yet he waxed great in worldly Dominion before them, and potent Nations arole from him; and Ifaac with his Children and Pofterity were only as Pilgrims, and travelled up and down from one Place to another, till they were at laft redeemed from the Egyptian Bondage, and posseful Land.

The inward Figure.

16. Ifmael in his twelve Princes typifies the Kingdom of the corrupt Nature of Man's 12 Princes. Property, which Kingdom is twofold, viz. fix Numbers out of the inward Life's Figure, 6 Inward. and fix Numbers out of the earthly outward Life's Figure, viz. the outward, vifible, pal- 6 Outward. pable Man, and the inward, fpiritual, foulifh Man; both thefe have twelve Numbers in the Figure, whence twelve Princes arole, according to the inward and outward Nature's Property: Thefe the Spirit of Moles puts in the Figure, and fays, that they fell in the Prefence of all their Brethren, to fignify, that the twelve Dominions of the inward and outward Nature of the buman Property in its Corruption fell before the twelve Dominions new-born of the Ens of Faith in their corrupt Self; for the Devil had fet his Dominion and Power into thefe Properties.

17. But when the promifed Seed of Faith was conceived in *Abraham*, it *fuppreffed* and beat down the Devil's Power in the Dominion of Man's Self; and then happened the fpiritual Fall in *Ifomael*'s Line, wherein the Devil as an haughty Prince had fet himfelf to bear the chief Sway and Dominion; for *Chrift kills* the Pride of the Serpent in Man.

18. Now fays *Mofes*, *Ifamael fell in the Prefence of all bis Brethren*; this was nothing elfe but a fpiritual Fall of the human Self before *God*, for as to this World they were famous renowned People, as their princely Dominions teftify: Whereas, on the contrary, *Ifaac*'s Generation were only *Strangers* among the Nations; which fignifies, that *Chrift's Kingdom* and Dominion *is not in this World's Nature*; and yet the Kingdoms of this World fhall *fall* before Chrift, and be in Subjection to Chrift.

19. Afterwards the Spirit of Moses describes Isaac's Children by Rebecca, and says, Vol. III. S s

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Gen. XXV. 21, that the was barren, and Ifaac intreasted the Lord for his Wife, and God was intreasted of him a. and Rebecca conceived with two Sr.ns, which strove together in the Womb. Here now the Figure of the Kingdom of Nature, and also of the Kingdom of Chrift in the New Birth, is clearly fet forth; for Reborca's two Sons which the brought forth, viz. Efau and Jacob. point at two Lines, viz. Efau proceeds from Abraham's own Adimical corrupt' Nature,. and Jacob arifes in the Ens of Faith, in which Abrah m's Faith's Ens had incorporated it. felf into his Adamical Nature, in which also the Covenant and the Line of Chrift flood, who fhould bruife the Serpent's Head in the Adamical Nature.

> 20. And here is defcribed and held forth how the two Kingdoms in the two Brothers, viz. the Devil's Kingdom in the corrupt Nature of Efau in Adam's own Nature of the introduced Serpent's Ens, and also the Kingdom of Chrift 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 Elau began to fall before the Kingdom of Chrift in Jacob; for here the Woman's Seed already bruifed the Head of the Serpent's Ens, its Might, in Elan, and the Serpent already flung the Woman's Seed, viz. the Ens of Eaith in Jacob on the Heel, and therefore they firug led together in the Womb.

> 21. Alfo we have here a very emphatical, pregnant Figure in Rebecca, in that the was shut' up, and could not be opened to conceive of Ijaac's Seed, until Ifaac 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 Barrenneis of Rebecca, fo 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 the was in the Covenant, but the Ens of Faith was not in her in the Effence, but only in the Covenant, and therefore her Matrix was thut up, and was not capable of the Ens of Faith, fo long, till Ifanc immerfed his believing Delire intothe Lord, understand into the Center of Nature in Rebecca, fo that the Spirit of the Lord moved itself in the Covenant in Rebecca, and moved also the Covenant together with her Adamical Nature, fo that the Barrennels in her Matrix was difclosed, both in the shut-up Ens in the Covenant, and then likewife the Adamical Matrix, whereupon fne conceived two Sons, of two Kingdoms Property.

23. And this is the Meaning of the Saying, The Lord was intreated : When Ifaac brought his Faith's Defire, through the eternal and temporal Nature, into the Lord, and therewith did earneftly prefs for his Wife Rebecca, that the Lord would be pleafed to open her through his Prayer and Faith's Defire, that fo fhe might be with Child by him; which Faith's Defire, together with the Adamical Nature's Defire, gave in themfelves 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 Adamical finful Nature as Efau; only the Kingdom of Grace in the Covenant fet forth its Figure in the Ens of Faith in him; and in Esau the Kingdom of Nature, viz. the right corrupt Adamical Nature, fet forth its Figure, not as a Separation, fundry Partition, or Rejection, but to fignify that Chrift should be conceived and born with his holy divine Ens in the Adamical corrupt Nature, and deftroy Death, and the Strong-Hold of Sin, together with the felf-raifed Defire to Ownhood and Propriety in Self, and mortify the fame with the Love-Defire in the divine Ens, and ruin the Devil's rampant Fort of Prey, which he has built up to himfelf therein, and change the Wrath of God according to the eternal Nature, in the Center of the dark fiery World's

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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 *Efau*, with the Type of Chrift in Jacob; and they both must be formed of one Seed, to fignify, that Chrift 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. Allo God reprefented in Efau the Figure of his Wrath; and the Devil's Might, who had poffeffed the Kingdom of Nature in Man, fhews how be would fight, and exercise great Eunity against the Ens of Faith, and the Kingdom of Grace, which should deprive bim of his Strength.

27. Reafon fays, Wherefore fhould God *permit* the Devil to fight againft the Kingdom of his Grace? Hear and hearken, thou very *blind* and altogether ignorant *Reafon*: Learn the * A, B, C in the Center, how God's Love and the Kingdom of *Grace* and * Infruction. *Mercy* would not, and could not be manifeft, without *Strife* and Enmity, and then thou halt here no further Queftion: Go forward into the Center of *this* Book, and thou findeft the Ground.

28. And when the Strife between the two Kingdoms began in these Children in the *Womb*, fo that they strove or spurned against each other, *Rebecca* became discontented and troubled at it, and faid, ^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 faid 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 forve the less.

20. Thefe two Nations, which were conceived of one Seed in *Rebecca*, are on one Part the Man of the *Adamical felfifb Nature* in Self, viz. the Original of Man, and on the other Part the new fpiritual Man regenerated of the Kingdom of *Grace* in the Covenant, thefe 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 fame *Adamical* Nature, but the Kingdom of Grace in the Ens of *Faitb* had given itfelf to it as a Conqueror, and this was as to the *Adamical* Nature the younger, but God was manifest in him; therefore the greater fhould ferve, and be fubject to the less, who was the least according to the human Property, but the greatest in God.

30. And yet we do not fee that Efau was fubject to Jacob, but it is the fpiritual Figure, facwing how the Kingdom of Nature in Man fhould be broken by the Children of God, and made fubject to the Kingdom of Grace, viz. to the divine Humility, and wholly dive itfelf into the divine Humility, and be born anew of the i-fumility; thus the Spirit of God fhewed this by the Anfwer to Rebecca, faying, that it fhould be a firiving or fighting Kingdom, where indeed the first corrupt Man, being the greater or elder in Nature, fhould frive against the lefs, viz. the Spirit of Christ in his Lowlinefs and Humility, and perfecute him: But the Adamical Man must at last be obedient and fubject to the must be follong caft out from Abrabam's and Christ's Goods, till he humbles himfelf, and freely yields under Christ's Humility, and forsakes the Self-hood of the greater and elder Self and Enmity affumed in Adam.

. 31. By Rebecce's Trouble, Difcontent, Impatience, and Regret, in that the runneth to enquire of the Lord why the Strife was in her, that the Children did fo fruggle together, is fignified thus much to us; that when Chrift manifest himself in the Adamical Nature, then begins and arifes the Strife of both these Kingdoms, viz. the Devil's Kingdom in God's Anger in the Serpent's Ens, and also Chrift's Kingdom : When Chrift bruises the

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Serpent's Head, then arifes great Difquietnefs in the Mind; for the Serpent ftings Chrift, viz. the New Birth on the l-leel, and then arifes this kicking and spurning, viz. a lamentable and woeful Diftrefs: And then fays Reafon in the Mind with Rebecca, It it fhould be thus with me, why am I entered into the divine Impregnation, into Repeatance? Am I not thereby come only into Difquietness, 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 Pemitence, and afks the Lord why it goes to with it.

32. And then the Lord shews him in his Language, that Christ now is in him in Hell, and affaults the Devil's ftrong rampant Fort of Prey, whereupon there is fuch Conteft and Difquietnets in him, and thews him how his Reafon, and the Adamical Nature, viz. the greater Part of his Life, must be broken, and dive itself wholly into Refignation, into the deepest Humility, into the Process of Christ under bis Cross, and become a Stranger to itfelf, yea its own Enemy, and go with the Reason, and the greater Adamical Will, into its Nothing.

33. And when this is done, then Efau, viz. the Adamical Nature, is indeed born, and comes forth always first; but Jacob, viz. the Spirit of Christ, comes foon after, and deprives E fau of the Kingdom and Power, and makes Nature a Servant; and then Esau, viz. Nature, must ferve Jacob, viz. the Spirit of Christ: Then it is even here, as "Johnxvii. 6, the Son faid to the Father, " Father, the Men were thine, and thou haft 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 Jefus, which introduced itself in Abraham's believing Defire into an Ens, out of which Chrift. and then the new Man out of Chrift, 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-fource, viz. to the fiery Soul in the Father's Na-ture: And even there Chrift 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.

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35. And Mofes fays further: And now when the Time came that Rebecca fould 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 Efau; and prefently after came his Brother out, and his Hand took hold on Efau's Heel, and they called him Jacob. Here now ftands the Figure fo lively and fo clearly fet forth, that Reafon may even fee it : That which before was hinted at in the fpiritual Figure, that ftands here in a lively perfonal Figure; for Moses lays, Esau eame forth first, who was red, and had a rough Skin.

36. Red betokens the Father's Nature in the *Fire*: Rough denotes the earthly *beftial* Nature, which Adam with his Luft introduced into him from the Earthlinefs. His Name is called ESAU from the fenfual Language, from the Property of the Formation c. his Nature's Property; the fame in its Formation in the Language of Nature flands thus: E is the original ex uno, viz. [dus dem Einem] and is the true angelical Property created in A-• Sau figni- dam: (°SAU) is the formed Beaft of Self-luft, which has enclosed and thut up the F, fies Sow, or and obscured and flain the same in itself; that is, when it was extinct in it as to the the earthly Light's Fire, yet the SAU, viz. the outward bestial Man, who had changed the E, viz. the [Engels] Image into a Beaft, did yet remain in its Form: Therefore the Spirit called his Name ESAU, viz. a formed or amaffed Image of Luft, turned from its fine Pureness into Groffness, wherein notwithstanding the E did still remain, but wholly encompaffed and fhut up with the SAU.

37. After this Efau comes Jacob, viz. the Type or Image of Chrift conceived in the

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Ens of Faith, and holds *Efau* by the Heel: This declares, that the *Adamical* Image which God created shall and must be *first born*, for the fame is it which shall live for ever, but not in its rough Beast's Hide; for in that *Jacob holds Efau*, viz. the first Man by the Heel, it signifies, that the fecond 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 *Efau* goes forward with his Birth, and *Jacob* by holding him by the Heel cannot withhold him, denotes, that the earthly Man in his Selfn fs 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 Chrift fhould take the true Adamical 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 arife, and how the Spirit of Chrift fhould follow after the earthly Man in this Life-time; when the Devil fhould be the earthly Man's chief Guide in the Anger of God, then Chrift fhould 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 Chrift faid, That he was a Vine-dreffer who gleaned: For in this Life-time the Adamical Nature's Image ftands before, and the Image of Chrift behind; therefore the natural Man must die, and Chrift must arife and put himfelf forth eminently in him.

40. And it fhews further, how the Spirit of Chrift in *Efau*'s Line fhould take *Efau* in this Life-time by his Heel, and hold and rebuke him, and by his Children labour to *binder* and fupprefs his *evil Converfation* and wicked Walking; but the *Efauitifb* Generation would contemn, defpife, and only trample it under foot, and lay about them as an evil, malicious, fiery Bealt; as it even fo comes to pafs, when God fends his Prophets, that they mult reprove and rebuke Men, then they even *fpurn* them away from them as Dogs, and will by no Means endure them; but *facob*, that is, the Spirit of God, holds them yet by the Heel, and makes them *naked* and bare fo long, till *facob*'s Footfrep or Imprefifion is known.

41. JACOB fignifies, in the Formation of the Name in the high Tongue, a ftrong Lubet or Defire 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 itfelf in the A, and takes the fenfual Tongue into the mental, viz. into the COB, fo that the O is fet 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 underftood how the Father's Nature, viz. the Spirit of Senfe in A, C, and B, does form itfelf into the I and O; for I is the Center of the higheft Love, and O is the Center of the perceptive Word in the Deity, which is underftood [to be] without or beyond all Nature.

42. This the Spirit has underftood in *Ijaac*; therefore they call him JACOB, fo long till this Name was moved through the I in the Ens of Faith, fo that the I opened the C and B, and put forth the formed or conceived *Ens* in the O, feeing the I had formed itfelf with the O in Nature, through Nature, as an holy Bloffom; and then the Name was called *JESUS*: For the I brought itfelf again into the enclosed fhut-up [Engels] 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] of it through the I, for the I entered into the deepeft Humility and Lowlinefs; and then the Figure flood thus, IE, out of which the fiery Love-fpirit went forth, and made itfelf *predominant*, and fet 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*, iffuing forth or Emanation, out of the Fire.

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43. Thus the Name Jacob was in the Fulness of Time in the Ens of Mary changed into the Name Jefus, 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 Underftanding: The mental Tongue none will learn to underftand, how the fame has Modellized. formed, imprinted, and f ideafied itfelf in the Words and Names in the fenfual Tongue; and yet the whole Understanding lies therein without Opinions: If we were not fo very blind and thut up in Ignorance, fuffering Self in Pride to rule and govern us, we fhould f on attain to the deepest Understanding, but the Antichrist bears the Supremacy; therefore Efau only rules in the Understanding.

> 44. And Mofis fays further; And when the Children were grown up, Efau was a cunning Hunter, and a Man of the Field; and Jacob was a s plain Man, and dwelt in Tents; and Ifaac loved Efau, and loved to cat of his Venifon, but Rebecca loved Jacob. O thou wonderful God, how very fimply and plainly are the greatest Mysteries typified and deciphered! Who can be able to underfland, without thy Spirit, from whence it was, that the precious Man Ijaac, in the Type of Chrift, loved the natural Man in Adam's corrupt Image, Efau, more than Jacob in the Type of Chrift in his Figure? If thou hadfl not in thy Knowledge *vouchfafed* me to understand the fame, I must be here even stark blind: But it is by thy Counfel, O Lord, that we know thee; and thy Time is born, that thou revcaleft the Secrets.

> 45. Moses fays, that Esau was an Hunter, and a Man of the Field, and the Father loved to eat of his Venifen, and loved kim above Jacob. Here ftands an external Figure, as if Ifaac loved Efau for his Activity, cunning Skill, or worldly Exercife, and loved him more than Jacob; fo wholly has the Lord the Heart of the Wife and of his Children in his Hand, that his Children muft 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 muft be even Children in them; and though they bear the divine Play in their Hands, and it is their Work and I xercife, yet they must have a childlike Heart in the Understanding thereof, as it may be feen here in Ifaac.

> 47. He loved Efau more than Jacob: Why to? The Ens of Chrift laid in him, which ruled him; for Chrift should love his Enomies, viz. the corrupt Elau, and his natural

Children ; bim he loved more than his divine Nature ; for he brought his divine Nature » Not his Sin into the Death of the corrupt Adam, and loved " Adam's corrupted Nature more than his in the Na-holy Ens, which he, for the Sake of Man's corrupt Nature, gave into the Fire of God's ture, but his Anger, that to he might redeem it in his Love; of this, Ifaac was here a Figure in the poor undone Image of Chrift, who loved his Hunter in his evil Nature more than Jacob; he did net Sin, which love his Iniquity. but his Child-like Nature, to which he would do much good, as Chrift he by Death loved us in our Adamical Nature, and did us Good : He did not love us according to freed from Sin 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.

The inward Figure flands thus:

48. When Ifaac intreated the Lord, that his R becca might conceive, his natural Defire with the 'Luber of the divine Ens of Faith entered into Rebecca, whereby Rebecca ⁱ Earneft was opened; and fo the natural Love of Ifaac, which was environed with Faith, was prolonging. pagated in his Seed, and opened itself in Efau: Ifaac's Love did not open itself in Efau as to his corrupt Nature, I fay, not according to the Kingdom of the Nature of this World, but according to the Covenant, according to the fecond Principle, viz. according to God's Kingdom, which the external Nature in him had not as yet apprehended, as

and Death.

Gen. XXV. 27, 28.

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the divine Ens in Abraham opened and manifested itself according to the fecond Principle, and not in the mortal corrupt Adamical Nature of the outward World: The like alfo is here to be understood in the Figure in Efau.

49. Not that Efau received the Ens of Chrift in the Covenant as Jacob, but his Father's Love-defire, in which the bidden Covenant flood unmoveable : Now there was thus a Conjunction with his Father's natural Love, for every Property loves its own Likenefs, 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-defire.

50. And it even denotes, that the divine Ens in God's Love in Ifaac loved the miferable human Nature, to redeem it : Therefore God manifested his Love in Abraham's Faith, and introduced the fame into an Ens; fo that this fame Love, which God gave to redeem Mankind, fhould love the human Nature in its fhut-up abandoned Condition; as in very Truth the true real Adamical Nature, ordained by God, was thut up in Efau; and on the contrary, the Kingdom of the Wrath had the outward Dominion: Now, to redeen this, the Spirit in the Covenant, through Iface's Nature, loved his Son Efau, viz. the filial Nature, and not only because he was a Hunter of the Creatures.

51. Yet here alfo, 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 De- Gen. x. 9. fcription of the first Book of Moles is God's Spirit's Figure, Type, or Representation, where he * plays with the Kingdom of Nature, and then also with Chrift's Kingdom; and * Or fets he has so pourtrayed, delineated, and typisied the Acts of the holy Patriarchs under his forth as in a Map. Figure, that we may clearly fee in all the Hiftories the Glance or Allufion of God's Spirit, how he has delineated, and fet forth to the Life the Kingdom of Chrift, 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 fame, Note. which among the Patriarchs was rightly underftood in its true Meaning.

52. But afterwards, when their Children and Posteriy gave no Heed to the fame, but difregarded the true Understanding, and loved their evil Nature more than the Spirit in the Covenant, then the Understanding was 1 put out among them, till they at last alfo 1 Or quench-Isft the Book of the Law, with the holy Histories; and " Efdras wrote for them again the ed. Figure and Hiftory in the Spirit of God, and that very brief, thort, and exactly, ac- " Eldras cording to the fpiritual Figure; in which they were more blind than feeing; as to this Book of the Day their Eyes are blinded, and that becaufe they abufed the Knowledge of the true God, Law and Hiand ferved the Nature of this World, and honoured their evil Will above God; therefore flories again alio God has withdrawn himfelf from them with his Mysteries, and has fuffered them to after they run up and down as Children full of Ignorance with the Figure, till the Gentiles Time in were loft. the Manifestation of Grace (in which they also have only abufed 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 " Effence o for a Witness to all Nations, and after that "Substantially. Declaring the Judgment.

53. And the Spirit of Mofes fays further, P Jacob was a plain Man and dwelled in Tents, itfelf, unand Rebecca loved Jacob : Reason understands this Figure of a woman-like, motherly, na- clothing it of tural Love; but the Spirit hath not wrote this Figure on that Account; for Rebecca its Figures preffed earneftly that Jacob might receive the Bleffing of Abraham and Ifaac; the loved Ja- Matthewsiv. cob as to his Original, which though the might not fo well understand externally and ra- 14. tionally, yet the Spirit in the Covenant underftood it in her, which moved her alfo to bear FGen.xxv. 27. fuch a Love towards Jacob; for there was also a Conjunction between the Mother and Son.

54. For Rebecca was shut up and barren, but when Ijaac brought his Prayer and earneft Defire to God for her, then the Ens in the Covenant gave itself into his Faith in his Defire, and 'n proceeded in the opening of Rebecce into the Conception; for herewith

the very thing

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alfo the barren or fhut-up Mother was opened, fo that her Fruit (viz. Jacob) and fhe came into one Degree of Nature, and received one and the fame Love from Ifaac's Defire; for the Ens of Faith was conceived in the Tincture of Venus in Rebecca, and as it is Luke i. 28. faid of Mary, Chrift's Mother after the Humanity, that a floe was bleffed among all Women, fo alfo Rebecca did here receive the Bleffing 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 manifeft in her, as the Ens of Faith was alfo in Jacob, wherein the Love of God burned, fo that floe loved Jacob more than Efau: For the Lovedefire in the Mother and Son was from one Original, and therefore her Defire inclined itfelf more to Jacob than Efau; and alfo becaule the heavenly holy Matrix, which difappeared in Adam, was moved in her Image, dilappeared or dead as to the heavenly World's Effence, which Matrix afterwards was woolly opened in Mary; now this Matrix did long to receive the Ens of Chrift which was manifeft in Jacob, which was firft to be effected in Mary; and yet the Spirit in the Covenant did take its Love-fport and Delight herewith.

55. But that the Spirit of Moses fays, Jacob was a plain [boneft] 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 fold it for a Mess of Lentil-Pottage; what we are to understand by this Figure.

Gen. xxv. 29. 1. F HEN the Spirit of Moles had fet down the Birth of Elau and Jacob, he proceeds to relate prefently how the natural Adamical Man would but ittle or nothing regard this high Gift in the Covenant, and would only feek after the Belly-filling of the earthly Life, as Elau, who gave his Birthright for Pottage of Lentil, that he might but ferve his Belly.

The Figure of Moses ftands thus :

Gen. XXV. 29-34. 2. And Jacob fod Pottage: And Efau came from the Field, and he was faint. And Efau faid to Jacob, Feed me, I pray thee, with that fame rcd Pottage, for I am faint; and hence his Name was called Edom: But Jacob faid, Sell me this Day thy Birth-right: And Efau anfwered, Lo! I must even die, and what Profit will this Birth-right be to me? And Jacob faid, Swear to me this Day; and he fware to him; and so he fold his Birth-right to Jacob: Then Jacob gave Efau Bread, and Pottage of Lentils, and he did eat and drink, and rose up, and went his Way: Thus Efau 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

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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 feeing he died to the Limus of Heaven, the earthly Nature had wearied him in its Strife ; and in this Figure (of faint Adam) Efau ftood here.

4. The red Lentil-pottage, which Jacob had, after which the faint Adam in Efau longed, was the Ens of Faith, viz. the Ens of Chrift; the Adamical Nature in Efau, in its Anguish and toilfome Labour, in its Corruption and Miferv, longed after this Pottage, which was in Jacob; yet the earthly Nature of Efau understood it not, but the Soul's Nature, which also longed after Christ's Ens, which was strange [or hidden] to Reafon.

5. Efau's foulish Nature faid 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 Fomenter of the anxious Birth; and from this Longing or Luft he was called EDOM, which fignifies in the Compaction of the Word, in the Formation of the Tongue of Senfe, as much as a *dipping* or immerfing of the captivated Angelical Property into the Pottage; as if there the Soul's Longing or Lubet, in which the Angel's Character yet flood, although captivated, dipped, or plunged itself with the Defire into the koly Ens, and would take the holy Ens in the divine Pottage, viz. the heavenly Effentiality into the Luft of Self: Therefore the Figure calls him in the high Tongue Edom.

6. For the Defire of Efau's Soul faid to the divine Ens in Jacob, Give me thy Tafte into the Effence of my creaturely Selfhood, but Jacob, that is the Spirit of Chrift in the Ens of Faith, faid, 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 fo thy ' first Birth, ' Or Birthviz. the Soul's Center, may be my own, and then I will give thee the Ens of God.

7. For Efau 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 Chrift, as a divine Free Gift with a foulifh Center; for the holy Ens should receive the foulish Center from the Adamical Nature : Now here the Adamical Soulish Nature wooed for the Ens of Christ, and the Spirit in Chrift's *Ens* wooed for the Soulish Nature; and the Spirit of Chrift in Jacob would not give the Tafte of the divine Ens to the Soul's Nature in Elau, unless it did give him the fiery Center to the Beginning of the foulish Creature for a Propriety; that is, unlefs it did wholly refign and give up itfelf in the natural Self, into God's Will, and forfake 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 Chrift in this heavenly Pottage.

8. But feeing Efau's Reafon did not underftand this, he faid to Jacob, Lo! I muft 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 flood in need of, but the Spirit of Moles played here in the inward Figure, and does fecretly hint hereby at what this externally fignified,

9. And Jacob faid, Swear unto me this Day; that is, the Life of Adam in Efau fhould freely give itself out of the fiery Might, and wholly give itself up to the divine Ens, and fortake the fiery Right of Selfhood, and it should do it this Day, that, is, from henceforward for ever: And this is faid, to fwear in God, viz. wholly, deeply, and fully to caft, immerfe, give up, and refign one's felf into the *divine Power*, and not refift, upon Pain of God's Rejection.

10. And he fivore to him; and when he had fivore, he was called *Edom*: For the fiery Soul's Nature dived and immerfed itself into the Lubet of the divine Ens; whence this Lentil-pottage is faid to be reddift; for here in this Oath the fiery Effence entered into the Lubet of the divine Ens, and thus the Light's Ens received the Fire's Ens; and the Spirit of Mofes plays here in the Figure; alluding how the Soul's Property in the Τt VOL. III.

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Fire's Effence must wholly refign up, and eternally immerfe itfelf, into the Incarnation of Chrift, 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 miferable fiery Soul's Nature, and caufe it to repent and quit itfelf of its Luft; and also how the poor Soul would give up its natural Right for this red Pottage.

11. For this is even a Figure, fhewing how God the Father gives his Nature, viz. the Soul, to his Son Chrift, in the Love-Eus, 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 Portage; but if it will tafte it, it must give its Birthright for it; and moreover it must fwear to God this Day, that is, for ever, to forfake and quit its Nature's Right : Which the outward Reafon looks upon as ridiculous and foolifb, I mean the Children of the earthly Luft, that when a Man gives Honour, Goods, and also the temporal I ife, 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 Chrift and Adam, as it is above mentioned; and outwardly it is the Figure of the earthly Man, flewing how carelefly and flightly he paffes over it, and fells and gives away the heavenly Subfrance to fill his carnal Belly, and to fatiate his luftful Will: The poor Soul indeed longs in its Effence after this red Pottage; but the earthly Reafon defires only a Lentil-pottage for the lufting Belly; as the like alfo is here to be underftood in Efau.

13. The Soul of Efau longed after Jacob's heavenly Ens; but the earthly Efau, according to the outward Soul, minded only the earthly Power; the Kingdom of Nature was fo very ftrong and earthly in him, that he neither underftood or regarded the eter-Gen. xxv. 32, nal, but faid, What Profit shall this Birth-right do unto me, seeing I must even die ? And he fat down, and eat and drank the earthly Food for the heavenly.

> 14. And Mofes fays, that when he had eat and drank, he role up and went away; that is, he filled his Belly with the Pottage of Lentils, and fold 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 Defire, and the fame was the Stock and the Root of Ifrael; but he was not Ifrael, 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 fown 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 itfelf; 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 fame defired to introduce itfelf through the human Nature into a vifible, *fubstantial*, 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- ' Effence; for the Adamical Nature was gone forth from the boly Ens, which was difapflance, or peared in it; and here now was the Ground or Foundation of the Union; and as it is Body.

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with the Kernel in the Ground, where the Power in the Kernel mixes itfelf 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; fo likewife it is here to be understood.

18. Abraham received the divine Faith's Ens, wherein ftood bis Justification; but his Life's Nature had not as yet laid hold of it to its own Power and Strength, for the divine Effence doth not give itfelf into Nature's own Power; indeed it gives itfelf into the Effence of Nature; but the divine Defire does not incline and yield itself to Nature's own Self-will, fo that Nature should have the Predominance; a Similitude whereof we have in the Corn which is fown into the Earth.

19. The earthly Nature cannot, in its own Power, make another Corn; and though it draws the Corn's Ens into itfelf, 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 ' Corn ; where- ' Kernels, unto the earthly Nature, with its Ens, must be only a Servant.

20. And as the earthly Nature of the Earth does always first fhew its Child visibly in the Growth, and the Corn's Ens does therein hide itfelf, the like also is to be underftood here by Abraham; the Adamical Nature in Abraham first manifested itself with its Fruit, and that was Ishmael; but the divine Ens laid ftill hidden in his Nature, and fprang forth with Ifaac; and by Ifaac the earthly and also the heavenly Nature did again fpring 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 fets forth its Fruit, viz. the Earth, the Stalk and the Corn's Manfion, and the Corn or Kernel the Blooms and Fruits, and yet the one without the other could not come to Effence; the like also is here to be underftood.

22. Abraham was the Field, into which God fowed his Corn; Ifhmael was the Root, viz. the first Birth; Ifaac was the Fruit, which grew from the Seed of God, understand out of the Ens of Grace; and Ifhmael 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 fet forth its own Figure, with Ifmael the Kingdom of Nature, and with Ifaac the Kingdom of Grace was reprefented : Ifaac was the Twig which fprung up out of the Field of Faith, viz. in the Line of Chrift; and from him came Jacob; viz. the Branch fpreading forth and difplaying itfelf into a Tree with many Boughs and Branches.

23. Not that we are to understand that Jacob did only grow and fpring forth out of the Kingdom of Grace; for the Kingdom of Nature, in which Ishmael and Esau stood, was also his Ground as to the Creature; but the Ens of Faith had given itself thereinto, and tinctured Nature, and advanced its Power, viz. the Line of the Covenant of God in Nature.

24. As a Bloffom upon the Stalk hath far a more pure fubtile Property than the Stalk and Root, and as out of the Bloffom first the Fruit, and a new Seed proceeds, viz. out of the fubtile; fo likewife in Jacob the Bloffom of the Kingdom of Ifrael first came forth; and no more in the Division, as it is to be understood with Ishmael and Isaac; but both Kingdoms together, viz. the Kingdom of Nature, and the Kingdom of Grace, not any more each Kingdom by itfelf, 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, fown by the Devil into the Kingdom of Nature, should be broken and killed.

25. Therefore God called Jacob Ifrael, 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 Paradile, where the I gives itself into the Root, to a new Center, and springs forth powerfully through the Root, with which

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the Word of the Covenant is underftood in the Name *JESUS*: For this I is the Character of the Unius, viz. of the eternal One in the divine Lubet, which Adam loft, 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 Difharmony, Inequality, and Difcord, to try, prove, and tafte Good and Evil in the five Senfes.

26. This I brought itfelf of Grace again into the divided *rent* and torn Properties of the *Adamical* human Tree, and fprang forth through and with the *Adamical* Tree; and *bence* he had his Name *Ifrael*, being as a great Number and Power of fuch Branches, all which fpring and grow forth in the new Tincture; in which alfo 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 Conteft one with another, till the Fruit be *ripe*, and a *new* Kernel for another Fruit be produced and alfo ripe, and then the Tree leaves the Fruit, and fows the *new Kernel* for another young Tree.

27. In this Nature and Manner alfo arofe the Strife and Combat with *Efau* and *Jacob* in the *Womb*, to fignify, that the corrupt Nature with the Serpent's *Ens* fhould be rejected and caft off; as the Tree lets fall its ripe Fruit, and only defires the *Kernel* [to propagate its Like;] fo it was here, when the *Ens* of Chrift flirred itfelf up in *Jacob*, then arofe the Strife and *Enmity*; for the *Ens* of Chrift flould rule; and the Wrath in the Serpent's *Ens* that would alfo rule; and hence came the Conteft about the Domi-

"Jacob's evil nion and Kingdom; the Ens of Chrift fet itfelf aloft in Jacob, and bruifed the Head of Nature was the Effence of the Serpent's Ens in Efau, and even there the Serpent flung Chrift on the as much re- Heel, and thence it came, that both the Children did ftrive and ftruggle together in jetted of God the Womb. as Efau's, on-

ly the Figure 28. Not that we are to underftand, that E_{fau} was wholly out of the Serpent's Ens. was fet in No: He was of the right Adamical Nature, 'from his Father Ifaac and Abraham; only E_{fau} ; not God did here fet forth the Figure of the Kingdom of Nature, which was poiloned in that he was Man, and then also the Figure of the Kingdom of Grace; shewing, that the natural perfonally Man must for fake his own evil Will, and therewith also wholly immerse and give up from all E- himself into the Kingdom of Grace; and the Figure which was here represented in E_{fau} , ternity predefinated to Damnation, as to shew that the " evil Adamical Man did not at all avail in God's Sight, that it was as Babel false. that he must wholly for fake his natural Right of Self, and wholly give in himself into. Iy teaches. 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. # 10 (*) Color H E twenty-fixth Chapter of Genefis farther relates the Hiftory Gen. xxvi. and renewed the Covenant of his Father Abraham with him, and preferved and bleffed him, and his Wife with him; for feeing the Kingdom of Grace in the Covenant of God was now manifest in him, the Bleffing of God did now fpring forth effectually in his Purpofe through the Kingdom of Nature. Purpose through the Kingdom of Nature.

2. And, on the contrary, it fhews how the Devil was an utter enraged Enemy to this Bleffing, and defired to fift and fearch the Kingdom of Nature in Ifaac and his Wife Rebecca (in whom as yet the Serpent's Ens laid in the earthly Flefh) through the Luft of King Abimelech.

3. And this again is a Figure of *Adam* in Paradife and alfo of Chrift 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 beavenly Generatrix in him, in that he introduced his Luft into the bestial Property.

4. As here Ifaac flood in Fear of his Life before King Abimelech by reason of his Wife, fo 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 Ifaac thought to do with his Wife, who stood herewith in the Figure of Adam.

5. Which Figure the divine Imagination reprefented to itfelf in Ifaac, and fet down withal the Covenant of the New Birth, viz. his promifed Truth, how he would lead and guide the Children of his Grace in the Prefence of the ftrange King, viz. in the Kingdom of this World, and preferve them * from the Luft and Defire of this King, * Before; and would lay hold of this King with his Power, and change bis Luft and Defire, viz. the Luft of the Stars and four Elements, into another Will of the effential Defire; fo that the fharp and fevere Might of the Aftrum in Flefh and Blood fhould be changed into a Covenant of Peace, and do no Hurt to the Children of Grace in the Covenant; but it should ferve them to bring forth the Bleffing and Fruits, that they might grow greatly; as here Ifaac with King Abimelech ftood furrounded in the mere Bleffing of God ; and his Possession of Goods and Cattle grew fo 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 y In Spiritu *Spiritual Man* does in divine Power outgrow or overtop the Kingdom of Nature, then Cofmic Spithe Kingdom of the outward Nature in Flesh and Blood in the 'Spirit of the World, rit,

is fore afraid and aftonifhed at it; for it fees and feels its Ruin and Decreafe, and would fain preferve its Self hood and Propriety in the outward Life.

7. And then comes the fpiritual 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 Senfes, had filled them up with the vain Lust of the Flesh: This sets forth and represents the Wells of Water which Abrabam's Servants, viz. Abraham's Faith's Defire, had digged in the Ens of Faith; about which Wells Abimelech's Servants, viz. the Defires of the Flefh, have contended for, and continually filled them [up with Earth,] which Ifaac's Servants do again open in the Root of Ifiae', and at last dig up a Well wherein they find of the Living Water; and there they did pitch their Tent, which Well fignified Christ: For they called the Place Beersheba, viz. an Opening, or a Contrition ; which fignifies Repentance, Breaking up, or Contrition of the earthly Will, in which Repentance the Water of Life, viz. Chrift, flows forth.

8. This whole twenty-fixth Chapter of Genefis is a Figure of the poor fallen Man in the corrupt Kingdom of Nature, fignifying how he fwims therein, and how the poor Soul is toft to and fro therein, and feeks itfelf 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 foon in another, and feeks Reft, but finds none, till it comes to Beer-sheba, viz. into Humility before God; and then the Well of living Water fprings forth to it, out of God's Covenant.

9. Now though the Words in this Text of the twenty-fixth Chapter feem to treat only of external Things, yet it is nothing elfe but the Spirit in Mafes alluding or playing, under the external Hiftory, 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 Diffres Ifaac went down to Abimelech King of the Philiftines at Gerar.

The inward spiritual Figure is this:

10. When God had created Adam, 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 feeing 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.

11. And then the Lord appeared to it, as here he did to Ifaac, and faid, Go not into Gen. xxvi. 2. 11. And then the Lord appeared to 1, as here no the bestial Lust, but remain in the 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 Houfe of Flefh, wherein the Soul Gen. xxvi, 3. is not at Home : And lo I will be with thee, and blefs thee, for unto thee and unto thy Seed

I will give all these Countries, and I will perform the Oath which I sware unto Abraham thy Father : That is,

12. Remain but ftedfaft in my Will, and then I will give thee after this [Life-time] the Kingdom of Nature, according to its inward good Ground, for Poffeffion and Propriety, and I will perform and ratify my Oath (viz. Jefus Chrift whom I promifed 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 muft in this Time fland, work, labour, toil, and be

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in Need and Diftrefs, even multiply thy Seed as the Stars in Heaven, and give thy Seed all Gen. xxvi. 4. the wrought Powers and Works to an eternal Propriety; and through thy Seed shall all the Nations of the Earth be bleffed: That is,

13. Through thy Ens of Faith, which in Chrift, viz. in the Aim and Limit of the Covenant, fhall be manifefted in the Kingdom of thy Nature, and creaturely Property, and become Man in thee, all Nations, viz. the whole Adamical Tree, thall be bleffed; and for this Reafon, becaufe 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 Defire, and obeyed my Voice in its Operation; which divine Operation is the Command, Law, and Form; out of which Operation, alfo, God fhewed Abraham, by the Circumcifion, the Figure of the Kingdom of Chrift, that the fame fhould cut off the Sin and Vanity; which Figure God called his Charge, Law in the Covenant, and his Statute.

14. The Spirit of Mofes does now proceed further in the Relation of this Figure, and fignifies under the outward Hiftory of King Abimelech, how that Abimelech's Servarts and Ifaac's Gen. xxvi. Servants contended about the Wells of Water, and that Abraham and Ifaac's Servants digged ¹⁸⁻²¹. the Wells of Water; which Wells were continually flopped up by the Envy and Enmity of the Philiftines: By which Figure the Spirit fecretly fignifies, how the Children of the Saints, viz. the Patriarchs Abraham and Ifaac, have always digged in their Ens of Faith for the Well-fpring of Life in the Covenant, and have alfo obtained the Knowledge of the Meffiab.

15. But thefe Wells were continually covered and obfcured by the Devil in God's Anger, and by the earthly *Reafon*, till they apprehended and laid hold of the *Promife* of the Meffiah in Faith; and then they faid we have digged a Well, and have found of the Water Gen. xxvi. of Life: The fame Ifaac called Sheba, and therein hints at the Sabbath, Chrift, as he alfo 3², 33· immediately fays, that thereupon the Place was called Beer-fheba, viz. a Contrition and Breaking of the Anger and Envy of the Devil in Man's Property; to fignify, that the SABBATH, Chrift, viz. the fpiritual Well-fpring, is truly called BEER-SHEBA, viz. a Contrition of Death, where the Sabbath introduces itfelf into Death, and brings forth the Fountain of Life through Death.

16. At which Fountain the Children of God's Covenant pitched their Tent, and waited upon the Promife, till the fame 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 fignify 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 Teftament is a Figure of the New, and the New a Figure of the future eternal World, wherein the Figure fhall ftand in divine Power, and the Spirit of God fhall in Eternity play with his Deeds of Wonder; to which End alfo he has created Man, and infpired the Power of his Voice, viz. the living Word, into him, that fo he might be an Image of the eternal Word, with which Image the eternal Spirit will play, and work Wonders, that fo there may be a Joy and Knowledge in the eternal Wifdom.

18. Now when the Spirit of Moles had pointed out the Figure of Adam and Chrift under an Hiftory, 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 Ifaac and Rebecca; for the Text fays, When Efau was forty Years old, he took to Wife Judith the Daughter of Beeri the Hittite, Gen. xxvi. and Bashemoth the Daughter of Elon the Hittite, which were a Grief of Mind to Ifaac and 34, 35. to Rebecca; and in this Place he speaks no further of these Wives, or their Children, to fignify, that it is a Figure, whereby he alludes at fomething elfe; which Reafon looks upon as very strange, and wonders that God should permit two evil Women to be with holy Ifaac, through his Son Efau; with whom he and his fair bleffed Rebecca must live in Trouble, Vexation, and Opposition : So very fecretly does the Spirit of Mofes fet forth its Figure, that Reafon must even be blind in it.

The fpiritual Figure is thus :

19. The " forty Years of the Age of Esau, or of Isaac after he begat Esau, fignifies, ^u Forty Years of Efau. that Adam with his Eve, when he was Man and Woman, and yet neither of them, ftood * Adam for- in Paradife * forty Days in the Temptation or Proba, and had Joy with his fair Eve, viz. ty Days in with his ' female Property in himfelf. Temptation.

20. But Abimelech, viz. the King of this World, had introduced his Luft into this fair female 2 Rofe-Garden, viz. into the TinEture of Venus, understand into the holy Life of Love in Adam, and ftirred the Center of the Soul's Nature; whereupon Adam became lufting and longing to take to him in his Property yet two Wives; viz. the bestial Wife, according to the beaft-like Property out of the four Elements, and the aftral Wife from the Conflellation [or Aftrum of this World ;] which wicked Woman did awaken in Adam's female Property, which he took to Wife for his Luft; as Efau did the Wives of Scorn and Mockery, with whom he caufed mere Grief of Mind and lamentable Perplexity to himfelf and his right female Property; and we indeed do still fuffer and endure the fame, and must confume our Time with them in Misery and Lamentation.

21. Further, This Figure denotes the * Forty Years of Israel in the Wilderness, when * Ifrael forty Years in the they did eat Manna, and rejoiced with Rebecca under a ftrange King, where they lived in Wildernefs. the Kingdom of this World, and yet were led, preferved, and nourifhed in the divine Arm; and therefore they grew great before the World, as Ifaac under King Abimelech; and when Israel, after Forty Years, pitched their Tent at Beer-sheba, viz. in the promifed 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 fake they were forely punifhed of God, and were at last, for their Sake, driven from Beer-sheba.

22. Thirdly, This Figure denotes the hard Combat of Chrift in the Wildernefs in Adam's stead, where Christ in our Humanity took these two Wives (which were manifest in Adam through his ftrange Son or Will) to his heavenly Effentiality, and fuffered them ^b Chrift forty to hunger ^b forty Days, fo that they must refign and give in their Defire to the divine Days in the Effence, and learn to eat beavenly Manna; to fignify, that this earthly Luft [in us] from Wildernefs. the Stars and four Elements should be broken in Christ's Death, and ceafe.

23. Fourthly, It denotes the ' Forty Hours of Chrift in the Grave, where these two Chrift forty Hours in the Wives of Unquietnefs, in the human Property, were changed again into one eternal Wife, Grave. viz. into the true Rebecca, and right Adamical Eve, which was in Adam before his Eve.

24. Fifthly, It points at the d Forty Days of Chrift after his Refurrestion, when the ^e Chrift forty Days after two Wives of Adam and Efau were again changed into a manly Virgin, when this Virgin, his Refurrec- viz. Christ in our Male and Female Property, did rightly stand out the Forty Days of Adam tion.

in Paradife, when he was tried, and therefore he fet himfelf by divine Might into the royal Throne of ejected Lucifer, as a Judge; and with thefe two Wives in one Virginity, · Viz. Luci- and one only Perion or Image, would rule over ° him, as the Caufe of Man's Mifery, feeing he was the great Caule that Adam, viz. the Image of God, did manifest by his fer.

Son of the new Will yet two Wives in his Virginity. Note, Efdras. 2.5. This the Spirit in Mofes and ^e Efdras have myftically and fecretly 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, feeing

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² Feminine.

y Feminine.

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feeing 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 fome Glances of the great Mysteries fignified by this short divine History of *Moses*.]

The Fifty-fifth Chapter.

Shewing what we are to understand by Isaac's bleffing Jacob unknowingly, when he was old, and ready to die.

The Gates of the Great Mysteries of the whole Bible.

wholly to condemn Efau; 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 fet here in the Figure the Patriarch *Ifaac* in God the Father's Stead, who *alone* can blefs; who also bleffed *Ifaac* in *Abraham*'s *Seed*, that *Ifaac* should again blefs his Seed in the Covenant's Line.

3. And Efau was fet 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 fet in the New-Birth, in the Humanity of Chrift, which God the Father bleffed *instead* of the depraved Adam, when he brought forth a new Generation out of our Humanity in this Line.

5. And we fee here how *Adam* has fooled away, and loft the Bleffing and *divine Untilion*; and how he was rejected in the earthly Image from God; and how he has loft his *Right* of the divine Unction, as here *Efau* did the Primogeniture, and also the Bleffing.

The inward spiritual Figure stands thus:

6. Ifaac was old, and expected to die, and called Efau his first-born Son, that he might Gen. xxvii. bles 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 fo he might be blessied; this, in the inward Understanding in the Figure, is thus.

7. When *Ifaac* was ready to die, the Bleffing in God the Father's Property moved itfelf in him, and would blefs the *natural Seed* of the *Adamical* Nature, *viz.* the Kingdom

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of Nature in *Efau*: For *Ifaac* 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 Bieffing would caft itfelf upon Adam, in whofe Stead E/au ftood; but the heavenly Ens was extinct in the first Adam, and therefore the natural Man might not be helped and remedied only with a Bleffing: But there must be another ferious Earnestness; the Bleffing must become a Subfrance, viz. Man, in the Kingdom of Nature; of which [fubstantial Bleffing] the Kingdom of Nature was not capable in its own Power and Might; as here E_{fau} in his Kingdom of Nature was not capable of the Father's Bleffing.

9. For the Kingdom of Man's Nature was fo poifoned, that it must be diffolved; therefore the Bleffing 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 Bleffing would come to belp this heavenly disappeared Image, that fo it might be quickened again in the Bleffing; and fo the Kingdom of Nature with which it was incorporated should be bleffed, tinctured, and regenerated.

10. Seeing then two Lincs went forth in Abraham's and Ifaac's Seed, viz. in Ifbmael and Efau the right depraved Adamical Image, and in Ifaac and faceb the Line of the Covenant in the free-given Grace, the Bleffing of God the Father, which was manifefted in Ifaac, turned itself upon faceb, viz. upon the Line of Chrift whom God has anointed, that he fhould again anoint the first-born Efau, 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 bleffed out of bis Center.

11. For the Soul's Will was broken off from the eternal Word of divine Holinefs, and had given itfelf 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 Ifaac bleffed Efau with the Word of Strife, when he faid to him in the Bleffing, Thou shalt live by thy Sword, and break thy Brother's Yoke from off thy Neck; fignifying, 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 raifed up in the Life's Properties, and be a Servant of the fame.

12. But that Ifaac did not understand this Thing, and would have bleffed Efau with the Bleffing of the Covenant, and given him the Scepter in Zion, it sus, that Ifaac 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 Effence, 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 hepleases; and the Soul must fee to what it does; as here Ifaac must fee to what the Lord had bleffed by him.

Gen. xxvii. 4.

Gen. xxvii.

40,

4. 13. For Ifaac faid to Efau, that he should make him ready favoury Meat fuch as he loved to eat, and then his Soul would blefs him : But now this Bleffing ftood in the Line of the Covenant, in which Chrift should spring forth, not in the Soul's Might, but in God's Might: For the Souls of Ifaac 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 Lineof Grace should destroy in Chrift's Death, and wholly incorporate and unite it in the Line of the Covenant.

14. Therefore the Soul's Will in *Ifaac* fhould not propagate the Bleffing of this Co-• Or Soul's. venant's Line, and give it to the Kingdom of the ^s Soul-like Nature, viz. to the firstborn. Efau, and first Adam; for the Soul was a Caufe of the Destruction; the Fire's Tincture received not the Might and Strength of the new Vertue, for its Might should be broken, viz. its proud Lucifer, who likewife is the very fame: But the Light's Tincture, which disappeared in Adam, when the Fire's Might introduced dark Earthlines into it, which Tincture fprang 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 bruile the Head of the fiery Serpent, and change the Soul's fiery Might into a meek Love-Fire; the fiery Soul's Will shall and must be wholly transmuted and turned into Mecknefs.

16. As this difappeared Light's Tincture was brought from Adam into the Woman, viz. into Eve (which, when it was in Adam, was his fair Paradifical Rofe-garden of peculiar Love, wherein God was manifeft) and feeing now the Figure of the New-Birth was reprefented in Ifaac's Bleffing, therefore alfo his Wife, viz. the bleffed Rebecca, muft come, as one who alfo flood in the Line of the Covenant, and fet forth the right Figure of Chrift, viz. Jacob in the Place of the Bleffing; to fignify, that Chrift flould be manifefted in this Covenant's Line in the Seed of the Woman, viz. in the Light's and Fire's Tincture, and affumes the Soul's Nature from the Power of the Light, that fo he might rale over the fiery Nature of the Soul, and change the fame into the Power of the Light.

17. Now Rebecca, Ifaac's Wife, was here in this Place a Figure of the Virgin Mary, who brought forth Chrift, viz. the Bleffed of God, who fhould blefs Efau, and all the Adamical Children; and it was fo ordered by the Lord, that Rebecca fhould fo carty it, for the underftood that the Bleffing, viz. the Scepter of Ifrael, did reft in Jacob.

18. For feeing the Scepter of Zion laid in the Seed of the Woman, viz. in the Virginity, the fame Scepter was here also ftirred in the Seed of the Woman; fo that a Woman must bring forth the Covenant's Line to the Place of God, the Father's Bleffing, which was in *Ifaac*; and the Man's Will, viz. the Soul's natural Fire-Will, must come bebind, and be a Servant of God's Wonders, and fee what God has done with him.

19. But that it appears to be as a Deceit or cunning Subtlety, in that Rebecca did fo inftruct and put on Jacob to take away the Bleffing from Efau, as if the loved Jacob far above Efau, therein Reason has blind Eyes; for through the Devil's Cunning the Curfe came into the World, and through the divine Cunning in the Love the Deftruction of Death and Hell came again into the Soul: The divine Cunning killed the Devil's Cunning.

20. Understand it right; all Cunning arifes from the Lubet or Defire; the Devil's Cunning arofe 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 infinuated his Lust) and destroyed the Devil's Lust.

21. It was of God that *Jacob* obtained the Bleffing, wholly *contrary* to the Mind and Will of Reafon; for he ftood in the Figure of Christ, and *Esau* stood in the Figure of the depraved *Adam*.

22. Therefore *Efau* was an *bairy* or rugged Man, fignifying the monftrous, beftial Property, which had awaked in the *Fall* through Luft. Now when *Adam*'s Luft had brought itfelf to Subftance, then the Flefh became groß and *beftial*: Thus the beftial Part fwallowed up the *beavenly* in itfelf, and Death was manifefted in the Flefh; and we fee here in this Figure very clearly typified how it fhould be.

23. Ifaac would blefs the bestial Man in Efau; this God would not; the divine Bleffing belonged to Christ: But the depraved Adam could not be capable of receiving the Blefsing of God, unless Christ should take this rugged bestial Skin [or Form] which Adam had put on, as here facob could not be bleffed, unless he had on him the hairy Beast-like Skin.

24. God the Father fet before him our Mifery, in his Covenant in Chrift, in our Humanity which he affumed; for Chrift muft enter into our Humanity, and walk in our hairy Form, and deftroy our Death of the bestial Property; as it is written, b He took on Ifaiab lill. 4. him our Sickness, and laid on himself our Grief.

Mat. viii. 17. 25. For as Ifade took hold of his Son Jacob in his hairy Skin, and felt whether he was 1 Pet. ii. 24. 25. For as ifact took nord of mis con factor in God the Father reached into the Ef-his first-born Son to whom the Bleffing belonged, fo God the Father reached into the Effence of his Son Chrift, and felt whether the Humanity of Chrift was the first Image cre-

i Note, the ated in Adam; i whence the Agony feized on him in the Mount of Olives, that he fweat Cause of the bloody Sweat, of which Ifaiab speaks plainly, He took on him our Grief. bloodySweat.

26. And as Ifaac found outwardly only Efau's Skin on Jacob, and inwardly heard Jacob's Voice, and yet bleffed him inftead of Efau, as if he was Efau; fo likewife God the Father found our rugged human Property on Chrift, and yet inwardly he heard that the Voice of God founded in him, that the divine heavenly *Ens* was within under his affumed Humanity; therefore also his Voice did in his Baptism in Jordan rest upon him, when he bleffed our Humanity, in that he faid, I bis is my beloved Son, bear ye bim.

27. So lkewife Ifaad heard indeed the Voice of Jacob under the hairy Skin, and underftood that it was not Efau; but the Spirit in his Bleffing did yet forcibly pafs upon him; for he proved in him the incorporated Ground of the Covenant, viz. the Line of the new Humanity; for he faid, The Voice is Jacob's Voice, but the Hands are the Hands of Efau; in which the Spirit intimates, that in Jacob, and all the Children of God in Flefh and Blood, there is even the first depraved bestial Adamical Man, with his bairy Skin, which God does not look upon; but only the divine Voice, which is one Spirit with God, inhabits in the inward foulifh Man.

28. And then we fee in this Figure, that our Beaft's Skin in Flesh and Blood, wherewith we fo pride ourfelves and make devout Shews before God, is only a Deceit: As Jacob in this Beaft's Hide flood as a Deceiver before his Father, and would blind his Father with the Beaft's Skin, fo likewife the earthly Man cometh in his bestial Property before God, and defireth God's Bleffing: But he may not obtain it, unlefs he has Jacob's, viz. Chrift's Voice, in him under this Beaft's Skin.

29. For as Jacob was fmooth and pure under this Beaft's Skin, fo must we be fmooth, *Of the Heart pure, and holy, in our inward Ground *, under this our Beaft's Skin, if we will have the and Soul. Bleffing of God to light and reft upon us; for we fee very well in this Figure, that the Bleffing would not rest upon Esau, who had by Nature a rugged, hairy Beaft's Skin in his Effence, though he was the first-born to whom the Bleffing belonged by Right of Inheritance; for the first Man was become depraved in his Nature, and had lost the Inhe-

ritance of God, the Bleffing; and the filial Inheritance refts only upon the fecond new Adam. 30. Further, this Figure denotes, that the new Man in Chrift should take away the

Scepter and Might from the Devil, and also from the Man of Sin, and in this Bleffing 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 frange Attire before his Father, and defired the Bleffing of him, and also obtained it, fo Chrift, viz. the Eternal Word, took on him also a ftrange Form, viz. our Humanity, and brought the tame before his Father to blefs it.

32. And as Ifaac bleffed his Son Jacob with the Dew of Heaven, and the Fatnefs of the Earth, with Corn and Wine, fo God the Father bleffed our Humanity in Chrift; for our Humanity was also in its Original out of the Limus of the Farth, and was nourished and brought up by the Dew of Heaven, even by Corn and Wine : This God bleffed to the New-Birth and Refurrection of the Dead upon the Life to come.

Gen. xxvii. 22.

Gen. xxvii.

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Of Isaac's bleffing Jacob.

33. And as *Ifanc* fet *Jacob* to *be Lord over his Brethren* of the natural Property, fo God *Gen.* xxvii. has fet the *New-Birth* in the Bleffing of Chrift to be Lord over the *Adamical* Nature in ²⁹-Flefh and Blood; fo that the new Man, born of God's Bleffing, muft *rule* over all the Members of his natural Body, and they muft be fubject to the new Man.

34. And as Ifaac fet the Curfe between them, That whofoever should curfe Jacob should Gen. xxvii. be accurfed, and whofoever should bless him should also be blessed; fo God has fet the Curfe 29upon the corrupt Adamical Kingdom, that whofoever should not be found in the Blessing of Christ, must be eternally in the Curfe of God; but whofoever 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 fee in this Type how it goes with the Children of God; for when Gen. xxvii. Ifaac had bleffed Jacob, then came Efau with his Venifon, and his Father 1faac was aftonished, $3^{\circ}-3^{\circ}$ and faid, Why? who art thou? And he was difmayed at it, that he had unknowingly bleffed Jacob: Which typifies how that the Adamical 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 Reafon, and often flumbles at external rational Things, at temporal Orders and Goods, and fuffers Fear to superint in and would fain have the Will of his Reafon be done; as here Ifaac trembled exceedingly, when he faw that the Will of his Reafon was broken.

36. And herein we acknowledge the *Mifery* and Ignorance of the Children of God, in that Reafon enters into his own Dominion, and will not *wholly* leave itfelf to God, and is aftonifhed when it goes otherwife than it has imagined to itfelf.

37. And then we fee how God at last breaks forth with his Light in the Understanding, and shews Man his Way, that he is fatisfied, as he did here to Ifaac, in that he faid, This Gen. xxvii. facob is bleffed, and he shall also remain bleffed; for now he understood God's Will.

38. Further, We fee in this Hiftory how Efau weeps lamentably before his Father for Gen. xxvii. the Bleffing, and fays to his Father, Blefs me alfo, my Father. Haft thou but one Bleffing? $34-3^3$. Haft thou not referved one Bleffing for me? But his Father faid, 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 fhall I do now unto thee, my Son? This typifies the Kingdom of Chrift, fhewing how God has made it Lord over the Kingdom of Nature, as Chrift faid, All Power both Matth.xxviii. in Heaven and on Earth is given to me of my Father.

39. Further, It denotes, that the corrupt Adamical Nature in Efau, and all Men, cannot receive the Bleffing, unlefs they first die to their own Self-Right and Will; as Efau could not be bleffed of his Father with the holy Bleffing, for he was the Type of the corrupt Adam according to the Kingdom of Nature: So likewife the earthly Nature cannot be capable of the holy Spirit in its Effence; of which Christ faid, Flefh and Blood John xii. 24. Shall not inherit the Kingdom of God, unlefs it falls into the Earth, and enters again into its ¹ Cor. xv. first Womb as Grain that is fown, and refigns its Nature to the first Mother.

40. And then we fee here how Ifaac gives his Son Efau a temporal Bleffing, and intimates to him, that the natural Man is led by the Spirit of this World: For to Jacob he faid, God give thee of the Dew of Heaven, and of the Fatnefs of the Earth, and of Corn and Gen. xxvii. Wine Abundance: But to Efau he faid 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 ferve * Ver. 39,40. thy Breth en; and it will come to pafs, when thou fhalt have the Dominion, that thou wilt break lis Yoke from off thy Neck.

41. And hereby he fignifies, in what Dominion the outward natural Man is led, driven, and nourifhed, and what his Defire and Endeavour fhould be; namely, he would be in his Mind only a Robber, Murderer, and an evil malicious Beaft, that fhould defire to bear down all under it with Power, Force, and Murder.

42. For Ifaac does not fay, 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 Fatnels of the Earth to thyfelf, 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 Reafon of their Tyranny, they then kill and flay them, and tear the Sword of the Holy Gboft from off their Neck, as here Ifaac faid, Thou wilt do it.

43. As indeed Elau foon did, and would have killed Jacob, fo that Jacob in God's Bleffing was fain to fly from bim; 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 Efau and Tyrants, viz. the flefhly Brethren of the Christians, would dwell among the Christians, and be born as to their natural Brotherhood of the fame Parents, as Efau and Jacob; and yet they would perfecute them with Sword and Torments, and thruft them away, and yet ftand themfelves as if they were the only true Christians, and defire the Bleffing of God; as Efau ftood and wept bitterly for the Bleffing; 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 *Efau* in his Bleffing is a true Type of *Antichrift*, who draws near to God with the Lips, and gives himfelf to an external feeming Service and Worfhip of Chrift, and fets himfelf forth as if he did it to God, and ftands and makes mighty holy Shews in his Hypocrify and gliftering Verbalities, and fets forth himfelf with Zeal and Devotion, that to 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-bleffing, according to the Will of his God Maozim; and whofoever does but reprove or touch him, and speaks to him of the Bleffing of God, him he will flay, and cannot endure a true Servant of Chrift under him.

45. Reafon fuppofes, that feeing Ifaac faid to Efau, Thou shall live by thy Sword, that God hath commanded him fo to do, and here it props up [its murdering Malice,] but it is far otherwife; God wills not any War; but the Kingdom of Nature in God's Anger wills it; and whofoever is born only of the Kingdom of Nature, he lives also to the fame.

46. Therefore faid Ifaac, Thou wilt do it : As if he had faid, Thou through thy Anger wilt ferve 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 themfelves into *Power* and *Authority*, and do it through the Kingdom of Nature in the Wrath.

47. And we fee further, how that Efau did bear deadly Hate to his Brother Jacob for the Sake of the Bleffing, of which notwithstanding he was not capable as to the Kingdom of Nature; to fignify, that the true Children of Chrift should for the Sake of this Bleffing be hated, perfecuted, and flain by the Children in the Kingdom of Nature, and that 1 Note, When because the Kingdom of Grace i shail rule over the Kingdom of Nature, and deftroy the Grace shall fame at the End of Days, and change it into its Might; and therefore there is Strife between both Kingdoms.

48. For the Children of Chrift 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 *Efau*, and are, as to the Spirit, only Strangers and Pilgrims therein; as Chrift Johnxviii 36. faid, My Kingdom is not of this World : And therefore the Children of this World are Enemies to them, and perfecute them, as Efau did his Brother Jacob.

49. For where the Kingdom of Chrift begins to flourish, there prefently the Kingdom of the Devil begins to ftorm and rage; and for this Reafon, becaufe the Kingdom of

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rule.

Gen. xxvii. 41.

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Chrift 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 Ejau.

50. For as foon as Jacob had obtained the Bletfing, Efau purposed in his Mind to kill Gen. xxvii. Jacob, which is a Figure of Christ, shewing how that God's Anger would kill bim, in 4¹. this Bleffing in our affumed 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.

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The Fifty-fixth Chapter.

How Isac and Rebecca fent 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 Blefling, then be must depart from bis native Gen. xxviii. Home, from Father and Mother, and fly from the Wrath of Efau: This is now a Figure of Chrift, shewing how that he, after that he had assumed and anointed our Humanity, should flee with our Humanity out of its Father's Adamical House again into the first Paradifical House.

2. And it further denotes, that the Children of Chrift (after they have received the Unstion and Bleffing, and the New-Birth begins to fpring forth in them in the Bleffing) fhall 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 son bate them, and they must immediately give themselves to the Pilgrim's Path of Chrift, and live under the World's *flavish Yoke*, in Misery and Oppression, in Disfavour and Disfesset; for God brings them forth with their Thoughts and Mind out of their Father's House, viz. out of the Defire 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 fee how wonderfully God guides his Children, and *defends* them from their Enemies; that the Devil in God's Anger cannot kill them, unlefs it be God's Will; as he defended *facob* from the *Fury* of *Efau*, and led him away from him: And we have here an excellent Example in *facob*, in that he forfook his native Home, alfo his Father and Mother, for the Sake of this Bleffing, and loved *God* more than all temporal Goods, and willingly left all to *Efau*, that fo he might but be the Bleffed of God.

4. And we fee, that when he had left the Riches of the World in his Father's Houfe, the Lord appeared to him with the eternal Goods, and fhewed him a Ladder, whereupon $_{Gen. XXVIII.}$ he could alcend into God's eternal Kingdom; which Ladder was no other than Chrift, 12. whom he had put on in the Line of the Covenant; and here now the Type was reprefented to him, fhewing him what Perfor Chrift fhould 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 fignifies, 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 affume our Humanity, and fo 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 fignified here, in that the Angels of God afcend and defcend 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 fhould 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 themfelves, and are willingly about them to ferve them.

8. For this Ladder fignifies properly the Pilgrim's Path of Chrift 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 muft, according to the inward Man in Chrift's Spirit, continually afcend up in much Croffes and Tribulation on this Ladder, and follow Chrift under his Crofs and red Banner.

9. On the contrary, the World lives in the Pleafure of their Father Adam's Houfe, in Scorn, Jeering, and Mocking, in Envy, Spite, and Malice; whatfoever they can do to crois and vex these Jacob's Children, that they rejoice and take Delight in, and laugh and fleer at them; as we have an Example of it in *E*fau, how that he took, in Contempt, Difdain, and Spite to his Father and Mother, Ishmaelitish Wives, who were of the Line of Mockery or Reviling, which were mere Bitternels of Spirit, and Grief of Heart both to Isaac and Rebecca.

10. Where we clearly fee, that the Devil has bis Power in the Kingdom of this World in the corrupt human Property, and does continually refift God's Children, and vexes and plagues them, and fights with them for his Kingdom, which he has loft, and doth not willingly allow it them.

11. And we fee very finely, how the Lord stands above upon this Ladder of the Pilgrimage of Chrift, as with Jacob, and without ceasing calls the Children of Chrift, and comforteth them, that they should chearfully ascend upon it: He will not leave them, " Gen. xxviii. but come to them and blefs them, fo that their " Seed and Fruit shall grow, increase, and be as the Duft upon the Earth; that is, that they in their Toil, Labour, and Anxiety, fhall fpring up and flourish in the inward divine Kingdom.

12. For fo much as the Children of Chrift go out from this World, and forfake it in their Mind, fo n.uch they fpring up in the inward Kingdom of Chrift, where then God ftands above upon this Ladder, and continually infpires or infpeaks his Bleffing "John XV. 5. and Power into them, fo that they grow as " Branches upon his Vine, o which he bath planted again in our Humanity, in this Jacob's Bleffing in Chrift.

13. And we hereby clearly fee, that this whole Type, from Abraham to Jacob, contains mere Figures of the Kingdom and Perfon of Chrift and his Children; for here God renews the promifed Covenant of Abraham concerning the Seed of the Woman " Gen. xxviii. with Jacob also, that " out of his Seed, as out of the Line of the Covenant, he should come who should blefs all Nations; for which reason also Jacob was led from his Father's House, God having fet before him outwardly the Kingdom of *Christ* in the Figure, for whofe

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• Pfal. lxxx. 15.

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whole Sake he cauled his Wrath to cease from the Children of Unbelief, and did not deftroy them, but afforded them Time to repent, and so appealed 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 *Chriss* has truly taken upon him our *Adamical* Soul and Humanity in the Body of *Mary*, and has deftroyed Death, Hell, and the Anger of God in our Humanity which he assured, and has fet up this Ladder of *Jacob*; for God faid to *Jacob*, *Through thee and thy Seed shall all the Gen*. xxviii. *Generations of the Earth be bleffed*; through thee *Jacob*, through thine own Seed, which ¹⁴ 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 Jefus, viz. the higheft Love of the Deity, has unfolded and manifefted itfelf in our Humanity which he has allumed; which fole Love of God, in the Name Jefus, 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 ftill Death, which has fevered us from the Life of God, and has manifefted the Divine Life of the higheft boly 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 preffed through Death and the Anger of God.

16. And it is nowife to be fo taken, as fome fay, that the Subftance wherein the Word is become Man proceeded not from *Adam*; but (as fome *erroneoufly* fay) the Virgin *Mary* proceeded *not* from Mankind, fhe hath outwardly only taken upon her a human Body from *Anna*, and is not of the Seed of *Joachim*, but is an eternal *Virgin* chofen by God for this Purpofe before the World was.

17. This Text teaches us otherwife, where God fays, *Through thee, and thy Seed*, not through a ftrange divine Seed only, but through thee and thy Seed, with the Entrance of the divine Subftance, Chrift fhould break Death in *Adam*'s Soul and Body, and *deftroy Hell* in *Adam*'s Soul and Body, which was manifested or revealed in Paradife.

18. For here laid our Sicknefs and Mifery, which Chrift took upon him as a Yoke: Chrift factificed his Father's Wrath which was *kindled* in our Humanity, and awakened his higheft Love in our Humanity; and his holy Blood, his holy Tincture, entered into our human Death, and tinctured our heavenly Subftantiality faded in *Adam*; which faded in *Adam* when he brought Earthlinefs and the falfe Will thereinto, and *raifed* up our faded heavenly Subftance with his heavenly living Subftance, fo that Life fprung up through Death; and this was fignified by the *dry Rod of* Aaron.

19. Therefore that is not the true Meaning, as fome fay; Chrift has affumed a Soul from the Word in the *eternal* Virgin *Mary*, fo that Chrift, as one come from God, and his Soul in the Humanity of Chrift, have one and the fame Beginning.

20. They were indeed united in the Incarnation, or the becoming Man, fo that they are infeparable; but the true Ens of the Soul, which the Word affumed in the Name Jefus, was of us Men from the Female Tincture, viz. from the true Adamical Soul, yet from the Property of the Light, which was fevered 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 Chrift took his Soul frrm a Woman, viz. from a Virgin, and yet was a Man, fo that he rightly flood in the Adamical Image, and brought the averted fevered Vol. III. X x Of Jacob's Ladder.

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Properties of Life, in which our Will had broke itfelf 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 Jefus Chrift took our Soul again into the only Will of God, and turned the Will of our Soul in ourHumanity. which he affumed, 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, 9 in the Word, and yet it was infpired or infpoken from the fpeaking 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 *feparated* Word, viz. into the Soul, the only eternal divine fpeaking Word gave itfelf in again, and turned the Will of the Soul again into the eternal one, viz. into God's eternal fpeaking : Therefore the Soul is indeed from the eternal Word; but Chrift, viz. the higheft Love of the Deity, did not take a new Soul out of the eternal Speaking, but our Soul, viz. the Word which was once fpoken or formed in Adam, viz. our human Soul, into his Love-fpeaking in the Grace and Union of the Deity.

25. God spoke again into our poor fallen Soul in Paradife, immediately after the Fall, the Covenant and Root of his higheft 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 Defire, and received it after a spiritual Manner, as an Ens to the Tree; but it laid without Subflance in Man, only as a fpiritual Form and Model, or Idea of the powerful Word.

27. Which Word in its *fpiritual Figure* in the Virgin Mary was at the Limit, viz. at the End of the fpiritual Form, where the fame fpiritual Form of the Word of God was comprehended in a fubftantial Ens, and therewith also in like Manner our human Subftance, as to the Soul, was comprised in the Image of the Word, and as to the the Subftance of the Body, in a human Form; and was a Self-fubfifting 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 Gen. xxviii. faid, Through thee and thy Seed shall all the People of the Earth be bleffed; viz. through this Seed of Faith which Jacob had received from his Father Ifaac in this Line of the Covenant, which Line of Faith had incorporated itself in the human Property according to the inward Ground of the fecond Principle, viz. in that Image of the heavenly World's Substance extinguished in Adam.

> 29. In which incorporated Ground the Limit of God's Covenant remained in a fpiritual 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 effentially affumed our human Flefh and Blood together with the Soul, and quickened the extinguifhed heavenly Ens in the Seed of Mary as to our Part, which Manifestation penetrated and preffed also into Mary's beavenly Substantiality, fo that she became living as to that heavenly Virginity which difappeared in *Eve*; and in this living Virginity, viz. in Adam's heavenly Matrix, God became Man.

> 30. And this is the Bleffing of Mary above all other Women, that the is the first from Adam in whom the heavenly Matrix became opened, in which the dry Rod of Aaron

· John i.

14.

Luke 1. 42.

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Chap. 57.

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.

31. Neverthelefs fhe is truly the Daughter of Adam, Abraham, Ifaac, and Jacob, both as to the Humanity, and as to the Covenant of the fpiritual Figure; and in her Conception, when the inward *incorporated* Image or Type of the infpired or infpoken Covenant of Grace, which was laid hold on in the Faith, affumed our human Property, then was the Kingdom of Chrift * manifefted in the Fleft.

32. Wherein afterwards the Faithful put on Chrift in the Flesh, in their Faith, yet 16. 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 preferves 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 prefigured and typified by the Patriarchs, in that he has led them fo wonderfully, and has thus alluded with the Figure of Chrift, how it would come to pass afterwards.

34. For Jacob was now the Stock, out of which the great and wide Tree of Ifrael fhouid fpread 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 Ifrael, 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 Gen. xxviii. appeared to him and established the Covenant, He faid, Surely the Lord is in this Place 16, 17. and I knew it not, and was afraid, and faid, 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.

36. For where God withdraws himfelf 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 fays, 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 fignifies, how the higheft Love of God, in this Covenant in Chrift, would be immerfed into our Humanity; and how the Humanity of Chrift would be converfant in *Trouble*, in that he took upon him all our Trouble and Mifery, and how the Humanity of Chrift would be aftonifhed before the Anger of God and Hell; t as it was' Luke xxii. in the Mount of Olives, where in his Agony be fweat a bloody Sweat; and Chrift in his 39, 44. Humanity faid; "Father, if it be possible, let this Cup pass from me; where inftantly the Matt. xxvi. Gates of God appeared and comforted the Humanity: As here to Jacob, when he 39. muft 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 Chrift, when God's Anger in our Humanity did lie in wait to murder him, that he would be in an Agony, Heavines, and Distres, 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 Moant of Olives, in which Place this Figure of Jacob was fulfilled.

38. And as Jacob took the Stone, which he had laid under his Head, and fet it up for a Gen. xxviii. Remembrance, and poured Oil thereupon; fo has Chrift fet up his Anguish or Agony for 18. a Remembrance to us poor Men, and poured forth his Oil of Joy and Vietory upon it in

^r In, or by.

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* Agony, and our troubled terrified Hearts; and of *that* fame * Stone has erected his Church for a a troubled continual Remembrance; of all which this Type of Jacob was a Pre-figuration.

Heart, becaufe of Sin. 39. Which Jacob fignifies in plain Words, where he fays, * If God will be with me, caufe of Sin. 39. Which Jacob fignifies in plain Words, where he fays, * If God will be with me, "Gen.xxviii. and defend me in the Way which I travel, and give me Bread to eat and Cloaths to put on, 20, 22. and bring me Home with Peace to my Father, then shall the Lord be my God, and this Stone, which I have fet 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, fignifies the Levitical and afterwards the Evangelical Priesthood, as it would be hereafter.

The Fifty-feventh Chapter.

How Jacob came to Laban, and kept his Sheep for him fourteen Years for his two Daughters; what the spiritual Figure of Chriss Bride contained under it signifies; how God sets Jacob in Christ's Figure, and so sports with the Type of Christ.

Gen. xxix.

1. # 100 et # HEN Jacob muft now in Sorrow go away from his Parents, and fo & # 00 # avoid his Brother Efau, and commit himfelf to God in the Bleffing 00 W for the figure of him, then God brought him to his beloved Bride, with whom he figure to figure the figure of the second brought him to his beloved bride, with whom he great Riches to his Father.

2. This is first a worldly *History* and Example, under which the fpiritual Figure of the Kingdom of Christ is represented, for if the

poor Sinner turns to God, then he attains, first of all, the Bleffing, viz. the Baptism of Christ, whereby the Holy Spirit baptizes him in the inward Ground; and then it fets him in the Process of Christ under the Banner of his Cross, and bids him go forth from his Father's Adamical House of Sin, and make towards the Path of Christ's Pilgrimage.

3. And there he muft lay the hard Stone of *Reason* under his Head, and reft and fleep upon this Stone of Reason; that is, Reason muft ftand *still*, and the Mind muft 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 bim* his most amiable Bride, and beautiful *Rachel*, viz. the noble Virgin Sophia of the divine Wedlock Enjoyment in the Love and Humanity of Christ.

Y Gen.xxix. 2. 4. First he comes to the Y 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

² Or Family. for his eternal Kindred and *Friends*, viz. for the paradifical ² Houfe, wherein his Grandfather *Adam* dwelt; then *thofe* Shepherds flew him that Houfe, and alfo the beautiful *Racbel* which is born in this Houfe, viz. the noble *Sophia*.

5. Who (when the poor Soul difcovers thefe Things) looks amiably upon the Soul; whence the Soul is kindled in great Love, and rolleth away the great Stone from the Gen. xxix.10. Well, and gives the Sheep of noble Sophia drink; that is, the Soul rolls away all its

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earthly Lufts, 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 kiffes the noble Sophia with its burning Defire to the Love of Christ.

6. And when the noble Virgin Sophia fees this, and that the poor Soul difcovers all its Perils that it has undertaken for her, then fhe runs to her Father, and tells him, that her beloved Suitor and Friend is abroad with the Sheep of Chrift, and helps to give them.Drink; that is, the Love of Chrift preffes with the poor Soul's Defire into God the Father, and fays, This Soul is my Friend, my Bridegroom; then God the Father commands that he be brought into his Houfe; as here Rachel did to Jacob, and told to Gen.xxix.12. her Father who Jacob was, and what his Purpofe was; and fo alfo Chrift fhews his Father what the poor troubled perplexed Soul's Purpofe is, when it comes to him.

7. And as Jacob was promifed this Rachel for a Spoufe, for which he confented to keep Gen. xxix.19, the Sheep feven * Years, and loved her dearly, and yet afterwards at the Wedding the other ²⁰. Sifter with her tender Eyes was laid ^b by him, which he defired not; foit goes alfo with ^bAthis Heart Chrift's Children, when they turn to God, and apply themfelves to be Shepherds of Chrift's Sheep, to ^c take Care of them, then is the molt amiable and beautiful Sophia ^eOr provide promifed and prefented to them, on which they find Joy within them.

8. But when it comes to pafs, that the Soul *thinks* it will embrace this Bride in its Arms, and have *perfect* Joy with her, then the other Sifter, *viz. Leab*, that is the *Crofs* of Chrift, is laid by it, and the beautiful *Sophia* hides herfelf; and it muft firft take the Crofs of Chrift for a Spoule, and *keep the Sheep* of Chrift ^d feven Years *more* for *Rachel*, ^d Seven Years viz. for the noble *Sophia*, before he obtains her for his Spoule.

9. For the Humanity of Chrift does not prefently give itfelf to the fiery Soul for its own, but ftays indeed in the ^e betrothing in the inward Ground, in the Image of the ^e Or Promife heavenly World's Subftance, which difappeared in *Adam*: But God the Father gives of Marriage. the Soul *inftead* thereof the other Sifter, viz. Tendernels of Heart, that the Soul in this Time may not fport in the Garden of Roles, but be in Trouble and Calamity, that it may be tried and bumble, and always keep the Sheep of Chrift, and not in this Marriage folace themfelves in Pleafures and Pride, as Lucifer did.

10. And though it be fo, that this noble ' Rachel or Sophia be given in Marriage to fGen. xxixthe Soul, as is done to the flable Children of Chrift, fo that the Soul keeps this great 28, 31. Wedding of Joy with this Bride, which they only underftand who have been Guefts at this Wedding, yet afterwards the noble Sophia is as it were barren, the wedding Joy paffes away, and the Soul is as if the Love of this Bride was taken from it.

11. In the mean while ^s Leab under the Crofs of Chrift breaks forth, and bears Fruit; g Gen. xxix. that is as much as to fay, when the Soul ^h receiveth the Spirit of Chrift, then begins the 31, &c. great Joy of this Marriage, concerning which Chrift fays, There is more Joy in Heaven ^h As a Confor one Sinner that repentetb, than for ninety-nine Righteous which need not this Repentance. Luke xv. 7.

12. For that is the Wedding of the Lamb, that God and Man is married, and Chrift Rev. xix. 7. is born, and then he flands in our poor and fimple 'Form in our most inward Ground, Condition and hides his great Sweetness, which the Soul tasted in the Marriage, and covers it or Disposiwith his Cross; and then must the poor Soul in the mean while take the tender Leab; tion. viz. Patience, and labour with her for Fruit in the Vineyard of Chrift.

13. And it is very well, that the Soul faulters with this Leah, and then this Rachel Gen. XXX. 1. in the inward Ground of the Soul is a Stranger, and is as a Stranger towards it, as Rachel towards Jacob, when she faid to him, Give me Children, or elfe I die; fo alfo the noble Sophia fays indeed to the Soul, work [or bring forth] in my Love-Defire divine ^k Note, The Soul cannot fruit, or elfe I will depart from thee; whereas yet the Soul ^k cannot do it in its own oogood by its own Power.

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22 - 24.

14. But this is done for this Reafon, 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 preferved, fed, and nourifhed them in the Famine.

15. So also when the noble Sophia feems 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 blefs it, whereupon the Soul often converts in very great Repentance, and cafts itself upon God's Mercy, till this noble Sophia becomes ftirring, fruitful, and pregnant; and fo it certainly generates the true Joseph, viz. a lowly, humble, chaste, temperate, and modest Soul, which afterwards becomes a Prince over the Egyptian Houfe of Flesh and Blood, in which House the heathenish Pharaob dwells, viz. the bestial Spirit; over that is this Joseph fet 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 fpiritual Figure of Jacob, wherewith the Spirit alludes to the future Kingdom of Chrift, where now at prefent in the Accomplishing it alludes thus also to the Children of Christ, and does yet so always lead them.

17. But we fee effectially in this Figure the Way of God, how God's Mind is far different from Man's; what Man loves, in that God bides himfelf; for that pleases him well, which in the Eye of the World is *fimple* and defpifed, which only depends on him, and fears him.

18. Jacob loved the beautiful Rachel, and defired her; but the Line of the Covenant, in which Christ should be born, would not pass through Rachel but Leah; also Rachel Principality. could not conceive, till Leab had brought forth the Root or Line of the kingly ' Priesthood, viz. Levi and Juda.

> 19. For the Priefthood came from Levi, and out of Juda came the Scepter of the Kingdom, and the Prince Christ according to the Humanity; to fignify, that Christ will be born and manifested in thefe Men alone, and brings and works his " Priesthood of the Holy Spirit in them, who go forth from the Love of themfelves, and the Pleafure of the Flefh, and are in the Eye of the World tender, bashful, simple, and despised, who esteem themfelves unworthy of *fuch* Honour, and do not account fuch divine Working to be

their own, nor pride themselves therewith, as the proud Pharifees did, and still do.

20. For this Leab only defires to bear Children for Jacob, that the might be acceptable to him, feeing otherwife, in refpect of her " being blear-eyed, fhe was difregarded : Thus alfo the true Children of God defire only to walk in the divine Power with * teaching, *Instructing. and a *fimple Life* in the Ways of God, that they may please God and ferve him.

21. And again, We see here by Jacob's Seed, that the Line of Christ would not manifeft itself in his first Seed with Leab, that Chrift might not be manifested in buman Plea-Gen. xxix. 32. fure or Lasciviousness of fleshly Lust, for Leah first bare Reuben, who defiled the o Bed of · Marriage- his Father, to fignify that this Root fprung from human Luft.

22. But when Leah was difcouraged, becaufe fhe was defpifed, and would fain go out of that Contempt, then the bore Simeon, who was of an " acute Wit, of whom Jacob faid, when he was to die, when he prophefied concerning all his Children from what Root each of them was, The Brethren Simeon and Levi, their Swords are murdering Weapons, my Soul Gen. xlix. 5, come not into their Council, and let not my Honour be in their Churches or Assemblies; to fignify, that he was forung from the Line of Zeal or Jealoufy, wherein Leab was jealous and

Gen.xxix. 33. difcontented that the was thus difefteemed, as the then faid, The Lord has beard that I was thus difesteemed, and has given me this [Son] alfo.

23. But when the cried to the Lord in her Zeal for Deliverance from her Difesteem, Gen. xxix. 34. then she was pregnant and bore Levi, viz. the Rooc of the Levitical Priesthood, a Type of the Kingdom of Chrift; for she cried to God, that her Husband might be again joined to

· Note, The Priefthood of the Holy Spirit.

^a Or being tender-eyed.

Bed. Gen. xlix. 4. P Text, A. fharp piercing Mind. 6.

her in Love, as the 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 Kinghom of Paradife dwell among them again, as was done in the Time of Moses.

24. But the Spirit of God faid by Jacob, when he was about to die, Let not my Honour come in their Churches or Affemblies; that is, they are of murtherous Cainical Minds, and ferve 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 fhould break Death in Pieces, and deftroy 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 Priefthood, nor among the titular Priefts in their Churches. But when Leab gave up her Will wholly into the Will of God, and faid, Now will I give Genexxix. 35. Thanks unto the Lord, who has delivered me from the Difgrace of the Devil, and of the World, then fhe bore Judab, viz. the Line of Chrift.

26. So here now the Spirit fays, very fecretly and covertly under a Veil, And fbe left off from Bearing; to fignify, that Chrift was the laft, who was the End and Fulfilling of the Levitical Law; under which the Spirit fignifies, that Men would not find Chrift in the Prieft's Churches, Laws and Ordinances of Preaching: He would not dwell in their Churches with his Honour of Victory, nor fuffer himfelf and his Honour to be tied to the Houfes of Stone, where they exercise an hypocritical Shew, and have within them only murdering proud Hearts, and with the murdering Swords of Levi difgrace and flay one another with Words.

27. But in the Souls of Men, when they give Thanks and praife the Lord in great Humility, as Leab did when the bore Judab, the Line of Chrift, there will he dwell, and not be at all in the Council of those Priefts and Levites, the titular Priefts, who contrive only fpecious and gliftering Ways for their Honour and Voluptuoufness, and forget the true Thanksgiving in Humility, and honour and love themselves only, and fo 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 fee clearly by this Figure, that God will not manifeft himfelf in the *flefhly* Love of ourfelves; for *Jacob loved Rachel more than Leab*, and would have had *Rachel Gen.xxix.30*. only in the Beginning; but his Seed must continue flut up with her, till *Rachel humbled* herfelf before God, and that *Jacob* prayed for her; to thew alfo, that God will not work in the Love of ourfelves, in that we love and honour one another according to *flefhly* Luft, *worldly* Honour, and Riches, where Men flock together, affociate and love one another, *according* to their Greatnefs, State, Riches, Glory, Beauty, Bravery, and Pleafure of this World.

29. But the Spirit of God requires *humble*, faithful, and fincere Love, where the Soul Nete. is refigned up into God, and feeks not its own *Pleafure*, or Self-love, but looks upon the Way of God, and joins itfelf to the humble Children, who love God, and conftantly give him Thanks; *there* God manifest himself and works in them, that they bear Fruit to the Lord.

30. Jacob first ferved feven Years for Rachel, which himself had chosen in his own Love; yet she was not given to him for the first feven Years Service, but Leab was, unknown to him, laid by him; Jacob defired Rachel as Wages for his Service: Yet feeing the Govenant 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 Chrift is the Wages of God's Children; as they must ferve their Lord for

worldly Wages, fo 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 ferve yet feven Years more.

32. Which feven Years, in the inward Ground in this Figure, fignify the *feven Pro*perties of the natural Life, which must be given up to the Service of God, into which God gives himfelf for Wages in a co-working Power, where the feven Forms of Life first help the Lord to bear a *fpiritual* Figure and Image or Type, and to manifest the Line of Christ; then afterwards that fame fpiritual Form difcovers 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 feen by *faceb*.

33. He ferved feven Years for *Rachel*; but feeing he feared God, the *divine* Wages, viz. the Line of Chrift, was first given him; afterwards God bleffed alfo the human Self-Love according to the Kingdom of *Nature* in him, fo that of *Rachel*, whom he had taken in natural Self-Love, he begat a Prince and wife Man, even *Jofeph*, by whom the Spirit of God ruled, and made him a Lord and Governor.

34. And this Figure prefents to us, that first Christ should be *born in us*, and fo 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*.

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The Fifty-eighth Chapter.

How Jacob ferved his Father-in-law Twenty Years, and begat Twelve Sons and One Daughter; and how God bleffed him, that he got great Riches; and how Laban often changed his Wages, and yet could not hurt him; what is to be underflood thereby.

Gen. XXX.

*Gen. XXX. I.

1. E fee in this Hiftory efpecially how it goes with the Children of God in this World, how they muft live in mere Croffes and Adverfity, as Jacob did with his Wives : For when * Rachel faw that fhe was barren, fhe envied Leab her Sifter; to fignify, that Man's own Love feeks not the Honour of God, but itfelf, as now Rachel envied Leah, becaufe fhe had a Name that God had bleffed her, and faid to Jacob, Give me Children alfo; if not, I die.

2. Where we fee how the Ways of God are quite *hidden* to Reafon, though *Reafon* ftands in the Figure of the divine Wonders, as here *Rachel*; which here fignifies the own *Adamical* Nature, which defires of *Jacob* the *Life's Power* from the Bleffing of God; and if it gets not the fame, it must *die*; which indeed the Spirit of Zeal, in her Defire, does very well fignify according to her inward Ground in the Covenant of God: But her *Reafon* understood it not, but only defired Children, that she might be delivered from Difgrace; but her inward Ground stown Adamical Effence, the inward Ground in the Covenant of Ground in the *Reafon* understown of Ground in the human Effence: Therefore the inward Ground in the Ground in the Ground in the Ground is the human for the human for the human of Grace fignifies, through its own Adamical Effence, that if the *inward* Ground is the *Reafon* of Grace fignifies, through its own Adamical Effence, that if the *inward* Ground is the *Reafon* of Grace fignifies, through its own Adamical Effence, that if the *inward* Ground is the *Reafon* of Grace fignifies, through its own Adamical Effence, that if the *inward* Ground is the fignifies of the figure of the the figure of the figure of the figure of the figure of the the figure of the the figure of the figure of

Ground fhould not be manifested through the human Effence, it must then die eternally : Therefore fays Reafon, Give me Children, or elfe I die; which feems 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 fee in both thefe Sifters, who yet were Daughters of God's Covenant in the Promife, how the Poison of the Serpent in the Wrath of God in Flesh and Blood fo vehemently fets against the Line of Christ in the Covenant, and always despifes the fame, 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 defpises her Sifter, because she was outwardly fairer and more beautiful than Leab, in that Leab in the Sight of the World was fimple and blear-eyed, and Rachel had the Spirit of the World in Reafon elegantly as an Ornament, and fo the Adamical Nature in Rachel ruled over the manifested Bleffing of the Covenant in Leab; to fignify, that the Line of Chrift in this World would be manifested in a mean, simple, and despised Form in Men of fuch-like Difpositions, which Men would, by the Reason, Pomp, and Beauty of the World, be esteemed Fools, and blear-eyed; who in such Scorn and Plal. exxvi. Difregard would go away and 9 fow in Tears, but in their inward Ground in the Line of 5 John xviii. Chrift would bear, and at the End reap in Joy : This fignifies, that ' Chrift's Kingdom is 36. not of this World; that in this World it must be thrown into God's Anger and Difdain, and into Death, and by this throwing-in *fatiate* the Anger of God with Love and Meeknefs, and with Love fpring forth through the Anger and Death, and bring the proud Lucifer in the human Self-will and fleshly Luft to Scorn and to nought, as an unstable Life, which Life cannot overpower the divine Humility.

5. Which Humility fprings under all Scorn, and alfo 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 falfe Serpent's Effence with fweet Love ; as we fee here by Leab, who though the was envied by her Sifter, as by Reafon, yet the Line of Chrift in the Covenant springs forth in her under all Scorn, and makes her fruitful, and Rachel barren till fhe gave her Maid to her Husband for a Wife; which fignifies the Adamical, viz. the fervile Line, which in the Kingdom of Chrift attains the Marriage of the Line of Chrift in the Manner of a Servant.

6. For Adam has negligently forfeited the Line; the Right of Nature in the Kingdom of God was loft in Adam, and attains in the Manner of a Servant to the Marriage; as Jacob's Wives' Maids did; whereby we then fee, 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 fignify, 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 Bleffing becomes fruitful, as *Rachel* was first fruitful when her Maid had brought forth; to fignify, that Rachel also must be an Handmaid to the Covenant of God, and the Line of Chrift, and that the Line of Chrift in her also be her Lord, so that she also attains the Marriage of Chrift's Line in the Manner of an Handmaid, and that the had not the Line of Chrift in her in Self-Power by the Light of *Nature*, but as a *Gift* beftowed of Grace, that stands in another Principle.

8. And it is fignified under it, that the Line of Chrift was not propagated in human Self-Ability, but that itfelf does preis into their Branches, and that the great or high Name, or Stock, or Tribe of Men, is not refpected, but it preffes as foon upon the Stock, Fameaneft and moft miferable in the World, which are but Servants and Handmaids, as mily, or Ge-upon the moft high and noble upon the most high and noble.

VOL. III.

Yy

Jacob served Laban twenty Years.

Part II.

9. As we have a powerful Example of this in Jacob, who must be in a fervile Condition Twenty Years as a Servant, till the twelve Stocks of the Tribes of Ifrael were begotten by him, to fignify, That a Christian must be born under the fervile Yoke of the corrupt, domineering, felf-willed Adamical Nature; but if any should as a Christian be born of the Line of Chrift, 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.

10. As Jacob, who under this Service of his begat the Stocks or Tribes of Ifrael, fignifies that they should be ftrange Guests in this World, and serve God their Lord in the Kingdom of Nature therein, who himfelf would " vote them their Wages, that they should with great Riches go out of this World and enter into the Kingdom of Chrift, viz. into their first Adamical Paradifical native Country; as Jacob in his Service got his Step-Father's Goods with great Bleffing.

The inward fpiritual Figure flands thus:

12. When Adam was fallen, he must go forth out of Paradife, and yield up himself to be a Servant under the Spirit of the World in the Kingdom of this World, and be fubject to the Stars and the four Elements, and ferve them in their Dominion, and provide for and take Care of their Children, viz. the Creatures of this World, as we fee before our Eyes.

13. But when he was to go out of Paradife, as Jacob out of his Father's Houfe, the Gen. xxviii. Lord meets him, and shews him the Entrance in again into Paradife through the Seed of the Woman, and Destroyer of the Serpent; as he shewed the fame also to Jacob, by the Ladder which reached to Heaven.

14. And when Adam was gone out of Paradife, then he must fubmit 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 * Patron.

15. And as Jacob in this Figure must fly to his Friend his Mother's Brother, and ferve him, whom he kept as a Servant, and yet also in respect of his Daughter as a Son-in-Law, so also must Adams ferve under the fervile Yoke of his ' 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 Bleffing of God, and also places his Children as ministring Servants in his Father's House; viz. in the Kingdom of this World.

16 And as Jacob obtained great Riches in the Bleffing of God, and acquired the Goods Gen. xxx. 37, 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 * ringfiraked Sheep, parti-coloured; fo alfo when Adam was come under the fervile Yoke of the Kingdom of Nature, wherein alfo the Envy and Subtility 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 bis Works, which he operates in the Kingdom of Nature, must follow bim 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

Mother.

Promife or appoint.

A Grandfather.

12.

y Grandfather.

Вc. ² Pied or

spotted.

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Chap. 58. and begat twelve Sons and a Daughter.

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 flewed 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 grissed; so was Adam also shewed, in the Spirit of the Covenant of Promile, 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 ftreaked, or particoloured Nature, is no other than the *half* earthy 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, fo that under the earthly Yoke it drew the Power of Nature in the divine Power into the heavenly, and fo was his Mafter's or Lord's, *viz.* the Kingdom of Nature's Goods, taken away, and the heavenly Man in the Covenant got them to himfelf with the *divine Wit and Subtilty*, and returned therewith from his Lord and Mafter, *viz.* the Kingdom of the outward Nature, again into his Father's Houfe, *viz.* into *Paradife*, as *Jacob* into his Father's Houfe.

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 flirred 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 ferve this Master.

21. But when God fpoke or *infpired* again his Grace with the Covenant of Love thereinto, then the inward infpoken or infpired 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 Paradife.

22. For the Riches of the natural outward mortal Man, in that it brings forth the Wonders of God with its Exercife, 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 Outspoa 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 Matexi. 12. Force, with fuch Wit of divine Science, Knowledge, or Skill, as Jacob did in the Figure of Christ's Kingdom.

25. And it is fhewn to the Jews, who with this Figure help themfelves in their Subtilly and earthly Fraud and Treachery, that this Subtilty of Jacob prefigureth a spiritual Type, and doth not at all cover their Wickedness and Falshood.

26. For he that fays, Thou shalt not covet or lust after that which is thy Neighbour's, has ^b Stamm-li. forbid all outward Subtilty, Fraud, and Deceit; but in the ^b Genealogies, the Spirit of God has thus, with the Kingdom of Chrift, fignified and alluded in the Figure at the inward Ground of the New Man with an outward Figure.

27." As it was with Ishmael, Abraham's first Son, from whom the Goods also were taken away; to fignify, that they belonged not to Adam in the Corruption and Perdition, but to Chrift, as the fecond Adam, which he took with divine Wit and Subtilty from the Kingdom of God's Wrath in Man, where he must first be fubject to the Wrath of God, and ferve in the affumed human Nature; yet fo he obtained the Goods, and took away all its Goods, and this is that which this Figure of Jacob fignifies.

28. The Spirit prefents here a most wonderful Figure in Jacob, shewing how Laban " Ten Times. changed his Wages " ten Times, and yet could not hurt him; to fignify, how it is with the Gen. xxxi. 7. 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 fuch great Alteration to Man in his Purpofes, fo that when he has refolved upon the

Courfe he will take, the Devil comes with his Envy, and binders bim from his Purpofe 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.

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 effett d his good Purpofes, and comprehend this Work in his Faith's Defire, that it may

" Do good. Rev. xiv. 13. follow bim, then will every-where all his Work and Purpofes be broken, fo that it goes not according to his Meaning and Will; he muft now only truft and rely upon God as Jacob did, and fo no Enemy can hurt him; and though it feems as if it would hurt him, and that his Work should be in vain, yet thus he works and bears Fruit incomprehenfible 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.

30. For the Scripture fays, The Works of the Children of God follow their Faith, they Rev. xiv. 13. take them with them, they are the Wages of their Faith; the Faith takes Chrift into itfelf, and Chrift takes the Works of Faith with him; and thus a true Chriftian returns home again into his native Country with much Goods, which he has introduced and laid up in Hope with his Faith's Defire.

31. Which Hope God fills for him in Chrift with the heavenly Ens, which takes alfo herewith his Works of Nature, and draws them to itfelf for an eternal Wages, which is " Or outspo- Christ, with the " expressed Word, viz. the Kingdom of Nature, wherein lies the Wonken. ders and ' Being of Man, kept to God's great Day of Separation, wherein 's every one Effence and shall reap what he has here fown. Subflance.

32. When we rightly view and confider this Hiftory, how God did begin the King-8 Gal. vi. 7. dom of Ifrael with a fervile Shepherd, and exalted him before all the potent rich Men on Earth even to Eternity; and confider that the twelve Stocks or Tribes of Ifrael were begotten under a fervile Yoke as Servants, out of which Stock Chrift according to the Humanity was to be born; fo we fee, that all Highness of the World and all Art and Wit of Nature are foolif in the Sight of God, wherewith yet Men fo boaft, and efteem 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 fo acceptable as an honeft Shepherd.

^b Like unto an honeft Shepherd.

Exod. XX. 17. nien.

33. A Shepherd, in whom the Spirit of God works, is more highly effected before God, than the wifeft and most potent in Self-Wit without the divine Dominion; and we fee very well, how God erects his Kingdom in fimple, lowly, and mean Men, who are not effecemed by the World, but are accounted no better than Herdsimen in the Eye of the World; as Christ also chose fuch 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 wife Men? Again, Where are the potent Lords, who contemn the Simple? Where is their Might, Strength, Art, and Wit? They muft all come in Duft and Afhes, and fall down to the Simplicity of *fuch* Shepherds, and bow their Hearts in Servitude under Christ's Yoke, if they will be *Partakers* of the ¹ Line of ¹ Note, The these * Shepherds; yea, they must be as *Jacob's Wives' Maids*, if they will come to this trueLine, Lineage, or Succeffion.

35. For the Line of Chrift in the Beginning was manifested in *Abel*, a Shepherd; so & Or Pastors. also afterwards in *Abraham*, *Isaac*, and *facob*, *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 *Priefts*, Schools, and *Univerfities*, who afcribe to themfelves, and affume the Authority and Power of these Mysteries, and often tread underfoot the *Gifts of the Holy Ghost* in fuch Shepherds, and laugh at them, and count them Fools? Are they not all of them, *Cain*, *Ishmael*, and *Esau*, of the left Line, from the Kingdom of this World's Nature in the Hypocrify of Self-*Reason*, which in the Sight of God is not fo acceptable as a Shepherd?

37. O you poor blind Men in Adam, caft your Eyes down from above, and lay yourfelves low under the Simplicity of Chrift in the 'Line of these Shepherds, and look not 'Or true Sucaupon the Pomp of Art and Lostines, or you will be miserably deceived: If you will be ceffion. capable of this Line, you must not attain it from Lostines, which boasts itself in Hypocrify 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.

38. The " twelve Children of Jacob are the Lines, which the Spirit of God from Adam " Twelve to Noab and his Children fignified, which forang from the Line of the Covenant in Pa- Children, radife, and preffed from Adam to Abel, and fo on to the Children of Noab, and there alfo twelve Lines, or Stocks, or Tribes, were manifested. Here the fame Tree opens itfelf again out of one Stock, which was Jacob, and fignifies how those Lines should all be fanctified in one Stock, which Stock is Christ, who also chose him " twelve Apostles to " Twelve manifest this Tree, which was grown out of the Line of the Covenant. Apostles.

39. And as Jacob begat thefe twelve Sons, o be begat also a Daughter, Dina by P Name, Gen.XXX.21. who went out to fee the Daughters of the Land, and thereby loft her Honour and Virginity; P Gen. XXXiv. and he begat her of Leah, in whom the Line was manifefted out of the Stock or Tribe 1. of Juda, to fignify that the Line of Chrift at this Time as yet flood hidden in the Woman's Tincture, and yet was manifest through the Masculine, viz. the fiery Tincture, till Mary the Mother of Chrift; as we see in the Covenant of Abraham, Isac, and Jacob, that the Covenant preffed 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 fee in the Law on Mount Sinai, which was also given in a Way of Fire, to fignify, that Men before Chrift 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

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Tincture into one again; therefore the Line of Chrift in the Father fprung forth in the Woman's Tincture through the Man's.

41. In the Man's Tincture it was ftirring in the Covenant of Faith in Abraham, and Fulfilling. was manifest out of the Man's Tincture in the Woman : But in the 9 Fullness of Time it was manifeft in Mary in the Woman's Tincture, viz. in the higheft Love; in which Love Adam loved himself before his Eve [was,] for God was manifest therein.

42. We fee here in Dina a Figure of Eve; for after Leab had borne fix Sons, the bore or triffed. a Daughter, which fignifies the Female Tincture, which in her vain Curiofity ' fquandered away her Honour; as Eve would fee and know the Daughters of the World, viz. the bestial creaturely Lust, and in this Lust lost the paradifical Virginity.

43. Thus the Spirit of God here in Dina fets a Figure of Eve near the Line of the Covenant, feeing he should come out of the Line of the Covenant, who should feek and fave the poor Children of Eve.

44. For Leab bore fix Sons, which fignify the fix Properties of the Natural Life; and the feventh is the Substance or Corporeity of the fix, 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 fame feventh Property of Nature is now even the Woman, viz. the Mother, wherein the other fix are continually borne, which rightly fignifies the Adainical Eve, when Eve was yet in an Image or Type.

45. The Figure whereof the Spirit of God reprefents in Dina with Jacob, fignifying, how that feventh Property of Nature in Adam is become a Whore, perfidious to God, and it fets this Figure near the Line of Christ, [fignifying,] that Christ should come, and change this Whore, viz. the feventh Property of the human Life, into the Virginity again.

46. Therefore was Chrift born of a Virgin, that he might fanctify 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 Chrift was.

47. In Rachel we fee now the Self-Love of the Kingdom of Nature, where both Tinctures, the Mafculine and Feminine, according to the Kingdom of Nature in Self-Love, bind themfelves in *Conjunction*; as *Jacob* loved *Rachel* according to the Kingdom of Nature, according to the Tincture of Self-Love; and on the other Side fo did Rachel love Jacob; therefore must these Tinctures of Natural Self-Love be fo long thut up,

Gen. xxx. 22. and bring forth no Life, till the Lord remembered Rachel, and heard her, as the Text in Mofes fays; that is, till the Lord ftirred up the Tinctures of the Kingdom of Nature with his Bleffing; then the bore a Prince in the Kingdom of Nature, viz. JOSEPH, in whom we fee, by his great Chaftity and Fear of God, that the Bleffing of God ftirred up the Tinctures of the Kingdom of Nature, which laid flut up in the Seeds, and manifested the Covenant of Grace therein.

> 48. For Chrift fhould deliver the Kingdom of Nature in Man from Wrath; therefore also the Spirit in this Figure prefents an Image or Type in Joseph, which it fets down alfo in the Figure of Chrift's Humanity, how it would go in future Time with Chrift's Humanity, which he took from us Men.

> 49. In Leab Chrift was reprefented according to his heavenly bidden Humanity, fhewing, how the heavenly World's Subftance would be hidden in our Humanity under the Yoke of God's Anger, and how Chrift must appear in a fervile 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 Flefh and Blood captive; and how he would bring us forth out of the Mifery and Famine of Adam into a good Land, and not remember how we in this World have caft him into the Pit, as Jofeph's Brethren did him.

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Chap. 58. and begat twelve Sons and a Daughter.

51. The Spirit of God prefents this Figure in the twelve Patriarches as a Glafs, to fee 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 Gen. xxx. 25. Joseph, Jacob faid to Laban, Let me depart, and travel to my own Place, and into my 26. Country; give me my Wives and my Children, for which I have served thee, that I may go.

The inward spiritual Figure is thus:

52. When the Bleffing of Jacob, viz. Chrift in the Kingdom of the Human Nature, was manifeft, fo that Man ftood in Chrift's Image, then he defires to return from the Servitude of this Houfe wherein he must ferve, and go again to his Father's first Houfe, and defires 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 Houfe: But the Lord fays to him, Stay, and ferve here a while, and feed my Sheep, s appoint the Wages that I fhall give thee; that is, as for me, fo will I give it "Gen.xxx.28" thee, as Chrift fays, 'Whatfoever ye ask the Father in my Name, he will give it you. 'John xvi.23"

53. Thus then this Jacob demerfes 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 preferved and nourished him and his House in the Famine; which fignifies 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. #NO(*) CMX N this Chapter, for the most Part, is the outward History fet forth, Gen. XXX under which the Spirit has its fecret Figure wherewith it plays, for the Text fays, And the Words of the Children of Laban came before Gen.XXXi.1,2 Jacob, faying, Jacob bath got all our Father's Goods to himself, and of our Father's Goods kath he procured this Riches; and Jacob looked upon Laban's Countenance, and saw that it was not towards him as formerly.

2. This is a Figure reprefented in the Spirit of Chrift; when the Spirit of Chrift in Man has got the Kingdom of the human Nature to himfelf, 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 Chrift in the Power of Nature.

3. Then proceeds the *opposite* Will in Man, fo 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.*.

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the Land and Country which he had for his Poffeffion ; and therefore the mortal Nature in the Wrath of God fets its Defire and Endeavour against the poor Soul, as a Stranger unfriendly, when it fees, that it lofes its voluptuous earthly Inheritance (which Right is intimated in the Children of Laban, where Reason looks to get temporal Honour and Pleafure) that all its natural Right is taken away, as Jacob by Subtilty took away Laban's Goods.

Oce. xxxi. 3. 4. Then thus fays 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 flould enter again into its first Country of its Father, viz. into the eternal Word, out of which it proceeded; and therein God bleffes it, and therein it can also call its Children and Members, and bring them along out of the fervile Houfe of God's Anger in the King-

Gen. xxxi. 4. dom of Nature, as Jacob called bis Wives and bis 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 fervile House of Flesh and Blood again into the first House, viz. into God's Word.

5. And as Jacob fled from the fervile House of his Step-father, and Laban pursued Gen. xxxi. 21, after and would kurt kim, fo alfo in like manner is done to the Children of Chrift; when they begin to flee out of the fervile. House of Satan, viz. out from fleshly Pleafure and Voluptuousnels, and would again enter into the first Land of their Father, viz. into Righteousness and the Fear of God, then inftantly the flefhly Crew of the wicked World, with Rage and Folly, purfue after, and would flay them, and take away, with evil and falfe. Tongues, all their Riches and Goods in God's Righteoufnefs.

> 6. But the Lord awes them, that they cannot do it, as it was done to Laban; though they ftand up and reprove the Children of God as unrighteous, because they turn away from their Idols and Abominations, and follow their Hypocrify no more, neither will they bear their evil Yoke any more, and ferve them in their Unrighteousness, nor call their Falfhood Good, as the prefent World plays the Hypocrite under this Yoke, and ferves their Wickednefs, only that their God Moazim may live and be fat.

> 7. The Spirit of God here also prefents a Figure, shewing how Christ would for a while put himfelf under this fervile 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 Poffeffions, 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 fervile House of this World again into his Father's eternal House, in which Departure to his Father would the Devil and the wicked World fcorn him, and quite flay him, and would take away and rob him of his Goods, as also of his Children, which he has bere begot; even as the Devil by the *Pharifees* and wicked *Jews* did, who would take away and rob Chrift of all his faithful Children, as Laban purfued and hunted after Jacob, and would take away his purchased Goods from him again.

8. But as God would not fuffer Laban to hurt Jacob, fo God would not fuffer the Devil Gen. xxxi. 7. and the wicked High Priefts to rob Chrift of his purchased Goods; though they flew his outward Humanity, yet he rose again from the Dead, and brought his purchased Goods into his Father's Country.

9. The Spirit of Moles represents in this Chapter a wonderful Figure, which ought Gen. xxxi. 19, well to be observed, because he intimates a secret Mystery under it : For he fays, When

Jacob fled away from Laban, Rachel had stolen away ber Father's Idol Gods; and further 20. fays, Thus Jacob stole away the Heart of Laban the Syrian, in that he told him not that he Gen. XXX. 33, fled: And we fee further, how Laban, when he came to Jacob, was eager after his Idol

Gods, and fearched all Jacob's houshold Stuff for his Idol Gods; also we see, in this Text, .34. bow Rachel was the that loved those Idol Gods, and fat upon them, and so hid them, that her Father could not get them again. 10. In

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10. In these Words there is represented to us an outward, and an inward Figure, fhewing how it would go with Ifrael in future Time; for these Idol Gods were not Heathenish Idols, according to the Constellation or Star " Molech, as the Heathens had; but " Alls 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 thefe might well be fuch Images of his Kindred that were dead, which Laban was unwilling to lofe, because they were Patterns of Instruction, and Memorials to him of his Ancestors and deceased Kindred whom he loved.

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11. But the true Figure, under which the Spirit points at future Time, is this: First, That Ifrael would not continually cleave to God with their whole Heart, but would always take these Idol Gods of *flefbly* Self-love along with them, and love themselves and their Images, viz. Genealogies of human Greatnefs, State, high Birth, and noble Pedigrees of Gentility, more than God, even as it came to pas.

12. Especially this Departure of Jacob intimates the Departure of Ifrael out of Egypt into the promifed Land, when they took with them also their fleshly Idol Gods, and prefently after ferved their own Idol Gods, viz. human Greatnefs, and forfook their God, and I Sam.viii. 8. regarded their Mammon, and would have Kings among them according to the Cuftom of the Ver. 19. Heathen, and forfook their right King, who had brought them out of Ægypt.

13. Secondly, It intimates how Chrift, in whofe 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 itfelf Images and Idols, and poffeffed them as Rachel, and would bring the averted Wills of the Soul, with their acquired Idols and Images, out of the Idol's Houle or Temple; which Idols, viz. Idol Wills and Defires, muft afterwards be all broken to Pieces in the Death of Chrift.

14. As prefently the Figure is reprefented to us, when God faid to Jacob, Arife 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 Houshold, 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 arife 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 Hiftory of Jacob fignifies nothing elfe but this, viz. when Chrift would with this Rachel's Idol Gods, viz. our Flefb and Blood, depart from this fervile Houfe, and go to his Father, then he would by his going forth, when he fhould build the high Altar before God, which Altar is himfelf, 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 fignifies, and wholly intends it, that Chrift would offer us up upon that fame Altar of his New Teftament, to the God who appeared to us again, in our Trouble and Mifery after the Fall, in his Covenant of Grace.

16. But that the Text of Moses faith, Jacob stole away the Heart of Laban the Syrian, Gen. xxxi. in that he fecretly fled away with his Daughters; it has the very fame inward fpiritual 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 poffeffed Men in the Right of Nature; but Chrift came and married with them, and stole them, together with the Idol Gods, away from the Anger, and offered them up to God upon bis Altar, which is himfelf, and laid off the Images. Zz

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of Man's Self-Love, and cleanfed our Garments before God, that we might ferve him at this Altar.

18. This is properly underftood concerning Rachel's Idol Gods; the Figure indeed fets down only the outward Hiftory, but the Spirit of God has its Figure under it; for the whole Hiftory of Abraham, Ifaac and Jacob, ftands inwardly in the Figure of Chrift; for the Covenant between Laban and Jacob, and all that happened therein, is a Figure of Chrift, for Laban here ftands in the Figure of the Kingdom of Nature, and Jacob in the Figure of Chrift.

Gen. XXXI. \$7, 28.

19. Laban upbraids Jacob, that he fled from bim, and did not fuffer him first to kifs bis Children, and that be might conduct them on their Way with Mirth and with Tabrets : Thus also does Nature with the Children of Chrift; when they fecretly flee from it, and forfake 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, Enthufiafts, or whatever Sect can be named, and fay to them, When you will depart from your wicked Way and enter into another Life, why do you not tell it to cur High Priests, that they may lead you onward with their Ceremonies, viz. Confessions, Sacraments, Interceffions? Why do you not observe the Usage of the Churches, where the Kingdom of Chrift is in Mirth, with Roaring, Organs, and Pipes? Why do you feal away from us fecretly, and go another Way than our Ordinances and Decrees prefcribe? And therefore they are Enemies to them, perfecute them, and hunt them with Cenfurings and Difgraces, as evil Children and forfworn, who had robbed them of their Idol Gods, and will not honour their Hypocrifies for Gods; as Laban purfued 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 alfo would fain have it, that the Children of Chrift should only enter - I in to God through their Pageantries and Solemnities, and Belly Ordinances; and whofoever will enter in to God, otherwife than through their Ordinances, and flee from this fervile 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 fo, and Laban could not withhold him at all; fo alfo Christ's Children, when the Spirit of Christ in them commands them to flee out from Babel, cannot be withheld; also it does not burt them, though the World blame them never fo much for it, and fcorns, derides, difgraces, and upbraids them for Fools, Hereticks, and Enthuliafts.

22. Yet the Moft High reproves and charges Laban, that he fpeak not otherwife to *Courteoufly Jacob than * friendly; that is, the y Difdain of Babel towards the Children of Chrift muft and kindly. in the End turn to their mere Joy and Kindness, and now Lalan must let them depart with their Goods and Riches : For God commands his Children to " flee from Babel, and proach, Mif- 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 ² Rev. xviii. Mind and Will, viz. New Obedience.

23. For God has as much Pleafure 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 deepeft Humility, without any Solemnity or Pageantry, draws near to him and departs from Babel; with fuch a one he goes along, and bleffes 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 Hoft; which fignifies, that when the Children of God go forth from human Inventions and Imaginations, and account all earthly Things as nothing, and flip away from the Hypocrify of all their *titular* Brethren, then they get the

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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 foon as Chrift is born in a Man, fo that the Mind goes forth out of the A- nary Condamical fervile House of a Images, then the Angels of God are appointed his Guardians. ceits.

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The Sixtieth Chapter.

How Efau went to meet Jacob with Four Hundred Men, Soldiers; what this fignifies: And how Jacob fent a Prefent to his Brother Efau, and how a Man wreftled with him the whole Night: What all this means.

For the Reader highly to confider of.

1. # State OSES fays, And Jacob fent Meffengers before him to his Brother Efau into Gen. xxxii. The Land of Seir in the Borders of Edom, and commanded them, faying, Tell 3-8. Monopole with Laban until this Time, and I have Oxen, and Affes, Sheep, Men-Servants, and Women-Servants, and I have fent forth to thee, my Lord, io tell thee, that I may find Grace in thine Eyes: The Meffengers returned again to Jacob and faid, We came to thy Brother Efau, and he alfo cometh to meet

thee with b Four Hundred Men; then Jacob feared very much, and was in Distress, and di- b 400 Men, vided the People that were with him, and the Sheep and Oxen, and the Camels, into two Companies, and faid, If Esau cometh upon one Company, and smithth it, the rest will escape.

2. This whole Chapter ftands eminently in the Figure of Chrift: For when the *Word* was become Man, and would now go forth from this World, and with our Humanity poffers his *eternal* Manfion, then meets him this Hoft 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 Efau, which was angry with Jacob, that is, with Christ, for the Bleffing 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 Efau did to Jacob in the Type or Image of the Figure; and Christ was associated at this Warrior, viz. the Anger of God, as may be seen on the Mount of Olives, as Jacob was associated at the Anger of Efau.

4. And as Jacob divided the Herds into two Parts, because of the Wrath of Elaw, that if Elaw should site one Company, the other might elcape, 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 John iii. 13-Flesh and Blood; that if the Anger of God did smite the one Part, viz. our Humanity, with Death, yet the beavenly Part should elcape the Wrath, and penetrate through Death, and therein make our Humanity living; for the Messens which Jacob sent to Elaw are nothing elfe but the Prayers of Chrift, which he fent 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 fent to Efau, faying, 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 Efau; fo alfo Chrift fays to his Father in our Humanity, (viz. in Adam) which he has affumed, He c Born, generated, or be- has been long abroad abjent 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 divineWifdom through the Formation of Nature, that he might with these Formations of Wonders find Grace and Favour with God, feeing thefe Wonders were brought forth through the Nature of his manifested Wrath, that fo 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 Earthd Four Ele-Lines, and Evil of them; for Efau's Four Hundred Men fignify nothing elfe but the Wrath of Nature in the four Elements of the Body, and they went to meet the Humanity of Chrift; when Chrift was bringing the created Image of Adam in our Humanity into God, viz. into Paradife, then would the Wrath of God first kill the Adamical Image, that it might no more live in the Kingdom of Anger, feeing it was to live in God.

7. And as Jacob humbled itlelf before God, and faid, 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 Faithfulnefs and Truth, which thou haft 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 bim, left be come and finite me, with the Mother and the Children; fo also Chrift humbles himfelf in our affumed Humanity before God; and though God in the Prophet David, in our affumed Humanity, hath bid him fit down at his Right-hand, until he had made all his Enemies his Foot-fool, yet he humbles himfelf; even as Jacob did before the Anger of Esau, fo alfo did Chrift before the Anger of his Father.

8. And as Jacob faid, When I went over this Jordan, I had only this Staff, but now am become two Bands; fo alfo when Chrift, 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 fervile Houfe 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 fays in this twofold Humanity, as Jacob faid to God, O God of my Father Abraham, and God of my Father Ifaac, O Lord, thou hast faid unto me, Return again into thy Country, and to thy first Kindred : I am lefs than the l'ast of all these Mercies, which thou hast bestowed on thy Servant; to fignify, that it was only in divine Mercy that thefe two Bands, viz. the twofold Humanity, returned home again into its first Country of Paradife to the angelical Kindred.

Gen. xxxii. 13-18.

9. And when Jacob had humbled himfelf before God and his Brother Efau, He stayed there all Night, and took of that which came to his Hand, for a Prefent to his Brother Efan, 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-Affes, with ten Foals, and delivered them into the Hand of his Servants, every Herd by itfelf, and faid to them, Go on before me, and leave Room for one Herd after another. And he commanded the foremost, and faid, When my Brother Efau meeteth thee, and afketh thee, To whom doft thou belong? Whither goeft thou? And whofe thefe are that thou driveft? Then thou fha!t fay, They are thy Servant Jacob's, who fendeth them for a Prefent to his Lord Efau, and followeth behind after us.

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Gen. xxxii. 9-11.

P/al. cx. 1.

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10. This Type is now the great Earnestnefs, whereby the Spirit of God in the Figure points at the Future; for this Prefent of Jacob to his angry Brother Efau points at the Place and Condition of Chrift; when he should appeale the Anger of his Father, then he must first fend these Beasts in our implanted Humanity for an Atonement, which fhould be prefented to the Anger of God.

11. But these Beasts, which Christ fent to the Anger of God before his Passion and Death, were our implanted Beaßs, viz. Pride, Covetousnefs, Envy, Wickednefs, Lying, whereby one Man flanders, difparages, difgraces, fhamefully centures with Words, difcourages, fuppreffes, and exclaims against as wicked and ungodly, and fummarily, all Abominations of the Devil and the wicked World.

12. These evil Beafts are in Adam in Sin, all awakened and become living; these very Forms or Conditions of Life, wherein Adam generated his evil Beafts, wherein the Temperature of Nature was rent afunder, Chrift took all upon him in our Humanity, as they are well intimated in the Figure of Jacob by Five Hundred and Eighty, and fent them to the Anger of God for an Atonement, when he was redeeming the Humanity from thefe " Beafts.

13. And these Beafts were, as to Christ, his being despised, scorned, spit upon; whatfoever the Jewish Priefts did to him were all our Beafts, which Chrift, in his Body, gave up to the Anger of God, as if himfelf was the Transgreffor, 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 prefented them to the Anger of God on his Body and Life, and did it as if himfelf was the Transgreffor; fo 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 thefe Beasts, was appealed.

14. And the Spirit of Moles speaks further in the Spirit of Chrift, and fays thus, The Gen. xxxii. Present of Jacob went before him, but he stayed that Night with the Company, and arose in 21-34. the Night, and took his two Wives and Handmaids, and his eleven Children, and went over Two Wives. the Ford Jabbok; and he took them and fent them over the Water, and fent over that which Servants. be had, and stayed alone.

Eleven Children.

The Figure of Chrift flands thus:

15. When Chrift had fent this Prefent before to the Anger of God, he ftayed 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 Eleven Aposis, he went over the Brook Kidron, in the Dark of the Night, over the Water, as here tles. Jacob did, with all whatfoever he was, or had affumed from us Men.

16. For the right twelfth Apostle of Christ was not yet chosen in Judas's Stead, as here Twelsth Awith Facob the twelfth Son lay yet in the Mother's Womb unborn : And as Facob with pottle. his eleven Sons went over the *Water* in the great Night or Darknefs, fo Chrift went with his eleven Disciples, in this Night of Jacob, over the Brook Kidron into the Garden, and wreftled with the Anger of God, fo that he fweat a bloody Sweat, till he overcame.

17. And as in this Night a Man wrestled with Jacob till the Day-break, fo also the Gen. xxxii. Spirit of God, viz. the Love of God in our affumed Humanity, wrestled with God's 24. Anger in our Humanity, till the Love of Grace broke through the Anger, and the Day-

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2 Pet. i. 19. Star of Divine Love arofe in the Soul, and overcame the Anger, as the Text in Mofes has here very fecretly, and yet very clearly fignified in this Figure, faying,

18. When Jacob in this Night was paffed over with his eleven Children, and both his Wives Gen. xxxi. 22-28. 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 faw that he prevailed not against him,

"Or Hollow. he touched the " Ham of his Thigh; and the Ham of his Thigh was displaced with the Wrestling with him : And he faid, Let me go, for the Day breaketh ; but he answered, I will not let thee go except thou blefs me : And he faid, What is thy Name? And he answered Jacob : And he faid, Thou shalt no more be called Jacob, but Israel, for thou hast striven with God and Man, and bast prevailed.

> 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 fignifies the fame Man who on Mount Sinai gave the Law to the People of Ifrael 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 Curfe; where he required the Poffibility and Ability from Man, viz. from the Image of God that he had created in Adam.

f Proba, or 20. But Man having not ftood in the ' Trial, therefore God inspoke or inspired into Temptation. him the Ground, viz. the Fountain of his most inward hidden Love, in the Promise of the-Serpent-Deftroyer, viz. the holy Name JESUS: This Name JESUS flood now as a Covenant of Grace in God's fevere Righteoulnels, hidden in the most inward Ground 5 Patriarchs. of the human Soul, and opened itself in the holy 5 Fathers, Abraham, Ifaac, and Jacob,

in their Faith's Ens.

21. But Jacob at prefent standing in the Figure with his Brother Esau, viz. Jacob in the Type or Image of Christ, and Efau in the Type or Image of God's Rightcoufness in the Anger according to the Kingdom of Nature; fo at prefent 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, wrefiled with

God the Father's Righteousness in the Anger of the Judgment, viz. in the great Night ^b Coarcled. of the Darknefs of God's Anger, wherein the poor Soul laid captive, and was fo ^b 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 thining of Light does out of the Fire, or as the Morning breaks out of the dark Night, and changes the dark Night into Day.

22. For the Covenant of Grace in the Love and in the Soul ftood at prefent in one Perfon; therefore at prefent the Soul of Jacob muft, in Chrift's Figure and Type, wreftle with God's Righteoufness about the heavenly Ens, viz. about the substantial Wisdom, which the Name Jefus 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 Subftantiality, as a new Birth.

23. Therefore the Spirit of God fays to Jacob, Thou hast wrestled with God and Man, viz. with God's Love in the Eovenant, and with the future heavenly Substantiality, which Subfantiality became Man in the Seed of Mary, and haft prevailed : For Chrift, in whole Figure Jacob flood, floud thus, in our affumed Humanity, wreftle with God's Righteoufnefs, and conquer.

24. And the Spirit in Mofes fays here, And when he faw that he prevailed not against bim (understand, God's Righteousness in the Anger of the Judgment prevailed not against the Grace) then he touched the Ham of his Thigb, and the Ham of his Thigh was displaced by the Wreftling with him.

25. This fignifies the Deftruction and *Difplacing* of the *Adamical* Humanity, that when Chrift would fland out this Victory, then would the human Self-Might and own Will be difplaced, and *broken*, and killed; but as *Jacob* died not by this Wreftling, though the Ham of his Thigh was indeed difplaced, fo also our Humanity flouid not die eternally, but be only difplaced, that is, be *changed*.

26. This fignifies effecially, how the repentant Man must enter upon this Combat of Jacob, and fo wreftle with God and Man in the Spirit of Chrift in God's Righteoufnels, in the Anger; and when he overcomes, then will the Ham of his *flefbly* 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 *balting*, as if his Limbs were half-broken, with which the Wantonnels and Vanity of this World is driven on; for the Spirit in the Victory of Chrift *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 *defpifed lame* Man, whom thole 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 antick Trucks, conceited Jefts, and Lafcivioufnels of this World : But he has wreftled 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 *fevere* 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 ftood 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 bless me.

29. This is first the Figure of Christ, when he *yielded* himself up in the Righteousness of God in the Father's Anger, fo that the Anger according to our Humanity *flew* him: Then faid 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 faid, I will not let thee go, except thou bless 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, fhewing how it goes with the repentant Man, when he gives himfelf up through earneft Repentance into this *Combat* of Chrift, in Chrift's Suffering and Death in his Victory, and in the *Spirit of Chrift* wreftles with God's fevere Righteoufnefs, which continually affails him in his *Confecence*.

31. For God's Righteoufnefs in the Confcience fays, Let me go; thou art dead in Sin, and haft no Part in the divine Grace; thou haft purpofely and wilfully finned, and fet the Grace behind thy Back; now thou art mine, praying will not avail thee, I will not let thee in thy Confcience attain the Grace, thou wilt obtain no Comfort more from God, the Morning will no more rife to thee in thy Confcience, for thou art a Child of Death: Now leave off and let me alone, that I may fhut 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 fame Night in Man to be Day.

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33. Into this Day, viz. into the Abyfs, without all human Poffibility 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 finks into the Abys, then is it again as a new Child; for the Abys 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 fevere Righteousness in Flesh and Blood, and will overpower the Anger of God.

35. Then fays God's Righteoufnefs in the Confeience, Let me alone; that is, leave off, and flay me not, for thou feeft very well that the *divine* Morning arifes in me, ceale from *firiving* againft the Judgment of God: But in the right Combat the Soul fays to God's Righteoufnefs, I will not leave thee, except thou blefs me; that is, except thou giveft me the promifed Grace, out of the Death of Chrift in his Conqueft, that I may put on my Saviour Chrift, that he may be mine, and I his: And then thus fays God's Righteoufnefs, as to Jacob, What is thy Name? And then the poor Soul names itfelf according to its own creaturely Name: As Jacob did here, when he called himfelf Jacob. But as the Lord faid to Jacob, Thou *fhalt no more be called* Jacob, but Ifrael, that is, a Tree of Life; thus alfo fays God to the Soul, Thou fhalt no more have Self-names in me, but thou fhalt be called a Chriftian in Chrift, viz. A Branch in the Tree of Ifrael, A Sprout on the Vine Chrift: For thou haft fought with God and Man, and haft prevailed: Thou haft overcome God's Righteoufnefs in the Wrath of the Anger, in thy Combat in the Spirit of Chrift, and art now an effential Chriftian, and no more a titular and verbal or Mouth-Chriftian, from whom Grace is yet far off:

Gen. xxxii. 29, 30.

John XV. 5.

¹ Healed.

36. And Mofes fays further, And Jacob a/ked him, and faid, Tell me, I pray thee, what is thy Name? But he faid, Wherefore a/keft thou what is my Name? And he bleffed him there: And Jacob called the Place Penuel, for I have feen God Face to Face, and my Soul is ¹ preferved.

The inward holy Figure stands thus :

37. When Jacob with the Defire of Faith in his Wreftling apprehended the Morning or John viii. 56. Day-break of God in the Spirit of Chrift, and faw Chrift afar off, without the creaturely Humanity, then he faid, What is thy Name? But Chrift faid, Wherefore afkeft thou what is my Name? That is, I am no Stranger, but am even the Ifrael in thyfelf; I have no other Name, but thy Name and my Name fhall be one.

38. For God, without Nature and Creature, has no Name, but is called only the "Or Ground. eternal GOOD, viz. the eternal O'N E, the *Abyfs* and " *Profundity* of all Beings : There is no Place found for him, therefore can no Creature rightly name him, for all *Names* ftand in the formed Word of Power : But God is himfelf the Root of all Power, without Beginning and Names : *Therefore*, faith he to *Jacob*, wherefore afkeft thou what is my Name? And be bleffed him.

39. As the Creatures and all Vegetables of the Earth cannot know how the Sun's Power is named, but they ftand ftill for the Sun, and the Sun gives them Power and Warmth, and *bleffes* them, that they grow and bear Fruit, fo alfo here is to be underftood con-

cerning

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cerning Jacob and all Men. When Jacob faw and felt the Morning or Day-break of God in his Soul, then the divine Sun in the Name JESUS bleffed him through an effential Working.

40. And this must thereby fignify, 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 arites in the Soul, then the Soul rejoices, and would always fain behold the Countenance of God after a creaturely Manner; as also Mofes defired it, and always thinks God is of fome 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 apoftate Selfwill in the Mind, that we cannot at all understand what God is, viz. that he himfelf is the Abyss of all Nature and Creature, viz. the eternal ONE, that dwells in nothing but only in himfelf, and has no Form, nor any thing.

41. And it were very well and good, that we were not fo led by the Mafters of the Letter in an *imaginary* Form, when they *teach* and fpeak of the only God, as has been done hitherto, where Men have led us on in vain Images " of the effential Will, as if " Or in. the only God did will this or that, whereas himfelf is the fole 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 ° Of. is underftood in the Impression ° to Nature.

42. If the Pride of Lucifer might be torn out of the Hearts and Eyes of these Masters, then Men would foon fee the Countenance of God : But the Babylonish Tower, upon which Men will climb, and in Opinions climb up to God into a fevered Heaven, where God fits cooped up, this withholds the true Knowledge and Understanding, and makes us always afk, What is the Name of God? Where is God? What is the Will of God? Alfo they fay, God wills Good and Evil, from which they make a Multitude of P Decrees in the divine Purpofe, as a Prince in his Land makes Laws; and they have as P Or Determuch Understanding of God and his Will, as the Pot understands of the Potter.

43. It is to be lamented, that we are fo blindly led, and the Truth withheld in fions. Images; for if the divine Power in the inward Ground of the Soul was manifest, and Imaginary working with its Luftre, and that Men defired to go forth from their ungodly Ways, and Conceits. give up themfelves to God, then is the whole Triune God *prefent* 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 Ghoft proceeds from the Father and the Son.

44. For God makes use of no circumscribed Place: He dwells even in the Abys 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 ' Speaking of the Word, incomprehensible to Nature and Crea- , Or Expresture, becomes ' imaged in the Will of the Soul; of which the Scripture fays, ' With fion. the Holy thou art holy, and with the Perverse thou art perverse : Alfo, such as the People 'Conceiva-ble, or peris, fuch a God they have.

46. For in the Thrones of the holy Angels God is manifest in bis Love, and in the gets an Idea. Thrones of the Devils he is manifest with bis Wrath, viz. according to the Darkness and Pfal xviii. Torment; and yet there is but one only God, and not two; according to the torment- 25, 20. ing Nature he wills Torment, and according to the Love he wills Love; as a burning Fire defires hard Brimstone like itself, and the Light of the Fire defires only an open Place where it may fhine : It takes away nothing, but gives itfelf for the Joy of Life, it fuffers itself to be taken, it has no other Will in itself, but to give forth itself, and work that which is good; fo God, as to his Holinefs, has no other Will but to manifeft the Power of his Love and fhining Luftre in a creaturely " Form; as the Sun manifefts " Or Manner.

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itfelf in an Herb, and tinctures it, and makes it wholefome and good, fo alfo is to be underftood concerning God.

47. Therefore all is but vain Jangling, Babling, and a creaturely * Imagination, for ³Or Imagery. Men to afk, What is God called ? Or what is God's Name? So it is for Men to talk much, and fay, God wills this or that Evil and Good, and know not how to fay upon

y Or Sayings. good Ground, how he wills Evil and Good, and how a Man shall understand the y Texts of Scripture to that Purpofe.

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 ² Facultation. high Tower is a Figure of the ² Exercises in the Universities, where the one divine Lan-Disputations guage is divided or confounded, and wrefted into many a Speeches, that one People does in the High not understand another, and that Men contend about the only God, in whom we live and * Perverted in fublift, and whereby even the Kingdom of Nature in its Wonders is manifefted, and Phrases and b brought into figured Wonders.

49. But the true Ground, what God is, and how he is, what the Being of all Beings wonderfully. is, remains as blind to them, as the Visibility of this World is to one that is born blind: Pfal. cxxxix. And though they are called Mafters 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 under-V Vowels. ftand nothing at all more of the hely Spirit's Language, what the Spirit of God has

fpoke in Mofes 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 Thing done. not what is fignified by this or that Action.

> 50. For God's Spirit has not done fuch Wonders, for the Sake of the Hiftory of a plain fimple Shepherd, as it flands in the outward Form of it, and has fo exactly exprefied those Things in Writing, as if he was fo much concerned in a Hiftory, that he has preferved it among all People, and fuffered it to be proclaimed for his Word, no furely, but for this Caufe, that under fuch plain fimple historical Relations is fignified, 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 Teftament is couched under it, in the Figure of the plain fimple e Acts or Actions.

> 51. ' When God had bleffed Jacob, then Jacob called the Place Peniel, that is, God's Inspection into the Soul, where God is manifest in the Soul: Then fays the Soul, I have feen God Face to Face in me, and my Soul is preferved in this Infpection : And as be paffed over Peniel, the Sun aroje 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 arifes in the Soul's Effence, and then the Father has there begot his Son in the Soul, which is the Sun of Righteoufnefs, as also the divine Love and Joy; and then Self-nature halts, for the Sinew of its natural Will is difplaced, fo that the Selfwill is lame in its Ability, as here it was with Jacob. And the Text of Moles fays, Hereupon the Children of lirael 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 flews clearly, that Jacob and his Children underflood this Myftery, and have inftituted a Memorial in this Sinew : For what does that which was done to Jacob concern a Beaft? The Sinew of a Beaft is not therefore difplaced or venomed; only the Children of the Saints looked upon the Ground of the divine Myftery.

53. Concerning which the prefent Jews are very blind, and hang only on the Law: If they did to eagerly feek after Jacob's Sun, as they cleave fast to the Law, then would Matt. xxiii. 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. Luar Xi. 39.

· Apoftel Geschicht. 'fhe Acts of the Apoftles. 1 Gen. xxxii. 29, 30.

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Schools.

Expressions.

^b Fashioned

d A&, or

Part II.

Chap. 61.

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 beftial Properties of the voluptuous Will of Flesh displaced and *lamed*, but walk nimbly with the Beast under the Mantle of Christ.

55. This difplaced Sinew fignifies, that *Adam* in his Innocence, *before* his *Eve*, was not fuch a groß Beaft as *afterwards*; therefore when the Spirit of Chrift in the Covenant was manifested in *Jacob*, then it touched the bestial Ham of his Thigh, to fignify, that in Christ it should be *broken* and *ceafe*, 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.

2. Here Men fhould rightly look upon the Purpole of God, what the Spirit of God means thereby; for Efau flood 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 fignify 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 fhould overcome the corrupted Adam's Seed with great divine Love, and quench the Father's Anger with Love, and the Love fhould wholly give itfelf into the Anger of the Soul, that God's Grace, Compation, and Mercy in the Love, may pars through the Anger, and also change the Anger into Compassion; as here Jacob, with his Present, and great Submiffion and Humility, yielded himself to his Brother Efau, and changed his Anger which he bore towards Jacob, in respect of the natural Right of the First-born, and of the Bleffing, into fuch great Compafion, that Efau fell on his Neck, and wept in great Compassion, and his Anger in him was turned into Love; even as Chrift with his great Love and Humility, in our affumed Humanity, in our fiery burning angry Soul, changed his Father's Anger into fuch great Morcy anger Soul. and Compassion, that the divine Righteousness in the Anger ceased, and departed from our Souls.

3. For as *Jacob* appealed his Brother *Efau* with the Prefent and Humility, when he gave up himielf into the Anger of *Efau*; to also Christ *appealed* the Anger of God, when he gave up his heavenly Blood with the great Tincture of Love into the Anger

How Jacob and Efau met.

Part II.

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. Mofes fays, Jacob lifted up his Eyes and faw his Brother Elau coming with " four hundred

Gen. xx xiii. Men, and he divided his Children to Leah, and to Rachel, and to both the Handmaids, and fet the Handmaids with their Children first, and Leah with her Children next, and Rachel 1 - 3. E Four hunwith Joseph last; and he passed over before them, and bowed himself to the Ground seven dred Men. Times, till be came to bis Brother.

The inward precious Figure flands thus:

When Chrift, in our affumed Humanity, entered into his Suffering, then the Anger of God in the i four Elements of the Body came to meet him; and then Chrift divided ⁴ Elements, his Deity and his Humanity, viz. the *beavenly* World's Substance, which he brought from God in our Humanity, and the Kingdom of the natural Humanity from Adam, into two feveral Principles: For the Deity, as to the Omnipotence, flood yet still: Therefore fays the Humanity on the Crofs, My God, why haft thou for faken me?

5. The two Wives of Jacob with their Children fignify here, in Christ's State and Con-46. Mark xv. 34. dition, the *twofold* Soul, viz. that from Time, and that from Eternity; and the Mark xv. 34. two Handwaids with their Children fignify here in this State and Condition of Pfal. xxii. 1. two Handmaids with their Children fignify here, in this State and Condition of his, the *beavenly* and the *eartbly* Corporeity; viz. Leab in her Blear eyednefs fignifies * The Spirit the * Spiritus Mundi in Limo Terra, wherein the Corruption in Adam was effected, of the World wherein God promifed the Destroyer of the Serpent, and wherein Christ should be maniin the Duft of fefted; and therefore in Leab, the Line of Chrift, viz. the Deftroyer of the Serpent in the Type and Prefiguration, was born, viz. Judah; and Rachel figuifies the extinguifhed 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 Chrift made her fruitful; as it was done to Rachel.

6. And as Jacob fet the Handmaids with their Children first, fo was the earthly Image in the human Nature fet first in the Suffering of Christ, which should pass through the Sharpnefs of Death; next after would Leab, that is, the Body out of the Limus of the Earth, wherein the Deftroyer of the Serpent laid in the Suffering of Chrift, 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 paffed into the Suffering of Christ before, as Jacob before his Wives and Children.

7. And, as the Name and Power JESU, viz. God's Sweetnefs and Love, faw and felt the Wrath of God in the human Flesh and Soul, then the Name JESUS bowed itself through all the feven Forms of Nature's Life, wherein the Anger of God was become manifest; that is, he then prefied effentially through the Center of Nature, through all the feven Forms of Nature, quite through the wrathful Fire-fource.

8. As *Jacob* bowed himfelf feven Times to the Earth before the Anger of *Efau*, and appeafed Efau in this Humility, fo also here the Love in the Name JESU appeafes 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 Adem's Noftrils, must yield up its natural Right, and die, as Jacob yielded up his Riches and alfo his outward Life to his Brother, to do what he would with him; thus alfo Chrift 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 himfelf again, and triumphed with our natural Life over and through Death.

9. And as Ejau his Brother, in this Humility and Submiffion, ran to meet him, and fell about his Neck and kiffed him, and in great Compassion wept upon his Neck; to also in like Manner, when the Effence of the Anger of God [kiffed and] tafted the fweet

Matt. xxvii.

Chap. 61.

Love in the Name JESU in the Blood of Christ, then it was transmuted and converted into such great Compassion towards Mankind, as *Jeremiab* in the Spirit declares, where he speaks in this Figure; *Ephraim*, my dear Child, my Heart is troubled, I must have Jer. xxxi. 208 Compassion on him: Where he speaks concerning this Compassion.

10. And when Efau wept upon Jacob's Neck, He lifted up his Eyes, and beheld the Gen. xxxiii. Women with their Children, and faid, Whofe are thefe with thee? Jacob answered, They 5-7are 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 ber 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 Darknefs, then was he not in the Anger known to God's holy Image: But when the Love in the Suffering of Chrift, in the Humanity, broke through the Anger, fo that the Anger was changed, then the only God looked on it again in his Image, and fpoke to the Name JESU, faying, Who are thefe that are with thee? And JESUS anfwered God, and faid, They are the Children which God has vouchfafed and beftowed upon his Servant.

11. For here Chrift prefents himfelf 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 paffed through the Death of Chrift, and were prefented before the Countenance of God, first the Handmaids with their Children; that is, Man that had been *finful*, he fets him first in God's Countenance, which Jacob's Handmaids fignify.

12. Afterwards preffed forward the Line of the Covenant, with the *fpiritual Leab*, viz. the first created *Image* out of the *Limus* of the Earth, wherein the ¹ five Prints ¹ The five of the Nails, the *Wounds* of Christ, stood, they should be shown to the only God, Wounds of that therein he should receive the Handmaid's Children, who all bowed themselves be-Christ. fore 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 fhould 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 earneit and hearty Confideration is this, that we may fee and understand how we poor Children of *Eve were brought* through Christ's Suffering and Death, and fet before God's Countenance, and how first the Soul with the *Body of Sin* must pass through Death, and in the Refurrection come again with the Body before God, where the Body from the *Limus* of the Earth is esteemed *strange* in the Prefence of God: Therefore it is prefigured in the Type in the Condition of an Handmaid, and then prefently in that Body the *Prints* of the Nails and the Suffering of Christ are fet 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 fignified thereby.

16. And Elau faid 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. Elau faid, 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 Prefent at my Hand; for I have feen thy Face, as though I had feen the Face of Goa; and let it please thee frim me: Take, I pray thee, the Blassing from me, which I have brought thee, for God has bestowed it upon me, and I have enough; thus he confrained 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 fays the Father to the Son, Whether wilt thou go with thefe thy Children, who meet me daily, in that they come to thee? And Chrift fays, O Lord, that I might find Grace from thee with them. And the Father fays, They are thy purchased Goods, keep what thou haft, I have without them enough, even all Things.

17. But Chrift fays, O no, my Lord, receive, I pray thee, the Elefing which God has beflowed upon me in my Children, which I have brought to thee; for God has beftowed them on me, and I have enough; and he conftrained God his Father that he received the Kingdom again from him : And it is a true Figure, [thewing] how Chrift * 1 Cor. xv. after be fits at the Right Hand of God, and rules over his Enemies, & would deliver up the Kingdom again to his Father : And then also will the Son be fubject to the Father, together with his Chriftendom, as the Scripture fays : Which the Spirit in this Figure powerfully prefigures, and reprefents in a Type or Image.

> 18. This is an excellent Figure, where Facob comes to his Brother Efau that had been angry, and perceived how Efau falls about his Neck and weeps, that Jacob fays, I faw thy Face as if I faw the Face of God : Which fignifies 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 itfelf, which flands in the Father's Property in the eternal Nature.

> 19. But when this great Love and Humility preffed through in the Blood of Chrift, 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 Efau, when the Covenant of Grace in the Figure of Christ, in Jacob's Humility, was difcovered to him, then was his Curle and Malice, through the Spirit of

Rom. ix. 13. Chrift, turned into Love, that he was no more, he of whom the Scripture fays, Efau have I kated : For in the Kingdom of the Adamical Nature was God's Hatred manifested in him, and he was himfelf that Hatred, and of that fays the Scripture, Ejau have I bated : Now fo long as the Hatred in him had the Dominion, fo long he was in God's Hatred, and was himfelf the Hatred, but when the Covenant of God's Grace in Jacob difcovered itfelf to him, and that Jacob's Humility preffed into his Hatred, then began he to lament and weep, and God's clear Countenance was manifested in his Hatred, so that in great Compaffion he fell upon Jacob's Neck and wept.

> 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 Compasfion, and Repentance, and Sorrow for its former Sin. When the Spirit of Chrift afflicts the Soul, then it weeps, and is forry that it has been fo wicked, and then inftantly the Sun rifes 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. xil. 17. 21. And though the Scripture clearly fays in a certain Place, Efau fought Repentance with Tears, and yet found it not; yet this Text gives us to understand much otherwife, namely, that indeed Escu and all the Children of corrupt Adam do not find Repentance in their own willing, going, and running, otherwife would it ftand in the Ability of Man to attain Grace; but the Grace, and divine Mercy and Compafilon, work Repentance: Yet Man must give up his Will to the divine Working.

22. The Soul's Will must incline itself to the promised Grace; and then will the di-Or the HatredinWick-vine Sun fhine into its Will, and diffipate the Hatred of Wickednefs; and then the ednefs. Soul grasps after the Sun of Grace, and so begins the Working of Repentance in the Chap. 61.

Power of Grace; and then the Anger of God in the Soul gives its fevere Righteoufnels to the Spirit of Christ; and so Christ then fays to his Father, I have lost none of them that John vi. 39. thou hast given to me.

23. The Scripture fays, " God wills that all Men (bould be faved; and ' Chrift is come to " I Tim. ii. 4. feek and fave that which is loft; and " He hath no Pleafure in the Death of a Sinner : Then Mat. xviii. fays Reason, If God wills that all Men should be faved, and wills not the Evil, can he 11mEzek.xxxiii. not then fave all? Why do they remain hardened, if he wills not their Hardening?

24. Anfwer. The Soul ftands in the "unfearchable Will of God in the eternal fpeak-" Unfathoming Word : It is a Spark from the divine Speaking, whereby the Abyls, viz. the eternal able. One, expresses or speaks forth itself in the Science, Understanding and Knowledge of the Severation °; it is in the Speaking come into Nature and Creature, and has now the Abi- ° Seperability. lity to express again, viz. an Image of itfelf.

25. Allo in its Knowledge it fpeaks forth the Wonders of the divine Poffibility in Good Note. and Evil: It fpeaks itself, in its effential Speaking, out of the eternal Science itself in Evil: Where it fould fpeak God, it fpeaks in itfelf Want : Where it fould fpeak in its Science, into the eternal One, viz. into God's Love and Wifdom, there it fpeaks 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.

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 fpeaking-forth of the Word, into Nature and Painfulnefs, to the divine Perception and Feeling; viz. into an effential fpiritual Fire, and out of the Fire into a Light, whereby the Abyfs becomes majeftick and working: Thus the falle or wicked Soul speaks itself only into a Source of Fire.

27. For its Will to the Speaking, which in God stands in the Abyfs, brings itfelf, through the Defire, into the Fire-speaking, viz. into Properties; which go not eafily back again into the Abyls, viz. into the eternal One: But if it goes back again, viz. into the eternal One, into God, then the fiery Science becomes majeftick 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-fource, then is the Soul that very Fire-fource : Who shall now advife and perfuade this Fire-fource, seeing it has its Ground in the Abyfs, and is itfelf its Ground? The Power of the Majefty fhines through it, but the Defire shuts it up, and makes it dark, fo that the Light cannot be manifest therein. As it is faid, The Light shineth in the Darkness, and the Darkness com- John i. 5. prebendeth it not. 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 itfelf; where God's Word in the Anger speaks and forms itself into Nature and Creature, there it works in itfelf 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 fo the divine Science in the Light would begin to work in it, and fo it would come to Repentance, even as it comes to pass with the Penitent. Concerning which Christ fays, Except ye be converted, and become as a Child, you will not fee God.

30. The Soul's Will, which has its Ground and Rife 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 fo in its Mother it beholds God, viz. the Abyfs 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 unfearchable Will of God, which is called the Father

Matt.xviii. 3.

Sun

of all Beings, begets his only Son, viz. *bis Power* of Love, in and through the ^p Science * Or Root. 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 fpeaking Word is one only Ground, undivided.

31. And as we know that the fame only eternal begetting and fpeaking Word expreffes itself in Heaven, viz. in the Power of the Light, in Holiness, viz. the holy Wisdom; to also the fame only Word expresses itself in the Hell of Darkness, in Flames of Tor-Deut. iv. 24. ment, viz. in hellith Effences, according to which God calls himfelf an angry God, and Heb. xii. 29. a confuming Fire; for without and beyond the only Word, or Speaking of God, there is nothing : So alfo it is to be underftood concerning Souls, as alfo Angels, and Devils.

32. In the refigned Soul God the Father expresses the holy Name JESU, viz. the Grace, Mercy and Compatition; that is, he begets Chrift in it, and brings the Adamical evil innate Will, through the Suffering and Death of Christ, again into the eternal ONE, 3 Cor. xv. 24. where the Son delivers up the Kingdom of the Soul's Nature again to the Father.

33. But if the Soul will not fland still from its Working of Wickedness, then the Father, through the Word, fpeaks Hell Torment in the Soul, and the Defire of the Soul imprints and fixes itfelf 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 underftood, which from without shall speak into the Soul, but the Word, that is, the Soul itfelf, speaks itself thus into Wickedness.

34. But it has loft in Adam the good Speaking, [or Expression of Good,] viz. the divine Ability; but of God's Mercy it is infpoken, or infpired again of Grace, in Paradife, as a Self-Center of the Soul; and it flands now at prefent in the Soul as a Self-Center or Principle, and fpeaks continually into the Soul, [faying,] It should stand still from 'GoodSpeak- its falfe and wicked Imagination, and then will that' Good manifest itself again in ing, Motion, the Soul; but if the Soul will not fland flill from its ungodly Speaking, then cannot or Inclination the good Infpeaking, or Infpiration, manifest itself in the Soul; and so it cannot be in the Mind. converted.

35. Therefore this is the Conclusion; that God in the false and wicked Soul's Speaking cannot be good; and in the refigned Soul's Will he cannot be evil: In himfelf he is indeed good, but not in that Soul.

36. God is only called God, where his *Love* is expressed, and known and manifest ope-" Deut. xxx. ratively and feelingly; of which the Scripture also fays, . The Word, ' which is God, is nigh thee, namely, in thy Mouth and Heart: Alfo, " 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 * Pfal. xviii. 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 Creatute, there God wills through the expressed Word of Evil and Good; as the Science of every Thing is in the formed Word, fo also is God's Will therein : That fame expressed Word is in the Angels angelical, in the Devils diabolical, in Man human, in Beafts beftial; and yet in itfelf in its eternal Speaking, in the one, is only God, viz. one only holy Word, a Ground and Root of all Beings.

y Note, The 39. ^yTherefore Salvation *lies not* in the Will of the Soul, whether it will fuffer itfelf to Grace of be faved, 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 fhines into it, in the Abyfs; and it lies

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² The Soul. 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 unfearchable Will; and fo it will attain the Ability.

Marb.xi. 28. 40. For the Ability has opened its Mouth to the Soul, and fays, Come ye to me; as the

14. Rom. x. 8. * John 1. 1. "Lukexvii.21. 26.

God.

⁴ Forenfic.

Sun fhines the whole Day into all Plants, and gives them Power; and the Sun is not in Fault that the Thiftle is a Thiftle, but the first Ens is the Caufe whence it is a Thiftle.

41. So allo a falle and wicked Soul from the Ens of God's Anger, in the Curfe, and from the inherited Wickedneis, as allo from the actual Wickedneis, becomes a Thiftle; in that the Will, viz. the Science of the Soul, fpeaks in [the Quality] a Thiftle; and from fuch a falle and wicked Ground there grow more Thiftles; as God in Moles fays, He will Exod. xx. 5. vifit or reprove the Sins of the Fathers upon the Children, unto the third and fourth Generation; and Chrill fays, a corrupt Tree cannot bring forth good Fruit. Matt. vii. 13.

42. Thus we fee that *Perdition* comes from the Soul, and we fee that God's holy Will cannot be manifest in falle and wicked Working; so long as the Soul's Will works Evil, fo 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 Abys, 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 Manifeftation of the Abyls: Now if the Soul fpeaks no more its own Will, then is the unfearchable Will fpeaking in it; where the *Creature* ftands ftill, 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, hellifh, and earthly, is no other than the working Word; the Word itfelf 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 itfelf out of the Abyfs into the Profundity, fo alfo the free Will of the Angels and Souls brings the Word into a Profundity, and that Profundity is the Creature, viz. a *Fire-fource* to its Refpeaking; and out of that Refpeaking proceeds *Evil and Good*; and according to that refpoken Subfrance and Power the Soul has its Judgment and Sentence.

46. For that is the *Judgment*, that the Evil be feparated from the Good, and that every Thing possible its own Principle. What foever Soul now speaks forth *hellish* Source, viz. the Curfe, 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 becaufe in the Place of this World, through the Word, Evil and Good are fpoken forth, *therefore* in that Place is a final Day of Separation appointed, when Good and Evil fhall ceafe to be fpoken in any Place; and the Wicked fhall have *their Place prepared*, where Evil fhall be fpoken in its Eternity, that the Good may be known, and in the Good the Joy be manifeft; 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 Sophiftry 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 fees that he lives and sublists 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 Lowlines, that God in him may alone be high.

50. But fo long as *Lucifer* has his Dominion in Man, fo long the Creature preffes forward to advance itfelf, and will be *its own God*; and that is alfo a Wonder, as God's Wifdom ftands in the Wonders in the Love, fo it is alfo in *Self*, and in the Appropriation of the Creature.

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51. Every Thing is good in its own Principle wherein it lives, but to another it is opposite : Yet it must be fo, that one may be manifest in the other, and the hidden Wifdom may be known, and be a Sport in the Severation, wherewith the Profundity, viz. the eternal One, may fport with itfelf, before itfelf.

52. We fould 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 Efau in the corrupt Nature, in Efau's Self-Nature: Efau was the Type of Hatred itfelf; but in God's Self, viz. in the imprefied or infpired Covenant of Grace, he loves him.

53. Therefore he prefents the Type of Chrift, viz. his Brother Jacob, together with him, and lets them both come out of one Seed, to fignify that Chrift fhould call Efau, in the corrupted Adamical Nature in the Hatred of God, to Repentance, and beget him anew, as Jacob brought Esau to Repentance, fo 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 ftirs up the Ability, when the Will turns to it: For if Self-will could work Repentance, and become good, honeft, 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 bardens it; this Hardening does not enter in from without. but is manifefted in the Will's own Subftance. The Will is from God, and the fame God in the Will introduces itself into the Hardening, in that Manner as he introduces itself into-Hell in Darknefs and Torment; the fame is also to be underftood 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 itfelf up into the Grace, there God wills that which is good, in the Will, through the Grace.

57. But when a Man will fay, Man cannot turn his Will towards that which is good, viz. towards Grace, that is groundlefs: Grace indeed flands in the Abyfs of the Creature in all wicked Men, and the Will needs only ftand ftill from wicked Working, and then it begins as to its Self-will to dive down into the Abyfs.

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 Punifhment, forbear or fland flill from unrighteous Works? Why then not also for the Sake of the Commandment of God? Can it be obedient to a worldly Lord and Mafter, and for that End ftand ftill for which he would have him? Why not also to God? Especially when the Ability is as foon given, as a Marr does but incline his Will to ftand ftill.

59. But the Caufe why the total falle wicked Will does not ftand ftill, and incline itfelf to Grace, is this, that it is clearly a *Thiftle* born, wherein Grace lies too deeply hidden, and the Wrath of God is too ftrong in Nature. Grace draws it, and fhews to it its own Falfhood and Wickednefs; but it contemns Grace, and works as a Thiftle does in the 2 Car. 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 fevered from the falfe and wicked Will.

> 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 domned; and that of his own purposed Will he hardens them, is falle, and has no Ground either in the Scripture, or in the Light of Nature, if a Man but rightly confiders the Scripture, and does not blindly look upon it.

61. For in God, fo far as he is called God, there is no Purpofe, nor Beginning to will; he is himfelf the Will of the Profundity, viz. one alone, and himfelf wills nothing but Good, and therefore is himfelf also that fame 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 himfelf nothing but to manifeft his own Good, that himfelf is, and that could not be done if the only good Power did not introduce itfelf with the Exhalation into the Defire 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 Defire 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.

 6_4 . For there is no Decree, but there is a Confultation therein, and then there must also be a *Cause* of that Confultation 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 confults and determines.

65. But he is himfelf the Profundity, and the One, and is one only Will, that is, himfelf, 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 Reafon, that they fpeak of Compulsion and *inevitable* Necessity, and understand not the * Mysterium Magnum, or that they fay God of his Pur- * The Great pose wills the evil Defire or Will, which he hath hardened, that it should not attain the Mystery. Grace.

67. I fhew to this blind Reafon a Thiftle to confider of, which the Sun for a whole Day touches and gives it Light and Power, yet it *remains* a Thiftle; fo alfo the wicked Will: The divine Sun fhines to it the Day of its whole Life, but its Ground is an *Ens* of a Thiftle.

68. Otherwife if God did of Purpofe harden it, the Righteousnels could have no Judgement 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, Pfal. 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 Righteousnels, and that no Creature might have Excuse.

69. And the Hiftory fays further, After Efau had received the Prefent of Jacob, he fpoke Gen. xxxiii. unto his Brother Jacob, faying, Let us take our Journey, and go forward, I will go with 13, 14. thee. But Jacob faid to him, My Lord, thou knowess 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 fostly, 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 Chrift through his Suffering and Death appealed his Father's Anger in the Kingdom of *Nature*, thus faid the appealed Anger, Now will we arife, and take our Journey together; understand, in the *Life* of Man: But the Love faid, Man is too tender, feeble, and impotent, and can fcarce go in God's Ways, *I will remain with them* 20. even to the End of the World, and lead them b flowly as they are able to go, left 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 foftly under my Yoke of the Crofs, that they die not; for if they should now prefently be led in the Father's fevere Righteousness, they would not be able to go: Though they are indeed redeemed, yet they live ftill in Flefh and Blood, I will come after with them to thee into Seir, that is, into God's Righteoufnefs.

71. And Efau faid, Let me now leave with thee fome of the Folk that are with me. He anfwered, What needcth it? Let me but find Grace in the Sight of my Lord; that is, God the Father faid, Let me leave fome of my fevere Righteoufnefs, Commandments and Laws with thee. But Chrift faid, What needeth it? Let me with thefe redeemed Children only find Grace with thee, for they cannot fulfill the Law.

72. Thus Efau went his Way again that Day towards Seir; that is, thus God's Righteoulnefs preffed into its own Principle; and Jacob went to Succoth, and built him an Houfe, from whence the Place is called Succoth. This in the Figure is as much as to fay, Chrift led his Christendom, viz. his Children, not to Seir, that is, into the Proof or Trial of God's Righteousnefs, though indeed Grace was manifested in them; but he erected a Houfe, viz. the Christian Church upon Earth, and made his Children 'Tents, that is, cles, Booths. Christian Ordinances, wherein they might dwell, and hence it is called Christendom, as Jacob's City is called SUCCOTH: So also the Place or City of Christendom is called "Matth.vii.7. Stek, d fo fall you find " Chrift who is always in these Tents with his Children, to the End

> 73. And the Text in Mofes fays further; Afterwards Jacob went to Salem, the City of Sichem, which lies in the Land of Cansan, 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 fet his Tent up, and erested an Altar, and called on the Name of the ftrong God of Ifrael. In this Text the Spirit alludes rightly to the future Christendom: For Christ led his Children after his Refurrection to Salem, that is, into Salvation, or the Anointing or Unction of the Holy Ghoft, as Jacob led his Children to Salem; but it was to the City of Sichem, that is, among the Heathen.

> 74. And he fet his Station before the City, that is, Chrift should have his Habitation by the *Heathen*, and fet 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 purchafe it from God's Righteoufnefs, even as it is come to pass, and there erect his Altar among the Heathen, and preach the Name of the God of Ifrael, that is, Chrift.

> 75. For the Name Sichem fignifies that the Christian Church must be in Milery and Trouble : As Jacob builds his Habitation before the City Sichem, fo must also the Children of Chrift be but strange Guests in this World, and be but as Houshold Servants to the Heathen Potentates, and Children of this World; though indeed they have their Habitation, viz. the Temple of Chrift, in them, which Chrift has purchased for them with his Blood, yet they are outwardly but ftrange Guefts and Pilgrims, and dwell without, before the City of this World, viz. in an earthly Tabernacle and Tent, in Flefh and Blood.

Gen. xxxiii. 16, 17.

· Taberna-

Matt.xxviii. 20. Gen. xxxiii. 18-20. Padan Aram,

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The Sixty-fecond Chapter.

Of Dinah, Jacob's Daughter, which he begat of Leah; how fhe was deflowered by Hamor's Son; and how Jacob's Sons flew Sichem for it, and all the Males that were in that City, and took Dinah again; and what is to be underflood by this Figure.

The Gates of Christians War for the Babylonish Whoredom, now highly to be confidered.

1. So Set 3 O SES fays, But Dinab the Daughters of Leah, which fhe had borne to Gen. xxxiv. Jac b went out to fee the Daughters of the Land; and when Sichem 1-4. We Set o Honor the Hivite, the Lord of the Country, faw her, he took with her, and deflowered her; and his Heart cleaved to her, we will be a with her, and deflowered her; and his Heart cleaved to her, we will be a milel, and foke kindly to her: And Sichem faid to his will be a mile this Damfel to Wife. The Reader fhould very to only confider this Figure, and rightly meditate on the Text in

Mofes, and look ^s thoroughly into it, then he will well underftand our Senfe and Mean-^s Into the ing, and most precious Apprehension, opened to us by the *Divine Grace*, and learn to Face of it. look upon the Scriptures of the first Book of *Mofes* with clear Eyes.

2. Leab the Wife of Jacob bore to him fix Sons, viz. the half Stock of Ifrael; and of her came Judab, viz. the Root of David, of whom Chrift was manifefted according to our Humanity: Afterwards the bore this Dinab a Daughter, by which Figure the Spirit powerfully prefigures Chriftendom, that after Chrift's Afcention into Heaven, after the Work of human Redemption, the true Chriftendom thould be born, as Jacob first begat the Twelve Patriarchs; but afterwards of Leab, that is, of the Mother of Chriftendom, a Daughter of flefhly Self-love would be born; which Daughter would go a gadding to fee the Daughters of the Land, among whom the thould be a Stranger.

That is thus in the Figure :

3. When *Chriftendom* would be born, that its Number might be great, it would goforth in Self-love, and feek the *Pleafure* of the Flefh, and would fet its Heart upon the Cuftoms and Behaviour of the People, and depart from Lowlinefs and Humility, and would look after the *Wantonnefs* and Pride of the Daughters of the Land, that is, of the People, and then they would beget this Daughter *Dinab*, and appear before God in flefhly Voluptuoufnefs of fpiritual Whoredom, and would play the Whore with the heathenifh Cuftoms, but yet would prefent itfelf *beautiful* and trimly dreffed, as an amorous Virgin which runs abroad to be feen, that fhe might take Lovers, as *Dinab* did, which went thus forth a gadding.

2. Thus also would *Christendom* trim itfelf, and drefs itfelf with great Oftentation and Solemnity, with *Churches* and *Schools*. and put on glittering, fumptuous appearing, holy Garments, that they might have *Refpest* with the Daughters of the Land, as with firange People, and yet would be full of Flames of Self-love and fleshly menstruous Pollutionunder fuch Habits, and have a *whorigh Heart*; as a Whore outwardly flatters, beautifies

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and trims herfelf, and will entirely be called a chafte Virgin: Thus alfo would this trim Chriftendom be called boly, but her Heart would only play the Whore with flefhly Voluptuoufnefs.

5. She would fain fee the Drefs of the Daughters of the Land, which Drefs is no other than the beathenish 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 herfelf therewith, and thereby quite forget that her Tents and Habitations are without ^b Gen. xxxiii. the City of these People's Customs, as ^b Jacob dwelt without before the City of Hamor; 18. and also Christ faid, ⁱ His Kingdom is not of this IV orld.

6. But this Chriftendom would fet her Heart upon the Kingdom of this World, and fo in the Drefs of a Virgin trim herfelf with many Churches, Priefts and Ceremonies, under the Habit of a Virgin; but in this Departure from the Simplicity and Humility of Chrift, fhe would but gcd abroad in the World, and look after flefhly Whoredom, as Dinab did, which is a Type of flefhly Christendom, which is always born after the true Children of Chrift, as Dinab was born after the * Twelve Patriarchs: That is,

7. When Cbriftendom 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 wife Men, and with the Lust of the Flesh, then that Place begets a Dinab, 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 feeks again the *beathenifb* Ground, and mixes herfelf with the Heathens, and is with Child by the heathenish Philosophy, and brings forth a Bastard, half Chriftian, half Heathenish, viz. a new Sect or Dozirine, 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 raife themfelves up against that strange Opinion, and cry out in Anger, Thefe have deflowered our Sifter Dinab, 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 Curfing, run on against the Deflowerer of their Sifter Dinab, 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 fuffer with the Guilty, to fignify, that they all of them, both the one and the other, live in fuch religious Whoredom : For the Whore, for whole Sake they take Vengeance, is their Sifter, and born of their Stock, as *Dinab* their Sifter was, and they came of one Mother.

10. We fee here eminently the Type of contentious Christendom; how Christendom would be *headftrong* and furious in Opinions, and that in great Blindnefs, and not know for what, and would not fee themfelves, that they thus rage in their own Whoredom, and firive not about the Power of true Christianity, as about the true Christian Life, but about their contrived Opinions, as about their Sifter Dinah, which goes abroad gadding from them, and gazes upon the strange Opinions, and cry out upon the Opinion for a Whore, and yet fee not how they fhould help their Sifter's Heart, wherein flicks the Lust of Whoredom. As Jacob's Sons did not see how to help the Evil, that their Sister might fave her Credit; and though Hamor and Sichem fent to them to give her a Dowry, and he would marry their Sifter, and love her, and be circumcifed, and become one People with them, and would perform all Love, Faithfulnefs and Friendship towards them, yet all this did not avail.

11. And though they told them, that if they would be circumcifed, and be one People with them, they would give them their Sifter, yet they were furious in killing and flaying, to fignify, that this is a Figure of future Chriftendom, which would arife out

¹ John xviii. 36.

k Twelve Patriarchs.

of this Stock; as we fee that it fo 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 falfe Whoredom, which the titular Christendom has taken up, wherein they trim themfelves in Hypocrify and Whoredom, and look not how their Sifter might be helped, who is gone aftray in a ftrange Opinion; but they take their Swords, and would flay the new Opinion, and fnatch their Sifter, who is with Child with another Opinion, forcibly again with her Bastard out of Hamor's House, and flay Hamor and Sichem, 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, flay and kill, and keep their Opinions, which they have contrived in their Eafe and pampered Jollity, with their fat Bellies and heathenish Festivals, as it is feen 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 Chrift's purple Mantle, and yet live in mere fpiritual Whoredom under it, with an hypocritical Shew: But their Hearts conftantly beget this luftful Dinah, which runs abroad from the Simplicity and Humility of Chrift, and plays the Whore with the Idols of flefhly Luft, viz. with Pride and Covetoufnefs, 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 fee the Sleep and Whoredom of the titular Chriftendom in their *fodomitical* Life, and turn away from them, and fearch in the Scriptures, and also in the Light of Nature, whether this their fleshly Ground can fubfift in the Prefence of God, and when they fee 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 fee thefe Things; that thereby they are blemished and defiled, and that their God Maozim is made manifeft, then they cry, O there's a Heretick, he deflowers our Sifter Dinab, viz our Opipion, and makes the Church a Whore: And though fome fhould offer to give a good Account of his Ground and Opinion, and reconcile and marry himfelf with the true Chriftian Ground, and marry with their Sifter Dinab, viz. to efpoufe the first true Virgin Chriftian Ground, and to be of one and the fame Heart and Will with them in the Chriftian Ground, all this avails not, they *fnetch* their Sister, viz. the Name of a Christian, from them, and rather keep the deflowered Damfel with her Baftard by them, whole Shame the Truth has difcovered, than that they may fee how to help their Sifter's Shame, that fbe may attain the Wedlock with Chrift.

10. They suppose they can with Power refette and keep their Opinions; and though indeed the Whoredom in their Opinion is laid naked, that is, weakened and blemifbed, yet they will have their Dinab to be taken for a Virgin; and though her Shame of Whoredom be open to the Day-light, yet they will defend the fame with the Sword; and with Slaughter. As we fee before our Eyes, and the prefent Strife intimates no lefs, that it is manifest that Dinab is become a Whore, viz. titular Christendom, that plays the Whore in the Prefence of God, and has lost her Virgin Chastity, and the Purity of her Confcience; and fo at prefent the Brethren of this Dinab fight for her, and will preferve her Honour and Reputation with the Sword and with killing, and will murder all those who deflower and defame their Dinab.

17. This Dinab is at prefent nothing elfe 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, Voluptuoufnefs, and 1 good Days, how a Man may be bonoured in the World. 1 Fat Days. 2

18. For the true Apostolick Temple is the Temple of Jefus Chrift, viz. the new Man, who lives in Righteousness and Parity before God, who walks in Humility and in the Simplicity of Chrift; and bis Ministers are such as do declare the Peace in the Love of Jefus Chrift, who labour that the deflowered Dinab might be married with Sickem, and that Hamor and Sickem with their Males might also become Christians, who leave the Sword in its Sheath, and teach with the meek and gentle Spirit of Jefus Chrift; and fhew, instead of the murdering Sword, the Spirit of cleansing, how this deflowered Dinab might get Christian Honour again, and be married to her Bridegroom.

19. Behold, O Chriftendom, the Spirit has fet this before thee in the Figure of the Twelve Patriarchs, and fignifies that thou wouldft do thus, not that thou found ft do it: Though this Strife must come, that the true Children of Chrift 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 Oftentations and *Fashions* of this World, but in the Power of *Well-doing* in the Spirit and Confeience.

21. The Strife wherewith a true Christian strives, is only the Spirit of *Righteoufnefs*, which castes away from it the Falshood and Wickedness in Flesh and Blood, and fusses 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's Less.

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 fays, Our Conversation is in Heaven; all

John xviii. 36.

Things for which and wherewith he ftrives, is about the voluptuous, earthly Lucifer, in the mortal Flefh and Blood; for Chrift fays, His Kingdom is not of this World; fo alfo a Chriftian's Kingdom, fo far as he is a Chriftian, is not of this World, but in Chrift in God.

23. Therefore now all the Strife of Christians is only about their *Dinab*, viz. about their *flefbly* Whoredom : A Christian ought not to strive otherwise than in *Spirit* and Power against the Ways of Unrighteousness and Falshood.

24. Outward War that Chriftians 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 shrives about the Belly, and about worldly Honour and Pleasure, wherein Christ is not: But it is the deflowered Dinab, 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.

John xx.

25. Hearken all you who call yourfelves Apoftles of Chrift, Has Chrift fent you to *fight*, and to make War, that you fhould ftrive 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 fent you to make known the *Peace*, which he has brought us? What will be fay to you, when he fhall fee that your apoftolick Heart has put on *Armour*, and that you have infligated your worldly Kings and Princes to the Sword and *Wars*, and have allowed them that, as of Chriftian Liberty? Will he find you thus in *bis Miniftry*? Do you do that as the *Difciples* of Chrift?

26. Are you not the Apossel of the Anger of God? Whither will you go with your Reproach? Do you not fee that as to Christ, who hash taught you *Peace*, you are become forfworn or *perjured* Harlots? Where is your Christian Virginity, have you not with

with Dinab fquandered it away in worldly Pleafure? What will Chrift fay to you, when he fhall come again, who on Earth had not whereon to lay his Head, when he fhall fee your Matth. viii. Pomp, State, and Glory, in fuch Palaces and Colleges, which you have built in his Name, 20. for which upon Earth you have made Wars?

27. When have you ftrove about the Temple of Jefus Chrift? Have you not always ftrove about your Colleges or Palaces, and about your own Laws, wherein you have lived in Opinions, and difputed about those Opinions? What Need has Chrift thereof? Chrift beftows 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 confider 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 ferve him in your Hearts and Confciences? He is prefent within you, and not in the Solemnity and Oftentation of outward Things: You have the Sword of the Holy Ghoss 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 Babylonis Church has used it to such a Power.

30. All outward Ceremonies without the inward Ground, that is, without Chrift's Spirit and Co-operation, is Whoredom in the Sight of God, that a Man will approach to God without Chrift the Mediator; for none can ferve Chrift but a Chriftian, where the Spirit of Chrift itfelf co-operates in the Service: But how will he ferve Chrift, that holds in one Hand the Cup of Chrift, and in the other Hand the Sword of Self-Revenge? Chrift muft, in a Chriftian, overthrow Sin by his Spirit, and not the Father's fiery Sword in the Law of fevere Righteoufnefs.

31. O you Children of Simeon and Levi, the Spirit at Jacob's End has fignified concerning you, that your Swords were murderous, that Chrift is not in your Councils, as Jacob fays, My Soul, that is the Covenant and Grace of Chrift, be thou not in their Churches and Congregation, nor in their Council: Read the Forty-ninth of Genefis, where the Council of the Pharifees and Scribes, who inflitute themfelves Paftors without the divine Calling, is thereby fignified.

32. All fpiritual Whoredom proceeds from hence, that *Chrift's Minifters* poffers worldly Power and Authority, and fo 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 alfo, and bring him to Honour and Plenty, to Delicioufnefs 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 ftopped with Power, and *Man* is honoured in God's Stead.

33. This Hiftory, relating how Simeon and Levi went into the City to Hamor and his Gen. xxxiv. Children and People, and flew all the Males in this City, may well be underflood to be a Fi- 25. gure, whereby the Spirit fignifies that he declares in the Figure concerning the future Time, and is fo written as a Figure.

34. Also the Hiftory is clear, that Hamor and bis Son Sichem, and all the Males of the Gen. xxxiv. whole City, were circumcifed and became " Jews, and then prefently were flain by thefe two 24-26. Brethren, Simeon and Levi; which indeed is a hard Figure to be understood, feeing Reason " Or Israequestions whether it were so done or no, that two Men should flay a whole City: But ites. teeing it is a Figure, and was done even by Simeon and Levi, viz. by the Stock and Root

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of the Levitical Priesthood, and fignifies the future Christendom, this therefore is to be understood under it.

35. These two Brethren required first and proposed, that if they would be circumcifed, and receive their Law, they would give them their Sifter, and afterwards, as it came to Matth. xxiii. pafs, they flew them all, both the Innocent and the Guilty : This is that which Chrift faid to the Pharifees, Wo unto you, Pharifees, ye compais Sea and Land to make a Profelyte; and when he is one, you make him twofold more a Child of Hell than yourfelves.

36. This also may be faid of the Christian Levites, they persuade People to be haptized and called Christians, and when that is done, they flick their murdering Swords into their Hearts, that they learn to flay other People with Words, which are not called after their Name, and are not of their Opinion: They curle and damn them, and they give Occasion that one Brother perfecutes another, flanders, condemns, bates, and becomes his malicious Enemy, and yet understand not wherefore. Here it is rightly faid, thefe Levites have promifed me their Sifter to Wife, fo that I am become a Christian, and now they flay 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 fhould thus judge and condemn another, which yet Chrift hath earneftly forbidden, and thereby now that Man judges himfelf, fince he does that himfelf, which he judges in another.

37. Thus is the murdering Sword fluck into many Innocents Hearts, fo that they are guiltlefly flain by the Levites; but feeing Simeon and Levi are placed together, and Jacob alfo when he was at his End prophefied concerning them, and puts them together, calling them murdering Swords, it has this Signification, that they will not only flay them with the Sword of the Mouth, but they would also fet 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 Circumcifion or under the Go/pel, whom first they had perfuaded to be circumcifed or to be baptized.

38. As it is also come to pass among the Christians, when Men have first perfuaded them unto Baptifm, afterwards when they have for a while feen their Abominations, that they live worfe than the Heathen, and will not in all Things give their Confent and Approbation, than they begin Perfecution with Fire and Sword, and flay them, with their innocent Children, both in Soul and Body, which is powerfully prefigured in this Type of Simeon and Levi; elfe that were a grievous groß Murder of the Children of the Saints, for them to perfuade People to their Faith, and give them their Promife, and then afterwards under fuch Hypocrify to flay all, both innocent and guilty, when they had fo deeply *bumbled* themfelves before them.

39. Therefore Men should carefully and accurately look upon the Old Testament, especially the first Book of Moles: For the Veil of Moles hangs before it, there is always fomewhat more fignified under the Text : Although we will have the Text left alfo ftanding as a History, and doubt not at all thereof, which is known to God, who has thus fuffered it to be defcribed.

Gen. XXXIV. 25 - 29.

Gen xxxiv. 30.

40. For the Text faith, They fell upon the City, and flew all the Males, and took all their Children and Wives captive, and plundered, and spoiled all that was in their Houses. Which though it does indeed feem that thefe two Men were not able to do it, yet even Jacob himfelf witneffes, that there were no more than these two, when He faid to Simeon and Levi, Ye have raifed Mischief unto me, that I stink before the Inhabitants of this Land; which flands very right in the Figure, that the murdering Sword of the Levites has raifed fuch Difturbance in the World, that Christendom for their bafe murdering Practices flinks before the strange Nations, fo that they fay, if they were God's People they would not be fuch Tyrants, and outrageous Scorners; and they hate them for that very Caufe; and flay and kill them as a turbulent evil People, that contend only about Religion, and

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Part II.

Chap. 63. How God commanded Jacob to depart from Sichem.

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, *fay 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. HEN Simeon and Levi had committed that Murder, God faid to Ja-Gen. xxxv. cob, Get thee up and go to Bethel, and dwell there, and make there an 1-6. Altar to God, who appeared unto thee when thou didit flee from thy Brother Efau. Then faid Jacob unto his Houshold, and to all that were with him, Put away from you the firange 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 bath 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 ftrange Gods which were in their Hauds, 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 purfue 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, becaufe God there appeared to him when he fled from his Brother. This Hiftory once again prefigures powerfully the future Times, how it would go both with Ifrael, and alfo with Chriftendom: For when Levi and Simeon had committed that Murder, and flain all the Males of Sichem, and taken Captive all their Wives and Children, having plundered and fpoiled 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 Chriftians, were grown up in *flefbly* 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 fay one to another, He deflowers his Sister *Dinab*, that is, his *Worfhip* 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 Defolation and Mifery; and then when they should flick in such Mifery 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 Confciences, 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 *Lowlinefs* of the Fear of God.

Ccc 2

How God commanded Jacob to depart from Sichem, Part II.

2. So the Spirit here fignifies, that God would then again fend them Prophets and Teachers, who would diffuade 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 feen 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 reproved them for it, and bring their Idols and ftrange Gods, viz. their Idolatry, before God, and put it away from them, and would again feek 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 Chriftians the true Apostles and Teachers, command and direct.

4. And we see further here a powerful Figure how Jacob took their Idols and Earrings, and buried them under an Oak by Sichem, where the Murder was done. O thou great and wonderful God! what does this fignify? Nothing elfe, but that these their Errors and Idolatry, together with their Wars and Contentions, fhould thus for a long Time lie buried in the Anger of God.

5. And feeing 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 Hardnefs in its Property; moreover Blacknefs, Duskinefs, and Darknefs. This fignifies, that the former Idolatry, Sins, and Blafphemies, which they have committed, shall there, in the bungry Wrath of the Anger of God in Turba Magna, viz. under the great Oak in Spiritu Mundi, viz. in the hidden Myftery, fand fill 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 fo 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 Meafure be full.

7. And they would flink before God for these Abominations, for the Sake of which the Spirit of Gcd would *bide* its Countenance from them, and take away from them the Light of his Countenance, fo that they would run on in vain Errors, and enter again upon the Way of fuch Whoredom, and with their evil Zeal for Dinab their Sifter, 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 flain and murdered the Prophets and Ministers of Jefus Chrift, which are fent from God, that they might live in their Pride and fodomitical Whoredom, till God has given them up to a perverse Mind in their Hearts, that they Gen. xv. 16. are become wholly evil before him, Then is their Measure full, and the horrible Punishment follows, as may be feen by the cast-away Jews, which for fuch 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 Chrift, and their Country horribly wafted 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 ftand *uaked* before the Face of God, therefore also thy Judgment is near at Hand.

> 10. The Prophets call thee and reprove thee, but thou raveft for thy Sifter Dinab, viz. for thy fieldly Kingdom full of Pride, which thou hast *built* with thy Idolatry and fieldly

" Tough.

Rom. X. 15. Rom. i. 28. Love, and murdereft thy Brethren for thy Sifter's Whoredom's Sake, viz. for the Pharifaical Whoredom's Sake, and doft not difcern how thou fhouldft remedy thy Sifter's Whoredom, that fhe may be married, and thou takeft thy Sifter with her Baftard, which in the Prefence of God and all the World ftand in Shame, to thee again, and wilt have her called a Virgin; if thou didft give her to Sichem for a Wife, and let him be circumcifed, and wouldft live with him in Peace, then would thy Sifter's Whoredom be covered.

1.1. But thy Wrath, O Lord, makes it to be thus, for the Mildeed is too much, and the Earth can no more cover it under the Oak in *Spiritu Mundi*, it ftands naked before thy Face: Therefore, ye wile Children, *flee* out of *Jerufalem*, the Overthrow thereof, and the earneft Judgment draws near, the Meafure is full, the Anger burneth; *Sin* has killed the *Understanding*, that they ono more perceive or feel the Understanding, and o Have no these Children are blind concerning it, and always fay, This is a golden Time, it will be more Senfe good for us, and not fo come to pass: Thy Prophets among thee are effected Fools and thanding. Madmen, till that be done unto thee, and till thou thyself *dost* what they have faid unto thee.

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 Chrift Jefus. Put away the Idols, viz. the Opinion, and build thine *Heart* to be an Altar in the Temple of Jefus Chrift, 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 Defolation.

13. But learn to know her, fhe gives Sichem Occasion to Uncleanness, for the runs out of her House, and *feeks* Lovers; behold her Pride, tear her Ear-rings from her Neck, wherewith the boasts, and then the will no more thus thew her Folly; bereave her of her *Idols*, bury them with *facob*: 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 the hath bedded, else it is in vain to make War for her Virginity, for it is manifest to all People that the has played the *Whore*.

14. Mark what is told thee, it is high Time; her Shame can no more be covered, for the has brought forth the Baftard: Doft thou not fee it? And doft thou not know the Whore with her Child? Then art thou blind.

15. She fits in high Honour among Men, and cries All hail to herfelf; this is fhe to whom thou proflituteft thyfelf, and forfakeft thy God and his Altar, Jefus Chrift in thee, take Pity on thyfelf, and behold the Mifery, how this Whore has *fet* inftead of the Altar of God *in thy Soul*, and has taken thy Body and Soul in Pofleffion, and rides upon thee as upon *her Beaft*; the leads thee with her Reins, and thou feeft it not; thou fayeft likewife it is right. O thou evil Beaft, full of thy Whore's Pride! how will the Lord throw thee, together with the Whore, to the Ground, as is to be feen in the *Revelations*?*

16. The Spirit here further fets down an excellent fair Figure, fhewing how God manifefted himfelf to Jacob, after be made the Altar in Bethel, and called the Place El-Bethel, Gen. xxxv. 7. viz. An Engenical Dwelling, where God converfed with Jacob in the Form of an Engel, as the bigh Tongue renders it, that God fpake with him in Vision in an Angel's Form, viz. in the Angel's Form of the future Humanity of Christ, and fignified to him, that be fhould Gen. xxxv. no more be called Jacob, but Ifrael, that is, a great Tree, or Company of Nations; him 10-12. hath God thus bleffed, that he should posses all this Country, and he should be for great, that even Kings should proceed out of bis Loins; whereby he fignifies concerning the sturre Kingdom of Ifrael, and of Christ, how it would come to pass.

17. And when the Lord had spoken with Jacob, in that very Place Jacob set up a Pillar of Gen.xxxv.14.

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Stone; which fignifies the Temple of Chrift, as also the Temple at Jerufalem in a Type prefiguring Chrift; also the true Chriftian Church among the Chriftians, that from the Word of the Lord Men would build a Place and Pillar, where they would affemble 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 fays further, So God went up from him, when he had fpoken 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.NXXV.15. 19. And Jacob called the Place Bethel, viz. an * Humiliation of the Deity in the Hu-* Or Condent manity, fo that the divine Altar becomes manifelt, where a Man offers Praife and Thankffreenfion. giving to God; and the Spirit by Jacob, concerning this Bethel, points at the future Bethelehem, where Chrift fhould be born Man, as this Place Bethel was exceeding highly efteemed by the Patriarchs, which all pointeth at the future Bethelehem, where the true Altar Chrift fhould 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 Bethelehem by the Birth of Chrift.

20. And the Spirit in Moles speaks instantly very darkly thereof in this Figure, and Gen.xxxv.16. 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 fignifies the Time that is between that and the Altar of Chrift, as *Adam* was gone a Field's Breadth from the Altar of God, that is, out of the fpiritual 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 Chriftian, that even the old *Adam muft die* and perifh in this Birth, as *Rachel* died when the bore *Benjamin*.

22. Which *Benjamin* fignifies, that when we erect God's Altar in us, fo that Chrift dwells in us, then is *Benjamin*, that is, our last Man (or *fecond 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 confurmated 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 Na-Matt.xxvii.5. ture 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 himfelf, and as to his own Ability, defpair and die, and then will Benjamin, viz. the new Creature in Chrift, first be born, and Matthias, viz. the first created Adam, be elected an Apostle.

25. For Matthias was indeed born before the Paffion of Chrift, and was with Chrift, 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 Chrissian; it is not the historical Man by an imputed Grace, wherein Judas still lives under the purple

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Chap. 63.

Mantle of Chrift, that is a Chriftian, as *Babel* plays finely under the Veil concerning the Virginity of her Daughter *Dinab*, that the fair dainty Damfel may play the Whore, and finely fleep with her *Pander Judas*, and lie with her Lovers in the Bed of Fornication.

20. Great Things are prefigured in this Text; for the Text fays, When she was in fore Gen. xxxv. Labour in the Birth of Benjamin, the Midwife said to her, Fear not, for thou shalt have 17, 18. this Son also; but her Soul being ready to depart, that she must die, she ca'led 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 fpiritual Name after an angelical Kind and Manner; for, fhe faid in Spirit, (when the Midwife comforted her concerning it, that fhe fhould have this Son alfo) I have him no more in the World, the outward paffes away; and it points at the angelical new Name; but bis Father called bim Benjamin, as with the Name of Gen. xxxv. this World, that he fhould reprefent how a Chriftian must be born under the Crofs ¹⁸. of Chrift in fmart Pain, at which alfo his Mother looked, as if the fhould fay, through fmart Pain and Sorrow we come to Life, as this Son of my Smart and Sorrow.

28. Then fays the Spirit, Thus Rachel died and was buried in the Way towards Ephrath, Gen. xxxv. which is now called Bethlehem. And Jacob fet up a Pillar upon her Grave, and that is the 19, 20. Pillar of Rachel's Grave unto this Day. This is a fecret myltical Figure, that Rachel died and is buried at the City Bethlehem; and it fignifies, that she shall there rise again through the Birth of Christ, for Christ should there be born.

29. And it is fignified, that when we shall fly to Betblebern, 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 prefently 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 Graveflone or Pillar, and the Spirit fays, 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 Hiftory of the Acts of Jacob, we fee clearly, that the Spirit has, in this Defcription, a Figure, which is fignified under it. For Rachel was big with Benjamin when Jacob departed from Laban, when *fhe fat upon the Idol-Gods*, when her Father fought for Gen. xxxi. them, and *fhe faid*, It is with me after the Manner of Women, fo that I cannot rife up before 34, 35 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, fo 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 fays further, And Israel went forth and spread his Tents on the Gen. xxxv. other Side of the Tower of Edar; and it came to pass when Israel dwelt in that Land, that 20-22. Reuben went and slept with Bilbab 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. Ifrael 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 fignifies, 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 stellar of the Lord again to the Lust of the Children of Babel, even as the Text fays.

33. Jacob went and dwelt there, and then Reuben lay with his Father's Concubine, viz.

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^rBlutschande with Bilbab, Rachel's Handmaid, the Mother of Dan and Naphthali, and committed P In-

ceft, which was worfe than that of Sickem with Dinab; but the Spirit has thus with this Action prefented a Figure pointing at the future how it would come to pais, how Ifrael 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 facrificing to Idols, as is to be feen by Jeroboam; and the Spirit fignifies thereby, that the first Adamical Man would have only fleshly Defires and Lufts.

34. For Reuben was the first Son of Jacob by Leak, viz. by her, of whom also sprang the Line of Chrift, to fignify, that every one that would be called Jews, or Chriftians, and are generated out of those Stocks, would forfake God, and lie with their Father's Concubines, viz. commit Fornication with the Idolatry, buman Inventions, and Bablings of the Pharifees and Scribes, and with their Laws and Canons, and forget the Truth of

⁹ Einbilden, God, and of his Commandments, in their Hearts, and ⁹ imprint those Whoredoms in their Hearts Lufts.

35. For Reuben was indeed Jacob's first Son, as Adam also was the first Man, but the Line of Chrift 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 ' he brings forth his Fruit, and gave up himfelf 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 pourtrayed before the Figure of Chrift; for Chrift should bring this Adamical Whoredom into the heavenly Marriage-Bed again, and cover the Inceft of Man, and therefore it is here prefigured, together with the Figure of Rachel, viz. with the New Regeneration.

• Or is thus to be underftood. ^s Or Temples built with Materials.

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God.

The Figure of Christendom * stands thus :

36. This Concubine in Christendom fignisies nothing else but the . 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 bis Heart to God: But Reuben, viz. the Adamical Man, forfakes 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 himfelf with this, that he goes cheerfully, willingly, and conftantly thither, and efteems that for right and good, and approves and affents to all that is there performed; thus covering himfelf with the purple Mantle of Chrift, and goes out of the Church just as he entered in, and goes twenty or thirty Years together, and fo to his very End, and commits Whoredom with the Churches, and thinks be does God good Service, when he appears there among others, fitting 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 Bufinefs, or cafts 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 Luft, and broadly commits Whoredom with thefe, or in these Concubines the Churches.

38. And that which is yet more, when the Preacher often reproves Sins and Abomi-nations, and often indeed, out of Paffion, fows Thorns, that is catched up prefently, and he gratifies himfelf the whole Week therewith, and contrives how to find Fault with and cenfure others, and to backbite and blemish them, how they may scoff at Peo-

ple,

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ple, and gall them with cutting and ftinging Words, pricking like Thiftles and Thorns, and holds that for the *beft* of what he has heard, and fo fets this *Lucifer* in the Place of God, and conftantly commits Fornication in the Whoredom, *viz.* in the burning Luft of *thefe* Concubines.

39. And the greatest Whoredom of all in this Concubine is this, that Men fo quite take their Hearts off from God, and fet them upon the Minifters of these Concubines, and commit Whoredom with them, and honour them with Prefents and Gifts, fo that they many times, in their Encomiums, praise evil, malicious, proud, wicked, covetous People, who do but fqueeze the Miferable, and oppress them with Power and Authority; they make great Epitaphs and Eulogies, and give them high and flately Titles, with high Respect and Reverence, ascribing to them great Devotion, with the Fear and Love of God, and do highly advance their " Genealo, y and Stock, and fo fet up the Trade "OrPedigree. of Juggling for Money as a common Juggler, and fo reproach the Concubine of God, viz. the Church, with Hypocrify and Lies. Of this it is rightly faid, 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 falfe *flefbly* Seed, and generate Baftards in God's Concubine, that to the falfe Luft of the Fleih 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 Poifon of Money, and this Hypocrify fills their Imagination, fo that they think they are better than others, and live thus in fuch proud lofty Thoughts continually, in fuch Church Whoredom.

40. And thus Ruben begets, of his Father's Concubine the Churches, a Company of Baltards, proud, ftately, boafting, covetous People, who defile the poor Mother of the Humanity and Simplicity of JESUS CHRIST, viz. the Line of Chrift which hes bid in this Concubine, and fhall be generated and manifefted, and caft the Whoredom upon her: And thus God's Concubine, viz. the Church, is made to be a Whore, and fo very much deflowered, that her Reproach is come before Ifrael, viz. before the Eyes of all the Children of God, who cry fie upon her, and account her for an unclean deflowered Whore, wherein fuch Whoredom, as alfo all Pomp, Pride, and Pageantry, is exercifed, that the Devil, with the Imagination and falle Luft, does more teach and govern in fuch Luft, than the Spirit of Chrift; 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 Derifions, are therein managed and taught; where, for an Opinion's Sake, which every one frames to himfelf, they difgrace and perfecute one another, and cry out againft one another, for Hereticks, and fow abroad fuch toilon and Venom in this Concubine the Church, whereby Simplicity is feduced, and fuch Poifon of Defamation rifes up and grows in their Hearts, that in the Churches, nothing but Contention, Difputation, Scorn and Bla/phemy, is exercifed and taught, that one Brother defpifes the other, calls him Heretick, and damns him to Hell-fire for an Opinien's Sake, whereby all Love, Truth, Unity and Concord, are vanished.

42. The groffeft Impudence, at which the Heavens and the Elements at prefent fland amazed, which is pradified in this Concubine, is this; that Men take the Wri ings of the holy Children of God, viz. of the Prophets and Apoflies, and their Succeffors, and make use of them falfely, putting them up for a Cloak to over fuch Whoredom, corrupting and embittering them, and making mere Sects and Swarms of Schilms of them, and thereby reproach, flander, and perfecute one another, giving thereby Caufe of Wars and Bloodfhed, and fo they make a mere impudent Whore of the Bible, where with every one et ercifes and manages their Whoredom, and fucks Opinions out of it, and there-

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with defpifes the Opinion of another, and fcorns 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 Apoffles, all Whores, and falfely commit Whoredom with them, practife Impudence, Unchaftity, and Pride with their Writings, and teach the Lay People their Unchaftity and Scorn, fo that one Chriftian learneth to fcorn another out of the holy Scrip-^{*} Holy Men. ture, and trim their Scorn with the Writings of the * Saints; of this it is rightly faid, Reuben, thou art my first Strength, but thou haft climbed up upon my Bed, and defiled it with Unchaftity, thou haft used my Concubine, viz. my formed Word, to thy Whoredom, and haft made of the Churches of my Children a Whore-house, and haft defiled my Marriage-Bed, which I have in the Churches, where I beget my Children.

43. This the Spirit of God fignifies clearly, by the Declaration of the Patriarch Jacob, where he fays thus concerning these Churches and their Sacrifices; Reuben, thou art my first Scn, 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* fignifies 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 themtelves, and taken her into their Power, and have got her with Child with human Fistions, fleshly Honour and Voluptuousfiels; and it fays clearly, Thou art the chief in the Offering, and in the Kingdom; for to it must needs be when the Whoredom is conmitted: But seeing Reuben exercises Whoredom with the Churches, it fays thus; Thou shalt not be the chief, for he was unstable therein as Water; and fignifies thereby, that he would give himself to fleshly Luft, and Self-love, and that in Instability, and in that Regard is rejected of God.

45. Thus the Spirit fignifies, under this Figure, how this Concubine, viz. the Church, would be reproached with its first Power, viz. of its own Children, fo that it will be faid by the Churches, it is a spiritual Whore-house, which a Man must diffinguish from the Temple of JESUS CHRIST; for the Spirit fays, thou shalt not be the Chief, neither 'Jusdivinum in the Offering, nor in the Kingdom: And thus she has loss the true ' divine Power by the Whoredom of her Ministers, and stands at prefent rightly as a deflowered one that is made a Whore, who is despised of Israel for her Unchassity, which is practifed 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 prefent are ready to ftorm and fall in upon the Whore-house.

46. But let this be faid to the Children of God, that the Churches burt no Man, and they were inftituted 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 Unstion of the Holy Ghost, as is now done only for temporary Honour and Pleasure fake, 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 Abyts of Hell.

47. The Stone Houles of the Churches have no greater Holinefs in them than other Houfes, for they are built of Stone and fuch Materials as other Houfes are, and God is no more powerful in them than in other Houfes; but the Church or Congregation that enters thereinto, and there meets together, and there bind themfelves with their Prayer into one Body in Chrift, whole Type and Refemblance the Church is, that has the holy. Temple of JESUS CHRIST in it.

Ge., xlxix. 3, 4. 48. Their Songs of Praife and Thanksgiving are the Cradle of the Child JESUS CHRIST, in which the Child Jesus is rocked with unanimous Confent 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 Unstion of the Holy Ghost, hath the Power in the Offering, and is the Key.

50. Whofoever will worthily enter into the Church, muft bring with him the Temple of Jefus Chrift within him, or at leaft he muft fully take fuch a *Refolution* and Purpofe, that he will bring it out with him in his Heart, otherwife his going in and coming out is but a committing of fpiritual feeming holy, but indeed hypocritical Whoredom, and is no whit the holier when he comes out, and had as good have been ftanding in the Market fhewing his Pride in his *fine Clothes*, for the People to fee him, and then, perhaps, he had not caufed *many boneft Hearts* to err.

51. This we had on purpose to fignify, by the knowing of this Figure, that a Christian should not look upon the Shew of Churches, but confider, that the Church is but a * Type and Refemblance of Christ, and that he is not a Christian that enters into the * Furbild. Refemblance 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 Fless is a Christian in Christ, and may rightly enter into the * Refemblance 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, fhould declare the Name of God, yet Chrift preaches in himfelf; but none that is dead can awaken another that is dead, nor b one that is blind fhew the way to another, but both will fall into the Pit, fays Chrift.

53. Further, the Spirit of Moles fets down in its Figure the Death of the Patriarch Luke vi. 39. Ifaac, and fays; And Jacob came to bis Father Ifaac to the head City in Mamre, called Gen. XXXV. Hebron, where Abraham and Ifaac were Strangers, and Ifaac 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 houshold Servants and strange Children, for we mult in the End go into our Father's right Country, viz. into the angelical Church of Christ.

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Of Elau's Genealogy ..

The Sixty-fourth Chapter.

Of Efau's Genealogy : And of the very excellent, and emphatical Figure, which is fignified by Joseph the Son of Jacob. And what is thereby to be underflood.

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Gen XXXVI. 1. FREER H E thirty-fixth Chapter of Genefis, is the Genealogy of the potent Comparish and princely Family of Efau, fhewing how God gave him much Children is Children and the Spirit Fortuna is Children and the Spirit Fortuna is Children and Children and Children and Children's Children and Children and Children and Children and Children and Children's Children and Ch fets down a great Register in defcribing his Children, and Children's Children, relating what great Princes and Dukes were defcended from him, and possessed the Glory of the World : Whereas on the other Side, when he fpeaks of Facob, he does not mention any prefent worldly

Glory, but only fpeaks in the Figure of Chrift concerning the Kingdom to come. 2. Whereby we fee very clearly, that Efau does ftand 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 fee how God bleffed him, and made him great, and how the holy Spirit with efpecial a Obfervation has recorded and fpecified his Posterity, to fignify, that we should learn rightly to understand the Figure of Jacob and Efau, and not go on fo blindly, as to condemn Efau into the bottomlefs Pit of Hell, as too frequently is done: For we fee how his Father Ifaae did appoint and affign to him a very rich and wealthy Habitation upon the Earth, and that to him God would give many temporal Bleffings, but his Figure in Adam's Nature must perish; and Christ • The fivinith muft arife in bim, fo that from ESAU the • SAU might be done away, and he remain

beihal ear- stedfast in the f E, as [Ein Engel], whereunto Christ in Jacob's Figure would belp him. 3. The Spirit of Mofes gives also to Efau a Name, and calls him & Edom, who dwelt upon Mount Seir, under which a very fecret Understanding is couched; for EDOM does fignify, in the h bigb Tongue, one red coloured, who in his hard, ftrong, and i rough " Gen. xxxvi. Nature, should be tinctured red by the red Blood of JESUS CHRIST.

4. And the Spirit fays further, That the two Brothers did separate themselves one from another; which fignifies the Natural Adamical Efau, who must be feparated with his "Text, Moun- [evil] Will from Jacob, that is, from Chrift, for the natural Self-will shall not fee God; Gen. xxxvi.6. of this World how Evil and Good fhould feparate themfelves in the Kingdom. of this World, and each poffels its own Principle.

5. These NAMES of the Children of Efau do, in the Lanzuage of Nature, contain their worldly Kingdoms and Dominions, intimating how they have divided themielves, Note, another even unto the E. ds of the World, whereof in another Place, feeing it would take up too Place in other much Room, and the Time also of the *clear* Signification of it is not yet fully at Hand: Writings of Enough to those that are our Schoolfellows.

> Note, The Third Part of the Mysterium Magnum was published in Germany as a complete Treatife 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.

> Yet because the History of Joseph, being an Explanation of the last fourteen Chapters of Genefis, 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.

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Mysterium Magnum: PART THE THIRD.

Being the Moft Excellent HISTORY of

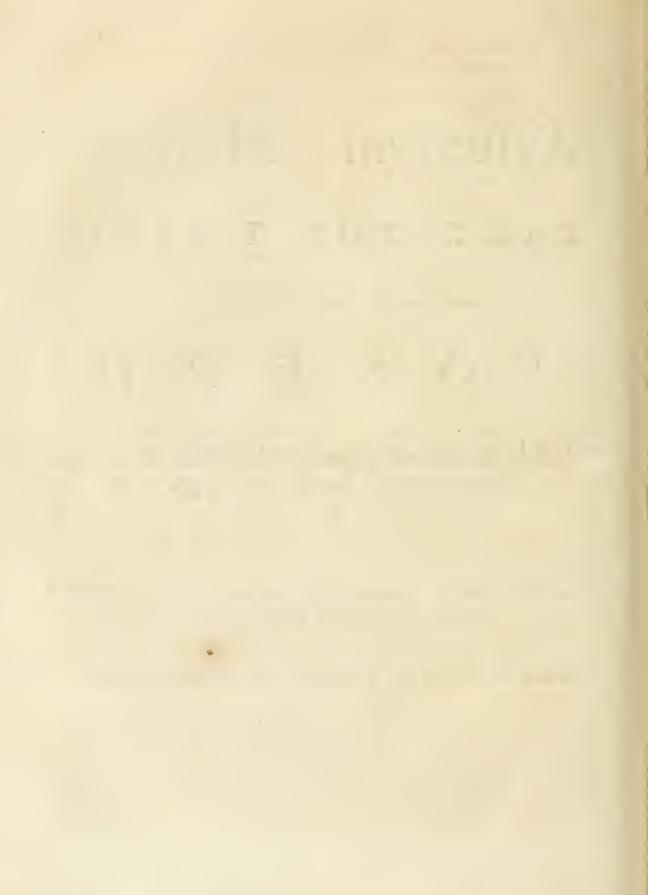
JOSEPH,

Which is the clearest Figure of the NEW MAN regenerated out of the earthly old A D A M:

AND IS

A Looking-Glafs, wherein every one may try, examine, and difcern what Spirit's Child himfelf is.

Written by JACOB BEHMEN, the Teutonic Theofopher.



Chap. 64.

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6. HE Thirty-feventh Chapter, concerning Joseph, is indeed the most pleasant Gen. xxxvii. 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

alfo a Lord over all his Adamical Members, being the Brethren of the little Child Jeius in bim; as Joseph became a Prince in the whole Land of Egypt, and a Lord over all his Bro- Ger. xlii. 6. thers, and whole Kindred and Family; and it fhews us very emphatically and pregnantly, in its Figure in the Hiftory, how a Man must become fuch 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 affault the precious Lily-twig in the Power of God, out of which the chafte Joseph fprings, grows, and is brought forth, and first casts him down into the Pit of Darkness in Fleth and Blood, and there bides him, that fo he might be deflitute of all Help, Comfort, and Affiftance, and be even forced to perifh.

7. As Joseph's Brethren did to Joseph, even fo the earthly Members of the old Adams do likewife to this Lily-twig of the new Birth, in the Chaftity of Chrift's Spirit, whereat the Devil is also bufy, and continually ftirs up the evil Beasts, full of carnal, greedy, and burning Luft, in Fleih and Blood, fo that they ftrive to domineer and have the upper Hand.

8. Externally, or from without, the Devil alfo brings Potiphar's Wife, viz. unchafte 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 laicivious Lewdnefs, Wantonnefs and Vanity, and draw the fame unto it with the Imagination; and bring the new Joseph to commit Adultery with Potiphar's Wife ; but he must fo violently and refolvedly break through, and force his Way from thence, that he must be fain to leave his Garment, that is, his * Substance, and fly from thence nakedly, and re- * All whatfofignedly in Spirit and Power, that his chafte Virginity may abide ftedfaft before God. ever he hath

9. And if Joseph does thus wreftle, and suffers not Flesh and Blood, nor the base or is. World to binder or overmafter him, then it will become his utter Enemy, and betray him to Death, because he will not commit Lewdness and Whoredon with her; and then Joseph, viz. the' wreftling Man, is cast into Prison, viz. into Reproach and Con-' The real tempt for the Sake of his Chaftity and Fear of God; and he must hide himself under earnest con-Chrift's Crofs, under his Yoke in his Suffering and Death, and live as a Prifoner in Mi- tian. fery; the World rejecting him as one not at all worthy to tread upon the Earth; accounting him as a Prifoner, that is imprifoned, and defpifed for Whoredom's Sake; defiring to have no Converse nor Intercourse with him; feeing that the chief Masters, and Great Ones (viz. Potiphar's Wife) do revile him, and accute him of Unchaftity.

10. Which Wife does also fignify the falle [Babyloni/b] hypocritical Whore with all her Diffemblers and Flatterers in the fine adorned Houfe of Christendom; who when they cannot catch Joseph with their Whoredom and hold him, but that he does ftrongly get away from them, then they exclaim against him falsely, and keep his Garment for a Sign, accufing him of Unchaftity, viz. of Idolatry, and " Herefy, and call him a Dreamer, "One of dana "fantastical Fellow, and a Schifmatick, as happened to Joseph.

11. And when the Master hears it, then be believes this Poliphar's Wife, viz. the ciples or Opainted, and fine accomplished Hypocrite, in the House of Hypocrity; and to Joseph comes "A whimfical to be *suspetted* of the Master, and is rejected of him, and cast into the Prilon of Af-Fellow. fliction, and there he must live in Mifery and Scorn as a guilty Perfon, 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 Falthoods, which might affault his Flefh and Blood, and *binder* the New Birth; and thus the precious *Pearl-plant*

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grows under Chrift's Crofs in the Difrespett, and Tribulation of the World, and becomes great and ftrong.

13. But in the mean Time God does fend honest People to fuch a Joseph, who take Pity and Care of him, and maintain him, and acknowledge his Innocence, and fhew themfelves friendly and kind towards him, and confider his Chaftity and Fear of God, and do allo refpect 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 Prifon, 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 likewife born, and indeed no otherwife; which yet is hidden to Reafon.

14. This is now the Sum of the Explanation of the Hiftory of Jefeph; but feeing it is fo very rich and full, we will make a fundamental Explanation upon the Tcxt, 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 bimself in this Figure, he will see what Spirit's Child hath made thefe Writings, for he will find this " Pen [Engraving or F That Pen of Writing | in his Heart.

Iron or Point 15. The Text fays, Jacob dwelt in the Land wherein his Father was a Stranger, namely, of a Diamond in the Land of Canaan. These are the Generations of Jacob: Joseph being seventeen Years graves in the old was feeding the Flock with his Brethren, and the Lad was with the Sons of Bilbah, and with the Sons of Zilpab his Father's Wives; and Joseph brought unto his Father their evil Jer. xvii. 1. Report. Now Ifrael loved Joseph more than all his Children, because he had begotten him in Gen. xxxvii. his old Are, and he made him a Coat of many Colours. And suben his Brethren form that his old Age; and be made bim a Coat of many Colours. And when his Brethren face 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 caft his flefbly natural Love upon Rachel, feeing the was fair; and feeing that the Line of Chrift in the Covenant did lie in Jacob, Rachel was shut up, to 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 fo any more according to flefbly Love, but only defired 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 pals, 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 Chrift would again beget the Adamieal Humanity 9 in its primitive Chaftity, Purity, and Fear of God.

17. For in Leab (viz. in the Simplicity and Lowlinefs) the Line of Chrift arofe, and prang forth, and in Rachel the Line of the first Adamical Man in his Innocence, vz. a Figure of the fame; 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 fays the Text,

Gen xxxvii.4. Jacob loved Jose; h 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 Chrift's Love in the Covenant, had also imprinted and manifested itself; and it was a punctual Reprefentation in the Figure of a new Regeneration, how a true Chriftian should stand, after that Chrift should be revealed in the Flesh of the human Nature.

18. And therefore Joseph was so inclined in his Mind, that he could not conceal any Falfhood, but when he heard any Evil of his Brethren, he told the fame to his Father : This his Brethren could not brook, and therefore they called him a Betrayer, and envied him ;

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him; for the Spirit which reproves Wickednels and Falfehood was revealed in him; for Cbrift fhould reprove the World for Sin, but feeing he now did reprefent a Chriftian, he John xvi. 8. told it his Father, out of whom HE fhould come, who fhould reprove the World; and we fee very clearly; how Fleft and Blood [viz. Jofeph's natural Brethren] in the Type of Chriftendom, became an utter Enemy to the Type [viz. to the true Chriftian Jofeph] and they could not fpeak a friendly peaceable Word unto him; for it does forely yex and offend the Serpent in Flefth and Blood, when Chrift comes and will bruife 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 faw 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* shood *outwardly*, and therefore the external Figure was set forth and personated in him, by the Hatred of his Brethren towards him; fignifying how the Multitude of the World would be hateful, fcornful, and opposite *Enemies* to the new Child in Christ's Spirit; and also how it would be done by those who were Chiristians, and did boast of Christ, and were also *fuch* 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 fignify, that Chrift in this World has taken on himfelf the *Reproach*, in the Righteoulnets of God, and that he would not only in his own human Perfon fuffer Scorn, and bear *Adam*'s Reproach, feeing he departed from the Image of God, but that he would also *fuffer himfelf* to be reproached *in all his* Members and Children, fo that he would also bear *Adam*'s Reproach *in them*, and *make them like to his Image*.

Rom. viii. 29's

22. Therefore must Jacob's Children, who also were in Christ's Line, according to their natural Adamical Man, reproach, revile, and hate the Image of a true Christian Man in Joseph, to shew how one Christian would exercise, provoke [and perfecute] another in Zeal, and despise his Fellow-Christian, for a natural Opinion's Sake, as it now is and ever has been practified 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 v because he had Visions, so now-a-days the v Or for the divine Wisdom (which reveals itself in God's Children) is vilified, and hated of the natural Knowledge Adam; which Scorn and Enmity does wholly proceed and arise from the Pharifaical of his Visions. Laws and Canons, from the Concubine of Christ, the Stone-churches, and their Ministers, which difgrace 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 Chrift, the Churches, the Babylonifb Tower of the high Schools and Univerfities, are built; and from thence come the confued * Languages, fo *The Confuthat Chrift is not underftood in his Children, when they, in the Simplicity of Chrift, de- fion of feveral clare and expound the Visions of Joseph [the Mysteries of Chrift's Kingdom] then these Opinions and ftrange Languages despife it, for they have got, upon the Tower, other Languages, Men's Minds^e from the Compaction of the fenfual Tongues, where every Senfe of the literal Spirits has brought itself into a Form of a feveral peculiar Tongue or Speech.

25. And the Height of the Tower gives the Difference or Diffinction of Speech to this fenfual Tongue, fo that they do not understand one another in their Understanding, [or Ground of their Meaning,] which Height fignifies the Pride of Self-Love, from which the five Vowels kide themselves, fo that they understand not the Power of God in God's Matt. xxii: Vol. III. E e e 29.

Of Joseph, Jacob's Son.

Children, in the Simplicity of Joseph, but call him a Dreamer, an Expounder of Signs, a Schisinatic, a phantastical Fellow, an Enthusiast, a Fool, &c.

26. Thus in the Room and Place of our Adamical Guilt and Crime, Chrift is defpifed Matt, iii. 15. in his Children; and thus Chrift 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 otherwife he would not be thrown into the World's Pit, and be fold 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 himfelf, O! that thou alfo wert cast into Joseph's Pit, that thou mightest thereby be brought away from the House of Sin, and come likewile 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 the also the divine Chastity of Joseph (the pure Christian Virginity) might be manifested, that thou likewife mightest obtain such a godly chaste Heart; this ought to be the Wifh and Will of a Christian, and not that he may become great by means of the Tower of *Babel* in the ftrange Languages; of whofe Difference, and feveral Variety, the Height [of the Tower,] viz. Pride, is the Author and Caufe, fo that Men will not understand one another in Love, Meeknefs, Humility, and in the Simplicity of Christ, in Asts 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 fee from whence thy Affliction and Misery come; from no where elfe, but only from the Hatred of thy Brethren, which alfo are in Chrift's Line, as Joseph's Brethren; observe it right, thy Wound and Hurt, thy Milery 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 befeech thee, all Strife, Division and Contention in the World arife from thence.

> 29. But thou fayeft, This Tower does advance me to Honour and Efteem, and makes me high and rich; fo that I by Means of the ftrange Languages (of my literal Endowments, and *fcholaftic Learning*) can ride over Joseph, and am able to bind him fo, that he must lie in the Pit, and thus I am Lord in Christ's Kingdom upon the Earth.

> 30. Hearken, and mark it, we have heard a Watchman fay, the Midianites come and take Joseph with them, and bring him unto Pharach, and there thine Unfaithfulness and Unrighteoufnefs shall be difcovered: How wilt thou then stand before the Face of Joseph ? The Time is nigh at Hand.

> 31. Or doft thou think that the Affliction of Joseph shall not be avenged ? Behold in thy miferable Famine and Diftrefs, when thou fhalt hunger and thirft, even then thou mult make thy Addrefs and Supplication to *bim*; 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 Ifrael.

> 32. Why makest thou fuch long Delay, and flatterest thyself, playing the Hypocrite, and fayeft, Not yet a good while ? Behold ! it is come before the 1 yes of Ifracl, that thou halt committed Whoredom a long Time with the Concubine, and defiled the Line of Chrift: Ifrael will no longer endure it: Thou shalt with Reuben be cast out of the high Office of facrificing and governing: This is the Voice which the Watchmen have pronounced.

Gen. xxxvii. 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 Obeyfance to Joseph; Envy forthwith arofe amongst them, and they

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fupposed be would be their Lord; and seeing that they were the Eldest, they desired to rule over him.

34. Whereby we fee, how the outward Man has only fought and aimed at the King-Nate. dom of this World, which was even the Bane and Undoing of Adam; in that he forfook the inward, and fought after the outward.

35. Joseph's party-coloured Coat which his Father made, fignifies how the inward Power Gen.xxxvii.3. of God would again be revealed through the outward Man, whereby the human Nature would be varioufly coloured (that is, mixed with God) as the inward spiritual Kingdom with the outward.

The fpiritual 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, of the inward.

37. This Figure prefigures and reprefents to us the Image of a true young Scholar, him. and Beginner in Chriftianity, how he muft be when the Spirit of God shall drive, and act in him; namely, he muft 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 preferve them from great Evils and Sins.

38. And when this is brought to país, his Heart becomes very fimple, honeft, and upright, for he defires no Craft, but would fain have all Things proceed righteously and justly; and he cannot abide any Unrighteousness, or *fubtle Dealings*, for he always confestes the People's Unrighteousness before God; and thus his Mind becomes altogether fimple, and feeks no Kind of Craft or Subtlety, but puts his Hope and Confidence in God, and lives in the Simplicity and Lowlinefs 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 to far, then Joseph [viz. the chafte 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 fees through the Soul, and with the Soul (as Joseph in the Type faw Things which were to come, reprefented to him in the Vision of Dreams, whereby the Spirit did also play with the Soul) even to the Spirit of God does forthwith take delightful Communion with the Soul of a new Joseph, viz. with the inward spiritual World, to 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 fpeak 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 Whimiy, 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 aftral Infligation or falfe Enthuliafin, or the like; efpecially 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 feekeft God, and he brings thee into Diftrefs and Mifery: Thus this Man does now wander up and down; as Joseph wandered in the "Wilderneis when his Father fent him to his Brethren to fee how it was with them.

42. So it goes likewife with God's new Children, when God's Spirit fends them to be zealous about the Affliction of Joseph, and the World doth every way hate and perfecute them for it; then they think in the Reason of this World, Doft thou not go in the Ways of God? Why then does it go fo 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 Fleih and Blood understands not the divine Process, viz. how Reafon must become a Fool, and how Chrift does very willingly take upon himfelf, in Man, the Repreach and Scorn of the Devil, and of the World, and how God's Righteoutnets, and Adam's propagated Guilt, muft 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 Defertion with Jefeph in the Wildernefs, and is every way in Diffrefs; and yet he must perform his Father's Commandment and Will; but God forfakes not his Joseph, but fends him a Man to comfort him, and fhew him the Way to his Brethren, as happened to Joseph, when he was wandering in the Wildernefs.

44. That is, he fends to him also a truely zealous Christian, who knows his Ways, and comforts him, exhorting him to perfevere conftantly 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 fees what they do, and what they intend.

45. That is, he fets the Command and Will of God before them, (as Joseph did the Command of his Father,) and when they fee that he will reprove them with God's Word, Cen. xxxvii. then they cry out, Lo! " There is a Dreamer, and a frantick Fellow; he will come and make us believe ftrange 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 Univerfities, and yet will take upon him to teach and reprove us? Let us confult how we may take him out of the way, and flay him : What ! Shall we endure this poor filly 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 kimfelf forward only that he might be taken Notice of, and get himfelf fome Name and Fame among the People: But we will fo filence him, that he shall be the Fool of all the World: We will lay his Honour in Prifon, and make him be fcorned, hated, and perfecuted, for an Example to others that shall offer to affault 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 fludied 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 fallely, and rob bim of his Coat of many Colours in the Sight of all his Brethren, which Coat God his Father has

* Gen. xxxvii. made him; as Jacob's Sons did to Joseph, and continually * confult how to kill him, and take him wholly out of the way, as Joseph's Brethren did. 18-20.

* Or Field.

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47. But as Reuben the eldeft Brother did hinder it, and would not fuffer them to kill Joseph; and yet that he might not be wholly against their Counsel, he faid, Behold, here Gen. xxxvii, is a Pit in the Wilderness, into that we may cast him, and fend his Coat of many Colours to 22. his Father, that he may think fome evil Beast hath devoured him; fo God raises in their Counsel Reuben the eldest Brother, who hath Power to hinder the Counsels and Decrees of the false Pharises, viz. some honest pious Man in Authority, who results the murdering Counsel of the Pharises.

48. And although he does not wholly oppose their Counfels, yet he refifts and stops the actual *Execution* of their Wills, and fays, *Kill bim not*; cost bim 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 bim from the murdering Sword.

49. But they take bim (as Joseph's Brethren did Joseph) and strip bim of bis Coat of many Gen. xxxvii-Colours, and cast him into the Pit in the Wilderness, and take his Coat of many Colours, and 23, 24. 31, dip it in Goat's Blood, and fend it so to bis Father: That is to fay, they deprive and be-32. reave him of his Honour and good Name by their Slanders, and take his Words and Dostrine, and make false Constructions and Conclusions thereof, and bedawb them in Goat's Blood, that is, with falle Understanding and Sense, and fend 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 feandalize, flander and reproach him fallely, and fay of him, that he does vilify the Blood of Chrift with his Coat of many Colours; and thus they deceive his Father, viz. the whole Congregation, with the falle Goat's Blood, wherein they have dipped his Coat; fo that the People think, A wild Beast bad torn Joseph in Pieces; that is, they think the Gen. xxxvii. Devil hath possible this Man, and that he is a false [wicked] Man. 33.

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 in the start of the st

51. Here now he has no Help or Succour from any Man; his beft Friends alfo account him mad and *fcolifo*; his Name is as an Owl among the Birds; for thus he muft pafs through the Judgment of God, and be even the Scorn of all Men: If he fhall attain to the *Contemplation* of the divine Myfteries, then he muft first be judged, and come under the Censure and *Judgment* of the World, that they may judge his inbred Sins, and facrifice them before God, that he, in the "Figure of Christ, may force *through* the "Or as a Follower of 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) Christ. must be *wholly* tevered 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 *filly Fellow*, when he forsakes temporal Honour and Goods for the *Hope* of the eternal Good which he fees 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 cash him into the Pit; but they draw him Gen. xxxvii, out from thence, and fell him to the Midianites, that he may be carried by them into a firange 28. and foreign Country; that is, they take his Name, and Dostrine, and fend 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 treacheroufly and falfely towards him, and fo fell Joseph to Re-

Of Joseph, Jacob's Son.

Part III.

proach, Derifion, and Servitude, to ferve the World, and to be their Footftool and Scorn, as happened to Joseph from his Brethren, and has also happened to this Pen.

55. Thus " Joseph is brought into Egypt, and fold for a Slave, " but God is with him, 36. "Gen. XX XViii. 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 ^b Or under- Spirit of Joseph, though in a spiteful Manner, is fold into strange Countries, where his Perfon is not known, yet the Wife do take especial Notice of the Spirit of his Senfe and Meaning] and know him, and fee that God has given him his Wildom and Spirit, and receives his Writings and Dottrine, and order their whole Life according to it, and thus Joseph comes to fit in the chief Office of Pharaoh's Steward, and governs his whole Houle.

56. But for all this Joseph is not yet paffed through the Judgment, for even in this Gen. xxxviii. Government he first meets with the greatest Danger of his Life, for there the Steward's Wife burns in Luft towards bim, that is, the falle Seets, 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 Figion and Fables, then they exclaim against him, and fay all Manner of Evil of him, and accufe him of Unchaftity, viz. of falfe Dostrine, and accufe him before the Steward, that is, the Magistrate.

57. And then Joseph must be cast into Prison, and lie there Captive, and be tried to Gen. xxxviii. 20. Purpole, till God shall bring him out again from thence, and fet him before Pharaob; and then his Wildom and Fear of God are *revealed*, that it is plainly difcerned and known that his Understanding is given him of God, and fo his Understanding is made Ruler over the Land of Egypt; to that he rules not only ftrange Nations, but his own Brethe en must at length also come unto him in their Famine, when the right Understanding of the divine Manifestation (and Mystery) is *fcarce* and rare with them, and he nourifies them also by his Wisdom; thus God has sent him beforehand to be their Father, that they afterwards must be fain to come and feek and enjoy their Brother Joseph's Wildom · Or flrange. among ' other Nations.

58. For so also did Ifrael persecute the Prophets, till they were brought into Darkness Matt, v. 12. and Idolatry in the Luft of their Flefh, and all those Things came upon them of which the Prophets told them; and then, when they fat in Hunger and Mifery, and their Land was full of Abomination, they fought out the Writings of the Prophets, and even then they acknowledged that what they had fpoke was true, and that they had Matt. xxiii. done them wrong, and adorned their Graves, and faid, 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 Houfe of Ifrael, and he extinguishes his Anger and Indignation in the Children of Grace; for the Blood of the Saints in the Power of Chrift has at all Mal. iii. 6. Times refifted the Anger, fo that Ifrael has not been confumed.

59. d Joseph was fold for twenty Pieces of Silver, and Christ for thirty, to fignify, 28. Twenty 59. Jojepo was fold for twenty Pieces of Silver, and Corifi for thirty, to lightly, Pieces of Sil- that the Humanity of Chrift is higher, and perfecter than the Humanity of others which are his Children, feeing he was not conceived of the Seed of Man, but fprung forth in * Matt. xxvi. the natural Tincture in the Light's Property; but the Adamical Soul is from the Fire's Property, from whence the Light receives its Original and Manifestation; fo that the Light's Property in Chrift affumed the Fire's, viz. the Adamical Soul, and the inward hidden [divine and heavenly Being] which was fealed up, and quite faded as to the Light's Life, in Adam, did again open and put forth itself afresh.

60. Therefore feeing a Chriftian is under Chrift, and in Chrift 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 fold into the Hands

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29, 30.

d Gen. xxxvii. ver. 15. Thirty Pieces of Silver.

Chap. 65.

of Men to fuffer, but Chrift must not only fuffer in the Hands of Men, but give himself up alfo to the Wrath of God, whereupon he fweat Blood.

61. And this whole Hiftory of Joseph doth excellently decypher to us, how a Chriftian stands in his Figure before God and the World: For the ' whole Acts of Joseph point or History. out how Adam comes to be a Christian, how he must in the Process of Christ be put into Chrift's Figure, and become an Image of Chrift; and how God does in Chrift's Proce/s exalt him again in the Kingdom of Chrift, and fet him at the Right Hand of God, as Joseph was fet at the Right Hand of King Pharaoh, after he had continued in the Procefs of Chrift, and was brought through it.

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The Sixty-fifth Chapter.

Of Judah and Thamar, being a mystical Figure of Adam and Christ, in which the New Birth is excellently prefigured.



I. # HEN we confider the Hiftory of Joseph according to outward Reason, Gen. xxxviii. then Reafon demands, Why is not *fofeph's* Filtury it de definition ther in the Bible (without any Interruption) whereas one Act followed fo upon another? Why does *Mofes* put this typical Figure of *fudab* and *Thamar between*? But if we look upon, examine, and confider this Hittory of *fudab* and *Thamar*, and likewife the Figure of *fofepb*, with

a right Understanding, we find and see that the Holy Ghost has of fet Purpose so ordered and difposed 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 Hiftory 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; thewing how he muft fpring forth out of the first Adamical Image, and how this fame 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 firange Thing, and how Chrift manifests himself in this Adamical evil Image, and kills the Evil; and yet during the Time of this Life outwardly it hangs to a Chriftian: This the Spirit here powerfully prefigures.

3. Here we see a powerful Figure in Judab, in whom stood the Line of Christ in the Order of the Genealogy, out of which Chrift was to be manifested : This Judah went Gen. xxxviii. away from his Bretbren, and applied himself to a Man of Adoliam, called Hirah, and there 1-10. Judah saw a Canaanitish Man's Daughter, called Shuah, and he took her and went in unto ber; 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 Chefib when she bore him; and Judah gave bis Son Er a Wife, whole Name was I hamar; but he was evil in the Sight of the Lord, and therefore the Lord flew him : Then Said Judah to Onan, Lie shew 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,

Of Judah and Thamar.

Part III.

be let it fall to the Ground and destroyed it, lest be should give Seed to bis 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 underflood.

This Figure * ftands thus:

4. Judab ftands here in the Figure of Adam, in that Condition as when the Covenant of Grace concerning the Seed of the Woman was again infpired, or infpoken into Adam; just fo he stands in that fame Figure, shewing that the Covenant of Grace stood in the cvil Adam, as Adam then was: For as in Judab the Time of Chrift, viz. the Covenant of Grace, was in Motion, as a Boundary reaching to Mary, fo alfo it was in Adam, and fo along to and in Judah.

5. And Tkamar stands in the Figure of Eve, into whom God had infpired or infpoken 'his Promife, the Word of Regeneration, that the Seed of the Woman, in the Power of the Word, should break the Serpent's Head; fo she stands as an earthly Eve, in whom inwardly the Covenant of Grace flood, and outwardly there was the corrupt Eve, which in this Figure flands outwardly as a Whore, out of whom yet the Line of Chrift fprang in *Pharez* her Son, as *Abel* of *Eve*, though *Eve* was indeed become *earthly*; and we fee 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 Luft, gone forth from his Father's House, as Judab to the Canaanites, and had taken to him in his luftful Defire the Canaanitish Woman, the four Elements, of whom he begat three Sons; the first called Er, or Ger, viz. Self-Will or Defire, wherein the Kingdom of the Nature of Man ftood in Self-defire or own Will, and this Son was the first World before the Deluge or Flood; to this the Father gave him his Name, to fignify that he lived in the Father's Nature.

7. The fecond Son *fhe* called *Onan*, whom the *Mother* called fo, which pointed at the fecond World after the Flood; for the Nature of the Father in Man faid to God, [Onein.] 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 infpired his Grace again into her, that this her fecond Son, viz. the other World, flould 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.

8. The third Son fhe called Selah, and fhe was at Chefib when fhe bore him. CHESIB fignifies, in the 8 High Tongue, an Exhaling in, and Recomprehension; that is, this Selab signifies the Time of the Manifestation of the Law, wherein the or rather the divine Will in the Word hath manifested itself through the expressed Word, and com-Language of prized it in a Law or Commandment. Nature.

9. Thefe three Sons fignify the three Times from Adam to Chrift: Er is the Time before the Flood in Self-Will, Lust and Defire; Onan is the fecond Time after the Flood; this Son, viz. the World after the Flood, has known God's Judgment and Punifhment, which began to weep and lament before God, faying, 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 juftly called Selab; for this Son fays, 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 raife up the Seed of the Woman, for Chrift was as yet bidden in the Law; therefore Thamar must wait till Selab be grown up, that is, the Law must wait till the Fulnefs of Time; yet neverthelefs, Thamar, that 15,

and what that History prefigures.

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 Chrift, hidden to the outward Thamar or Eve, as this Ligure of Judab and Thamar flews it.

The inward Figure stands thus:

11. Judab gave his first Son a Wife, called Thamar, but he was evil in the Sight of the Lord, therefore the Lord flew him; that is, in the inward Understanding, as much as to fay, God gave to the first World, viz. to the first Son Er, this Thamar, viz. the promifed incorporated Covenant in the Seed of the Woman, but they looked only upon the outward Eve, and committed Whoredom with her, fo Thamar remained unfruitful by this Son, and bore only the outward Eve in her Whoredom; and thus Er, viz. the flefbly Defire, was evil in the Sight of the Lord, therefore the Lord flew him with the Deluge.

12. When this Son was flain, the Spirit of God faid to the fecond Son after the Deluge, Take thou thy Brother's Wife, and raife 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 promifed Grace; but the fecond Son, viz. the fecond World, would not marry with the divine Will neither, nor work in the Grace, but spilled their Seed upon the Earth; that is, they fet their Desires upon earthly Things, and would raife up no Seed in the inward Eve in the Covenant of Grace, but introduced their Seed into earthly Veffels, and bore Children of flefhly Voluptuousness, as is to be seen in the Children of Nimrod, and presently after in Sodom and Gomorrah.

13. But God having fignified his Covenant of Grace to them by *Noah*, that he would no more flay them with Water, when they faid, O nein, O no, Lord, flay us thus no more; and they had promifed 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 flew this Onan alfo, viz. Sodom and Gomorrah, and the Heathen, when Ifrael drove them out of their Land, and flew them; for those Heathens would not marry the Woman in the Covenant, but they " married their own Reason, and made them Idols, and " Wedded fpilt the Seed of their Faith before them upon the Earth, and therefore the Lord flew them alfo, as he did Onan.

themfelves

14. And the Spirit speaks further in the Figure under an outward Act done, and fays, Then spake Judah to Thamar his Daughter-in Law, saying, Remain a Widow in thy Fa- Gen. xxxviii. ther's House, till my Son Selah be grown up, for he thought, perhaps, he might die also as 11. his Brethren; so Thamar went Home and remained in her Father's House. In the first World before the Flood, as also in the fecond World after the Flood, the World lived free, without the divine Law, for they were married with the Covenant of Grace, and fhould have lived under the Covenant of Grace, viz. under the Promife of the Woman's Seed; this Woman's Seed married herfelf with them, as Judab's Son with Thamar, but they only committed Adultery with the earthly Eve, and fo the true Woman in the Covenant remained unfruitful in them.

15. But when God gave the Law, then he promifed this Woman, in the Covenant of Grace under the Law, the true Selah; but the, 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 Vol. III.

Fff

Law fhould govern under it : But fhe, viz. the holy Woman of Grace fhould be ftill and quiet, that the Wrath of God (for the fake of this high Grace, which he gave to Man, when they regarded it not, and did not receive it and live therein) should not flay Ifrael alfo, as Judab thought the Lord would alfo flay Selab.

16. And we rightly fee in this Figure, that this Woman in the Covenant was not given to Selab, viz. to the Law, though the Law waited long for it; yet Selab 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 raife it up; that this Woman conceived and bore the Woman's Seed, which was fulfilled in Mary, as we fee by the Figure of Judah and Thamar, how Judah, when the fat before the Door, and waited for his Promife that he would give her Selah, did get her with Child himfelf, 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 Judab 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 raife up Seed in the Time of Judab, stands in the Figure of the inward and outward Eve; inwardly the fignifies the Mother of the Covenant of Grace, in which ftood the incorporated Word of Grace, and outwardly fhe ftood in the Figure of corrupted Eve, in whom the Covenant lay inwardly.

18. And now the Line that was fprung up out of this Covenant, should fow divine Seed, and bring forth Fruit in God's Kingdom, and that they could not do, for their own Self-power and Might was loft : Therefore the first eternal speaking Word, that had infpired or infpoken the Woman's Seed into Eve, must again move itfelf, in this incorporated Covenant of Grace in the Woman's Seed, and itfelf get this Woman with Child, that fhe may bring forth Chrift, as Judah got his Daughter-in-Law with Child in this Type.

Gen. XXXVIII. 19. The Text of Moles fays clearly thus; When many Days were paffed, Shuah's Daughter, Judah's Wife, died; and after Judah's Time of Mourning was out, be went up to flear 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 fhear his Sheep ; then fhe put off ber Widow's Apparel that she wore, and cast a Mantle over ber for a Vail, and sat without far from the Door in the Way to Timnath, for the faw that Selah was grown up, and the was not given unto him to Wife.

* Is thus to be underftood.

John i.

12-14.

The inward Figure * ftands thus:

20. In Judeb laid the Root of the Covenant, which preffed on to the Limit, where it should be manifested in Christ; and to stood Judab here in this Figure, in the Place or Stead of the divine Word, which Word God infpired, or infpoke, into Adam for an understanding Life, therefore the Text fays 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 ceafed; for he thought he was now at Home, and went forth out of Paradife, to eat earthly Fruit, like the Beafts, or living Creatures; therefore, fays the Spirit, be fleared bis Sheep ; which might well be done to by Judah ; but the Split has bere the most feeret Figure, under which Adam is comprised; for the Spirit lays, Judah took bis Shepherd, Hirah of Odollam, along with bim.

21. In the Figure this Hirab is the Cherubin, which flicks in the earthly Defire, and beltial Cloathing of Man, which Adam took with him, when he went out of Paradife Chap. 65.

to fhear the Sheep of this World, for the fame, viz. the earthly Defire, was his Shepherd; for that now keeps the Beafts and Sheep, and did fhear them alfo, fo that Adam had Clothes and Things necessary.

22. And the Spirit calls the Place *Timnatb*, where *Judab* had his Sheep; in the High Tongue this *Understanding* lies very clear in the Senfe, for *TIMNATH* is nothing elfe but the expressed Word in its powerful Re-expression, and it fignifies the Spirit of this World in the *Elements*, wherein the outward mortal Life confists, 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 Righteoufnefs to Man, for which Law Thamar, viz. the Covenant of Grace, waited a long Time during Selah's Youth, to fee whether the Law could be married with the Covenant of Grace; but it could not be, that God's Righteoufnefs 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 fignifies clearly, that when God's Word had manifefted itfelf in the World by the Law, that *Thamar*, that is, the Covenant of Grace, *laid afide* her Widow's Apparel, and had fet herfelf 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 Chrift; this Spirit would have the Covenant of Grace for a *Spoufe*, for it was the right [Spirit] from which the Prophets under the Law pointed at Chrift.

25. But *Thamar*, that is the Covenant of Grace, *vailed* her beautiful Countenance from the earthly *Adam*, and was *afhamed* of the Deformity of the earthly Man, in that the Children of the Law, as also the Prophets, were outwardly fo earthly, even as *Thamar* vailed her Countenance from *Judab*; but when the Time was come, the Covenant fets 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 fuffered herfelf to be got with Child.

26. But the holy Countenance of Covenant of Grace in its Power remained yet *hidden* to *Adam* in the Law, as alfo to the Prophets, *till* Chrift, as *Thamer* vailed her Countenance from *Judab* her Father-in-Law, that he knew her not; fo alfo the Covenant of Grace flood in the Law, but with a vailed Countenance. And the Spirit fpeaks further in *Mofes*, and fays,

27. Now when Judab faw her, he *fuppofed* fhe was a Whore, for fhe had covered her Countenance; that is, when the Children in the Law heard the *prophetical* Spirit fpeak of Chrift, they fuppofed it was in their Law, and of the Law, but it had vailed its Countenance like *Thamar*; and *Judab* went *towards* her on the Way, and faid, Prithee let me lie with thee, for he knew not that fhe was his Daughter-in-Law; that is, *Adam's* Nature in the Law faid 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 defired to mix with him after a creaturely Manner; neither knew it, that this prophetical Spirit was the incorporated Spirit in the Covenant, in Man himfelf; fo very *blind* was the *Adamical* Nature concerning the Covenant.

28. The Adamical Nature thought it was a Whore, that fets itfelf forth fo in the prophetical Spirit before it, therefore have the Jews fo often flain the Prophets, for they fuppofed they heard a falfe Whore's Spirit fpeak; but here the Figure of Judah fhews, that the first Adamical Nature fhould mix with the Covenant of Grace, that the heavenly Ens would receive the Adamical human Ens again into itfelf, and Man himfelf would not understand what God would do with him. 29. The Adamical Nature would, indeed, in its Luft, long after the heavenly Ens, but would not know it, although it fhould fee the fame; yet it would think, that is like unto me, I will commit Whoredom therewith; fo ftrange a thing is Paradife become to Adam.

Gez. xxxviii.

30. And when Thamar, with her Face covered, presented herself before Judah in the Way, and that he faid 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 prefented 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 ftrange Apparel, when Adam's Nature fays, Lie with me, and would have this Eve in the Covenant only for a little Pleasure fake, as the Adamical Nature does in its Selfhood, that it might only in its false feeming Holine's 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 Pharifees; then fays this Eve to the Adamical Nature, What wilt thou give me? Then this Adamical Nature promifed her a Kid, that is, a bestial Defire and Will, full of the burning Luft of Flattery and Hypocrify.

¹Seal, Ring, or Signet.

k Habiliments, or precious Jewels.

¹One Copy fays Eve.

32. But this *Eve*, viz. *Thamar*, fays, 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*: Thefe will the new *Eve*, viz. the Line of Chrift in the Covenant, have for a Pledge; thefe ^k Ornaments mult *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 Subftance.

33. When this dear Eve in the Seed of Mary fhould lie with Adam, and receive Adam's Seed into her holy Birth, as Judah, in whom laid the Line of the Covenant, mult give Thamar, who ftood in the Image and Type of the new Eve, viz. of the heavenly World's Subftance, these Ornaments and Jewels, viz. his Ring, Bracelet, and Staff, all which ftood in the Figure, fhewing how Chrisft fhould 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, fhe took them and laid them up, and afked 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 *bid* herself from *Judab*, that he knew not who she was, nor whence the 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 feen 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 forfaken in this World as a poor Widow. 36. And as *Thamar* inquired not after the Kid, but would have an *eminent* Pledge, fo the Spirit of Chrift 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 reprefents 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; fo also stood the Priests of the Law, and in seeming Holiness and Hypocrify 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 Canaanitifb Woman, but the Line of the Covenant, which laid in him, would not pafs on in the Canaanitifb 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 reprefents the Milery of Man, and prefents his Covenant of Grace with the Opening of this precious Line of the Covenant, which prefied on to the Limit, Chrift, in this Whoredom of Judab and Thamar, viz. in the earthly Adam, and in the earthly Eve, but in the inward Ground of its Effence, to fignify, that even the Children of God, in their corrupt Nature, do but commit Whoredom in the Prefence of God, and that their State of Wedlock is but Whoredom, and a defiled beftial Thing in the Pretence of God, and has nothing at all therein chafte or pure in the Sight of God ; therefore the Line of the Covenant manifested itself in this Whoredom of Judab and Thamar, to fignify, 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 falle whorish Defire and earthly Serpent, and purify our flefhly, impure, beftial Conception with his heavenly Virgin Seed, and in bimfelf change it into the paradifical Image again.

39. Allo 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, left God should devour Ifrael in their Abominations and Impurity in his Wrath.

40. Now feeing the Line of the Covenant as to its Manifestation and Propagation laid in Judah, and that Ifrael also was impure according to the Adamical Nature, therefore God did repretent his Covenant of Grace at the first Propagation from the Stock of Ifrael in fuch a Figure, that the Faith of Abraham, of Isaac, and of Jacob, in the first Branch from them, viz. in Judah 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.

4.. We fee also fuch a Figure in the Royal Prophet David with Bathfheba, upon whom also the Line of the Covenant preffed on in Solomon, and though clearly David caufed her Husband Uriab to be flain, 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; feeing God had renewed his Covenant of Grace with him concerning Christ, therefore God fet 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 fignify, that all human Matters and Doings are vain and evil in the Sight of God, and that he will come bimself with his Grace to help our Sins and Impurity, and introduce his Grace into our Sin, and slay it with the Grace, therefore God reprefents this Image and Type in David, for an Atonement;

4

pointing at the coming of Chrift, who when he put himfelf into this Figure, took on him the Sins of all Men, and cleanfed again the Whoredom of Judab and Thamar, as also of David and Bathsheba, and of Adam and Eve, and laid himself in the Marriage Bed with them, as he did with Judab and Thamar, and with David and Bathsheba, in whom the Line of the Covanant was manifested in their evil Purpofes 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 allo the Devil in God's Anger builds his Chapple in Man's Luft; but the Church of God always refifted the Devil's Chapple.

43. For here in this Figure the Seed of the Woman prefents itfelf, fhewing how it would break the Head of the Serpent in Man's Impurity; and to the Type of God's Anger, and the Type of Grace, were reprefented in one Figure, viz. Adam's flefhly Whoredom with his Eve and all her Daughters, and then the Woman's holy Seed of the heavenly World's Subfrance, which, with the Word of Grace, mediated, interceded, and fet itfelf in the Middle.

44. A much more excellent Figure we fee in the most wife King, Solomon, who ftood just in the Figure of Judab, as Judab 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 alto of an unrighteous Marriage, though he took her to Wife, yet the Unrighteouf-" Laid under ness and Murder " ftood behind the Door.

the green 45. This Solomon was endued with high divine Wifdom, and the Line of the Cove-Leaf. nant preffed and paffed through him, but at length he became fuch an infatiable " luxu-ⁿ Uxorious, rious Perfon, that the Scripture fays of him, he had ° feven hundred Concubines, and P three Lutter after Women; le- hundred Wives, and mixed himfelf with the Daughters of heathenish Kings, and took cherous Perfon. • Seven hun- Idolatry in the high Places at Jerufalem. dren Concu-

them to Wife, and allowed his heathenish Women to fet up their Idols Images for 46. In this eminent Figure the Spirit fignifies, that Man is fallen away from God, r Three hun- and merely idolatrous; that Adam and all his Children, in their own Nature, are fuch a dren Wives. bestial, adulterous, and idolatrous Generation ; and in this King Solomon represents the

Line of the Covenant *[ubjoined* with thefe heathenifh, idolatrous, adulterous Concubines, who in their own Nature were but an Abomination in the Prefence of God, to fignify, that Christ out of this Line of the Covenant should fet himself in the Midst amongst the Heathen, and tear Idolatry out of their Hearts, and convert them all to Chrift.

47. Also it fignifies, that God did bear with the wife 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 Chrift; and that the Jews in their Nature were but idolatrous Adulterers, as well as the Heathens, only that in their Law they had the Type and Prefiguration of Chrift 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, Rom. xi. 32. that he may bave Mercy and Compaffion upon all for Christ's Sake, who should fulfil and

accomplish this Line.

48. And hereby is fignified 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 Chrift, and do really underftand the Scripture as little as the Jews, and ftand in contentious idolatrous Whoredom in the Prefence 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-

Chap. 65.

dom with the heathenish Women's *Idols*, and fo 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 the contends are *Solomon's heathenish Women and Idols*, and no polemic or contentious Opinion is any whit better.

50. For Chrift flicks in no contentious Opinion, but in the Line of his Grace he is entered into the Midft amongft us, and if we receive him, then he takes us alfo in it to himfelf, 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 ourfelves *in bim*, as he loves *us in bimfelf*, that all of us may be cleanfed from the Wrath of God in his Love, and that his Grace and Love may walh all of us that come to him from our Sins and idolatrous Abominations, and *make* of Judab, Thamar, David, Selomon, and all the Children of the Jews, Heathens, and Chriftians, a pure Virgin, prepared for himfelf by his Love in his Blood, which he has beftowed 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 reftored again.

51. The Spirit of Moles in the Text lays further thus, After three Months it was told Gen. xxxviii-Judah, faying, Thamar, thy Daughter-in-Law, hath played the Harlot; moreover, behold 24-26. The is with Child by Whoredom. And Judah faid, Bring her hither, that the may be burnt. And when they brought her forth, the fent to her Father-in-Law, and faid, From the Man whose these are, I am with Child; and faid, D ft thou know whose this Ring, these Bracelets, and this Staff are? Judah acknowledged it, and faid, 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, thewing, that Whoredom is an Abomination in God's Sight, and how God fets Man's Sins before his Eyes; and here it fignifies this to us, that the Adamical Woredom and Abomination are manifest before this Covenant of Grace, and that Man in fuch 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 himfelf was the Whoremonger, who ftood in the like Condemnation.

52. And here in this Figure the Spirit prefents Men's falfe Judgment, that they even do the *fame* Thing which they comdemn, as here *Judab* condemned the Whoredom of *Thamar* to the Fire, and faw not his Fall, that he himfelf was guilty, to fignify, that Chrift alfo had fet *himfelf* in the Judgment of the World in this Line of the Covenant, as a righteous Judge, who would teparate Right from Wrong, and condemn the Whoredom and Idolatry of the World: But, on the other Side, we fee, in this Figure, how *Thamar prefented* the Pledge, *viz.* the Ring, Bracelet, and Staff, before the Judgment, and before the fevere Sentence of *Judab*, and therewith didoverthrow *Judah*'s determinate Sentence, and ftill his Wrath, that he muft take Compafion on her, and *juftify* her.

53. Thus also stood this Figure before God in the *inward* Ground in Judab and Thamar, with Adam and Eve; for Adam had brought himself into fleshly earthly Luft, and committed Whoredom with his *feminine* Property, through his Imagination m a bestial Manner, and had forfaken the *keavenly* 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 prefents in him, viz. in Adam himself, in his Judgment, and would condemn Adam to Death, as indeed God's Righteousnets then condemned him.

54. But the re-incorporated Eve in the Covenant of Grace, which has incorporated itfelt in Eve, viz. in the faded Seed of the Woman from the heavenly World's Subflance, prefentted itfelf before the fevere Judgment of God, and faid to God's Righteoutnefs, Behold, I am with Child from the Man whofe thefe are; that is, Behold, I have taken Adam's Soul, Spirit, and Body, for a Pledge, when I joined myfelf with him,

to

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 thall bring forth a God-Man.

5. And when the Father's Property in the Soul's Nature in the Anger knew that the Father had fown himfelf again into the Grace, viz. into the new Eve in the Covenant, then faid 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 caufed Adam's impurity, that he is become eartbly, and hath committed Whoredom before me, and I have not given Selab for a Hufband 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 foulifh or animal and human Nature, and left Selab, viz. the Law flanding in the Figure; and the Grace of the new Eve in the Covenant has always joined and mixed itfelf with God's Children, as is to be feen in the Saints, efpecially in the Prophets, who outwardly lived under the Law, and exercifed themfelves therein, and yet always joined and mixed themfelves 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, flewing how the Covenant of Promife in Judab, and the Awakening of the Covenant in the Woman's Seed, fland *elways* fet 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 Judab and Thamar, in the inward Ground, is nothing elfe but this, that outwardly the adulterous evil Adam, with his flefhly Eve, is reprefented in the Figure, viz. outwardly the Man of Sin with a finful 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 Midwise 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.

59. O thou wonderful great God, who art fo high and deep! How *fimply*, and to the Capacity of a Child, doft thou modelize thy Wifdom to us? What is all Art and Wit of human *Greatnefs* before thee, who doft fo very much condefcend, bow down, and *humble* thyfelf, and prefenteft thy higheft Wifdom and deepeft Profundity in a childifh Simplicity, which may juftly *fhame* all human State and Self-wit, when they fee fo great Myfteries of God ftand in fuch Childifhnefs.

60. O World, how foolifh art thou? That thou elevateft thyfelf in a blind Life, and ftill cleaveft to the Husk, and feeft not what thou art, and understandeft not the divine Simplicity: And then how wilt thou apprehend the divine Depth? O leave off thy Wit, and cleave to Simplicity, that thou mayeft 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 fleepest thou in the Devil's Arms, who fuckles and dandles thee in himfelf, and brings thee to his Will and Life by his Might? O do but fee 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

9 Pharez. 1 Sarab. Chap. 65.

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 fays the Mother to the new Adam in Christ, Why hast thou for thy Will made this Breach? for thy Will, fays 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 Exclosure 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 reprefents 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 *Judah bealed*, and their Children of Whoredom in the Line of Christ were espoused into the Covenant of Grace.

64. In Efau and Jacob ftood the Figure, how according to Nature Adam had the Right of the Kingdom, and how he fquandered it, and is therefore in his natural Will thruft out from the Kingdom of God, and how Chrift came to help him. Here now ftands the Figure, fhewing how Chrift has gotten the Kingdom, and turned Adam back again, and in Adam turned himfelf forth, fo that now Adam is called Chrift, and prefents himfelf very excellently in the Figure of Joseph, and this ftands fitly and rightly between, in the Interval of Joseph's Hiftory.

65. For Joseph is the Figure of a Christian; and this of Judah and Thamar is a Figure, shewing how a Christian fprings 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, fo 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 Judah gave to Thamar; and I would have the Reader of this admonished in Love, not to rejest our Explanation of this Text, but to confider 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.

Vol. III.

Part III.

The Sixty-fixth Chapter.

The most excellent History of Joseph; how he was fold to Potiphar; what befell Joseph; and of Joseph's Chastity, and Fear of God.

Gen. XXXiX. 1-6.

1. #NOGER# OSEPH was brought down into Egypt, and Potiphar, an Egyptian, S# SS # Pharaob'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 7 bis Mafter faw 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 Mafter, and was his Servicent which he fot over his in the Sight of his Master, and was his Servant which he set over his

House, and all that be bad be put under bis Hand; and from the Time that he set bim over his House, and over all his Goods, the Lord bleffed the Egyptian's House for Joseph's Sake; and the Bleffing 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.

2. The Hiftory 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 Chrift 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 fay, This is mine, or I, I am he that hath it; I possess it, it is my own, I may do therewith what my Flefh and my own Will lifteth; I may use it for my Honour and Pleasure, that I may thereby be s alost in the World : No, a true Christian has none of that in his Power.

3. He indeed rules of Right over that which he hath and poffeffes with Truth and Rightecufnefs, but yet as a Servant of his Lord Chrift: For a Chriftian is a Chriftian in Chrift, and is bought to a Chriftian Life, and to the Obedience of Faith, by the Blood of Chrift, with Chrift's ' thirty Pieces of Silver; whereof his Lord Chrift has committed to him Joseph's " twenty Pieces of Silver, and let 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 Chrift, as a Treasure of his Christianity.

4. But feeing his Lord Chrift was fold and betrayed to Death for thirty Pieces of Sil-"Over whom ver, and Jofepb was fold by his Brethren to be a " Bond-flave for twenty Pieces of Silver, in both these Numbers stands the Figure of a Christian; viz. Christ when he is manifefted in a Man, shews him the thirty Pieces of Silver, for which he was fold 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 fold and betrayed; and therein *Eingeatzed, Man becomes fuch a Chriftian as is founded, implanted, * engraved upon, and into Chift's Sufferings and Death, and therein a Man becomes a Chriftian in Chrift's Suffer-Aqua Fortis. ings and Death, and stands in the Figure of Chrift, and loses the Right of his natural Self-will, as also the Kingdom of this World.

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 Chrift in God, viz. in the Kingdom of God, as it is written, y The Kingdom of God is inwardly within

^{\$} Or high.

t Thirty Pieces of Silver. ^u Twenty Pieces of Silver.

the Maller has Power of Life and all he has.

Etching of

y Luke xvii. 21.

How Joseph was fold to Potiphar. Chap. 66.

you: Alfo, * Examine yourfelves, whether Chrift have gotten a Form in you : Alfo, * Yez Gal iv. 19. are the Temple of the Holy Ghoft who dwells in you: Alio, b 2e are the Servants of Chrift, a 1 Cor. iii. 16. and ' should eat the Flesh of the Son of Man, and so d he abideth in you, and you in him; John vi. 53. and ' without him ye have no Life; as an Herb or Grass, and all earthly Things, without John xv. 7. the Power and Virtue of the Sun have no Life, Growth or Vegetation and Operation in John vi. 53. them, fo Man, without the divine Sun, which through Chrift has manifested itself in bis Christians, has no Life or Happiness or Salvation without Christ in him.

6. And as Chrift was fold for thirty Pieces of Silver to Suffering and Death, which thirty Pieces of Silver fignify the thirty Years of Christ before his Baptifm, before he 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 ceafed in him; fo alfo must a Christian, when he is in Truth in his own natural Will fold for twenty Pieces of the thirty Pieces of Silver, be a Servant of God in Chrift, 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 fold, in and with Chrift, for twenty Pieces of Silver; and fo the Adamical Time of his natural Will, in this being fold, ceafed in Chrift's Suffering and Death; and he is, by his Lord, (who is rifen from Death in him, and rules and reigns over Death) fet to be an Officer over Christ's Goods, to difpofe of them through the Spirit of Chrift, viz. in the Power and Virtue of his Lord, who is in him in this World^g, according to the Kingdom of Chrift. B As to the

7. As Joseph was taken away from his Father's House, and was first cast into the Pit, Dominion of Chrift. wherein he should have perished, and was afterwards fold by his Brethren for twenty Pieces of Silver, to ferve as a Bond-flave, fo alfo a Christian is first taken away from his Father's Houfe, viz. from the Adamical Nature, and is caft into the Pit, viz. into Cbrift's Suffering and Death, and then lofes the Adamical Inheritance of the Kingdom of this World, and is with his Will and Mind brought away from it; then he muft yield up his Father's Houle, viz. all his Self bood, 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 fuffer himfelf to be caft into the Pit of the Death of his natural Will, and therein give up himfelf to the Death of Christ, and willingly die to the Will of this World, viz. to his own Adamical Houfe, and willingly *fuffer all* whatfoever his Brethren of this World do to him.

8. And then if he thus lies in the Pit or Grave of Chrift, and has given himfelf up to the Death of Christ, that he willingly would forfake all for Christ's Sake, and die the Death of his own Will, then Chrift his Lord puts on him bis Refurreation 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 Pharaob's Captain of the Guard, and then all goes profperoufly in and with him; for the divine Power rules him, and now he attains divine Understanding and Wisdom, and knows how to manage his Mafter's Goods; which, in the Chriftian Figure, is as much as to fay,

9. When a Man is thus a Chriftian in fuch a Process and Way, then he has given up all whatfover 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 Selfifnnefs of his own willing and working in earthly Things, whereby Adam bereaved God his Lord of the Government in him, and made the Effence 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 fays, it is mine; that is, it is my own, I will keep it only for myfelf, 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 miferable defpifed Fellow-branches, whom he wickedly bereaves of the Sap, wherewith they should firengthew 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 Nouriss of his Brethren again, viz. a Steward of his Lord: He lets bim possible to the temporary Goods which he had, fo far as he possible them in a natural Right with Righteouss and Truth, and makes him a Joseph therein.

10. This Joseph now fays not, This is mine, that Village, City, Country, Principality, Kingdom, Empire, alfo that Houfe, Land, Field, Money, those Goods, those Cattle, that Woman, that Child, is mine; but he fays with his whole Heart and Conscience, from a new good Christian Will, it is all my God's and bis 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 fustain 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 bis Officer in his World, with my Understanding and Office, govern my Fellow-members in sub fuel 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 fuch a one God gives Joseph's Understanding and Wildom, and governs the House of this World by him, be he in what State and Condition sover; therein he fits 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 Poil. iii. 20. Conversation is alike in Heaven and on Earth, as the Scripture fays, 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 fecret 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 governess no otherwife 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 faid among themselves, We are the Eldest, and should govern: What will the least and youngest persuade us to? We possels 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 doft thou alfo; thou governest Christendom in all States and Degrees;

the Stars, and the evil averted Adam in his own Will, govern through thee in Ged's Office in the Kingdom of this World, thou haft only caft the Mantle of Chrift over it, that Men should not know thee, that thou art the evil Adam, and governest with the Starry-Wit and Ingenuity, and through the Subtilty and Policy of the Devil, in mere felf-willed Ways of thine own, to advance thy own Oftentation, Pomp, Might, Authority, and stately proud Glory.

14. O hearken! Art thou a Chriftian? Then art thou dead with Chrift to the wicked falfe Will of Adam, and of the Devil's Pride; but if thy Will and Life be heathenish, why doft thou then boaft thyfelf to be a Chriftian? Why doft thou make Wars for Lands, Countries, Cities and Villages, if thou be not with Joseph called and inftituted of God to be a Governor? Why doft thou in Christ's Kingdom enflave the Country, if thou art a Prince and Minister in God's Office, and servest bim?

15. Art thou thy own Lord upon Earth, and doft what thy own Will lifteth? Then thou doft not what God wills; also thou governest not from Heaven, but from the World, and with the World's Might: But whence haft thou that in Chrift's Kingdom, and from what Power and Authority, that thou in God's Office draweft to thyfelf the Sweat of the Poor and Miferable, and takeft away his Strength and Virtue, and letteft him starve in Want? Also that thou squeezest or crushest him down with thy Burthen, that thou mayeft but poffefs much Riches, and heap up much for thyfelf, with which thou makest thyself potent, and liftest up thy Mind into Pride? Whence hast thou that in Chrift's Kingdom, that thou wilt be better than the Members of thy own Body? And whereas in Chrift 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, doft thou not know that in thy Office thou art a Branch in the Tree of Chrift, 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, ftands 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. you not the great Tree in the Field of the World, standing in your Twigs without Fruit? Luke iii. 9. 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 Afterism, and ferveft the Kingdom of Separation in Evil and Good; as that pulls down and builds up, fo doft thou alfo; what one Officer builds up, another tears down to the Ground : But he that ferves in Chrift's Spirit in this Office, he works with Joseph, the Bleffing is every where in his Office, fo that his Twigs bring forth much Fruit in Christ's Kingdom.

18. Ye Nobles and Potentates under the Name of Chrift, 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 Chrift, that there is Nobility and Slavery ? Is not that *heathenifh* ? Wherein ftands the Ground thereof? It proceeds from nothing elfe but from the Pride of the Devil and Self-Will.

19. Who planted you in the Beginning? Your Princes and Kings whom you have ferved, to what End are they? That Pride might be arrayed in fine Apparel, and that Men might not fay of the high Offices of God, They are clothed with common Apparel, but that they might be diffinguished from the *Lowly* and Simple; and that was even Lucifer's Fall.

Matt.viii. 20. 20. But Chrift on Earth had not whereon to lay his Head, neither Houle, nor any Thing elfe; 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 ferves 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 ferves 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 feeing Man, efpecially 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 fubject to him, then is the Judgment in the Law, and condemns the own Will and Self.

22. We do not difallow of the Offices which are God's, as also the Officers are God's Servants, we diftinguish 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 justify honoured in Respect of the Office; we detract not from his Honour, which his Office deferves, 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 loft in Adam; but whoever in this World, in the Kingdom of Chrift, is noble, he is noble in refpect of his Office, as a King and Prince is noble in refpect of his Office, in which he ferves; but if he ferves not Chrift therein, but only the Nobility of his Office, and his Selfhood, and fays, The Power and the Kingdom is mine, he bereaves God of his Power, and makes it appropriated to himfelf, and becomes a Lucifer under the Office of God.

24. Even as *Lucifer*, who also was a Prince of a Throne, and a King in God's Office, z 1/a. xiv. 19. 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 ferve 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 ferves not God's Love, but his Anger, as is done at prefent, where the Princes ferve the Anger of God with murdering and wafting Countries and People, as in Vengeance, and in the Power of Selfhood, wherein God's Anger alfo becomes creaturely; but they do not that to Chrift in Chrift's Office, but to the Anger of God, who thereby *punifbes* the falfe and wicked titular Chriftendom with his Office of Anger.

26. For in Chrift's Office there is only Love and Righteoufnefs, as alfo Humility and Fear of God itfelf, but the Office has the *Power* to feparate the Evil from the Good as a *Minifter* of God, yet with Righteoufnefs, and not with Self-will: He who fays, *Thou fhalt not kill*, fays alfo to the Officer, that without the Authority of his Office he fhould kill none, neither fhould he do Injury to any, though by Virtue of his Office.

i Wicked Thing or Subfrance. 27. For the Office requires a just judgment, and then the Office kills the 'Wickedness, and fevers 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 bimself.

Chap. 66. How Joseph was fold to Potiphar.

28. In *Potiphar*, *Pharaoh*'s Officer, we have a powerful Figure, who fet *Joseph* over his whole House, and gave him full Power to rule in his Government; shewing how God has fet 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 inflituted 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 Coun- Matt. xxv. try, and after a long Time returned again 10-require an Account of his Stewards, where he 14-31. distributed to the Officers, and gave one of them five Talents, and the other four Talents, to Lule xix. the third three Talents, to the fourth two, to the fifth one Talent, wherewith every one should 12-28. trade and get Gain; and then when he that had but one Talent had gained nothing, he commanded bim to be bound Hand and Foot, and to be caft out into Darknefs; and commanded alfo to deftroy those Murderers, and to burn their Cities, who after their Lord was gone away, and had committed his Goods to them, they prefently in his Houfe began to fight, and beat their Fellow-fervants, and to be drunken, and play, and kill his Meffengers which he fent to them. All which are Similitudes and Parables concerning his Officers in the Houfe of this World, fnewing how he will punish the evil Housholders with Hell-fire, and burn their Cities, viz. their Kingdoms, which they have built, in their own Voluptuoufnefs to their own Glory and Honour, and thut them out from his Face for ever: But the Luke xix. 17. 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 Lake xix. 24. not execute his Office that was appointed him.

30. Thus all Potentates, and Magistrates in Offices, ought well to confider 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 fatisfy 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 prefent the World is *full* of fuch Officers, to whom the Lord clearly for a long Time fent many Meffengers; but they have vilified and *contemned* them; therefore now is the Time of the Lord's coming, for they have even now * *killed bis Son*, viz. the * *Mat.xxi.39*. *plain Truth of bis Word*, and turned it into mere Self-luft and Wantonnefs; therefore these *Luke xvi. 2*. Housholders must give an Account of their Offices.

32. Moles speaks further concerning Joleph, and says, And it came to pals after this Gen. xxxix. was done, that his Master's Wife cast her Eyes upon Joseph, and faid, Lye with me; but he 7⁻¹⁰. refused, and faid to ber, Bebold my Master taketh no Notice what is with me in the House, and what sover be hath, he hath committed under my Hand and Charge; and there is nothing so great in the House which he hath committed under my Hand and Charge; and there is nothing fo 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 be with her, or to be near about her. This is now the mighty 'Type, shewing how it goes with the Children of God, when they have 'Or Image. attained the divine Government in the new Regeneration, in that they must now converse in this House of Flesh and Adamical Prison, with their holy blessed Government; also how the Soul has taken in Marriage this unchastle whorish Woman in the Spirit of this World in the bestial Defire in Flesh and Blood, which whorish Woman now fets upon

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the chafte Joseph, and continually would urge and draw him to her amorous Luft, that the new Virgin Child might lie with the beftial Whore again; as Adam did, from which luftful Bed the earthly Eve proceeded, with whom afterwards he copulated in his Luft, 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 Luft and Impurity, whereinto the Devil has yet ftruck his Serpent's Sting, for which Caufe the Body must die, and rot, " Or corrupt. alfo this beftial Spirit must be " destroyed, and go quite into its Mother again, out of which it proceeded in the Beginning.

34. In this Whore, the Devil affaults the noble Virgin Child daily, viz. the chafte Joseph in Christ's Spirit, encompassed with heavenly spiritual Corporeity, viz. with

* Rev. xii. r. Chrift's Flesh and Blood. This Virgin-child is " the Woman in the Apocalypse, that stands upon the Moon, viz. upon this earthly Whore, and hath twelve Stars in the Crown

upon ber Head, which Woman the P Dragon in the earthly Whore would continually devour, when the brings forth the holy Child, viz. the noble Joseph, viz. the chafte and divine Purity, which caufes Woe to the Dragon in Flefh and Blood, that it must refign its Kingdom, and in that Respect 9 pours forth the great 5 Deluge of Earthliness upon

her, to flay the Child together with its Mother.

35. But the Earth comes to help this Woman, that is, the earthly Defire in Flefh and Blood opens its Throat wide and fwallows this Dragon's Flood into itfelf, feeing 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 loon as they attain the new Birth, then the Devil comes and firs up the flefhly Whore in Flesh and Blood, and all false and wicked Defires and Imaginations, and then injects and frames in this Whore the Honour and Glory of the World; alfo Riches and the Pleafure of this Life; also he models and reprefents the great Mifery and Defolation, wherein the poor Soul, in this World, must stand in Shame and Scorn; also the great Unworthinefs of the Soul; also he reprefents Covetousness, to think all temporal good Things and Necessfaries will fail, and fo it should come into great Mifery.

37. To the Potent and *Rich* the Devil models and reprefents, in this their flefhly Serpentine Whore, their Nobility and Highnefs, their great Honour, Might, and Power; alfo voluptuous Eating and Drinking of dainty Fare, and how they may acquire it with Power and fubtle Policy; also he reprefents 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 Oftentation?

38. All these are the Words of *Potiphar*'s Whore in Flesh and Blood, which the Devil ftirs up in the Serpent's *infinuated* Poifon, with his Imagination, wherewith he plagues the poor impriloned Soul in Flesh and Blood, and provokes it to fuch and the like Unchaftity and Sins; and this Whore in the Flesh fays continually to the Soul, Lye with me, copulate with me, thou wilt be bleffed, happy, and faved well enough, ufe 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 refembles a dirty Swine compared with the Sun; when the hears Mention made of the Wantonne's of the World, the rejoices at it, but when Men fpeak of fuch Chaftity and Purity, the is ashamed of it, and then bespatters or fullies the Speech of the holy Child, with the abovefaid

P Verfe 4.

[¶] Verfe 15. ^r Flood or WaterStream

Verfe 16.

Chap. 66. Of Joseph's Chastity and Fear of God.

abovefaid Abominations, and defpifes it; for she knows that if Joseph holds the Government, she must die.

40. But honeft, virtuous and chafte Joseph, viz. the inward new Man, fays to this Whore, Behold, my Lord and Mafter has *trufted* me with all his eternal Goods and the whole Kingdom of Chrift, how fhall I then do fuch 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.

+1. And Mofes fays further, It came to pass on a Day that Joseph went into the House Gen. xxxix. to do his Employment, and there were none of the People in the House, and the caught him by 11-15. his Garment, and faid, Lye with me; but he left the Garment in her Hand, and fled, and ran forth out of the House: But when the perceived that he left his Garment in her Hand, and was fled forth, the called the People of the House and faid, 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 cut and called, he left his Garment with me, and fled and ran forth. This now is the Figure, thewing how the Devil through this whorith Woman ftrongly fets upon the Soul, effectively when the Devil observes that the Soul is alone, that the Spirit of God ftirs not in it, then he falls a ftorming of it, and lays hold of it in its Life's Effence, and will force it in fuch Whoredom, that the precious Virgin-child might be defiled, and that the might with the Serpent's Power copulate with the Soul.

42. This also is a powerful Figure of the whorith and unchafte World, fhewing how the fair Daughters of *Eve*, in the Inftigation of the Devil, run after the tender Youths, and allure them with flattering hypocritical *Behaviour*, with wicked burning Luft, which trim and adorn themfelves, as if an *Angel* fat under their Drefs, and have drawn many an honeft virtuous Child, that never defired it, to themfelves, and bound them with the Devil's Chains, and have bereaved them of their Honour and Chaftity.

43. And if there was an honeft and chafte Joseph, who would not go into these Hogfties and Jakes of the Devil, they cry out against fuch a one, and accuse him of Unchaftity, as willing to betray him and rob him of his Honour, and yet are even the luftful Panders, which strow Sugar, and give Gall to eat, which strange People strow Sugar fo long as he has Money in his Purse, till they bereave him of his Livelibood, Honour, and Goods, that he has no more to give them, and then they form 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 elfe 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 stress 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 prefent the World is *full* of their Vermin, among high and low; and therefore alfo at prefent the Serpent itfelf is pregnant, and will fhed forth its Spawn, which the Zeal of God will confume; for *Joseph* with his governing Office lies as yet in Prifon, and Potiphar's Wife governs in her burning Lust which the bore to *Joseph*; but fince the could not betray *Joseph*, the fet herfelf in *Joseph*'s Government, and governs the Houfe of this World, and accordingly has generated many Bastards, which now govern in her Stead; and therefore the Judgment comes upon her Wboredom, and breaks her to Pieces, that Men will fay, She is fallen, the is fallen, Babel, the Mother of the great Wboredom, and is become a Habitation of all Devils and unclean Spirits, the is for ever fealed up in the Abyfs.

45. On the contrary, we here fee, 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 Vol. III. H h h

Of Joseph's Chastity and Fear of God. Part III.

Whore, and had *rather* leave his Garment and good Name at Stake, that he might but *keep* a good Confeience.

The Holy Figure stands thus:

46. When this chafte new Virgin-child in the Spirit of Chrift fees this Whore in Flesh and Blood draw near it, that her Defire lays hold on this Chaftity, then it flies out of the House; that is, this Virgin-child *bides* itself in its own Principle, and may not come near the Soul, feeing 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 ftands the fair Carbuncle-ftone of the higheft Love • of God in the Name JESUS, which fuffers itfelf to be fullied no more, for it once paffed through Death and Hell in Man, it will be *pure* and poffels the Throne of God,

Heb. vi. 4, 5. whereupon the Scripture fpeaks ftrongly, that Whofoever bath once tafted the Sweetnefs of the World to come, and departeth from it again, that this Soul bath no Forgivenefs more for ever; that is no other, than where the noble Virgin-child is born a-new again out of the Soul in its Subftance that faded in Adam, and the Soul departs quite from it again, and fevers itfelf from it with its Will, fo that it fades again once more; there is no Remedy for it more eternally; for in the Birth of this Virgin-child, the Foretafte of the eternal Joy is given to the Soul, and that is done in the Wedding of the Lamb, known to our School-fellows.

r. 48. Therefore this noble Virgin with her fair t Stone hides itfelf frequently from the Soul, but fhe breaks not off from the Marriage, except the Soul breaks *itfelf eff* from her; and there is great Weeping and Lamentation towards the Soul, if it defiles itfelf again, as in the little Book of Repentance is fet forth, and cannot eafily befall *Joseph*, 28. 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 Mofes fays further, And Potiphar's Wife laid up his Garment by her until his Mafter came home, and told him those very Words. We fee 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 perfecutes 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, fhewing 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 fecure, 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-

t Or Star.

John x. 28.

Gen. xxxix. 16, 17.

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Chap. 66. Of Joseph's Chastity and Fear of God.

alted to worldly Honour, for the Devil is a Spirit of Pride, and fets himfelf with his Luft in worldly Highness and Magnificence, in " High Offices; for he will always still " Or high be a " Prince of this World, as Chrift also calls him; and he is to indeed according to Places." the Property of Vanity, Falshood and Wickedness, and always fet his Throne and Stool John xiv. 30. readily there, where great Offices and Honours are; where Might, Power, and Authority is administred and put in Execution, there he * involves himfelf, fo that he might be * Infinuates fure to fit for one in the Government of the World.

54. Therefore he will not readily endure that a Joseph should fit near him, but those himself. that are rich, noble, lofiy, and flately, honouring themfelves, which hunt only after worldly Honour, Pleafure, and Voluptuoufnefs, who fill their Bellies daily, and are bold, flout, furious, and full with Plenty, and hunt only after Subtlety and Policy, teeking how they may wreft from the Miferable his Sweat, and convert it into Pride, who trim and fet themfelves forward in every Place, taking Pleafure in themfelves in fuch Dreffes and Ornaments, giving one another great Compliments and Courtschip, and ascribe great Titles of Honour to them; where the House is stuck full of fuch trimed dreffed Whores under a modest and chafte Shew and Appearance, there is the Devil a frolick Gueft, for it goes according to his y own Heart's Defire and Will. y Property or

55. But if God fends a Joseph thither, who would fain live and do according to the Condition. Will of God, then it happens to him as to *Jofeph*; and to *Daniel*, whom they wickedly and with Falthood brought to the Lion's Den; and Joseph they brought into Prifon; but in the End the Devil's Kingdom is put to Shame, as in Jefeph and Daniel.

56. Therefore if any will be a Jofeph, and also fet in worldly Offices and Honour, he must do it with great earnest Sincerity and Humility of his Heart, and refist the Devil, that he may not be able with his Stool of Pride to dwell with him; if not, let him ftay without it, or else he will fall to the Ground in such Offices. If Joseph be not armed with Chrift, 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 Darknefs, which in the Nature of this World rule near and in one another, and are two Kingdoms, as the one is *Chrift's* Kingdom, the other is *Satan's*.

58. Therefore if thou art not armed and wholly refigned to God, that thou canft, 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, prefs into no Office except thou beeft 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 ferve God or the Devil, for thou canft not ferve two Mafters alike, for Self and Refignation are two diffine; he that ferves God is refigned up into him, and in all Things has Respect to Truth and Righteousness, and will promote that; but he that ferves Self has Respect to Favour, and the Highnels and Magnificence of the World, that he may have it all at his difpoing; 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 Juffice.

60. O thou worldly Judge, rely not thou upon the Tower of Babel, upon worldly Determinations, Ordinances, and Conclusions, upon human Inflitutions, Statutes, Laws and Decrees, the Top thereof reaches not into Heaven, that is only the Height of the Confusion of Strife, and a 2 Misunderstanding; God sees thee in thy very Heart, he 2 Or Mistake. proves and tries thy Will and Defire; the Law pleads not for thee before God, though thou ordereft thyfelf according to that, when thy Heart knows it ought to be quite other-

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wife; and then think no otherwife with thyfelf, but that thou pronounceft the Sentence of Justice for the Devil, and fervest bim under an bypocritical Mantle or Cloak; the Juffice and Right is God's, and it is God bimfelf, but * Wrong is the Devil's, and it is righteousness, the Devil bimself : That Master which thou servest is he that will reward thee, and pay thee thy Wages, he *bimfelf* will be thy Wages, and this thou art to expect in thy Office.

Gen. XXXIX. 20 - 23.

61. And Mofes fays further, Then his Master took him and put him into Prison, where the King's Prisoners lay, and be laid there in Prison; but the Lord was with him, and vouchsafed Protestion 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 what foever 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 fee the final and *laft* Proof and Trial of God's Children, how they must leave their Honour and Welfare, and also put their Life in Hazard, and refign themfelves wholly to God, to do whatfoever he will with them, for they must forfake 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 paffed through all Proofs and Trials, and now ftands waiting the Commands of his Lord, what he will have him to be.

62. For he fays very inwardly to God, Lord, wilt thou have me in Prifon and in Mifery, that I shall fit 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 laft Proof and Trial Man becomes the Image of God again, for all Things become one and the fame, and are alike to him; he is all one with Profperity and Adverfity, with Poverty and Riches, with Joy and Sorrow, with Light and Darkness, with Life and Death; he is as nothing to himfelf, for in his Will he is dead to all Things, and he ftands in a Figure, reprefenting 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 manifefted by him; and he himfelf is all, and yet has Nothing, for any Thing is to him in the Apprehenfion 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 alfo a Man becomes according to his refigned Will, when he yields himfelf wholly to God, and then his Will falls again into the unfearchable 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 itfelf, and ftands again in the first Image, viz. in that wherein God formed it in a Life: For what is the Life of a Creature? Nothing elfe but a Spark of the Will of God, which Creature now ftands ftill to the Will of God, whofe Life and Will is God's, who drives and governs it.

Rom. ix. 16.

^b Wills or defires that which God wills or de-

65. But that which wills and runs of itfelf, that rends itfelf from the intire Will of God, and brings itfelf into Selfhood, wherein yet there is no Reft, 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 itfelf no more, then nothing can torment it more, its willing is its own Life, and whatfoever b wills in and with God, that is one Life with God.

66. It is better to know nothing, than to will according to Self; for that which " Or finfitive knows nothing, the Will of that paffes away with the creaturely Life, and its Strife has an End, and has no more Source or Torment, as we may understand in ° irrational Creatures. Creatures.

a Or be famished.

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* Or Un-

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67. For it is the Source and Torment of all the Damned that they d are withing and d Have a woulding, viz. they would that which is Self, and in their Woulding they generate . Ideas, longing De-Species, and Formations, viz. contrary Wills and Defires; the Will being at Strife, fo fire, and yet cannot attain that one Thing is manifested in Multiplicity, wherein it is at Enmity with itself; but the least Sawhen it is one with the eternal One, then can no Enmity be therein, and there is also no tisfaction. ° Reprefenta-Poffibility of Enmity therein.

68. Therefore it is Man's last Proof or Trial, when he stands still to God in all thoughte. Things, then in him Light proceeds out of Darknefs, Life out of Death, and Joy out of Sorrow; for God is in and with him in all Things, and bleffes him, as was done to Joleph in the Prifon, his Prifon became Joy to him; for he became also a Governor over the Prifon in the Prifon ; he was as a Prifoner, and yet as a Master of the Prifoners, he governed the Prifon and the Prifoners, and was a Patron, Fofterer, and Guardian to the Diftreffed; his Mafter took nothing upon him, and was well pleafed 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 refigned 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 flirs 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 Inftrument through which God fpeaks and acts.

70. Now as God, in fo much as he is God, can will nothing but that which is good, or elfe he were not God, if he himfelf willed any thing that was evil; fo alfo there can be nothing in fuch a Man's Will but Bleffing only and the Will of God, as was faid of Joseph, God was with him in all his Doings, and bleffed all Things through his Hand; thus to the Honeft and Virtuous a Light arifes in the Darknefs, and the Night is turned into Day to him, and Adverfity is turned into Profperity, and the Cur/c, Wickednefs, and Malice of the World are turned into *Paradife*; and it is with him as Saint Paul fays, All Things must ferve to the best to them that love God.

71. For Joseph's Prison brought him before King Pharaoh, and fet 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 feen alfo in Daniel.

72. Therefore a Christian should learn to bear the " Temptation, when God casts him " Amidion." into Joseph's Pit and Prison, and rely upon God in all his Doings, and entirely refign 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.

Rom. viii. 28,

The Sixty-feventh 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 underfield thereby.

Gen. XI. By an Afreromical Figare of the cutwardHea- I. icas, in 2 Scheme thus,

· Or in.

A and 2 Judgement of the Effects by Athrology. pre-

N this Chapter the Spirit represents a Figure, shewing how the Spirit of God lees 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 Con-ftellation of Man, frames itself into a Figure with those Things, which in the human Lite are clearly in working or indeed are formed in a in the human Lite are clearly in working, or indeed are formed in a

dicting be. Figure in the Confellation by a great Conjunction, the working not being yet begun, fore the Stars and yet is modellized naturally, where the Spirit of Man, by divine Power, knows, in be in that the Prefiguration, what Working and Effect it has; also it may be understood by the Postare in the diligent Confideration of h Aftronomy according to Aftrology, wherein the natural Heavens, or before the Effect and Working is prefigured, what naturally is wrought and reprefented by this Effect be Power.

wrough: by 2. But while Foleph was a Child, and did not outwardly buly himfelf in this Art, the Stars. therefore it is to be underftood, that the Spirit of God, with his Seeing or Vilion, * As Orion. brought him into the Image or Idea of the Dream, and that the Spirit of Ged explained the Pleiades, the Dream through the Spirit of Joseph, as was done also by Daniel; for to explain Amer v. 8. Dreams, is nothing elle but to understand a magic Image or Representation of the Mazzaroth, the 12 Signs. Aftrum, Afpect, or Constellation in the human Property.

Or Arcteres, 3. For every Man bears the Image of his Constellation, viz. a magic * Asterism in Job xxxviii. himself, and when the Time comes that such magic Image of the superior Constellation Urfa Minor, is kindled, then it enters upon its Working, and then the Aftral Spirit beholds itself in er Urfa Ma. the Elements, and fees what Figure it has

for, or any 4. But the Elements being ' void of Understanding, and affording only a ' bestick other Con-Body in their Figure, therefore the Aftral Spirit can difern nothing elle but the Form confifts of of fome fuch earthly Creature, except the " foulifh Spirit be concomitant in the Working many Stars of the Aftral Spirit, then it is premodelled in a human Form, and in a true natural Way together, or and Manner or Figure; for the Soul only has true human Eyes, but the Aftral Spirit a Figere of has only a beftial Appearance, and fees after the Manner of a Beaft.

5. Yet feeing there is a great Difference between a falle and wicked Soul, (which daily rected on a imagines in a bestial Manner of Figure, and wills and defires bestial Things,) and a pious divine Soul, wherein the Spirit of God is manifest, io also are the magical Imaginations 2 Inapimate. and Representations in the Astral Spirit different; for a Beast dreams " according to Animal Bo- Fancy, and fo does a bestial or animal Man, though indeed the . Image or Idea of the Conttellation does certainly co-modellize itfelr, whether in Evil or in Good, according as " Or Spirit the Aftral Spirit eagerly longs or lufts in itfelf, when it to views what ftands naturally as a working in it; but feeing it is a Beast, therefore it introduces in its Image with its Defire commonly the Model " of a fantafic Image, and turns it from Joy to Sorrow, from • Or Figure, Sorrow to Joy; but the Soul is faint and fick in fuch a Spectacle or Glafs and Prefiguration, whence oftentimes there arifes great Unquietnels to the Body.

Cœli. ? Orig.

Fancy.

Heavens e-

Point of

" Or from

the Schema

Time.

dy.

6. But where a true Vifion is feen 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 Aftral Spirit continually images or frames itself in earthly Forms, fo that very feldom an entire perfect Vision appears as the Work or Effect in itself shall be; also Man's own Imagination itfelf does often alter it, what a Man thinks or imagines in the Day, viz. that magic Form makes it fo, that the Figure is according to his Imagination.

7. Yet the right Visions are when Man's Will refts 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 flands in the Word of God, and then the speaking Word goes with the Soul's into the magic Image of the Conftellation, and then the Aftral Spirit cannot image or fashion itself in the Fancy, but must stand in the Image in the Figure as the Conftellation is, and then the Soul fees what the Moft High has prefigured, and what fhall come to pass; and then the Word of God, viz. the Ground of the Soul, expresses the Figure in the Soul, fo that the Soul understands it, as here Joseph and also Daniel expreffed and explained; as foon now as the Figure of the Vilion 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 9 Samuel, then afterwards he appeared to them in magic 9 1 Sam. iii.4, Visions, and answered them upon their Questions.

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 reproves that Kingdom for their Vanity and Idolatry, and comforts them with the introverted Grace again.

10. For his Spirit flands 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 Inftrument 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 I hings, if the Spirit of God did not fee through it, and that the Word of God did alfo go together through his Word into the magic Figure which the Prophet fees.

11. For the Prophet knows not any thing beforehand in his own Power and Authority which he declares, but when the Word models itfelf together in the Figure, then the prophetic Spirit fees through God's feeing, 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 *Folepb*, when the King's Officers told their Dreams, then the Word fet the Figure in Joseph's Understanding how it should come to pafs; fo that Joseph knew what their Vilions meant.

12. But he knew it not beforehand; but in the telling of the Dream the Word of Understanding modelled infelf in Joseph's Understanding, that he knew it; for Joseph's Spirit flood in a magic Figure, introverted again into the Word, after the Manner as the new Birth in the Spirit of Chrift flands introverted again; fo alfo the other Prophets, through whole 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 4

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Part III.

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could explain hidden Things, we fee how the introverted Spirit of Man, refigned up into God when he forfakes all that is his own, *does attain* the divine Eye to fee and underftand, fo that he gets much more again than he forfook, and that he is much richer than when he enjoyed his own; for in his own Will he had and poffeffed only a Particular, but in the Refignation he gets into the Total, *viz.* into the Univerfal, 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 *Jofeph's* Figure declares, that a poor Prifoner became a Prince, and that only by the divine Word, that had manifested itfelf in him, when the Word, in his submittive Dereliction forfaking all, expressed or spoke forth itself again, and so spoke or pronounced *Jofeph* 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.

^sRom.viii. 28.

15. We see further in this Figure of Joseph, 'How at the Length all must ferve for the best to God's Children, all the Wrong they must fuffer 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 ownselves, 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 Counfel of Man, he must fet his Hope upon God, and look whether God will give him Comfort by burnan Means, and release him from Mifery, and not fet his Hope upon the Favour of Man, but look upon God, to fee what he will work by Means; and though it feems as if God had forgotten, as here with Joseph, who must remain two Years in Prison, then he must confider with himfelf 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 fend it in due Time, as is to be feen here.

17. The Missian 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 fuddenly, 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 buman 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 fhould learn, that all which he prays to God for that it fhould ftand him in Stead by Man, that he fhould not *fet* his Hope upon *Man*, but upon *God*; then at length every thing is done which he has prayed to God for, that fhould ftand him in Stead by human Means; when the Mind defpairs of human Means, and dives down into God again, then God's Help breaks forth through human Means. Thus the Mind is inftructed to learn to truft in God.

5

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 fays, After two Years Pharaob had a Dream, that he flood by Gen. xli. the Water, and faw feven fair fat Kine rife out of the Water, and went to 1-8. feed in the Meadow; after this he faw other feven Kine arife out of the Water, which were ill-favoured, lean, and meager, and drew near the Kine that were by the Water-fide, and the lean, meager, and ill-favoured devoured the feven fair fat Kine; then Pharaob awaked. And he flept again, and dreamed once more, and faw feven Ears grow out of one Stalk,

full and thick; but afterwards he faw feven thin blafted 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 Paraoh.

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 only in that which Nature frames in its working; he cannot apprehend that, nor advise Nature. 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 *mif-ufed* to Witchcraft, it was extirpated, although it remained among the Heathen till the Kingdom of Chrift, till the *divine Magia* fprung up; then the natural *Magia* was fupprefied among the Chriftians, which in the *Beginning* was well that it was fupprefied, for the heathenifth * Faith was thereby allayed and quenched, and the magic Images of *OrReligion. 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 fet 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 Poffibility and Working of Nature, but these set themselves above the Ground of Nature, merely in an historical Faith, and they fay that Men ought to believe that which they contrive.

6. As at this very Day titular Chriftendom is full of fuch Magi, as have no natural Understanding, either of God or of Nature, among them, but only an *cmpty* Babbling of a fupernatural magic Ground, wherein they have fet up themfelves for Idol-Gods, and understand neither the divine nor natural Magia, fo that the World is made stock-blind by them, whence the Contention and Strife in Faith and Religion are rifen, that Men talk much of Faith, one drawing this Way, another that Way, and make a Multitude of Opinions, which are altogether worfe 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 neceffary and good, that the natural Magia was difcontinued Vol. III. I i amongst the Christians, where the Faith of Christ was manifest, so now at prefent it is much more neceffary that the natural Magia were again manifest, that indeed titular Chriftendom's Idols, which it makes to itfelf, 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 fupernatural Idols might be fupprefied, that Men might at length in Nature learn to understand the Scriptures, feeing 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 fay that Men should seek and preach the heathenish Magia again, and take up Heathen Idols again, but that it is needful to learn to fearch the Ground of Nature, viz. the formed Word of God in Love and Anger, with its Re-expression, that Men might not be fo blind concerning the Effence of all Effences.

9. For the Fathers of the first Faith were not fo blind concerning the Kingdom and Dominion of Nature, but did know in and by Nature, that there was a bidden God, who had made himfelf vifible, 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 prefent much the more neceffary, that the Opinion-Idols might come to Light and be known, that Man might at length fee what Faith is; that it is not an Opinion and Conceit, but a 7 Heb. xi. 1. divine ' Subfance or Effence, which Subfance or Effence, in the vifible Man, is hidden

to outward Eyes, as the invisible God is hidden in the visible Substance of this World. 10. But that the Magi Naturales, the natural Magicians, could not expound Pharaoh's Dreams, this was the Caufe, *Pharaob's* Dreams fprang from the Center of Nature, ² Or Scheme, which the heathenish Magicians understood not, for their magic Ground in their Understanding was only in the Working and " Figure of the Constellation or Asterism, and in the Elements; they underftood not the Ground of the eternal Nature, out of which the Nature of this World had its Original, and wherein it ftands; but the Dreams of *Pharaob* had their Original out of the eternal Nature, and were reprefented in a vifible Image in the outward Nature of Time, and in the outward Figure a of Man.

11. For the b feven fat Kine in the Pasture signify, in the inward Ground, the c feven Properties of the eternal Nature, in the holy good Substance or Effence, viz. in the Kingdom of Heaven, where the divine Power is fubstantial; and the d feven lean illfavoured meager Kine fignify, in the inward Ground, the 'feven Properties of the ^d Seven lean eternal Nature, in the Wrath of God, viz. in the Kingdom of Hunger and Thirft, where Nature is without the divine Substance of the good Power of God; and the f feven thick fat and full Ears, and alfo the g feven.dry blafted Ears, fignify the fame alfo.

12. But that this Dream appeared twofold to Pharaoh, it fignifies in this Figure, first the Ground of the eternal Nature in its feven Properties, what God would shew thereby; ⁸ Seven blaft- fecondly, as to the fecond Appearance, it fignifies the buman Ground, which in its Subftance has its creaturely Original out of the feven Properties; moreover it denotes the twofold Man, according to the outward Body and the outward Spirit, and then according to the inward foulifh or animal Spirit, and according to the inward holy Substance , Condition, of the divine substantial Power, and stands in the " 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.

13. And it denotes, fecondly, a wicked and ungodly Man, who is withered, meager, lean, and ill-favoured as to that divine Substance, and yet is even the fame Nature's Property as the divine is; but he is withered and corrupted as to its good Substance; the

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11. 11

a Or Reprefentation to the outward Man. ^b Seven fat Kine. · Holy Pro-

perties.

Kine. e Seven

Ears.

wrathful

ed Ears.

Properties.

f Seven full

Quality, or Property.

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Wrath of the eternal Nature in the feven Properties has confumed its Substance, fo that it is now as a hungry Fire-fpirit.

14. Thus the great God reprefents before *Pharaoh* what at this Time flood in the Figure of the *Egyptians*, for he would vifit them; first he shews them his great *Grace*, in giving them *Joseph*, a Prophet and wife Frince, 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 feven Properties, there is mere *Bleffing* and good Things, if they would walk therein, they would be as the feven fat Kine and Ears.

15. But if not, then his Wrath would come upon them, and *confume* 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 fub-ftantial divine Wifdom in them, faded, and *their* feven Properties of the eternal Nature became fo ill-favoured, lean and dry, as the feven withered Kine, and the feven blafted Ears, wherein was no more Power and Virtue.

16. And as the feven withered Kine, and the feven dry Ears, devoured the good fat Kine and Ears, and were yet more lean and ill-favoured than before, that a Man could not difeern that they had devoured them: Thereby the great God alfo fignifies, that the wicked Man, with his feven Properties of Nature enkindled in the Anger of God, devours the good and fair *Image* of God in him, by introducing himfelf into Self-defire, in which felf and wicked Defire Nature becomes painful, and falls into Unquietnefs and Diffurbance of its Peace, and yet afterwards is still ill-favoured, abominable, loathfome, and dry, as a covetous, churlifh, hungry Dog, though he devours much, his covetnous Nature in his Envy confumes 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*, feven *good* fat *Ears*, and feven dry *barren Ears* which devoured the other feven, fo that a Man could not know the Good any more, under which yet very powerful Things are prefigured, as fhall be mentioned hereafter.

18. But that *Pharach* was troubled at this Vifion, and yet underflood it not, *neither* could his wife Men interpret it; this fignifies, that *God* himfelf would interpret it by his Power and Virtue *in* Jofeph, and that the Time of this Vifitation was at Hand, *therefore* was *Pharach* fo moved in himfelf, that he would willingly know it.

19. But that the Wife Men in the Light of Nature could not interpret it, fignifies, that the *Works* of God are hidden to the natural Man without Grace, and that he knows or underftands nothing of the Ways of God, unlefs *God reveals* or manifefts them thereby in and through him, for this was a Motion of the eternal Nature through the outward Nature, therefore the natural wife Men could not underftand 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 defired two Years ago through Man's Help was *fulfilled* and granted unto him.

21. Then Pharaoh fent and commanded Joseph to be called, and they brought him speedily Gen. xli. 14out 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 ' of me, yet God will prophess Good to Pha-'InmyPower. raoh; and Pharaoh related his Dream to him.

22. This Figure, that Joseph put on other Garments and was shaved, when he was to enter in before *Pharaoh*, fignifies 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 fet him before Pharaob with the Garment of Wifdom, and would give him for a Guardian to Pharaob; for the Spirit of Moses fets down the Figure excellently, accurately, and properly, as if he had a great Defire to play and-delight himfelf therein.

23. And we fee further, that Joseph faid to the King, That it flood not in his natural Power and Might to know fuch hidden Things, but that God alone gave him to know it, fo that he needed neither Art nor magic Images about it, but God would interpret Good to *Pharach* through him.

24. Therefore fhould a Magus give up his Will to God, and fix his magic Faith * Or Quali- (wherewith he will fearch the Figure of Nature in its Forms and * 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 ¹ Type or Re- Power and Virtue, and bring Nature into a ¹ Figure; he that practifes otherwife herein, presentation. 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 fecret Mysteries of Nature, as Babel fays, Man ought not to dare to fearch 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 bow Sin is Sin, and how Man does cause God to be angry and in Wrath, then they have no other Way to turn themfelves to evade it, but Images or Conceits of Opinions, which fhut up the Confcience in fuch Images and Conceits, fo that the Confcience is afraid of their Images, and the Ground of Sin, according to the feven 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 feven 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 Pharaob's Visions, and then you may be Partakers of the feven good Kine and Ears within you.

29. If not, then must all your Images of falle and wicked Magick be turned into fuch barren Kine and Ears, as they are indeed for the most Part already in the inward Ground, and outwardly, at prefent, are devouring, and always devour the good Times and Years, for they have almost quite devoured and fwallowed up into the Aby/s all Love, Faith, Truth, Righteousness, Humility, and Fear of God, and at present alfo they devour all outward Food and Suftenance; they have devoured the Silver, and there is nothing left but meager and bafe Copper, and yet they are fo 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 fo 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-flaves to the Anger of God in the feven Properties of Nature, as the whole Land of Egypt was made King Pharaob's own in the dear Time of Joseph.

31. This Anger of God will bereafter give you Seed, that you must fow Images and Idols, and devour them again yourfelves, as you have clearly done for a long Time, and must be its Bond-flave Servants, as Egypt was to Pharaob.

32. Let this be told thee, O Egypt of Christendom, by Joseph's Interpretation in the

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Spirit of Wonder of the *fixtb* Number of the Seals ; it concerns thee, awake, and behold the great Famine of Body and Soul is at Hand, or elfe thou must be *famished*.

33. Thou ftandeft at prefent in no other " Figure in the Sight of God but that of "Or Refemthe feven ill-favoured, hungry, withered, lean Kine and Ears; the *Bleffing* of God in blance. Body and Soul is departed from thee, that now thou *bunteft* after good Things and temporal Suftenance, and yet art thou not fatisfied with it; and the more that thou doft hunger and fuck upon Bones, thou wilt be still the more hungry, till thou haft *devoured* all thy good Kine in Confcience, both in Body and Soul, as also *Land* and *People*; and thy Form and Feature is fo 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, fays the Spirit of Wonders in *Joseph's* Interpretation.

34. Behold thyfelf now aright; art thou not *thus* ill-favoured and hungry? Confider all thy "Faculties; thou art *raving blind* with great Hunger, for thou haft fwallowed that "Powers, up into the Abyfs, which fhould blefs thee and make thee happy, and fet up the Hypocrify of *thy Idol Minifters* inftead thereof; Righteoufnefs, Truth, Love, Faith, Humility, Chaftity, and the Fear of God, *were* thy Bleffing, by which thou wouldeft become fat again; but thou haft fwallowed up all thefe Properties, and fet *thine Idols* in their Stead, and covered them with Chrift'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 Defire of Self-Might, under the lowly humble Mantle of Christ, resolving to be potent and fplendid as *Lucifer* under his black Hood, who yet always supposes he is the most potent, when yet, in the Prefence of God, he is but a Lord in Fancy.

36. The fecond Property of thy Hunger covered with Chrift's Mantle is Covetoufnefs, viz. the Devourer, who devours himfelf, and gets from others their Sweat and Flefh from their Bones, and devours it, and yet has nothing, but always lies like Poifon fucking out itfelf; this has devoured all Truth, Righteoufnefs, Patience, Love, Hope, Faith, and the Fear of God, and yet is but a mere Hunger; at prefent it hath eaten all Silver from the Copper, and yet looks as if it had devoured nothing, for nothing is to be feen in it, but that it is more hungry than before; it has devoured all good Times into itfelf, and ftill always devours all Provifions, which God of his Grace beftows, and yet is every Day more hungry with devouring; and though he could devour Heaven, he would devour Hell alfo, and yet remains a mere Hunger ftill.

37. The third Property of this Hunger covered with Chrift's Mantle is *Envy*, viz. the Son of Covetoufnefs, and Pride is his Grandfather; this flings and pricks and rages in the Hunger, as Poifon in the Flefh, it flings in Words and Works, and poifons all; it *lies* and cheats, and is *never quiet*: The more greedy Covetoufnefs is to devour, the greater is this its Son, *Envy*; it will poffers all alone to itfelf, and yet hath no Place of Reft, either in Heaven, this World, or Hell: It can remain neither in Heaven nor in Hell, it ftands only in the Hunger of Covetoufnefs, and is the *Life* of Covetoufnefs.

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 fing 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 thirst 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 fo 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 prefent, Joseph has

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feen and manifested them in *Pharaoh's* Dream, fo that they are become manifest in the World, and are fet before the Eyes of the Watchmen, who fit in Council for Judgment, what is to be done more with these dry ill favoured Kine, for God has given them the feven fat Kine of the Manifestation of his Grace; but they devour all, and yet are fo very ^o Confifts in hungry, that Hell dwells in their four Elements, and the Kingdom of the Devil ^o ftands

that which in their Figure. their Posture, Condition, or

exprefs.

40. O Egypt of Christendom, thou hopeft for Good, and yet defireft only to work Quality does Wickedness! No Good shall come to thee; except thou diest from this Hunger, thou represent and wilt burft thyself afunder in this Hunger; whence shall Good be interpreted to thee by Joseph, when thou thus hungereft the more? Nature generates in thee fuch a Thing as

thy Hunger and Defire is, thou oughteft to hope for nothing, except thou converteft and putteft on Joseph's new Garment, and then the Lord will give thee his Spirit, fo that thou will fee and understand thy Images, and put them away, and ftand with Foleph 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 fet thee with Joseph over the Kingdom of his Mysteries, that thou wilt rightly understand the magic Ground of Faith, and wilt fearch no more in the Images of the outward natural Magick, as thou haft done for a long Time, but thou wilt fee the inward Ground, and with Joseph rule over Egypt; that is, over the Myfteries, and wilt therein praife the Lord, and draw in his Fountain, and drink Water of Life.

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 thyfelf, and then thou wilt be free from all Images, and thou feeft the Place, of which it is faid, 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 Chrift, and fay, Here is the Man that will walk in the Footsteps of Christ, and will follow and imitate him, and be Pbil, iii. 10. like and comformable to him in his Life and Image.

43. This whole Hiftory of the Dreams of Pharaoh are an Image, whereby the Spirit, under an outward Action, portrays and typifies the buman Ground, how good God created him, and fet him in his Fatnefs, and how he is thus deftroyed by Satan's Envy and Poison, and changed into fo ill-favoured an Image.

44. But in Joseph the Spirit represents a Figure, shewing how a Man must again fpring up through the new Birth out of this Poifon, and how he should be fet before God again, and how God gives him his Spirit, and makes him Ruler in his Houfe; how he shall gather in heavenly Fruits in Faith and a good Confcience against the Time of Temptation, when the Dearth or Famine, viz. God's Anger, fifteth the Soul.

45. In which Sifting, that Fruit which is for Food, which flands 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 Pharach; fo the new Birth brings forth fuch good Fruit and Doctrine, which make known the Way of God to Mankind, and ftand before him with Wifdom, Gen. xli. 33 as Joseph before Pharaob; and this we fee in Joseph's Counsel, after he had interpreted , P Or Condi- his Dream, he faid to Pharach, Let the King lock out for a wife and prudent Man, who tion of fuch a Man; the may build Granaries for Pharaoh, where Provision may be laid up, that Men may have neces-Man Chritt, fary Sustenance in the Famine; which the Spirit fecretly represents in the P Figure of Man, or a Chriftian that a Man should look out for a wife Men, fearing God, which should help to gather in ^{1VIan.} ⁹ Exod. xviii. the divine Treafury and Provision with Wisdom and Understanding, with Doctrine, Life, and Prayer, that thereby the divine Treasure and Provision might be gathered in.

Rom. x. 8.

Gen. xxviii. 16.

- 36.

21.

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Chap. 68.

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 fo fuddenly make both Body and Soul, Land and People lean, and devous them, but that there may be fomething for * Thoufand Provision, concerning this God fays, he will do well to them that fear God unto a * thou- Generations. fand Generations; and this Provision shall continue to a thousand Generations.

48. And Moses fays further, This Saying of Joseph pleased Pharaob and all his Servants Gen. xli. well; and Pharach faid to bis Servants, How can we find juch a Man, in whom the Spirit 37-45. of God is? And he faid to Joseph, Seeing God hath made all this known to thee, there is none fo understanding and wife 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 Pharaob faid 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 cloathed him with white Silk Garments, and hung a Golden Chain upon his Neck, and caufed him to go in his fecond 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 faid to Joseph, I am Pharaoh, and without thy Will (hall no Man ftir bis Hand or his Foot in the whole Land of Egypt; and he called bim his fecret Council, and gave him a Wife named Afnath, the Daughter of Potiphar, Prieft of ON.

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-ftood all Trials, whom the Spirit of Chrift has led with himfelf quite through his Sufferings, Death, Hell, Prifon, and Mifery, as the only God, viz. the great King fet him before him, and tried his Wifdom, which he had received in the Process or Imitation of Chrift, when he received him with Joy, and gives this Teftimony of him, there is none fo wife as thou, who would fo 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 Affiftant, as a Council of a King helps and affifts a King to govern his Kingdom; fo alfo God fets him in his Kingdom, and rules by him, and gives him his Seal, and Ring, viz. the Humanity and Deity, in the Love of Jefus Chrift, to his Soul, and caufes him to ride in the fecond Chariot after him; that is, where God's Spirit goes, there always goes *(uch* 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 alfo over his mortal Fleih and Blood, as Joseph over the Land of Egypt.

51. And as Joseph quickly withdrew and built the King's Granaries to lay up Provifions, fo alfo fuch a Man, who according to his inward Ground fits in the Kingdom of God, builds for God his Lord many fuch human Houfes, viz. Men's Souls, in which he lays up in Store the divine Overplus, which God gives him in Chrift Jefus, viz. the divine Knowledge and Wifdom, with good Inftruction, Doctrine and Life, fo that his Doctrine fpreads abroad, and multiplies as Sands in the Sea, fuch *innumerable* fpreading Branches his Pearl-plant puts forth, that many Hundred Thousand Souls eat thereof, as of Jojeph's Provision in the Famine.

52. And then Poliphar's Daughter, that is, the Daughter of the Prieft of ON, viz. the true Christianity, is given him for a Spoule, which he is to cherish and love, and begets of ber these two Sons, as always travelling in this Way, and then they walk with Gen. xli. 50. washed Hearts, as Joseph, before the Time of the Famine in Egypt, begat of his Wife Gen. xlii. Manaffeth and Ephraim, and fo it was reprefented to him with these Names, how God had in the Houfe of his Mifery caufed him to grow great, and gave him much.

53. And then also a Child of God fets open his Chefts of Treasure, when the Famine comes, that the Anger of God fifts the World, as Joseph did his Granaries, and im43I

Exod. xx. 6.

parted to his Fellow Twigs therewith out of his Chefts of Treasure, that they perifh not in that Famine.

SYSTYLDGEN

The Sixty-ninth Chapter.

How this Famine went through all Lands, and how Jacob fant 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.

Sen. xlii.



I. FILTER HIS Chapter, concerning *Joseph* and his Brethren, is a Figure, fhew-ing how *fuch* a converted Christian, which has already entered with Christ into his Process, and has now *overcome*, in the End also for-gives and rewards his Enemies with Bounty, who have brought him into Christ's Process with their Perfecution and wicked Devices and Counfel; and how also *their Sins* are fet before them, and how they Counfel; and how also their Sins are fet 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 bleffes 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 feverely 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 ftrictly against the Soul in its Confcience, that Sin may awake and be acknowledged, and that Repentance may be the greater, that Man in fuch 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 fo terrible a Judgment in it.

The Hiftory fays thus:

3. But when Jacob faw that there was Plenty of Corn in Egypt, he faid to his Sons, Why do you look fo long about you? Bebold, 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 fuffer Joseph's Brother Benjamin to go. for he faid, Some Mishap 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 fays in the Confcience to the Soul, Why lingerest thou fo long locking about thee? Go down into Repentance, where there is Plenty of Righteousnels in the Death of Christ, where Christ gives Righteousnels for, and instead of thy Sins. if thou heartily turneft to him: And thus the Father beftows 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 ic 4

Gen. xlii. 1-4-Ten Bre-

thren.

Chap. 69.

it prefently therewith; he first bestows upon it its sinful Brethren, that is, he gives it first his Terrors into its Confcience, and hides his Comfort in his Grace, viz. the true Benjamin, Joseph's Brother, from the ' Properties of Sins, and fends the Properties of Sins, Sinful Asviz. those wherein Sins have been wrought and committed after Grace, to buy this Corn fections. of Joseph, viz. of Christ.

6. The Sinner must *himfelf* enter upon it, and with Earnestness enter into the Suffering and Death of Chrift, and die from his Sins in the Prefence of his Grace, in the Prison of God's Anger, and cast himself upon *Joseph's*, viz. Christ's *Mrey* and *Grace*, and not stay without, and fay, With Christ there is Plenty of Grace, and fo 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 Prefence, though thou wilt not fuddenly 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 Resurceation, buy Corn for the poor Soul, that it may live and not die, as *Jacob* faid to his Children.

7. And Mofes fays further, Thus the Children of Ifrael, and others with them, came to Gen. xlii. buy Corn, for the Famine was also in Canaan; but Joseph was the Ruler of the Land, and 5-8. fold 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 himfelf strangely towards them, and spoke roughly with them, and said to them, Whence come ye? They faid, Out of the Land of Canaan, to buy Food. But though he knew them, they knew not him yet.

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 fee 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 Confcience, and fets himself roughly, and feems strange towards the Soul, as he did towards the Canaanitifb Woman, and hides his Mat. xv. 26. Grace from the Soul, till it strange forth its Repentance, and bows its Face in the Prefence 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.

9. And then Chrift looks into it, and lays fast hold upon it with the strict Hand of God's Anger, but his Love and Grace *bides* itself therein, and that is it which string up the Sins of the poor Soul, and disturbs them, so that it is terrified and association in the Prefence of God: When the Soul stands and cries to God; then fays Christ *in* the Confcience, Who art thou? Behold thyself now, whether thou art worthy of me? As *Joseph* did here, when he faid, Who are ye? And fet himself *roughly* and strangely towards them.

10. And Joseph thought on the Dream which he had dreamed concerning them, and faid to Gen. xlii. 9them, 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 fays 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 earness, or else thou wilt be but treacherous to me, and take my Grace into thy Mouth.

11. And Joseph's Brethren answered bim, and said, No, my Lord, thy Servants are come Ger. xlii. to buy Food; we are all one Man's Sons, we are honest and true Men; we thy Servants were 10, 11. 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 prefented before their Eyes,

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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 Jefus Chrift, and believes on Chrift, that he is the Son of God, and has fatisfied for the Soul, then it ought not to be blamed for a divine Spy and unrighteous Hypocrite; it is righteous through the Juftification of Chrift, feeing it believes the fame, that it is applied to it for its Benefit.

Gen. xlii, 12. 12. But as Joseph faid to bis Brethren, No; but ye are come to see where the Land is open: Thus also the Spirit of Christ blames the Effences of the Soul, for it proves them that they are not yet broken, and have *still Self-defires* in them, and will inftantly lay hold on Grace, viz. the open Gate, which avails not the Soul; it must first enter into Chrift'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 Refurrection.

13. Further, Joseph's Brethren fay, 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.

The inward precious Figure stands thus:

14. When the Soul does thus draw near to Chrift, and will instantly put on his Refurrection, then fays the Spirit of Chrift in the Soul's Effence, This is that which I told thee, thy Effences 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 Paradife, fo that the Soul's Effences 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 youngeft Brother, for that fame incorporated Grace in the Promife, effected in Paradife, 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.

16. Therefore fays the Text of *Mofes* very fecretly, He will prove them by the Life of Pharaeb, which is as much as to fay in the Figure, by the Life of God, with whom this youngest Son stayed behind, bim must the repenting Man bring along with him to "ThreeDays. the Port of Grace, or elfe he must lie " three Days shut up in Prison, till he bring him, * Three Prin- as Jeseph's Brethren did; that is, else must the * three Principles in Man lie so long in Prison in the Anger of God, and cannet buy divine Food, unless they have this their youngest Brother with them; that is, the Gate, wherein Christ in Man, in that fame Image of the heavenly World's Substance which faded in Adam, arifes from Death, wherein he may have his dwelling Place.

17. Thus a Man is proved by the Life of God, when he turns to God, to try whether he turns whelly 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, Chrift, to the Soul's Effences, Ye are but Spies to the Life of God, and fearch only for the Juftification of Man from the Sufferings and Merits of Chrift; that is, ye learn only

Gen. xlii. 13-17. t Twelve Brethren.

" Or with,

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the History, and take the precious Covenant of God in your Meuths, and flatter yourfelves 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 Righteoussness in my Zeal and Jealoussy shall yet kold 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 faid that they can take the Grace, but that they fhould fink down into Grace, that Grace may give itfelf to them; for Man's Ability to take it is loft, Selfwill is rent off from God, it must wholly fink 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 Hypocrify but a Spy of the Grace of God, thou doft but feek for the Gate of Grace, and how thou mighteft with thy own Will, without thy inward Benjamin, enter into the Kingdom of Chrift; yes, thou wilt be outwardly an adopted Child of Grace, whole Sins are forgiven through the Merits of Chrift, and yet continueft to be Babel, and a Fable, and wilt not be a Chriftian in Chrift; thou wilt needs pafs into Heaven, but that will not avail thee; Jofeph, that is; Chrift, holds thee imprifoned in the Anger of God both in Body and Soul, unlefs thou giveft him Benjamin, viz. thy inward Ground, and then Heaven goes into thee, and Chrift flands up in thee out of the Grave, fo that thyfelf art rifen from Death, and then thy fpying 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 fearch, and yet you lie still in Prison; God will have it fo no more; for he himself tries the Thoughts of Man, and is himself prefent 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 manifelted in your Life, that ye are God's Children in Chrift, in his Sufferings, Death, and Refurrection, in himfelf, not through an acquired Hiftorical *feeming* Faith, but *effentially* as a Branch on the Vine; you must be a Twig on the Tree, you must have Chrift's Life, Flesh and Blood, operatively and substantially in the *inward* Ground *in you*, and you must become Chrift, elfe you are all one and other but Spies, Searchers, and historical Christians, and *no better* than Jews, Turks, and Heathens.

22. O ye fimple Men, let it be made known to you; go but forth from the Tower of the confounded Languages, then may you *foon* come to the right; feek *Chrift at the Right Mat. xxvi. Hand of Ged* within you, *ke fitteth there*; unlock your Wills, that is, *give* them *up* to 64. him, and he will unlock them well enough; your *Repentance* muft be earneft, or elfe you *Ads vii. 55,* are all one and other but Spies.

23. Gaze about no more, it is high Time; ' the Time is truly born, or at Hand, ^z your ' Rev. i. 3. Redemption draws near; ^a the Bridegroom calleth kis Bride; you must indeed into the Pri-22. io. fon of Jofeph in this Famine, if you will not [bring your inward Ground of your Hearts ^z Luke xxi.28. into Refentance with you.] Amen, be it fo.

24. And Moses fays further, But on the third Day he said to them, If you will live, then Gen. xlii. do thus, for I fear God; if you be honess and true Men, let one of your Brethren lie Captive in 19, 20. your Prison; but as for you, go your Ways, and carry Home what ye have brought for your Hunger, and bring your youngess Brother to me, and so I shall believe your Words, that ye may not die: And they did so.

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The Figure stands thus:

25. When the Soul draws near to God, and will work Repentance, and that its inward Ground is yet wholly thut up in Vanity, fo that the Mind is still hanging to itfelf, yet if it will not give over Repentance, and notwithstanding it cannot be free from the earthly Defires, but continues in Prayer, then indeed God the Father lets the Soul's Effences out of the Prifon of his Anger, that the Mind is well eafed again, like one that is releafed out of Prifon; then fays the Mind thus, I am very well eafed in my Prayer in this Repentance.

26. For God's Anger has releafed Nature out of its Prifon, that it should with great Labour and Industry prefs 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 loofe, 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 Prifon, till they brought the laft Brother alfo; and thus must the poor Soul remain tied with one Band of the Prifon of Death, till it sheds forth the last Brother, viz. the inward Ground, and comes before God and fays, Lord, I will forfake all for Chrift's and my Salvation's Sake, and give up my Will wholly to thee; caft me into Death or into Life, into Derifion or Scorn, into Poverty or Mifery, 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 Earneftness 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 loofed; but in the mean Time, ere it thus come to pafs, the Soul must lie Captive in one Band.

29. But neverthelefs God fays to the other releafed 'Forms of Life, Now go your Way with that which you have at prefent in this Repentance bought or gotten of me, carry it Home; that is, defile it not again, live of it, and partake of this prefent Grace beftowed, and carry it in to the Honour of God, that it may come before God with the Operation of ir.

30. Mofes fays further, But they faid one among another, we trespaffed against our Brother, that we faw the Anguish of his Soul, when he wept to us, and we would not bear him, therefore now this Treuble comes upon us; Reubin anfwered them and faid, Did not I tell you as much when I faid, 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 be 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 Earneftness of Repentance, when Man in his Repentance ftands before God, when he feeks to God, and weeps to him, when his Confcience and Sins awake, as here the Brethren of Joseph did, then he fays in himfelf, This I have merited and deferved by my Sins, that I have beloed to deride, fcorn, and crucify Chrift within me, and without me in my Fellow-Members, and have not regarded the Intreaties and Befeechings in my Fellow-Chriftians, but have fcorned, derided, and judged them to Damnation; at prefent 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, Jesling, Sport, and Wantonness, now I stand here, and the Heaven in me in my Conscience is become as Iron.

32. Then fays God in the Confcience, Haft thou not known well enough? Moreover, have I not caufed my Word to be told unto thee? Thou knewest well that thou didst wrong,

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Gen. xlii.

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but thy evil flubborn Self-will must reign, and now thou would thave Grace; and the Devil fays, It is to no Purpose; Grace is gone, Heaven is *flut* up, Hell is open; leave off, thou will not attain it.

33. But the great Mercifulnels in the Grace of Chrift in the inward Ground preffes in with his Pity and great Compafilon, although at prefent he ftill hides his Countenance of Love from it, that the Soul does not know it, and makes the troubled Soul full of Mifery, that in Self it befeeches and weeps before God, and accounts itfelf guilty of all Evil and Wickednels, and begins in fuch kindled Lamentation bitterly to complain of its Sins, and to be forry, and is alfo fo full of Shame in the Prefence of Chrift, that it bides its Countenance before God, and knows not what to do for Lamentation; for it fees in itfelf with its own Eyes, that the fevere Righteoufnels of God holds and binds it in its Life, as the Brethren of Jofeph mult fee, that their Brother was bound for their Sins before their Eyes.

34. For though Chrift be ftirring in the Soul's Effence in the inward Ground of the *incorporated* Grace, and fhatters it, that it fees and bewails its Sins, yet he fets himfelf very ftrangely against the Soul, and will not *touch* it with any Beam of Love; as *Joseph* fet himfelf ftrangely, as if he understood not their Speech, and spake to them by an Interpreter.

35. This fame Interpreter is even that which brings the Soul into fuch Repentance, Note, The which otherwife could not be; for it has nothing more in its own Power but this, that it Ability of the may turn its abyffal, unfathomable, fupernatural Will towards God, viz. that, out of Soul to attain which it is proceeded, and there ftand itill, which yet is very hard for it, and yet possible, unlefs its Will has quite broken off itfelf from the incorporated Gate of Grace, and given itfelf up to the Poifon and Infection of the Devil, fo that the Will of the Abyfs of the Soul is entered into a Figure of a falfe or wicked Thiftle, and be wholly poifonous, a The Condisten it is hard, for then it afks not after Repentance at all, but is carelefs and negligent, tion, and Quality. ednefs, but takes Delight therein, and rejoices at it, fo long as it carries the Body about it; and then it is quite loft; but where there is yet a little Spark of divine Defire left, there is Remedy.

36. And Mofes fays further, And Joseph commanded to fill their Sacks with Corn, and to Gen. xliiput every one's Money into their Sack again, also Provision for their Journey, and they did so 25-28. to them; and they laded their Burthens upon their Assessment, 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?

37. This now is the moft lovely rich Figure, fhewing how God takes nothing away from the repenting Sinner, when he in his Will gives up all, and refolves to cleave ftedfaftly to God; he takes no Reward or Bounty from him, or any Thing elfe; neither does he take away his temporal good Things, when he does yield up all to God, and forfakes. Selfiftnefs; and then God fills his Sack, and reftores him all that Money which he gives to the Poor and Miferable, in his Bleffing again, and lays it aloft in his Provision, that the Man fees, that God has afforded it to him again in his wonderful Bleffing.

38. At which a Man often wonders how it comes to pafs, that temporal *Maintenance* befalls him in fuch a wonderful Manner, when he has not fought it, or knows any thing of it; and it is likely flands *amazed* at it, queftioning whether he fhould 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 fignifies the inward Bounty of Chrift, that when the poor Sinner pours:

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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 Chrift, and gives him flill good Provision, viz. Understanding and Wisdom in the Way of his Pilgrimage, wherein he is to journey through this Valley of Mifery 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 feen in this Figure.

41. For when Jacob's Sons came Home to their Father, and told him how it happened to Gen. xlii. 35, them, and poured out their Sacks and found the Money again, and would have Benjamin alfo into Egypt; then faid Jacob, I'e 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 flands very excellently in the Figure; for the outward Nature fays, when it fees the *divine Gifts* in itfelf, whereby it lofes 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 Paradife, that is no more, and fo 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 fusser myself to be bereaved.

Gen. xlii. 37.

43. But Reuben faid to his Father, If I bring not Benjamin to thee again, then flay my e two "Two Sons. Sons; give him into my Hand, I will bring him to thee again; that is, God comforts Nature and fays, Give me thy Forms, Quality, and Condition, viz. thy Children, into my Hand, I will but bring them to Jojeph, that is, to Jefus, 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 fecond Principle.

44. Which is even done, if Nature be bereaved of its Forms and Condition, then muft ceafe in the Nature of Man the Kingdom of God in Love, and also the Kingdom of God in the Might of the Fire, fo very fecretly does the Spirit of God delight to play in the Figure of Regneration, which Explanation will feem strange to Reason, but we know what we write here, which is *underftood* by those of our Society.

Gen. xlii. 38.

45. And Jacob faid, 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 Chrift, and is afraid of dying, and will by no Means come to it; it excufes itfelf concerning its heavenly Jojeph which it had, viz. the heavenly Image, which while it cannot comprehend it, it fays, it is dead, now when thefe 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 caufed them to be brought into his House, and to eat at his Table; what is thereby to be understood.



1. # 5 (*) 6 O W this whole Chapter prefigures to us the moft excellent Image, Gen. zliii, reprefenting, how first the outward Nature, in this Process, when it fhall 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, abathed and daunted, and yet in the End is willing and ready, that all its Forms and Conditions of Life might enter into the dwing of 229 (*) Cy 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, fecondly, how the Forms and 'Conditions of Life are afraid before' Powers 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 foulifh Nature, carries himfelf firft fo fri.ndly, and first gives them heavenly Bread of his own Substance, and yet but in a ftrange Form; as Joseph invited his Brethren for Guefts and fed them at his Table, that they eat and drank plentifully, and were merry, and afterwards let them go in Peace, but prefently after came with a terrible Trial, in that he caufed his Cup to be laid into Benjamin's Sack, and purfued after them, and fetched them back again, all which ftands 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. Mofes's Words follow thus; This Famine was fore in the Land, and when the Corn was Gen. xliii. Spent which they had brought out of Egypt, their Father faid to them, Go again and buy us1-5. a little Food : Then Judah answered and said, The Man obliged and charged us striftly, and faid, Ye shall not fee my Face, except your Brother be with you; now if thou wilt fend our Brother with us, then we will go down and buy for thee to eat; but if thou fendest him not, we will not go down, for the Man bath faid 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 Caufe at prefent the Strife is; and thirdly it ftands in Spiritu Mundi, in the Spirit of the World, in the Kingdom of this World, viz. in Mortality and Reftoration.

6. Therefore now underftand us right, thus when the inward foulifh 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 fecond Principle of the angelical World's Property, then it will perceive that it was loft in Adam; from whence arifes its Mifesy

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and Return again, and as foon as it returns again, God gives his *Grace* into it again, but unknown and *not underftood* by it, and ^E he defires that the inward Fire-foul, *viz.* the Center of the eternal Nature, fhould, with the *Voice* of Grace infpoken or infpired in Paradife which was wholly incorporated, turn to God again.

7. In which divine Defire this great Unquietnefs arifes in the Soul, that it thus goes into Repentance, when it fees that it has loft its Ability; neither may, nor fhall, nor can it, in any other way, again attain its firft Pearl which it had, and come to divine Salvation, unlefs it turns with its Fire's Might wholly again into the Ground of the incorporated Grace, and gives itfelf up thereto.

8. And now when the outward *mortal* Soul, viz. the Nature of the third Principle of the Kingdom of this World, fees this, then it is afraid, as *Jacob* was of his Children, and always *thinks* they will lole 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 fir up its inward Ground, viz. the true Benjamin, and bring it along with it into Egypt, into the Prefence of Joseph, into earness Repentance, into the Prefence 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 fir 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 Prefence 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 strong and brings with it Joseph's Brother, viz. the most inward Ground.

11. Neither shall its Sack be filled with *heavenly Manna for* its *Food*, that is, its Faith's Defire 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 ftands in a Figure, fhewing how the old Adamical Man, viz. the old *Jacob*, thinks it to be very hard that he fhould let the Powers of his Life be carried along into *Egypt*, that is, into *Repentance*, into the *Prefence* 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 fo prefs upon him, that in the End he muft yield, and be willing that all his Sons fhould go into Egypt; and his youngeft Son went along, and he was alone as one who had no Children; to wholly muft the outward Nature leave whatever it has or is in itfelf, as having no more Power and Ability as to eartbly Things, and give up the Selfhood of its inward Soul, which ftands 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 Houfe of Sorrow, and knows not now what will become of it, when its Spirit muft go along into Conversion; then thinks the eartbly Lucifer in it, viz. the flefhly Defire, hereby thou will lose temporal Honour and good Things, and be the Fool of the World; this will not ferve thy Turn and Luft.

14. But the great Famine, viz. Sin, preffes the poor Life in all the three Principles, that it must make ready and go into Egypt, that is, into Repentance, and feek divine

Food,

Food, and pray for it and *defire* it, from the true Housholder *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 must go twice into Egypt for Corn, and at the first Time receive Corn enough, and yet they came into Danger thereby, and were kept as a were kept Pledge, has inwardly this Figure; when Man at *first* turns into Repentance, then first in Cubody. the terrible Figure or Aspect of his Sins stands before him, for they rouse him up, and the Conficience stands in the Anger of God.

16. As the Brethren of Joseph flood the first Time before Joseph, when he held them for Spies, so also Man stands 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 so strongly tamed his Will, that the Will should think all Days of its Life, while the Body lasts, to remain in such begun Repentance, but it thinks only for once thus to destroy Sin in the Conscience, and to drown the old Sins in Repentance and Sorrow.

17. And it comes also to that Pass, that his Conscience, though perhaps at first it be terrified, is in the End appealed, and divine Food is given to him from the heavenly *Joseph*, into the Sack of his Desire, so that the Anger of God lets him go; but the Anger of God in his Righteousnels takes a *Pledge* from the Conscience, and keeps it to see whether Man would continue to rest fatisfied with this Burthen of Food; if not, then the Anger of God has its *first Right* in Soul and Body.

18. As it happens to us poor Men, that we very flightly and lavishly fpend the *first Food* which the heavenly *Joseph* gives us in Repentance, and come again with great Hunger, Want, and Misery of Conscience, and must come to be poor again; and for this Reason, because we did not the first Time bring along with us our *Benjamin*, viz. the most inward Ground, in that our Will was not quite broken, and that we *suppose* we shall continue till our End in Repentance and divine Refignation; but if it was done in the first Repentance, then *could not* God's Righteousness in the Anger take any Pledge, but must 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 first 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 spent and confumed the first divine Food, that he must hunger again, and be in Want in his Confcience, so that his Confcience preffes him and complains, as a hungry Belly complains for Food, then he thinks on the first Repentance again, how Grace happened to him before.

20. But his most inward Ground, viz. the Band of God's Anger, complains against him and condemns him, that he did not preferve Grace; it blames him for an unfaithful perjured Man, who has tasted God's Grace, and how it was bestowed on him of mere Mercy, and that he has for the Lust's Sake of the Flesh spoiled and lost all again, and then he stands as one that is not worthy of any thing, so much as to look up to Heaven, or that the Earth should bear him, that he has for such as to look up to Heaven, or that the Earth space, and thinks yet with the poor Publican and Sinner, and with the lost Son the Keeper of Swine, he will turn again, and come to the Salvation of God; and then first it is in right true Earness, and then go Jacob's Sons, all one and other, the second Time into Egypt, into Repentance, to buy heavenly Corn, and then must the old Adamical Jacob, viz. the Body, stay at Home in Calamity.

21. In this Earneftnefs it is, that *Benjamin*, viz. the inward Ground, is *first* taken along, and now the first Will is broken, and goes no more in and with fuch a Purpole, as at the first Time, and they come now no more as Spies before *Joseph*, but as earnest hun-

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gry Men. viz. with an earnest hungry Life, which, from all its Powers and Virtues, hungers after God's Mercy, after the Food of Jefus Christ.

22. Here now begins the Earneftnefs in Fear and Trembling, and this is the true going forth after heavenly Food, wherein the Confcience ftands in Anxiety, and Reafon defpairs of its own Ability, and thinks, alas! God is angry with me; where fhall I feek for Grace? I am not worthy of it; I have trampled it under Foot, I must ftand *afhamed* before God: Into what Deep fhall I go, where I may *dare* to lift up my Face to God, and bewail my Wants to him?

23. Then comes the poor Confcience, in Need and with Trembling, before God, and has not many Confeffions or Words, for it accounts itfelf too unworthy to fpeak one Word before God, but fets itfelf before his Face, and bows down to the Ground, and thus in itfelf *demerfes* itfelf into the most entire and deepeft Mercy of God, into Chrift's Wounds, Suffering, and Death, and begins, for its most inward Ground, to *figh* and to fly into Grace, and wholly give up itfelf thereto, as *Jofeph's* Brethren came thus the *fecond Time* before *Jofeph*, and fell down before him.

24. And when *Joseph* faw them thus, that they were all there and ftood fo humbly before him, he had to great Compafilon upon them, that be 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 Subfrance which faded in Adam, into which God again inspoke or inspired his Word of Grace in Paradife, for an Ensign, Banner, Mark, and Limit, became living again in this Compassion, wherein Christ is assured by born in Man in this Ground, and now instantly arises through his Sufferings, from Death in Man, and there *state at the Right-Hand of bis 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 fatisfies 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; Rom. viii. 1. and here Simeon is losed, 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 ferve 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 Repentantance, 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 Chrift feeds the converted Soul, with his Fleih and Blood, and in this Fealt or Banquet is the Wedding of the Lamb; whofoever has been a Gueft here, he underftands our Senfe and Mind, and no other does; they are all of them but Spies, though perhaps they fuppefe they underftand it, yet there is no right Underftanding of this Feaft or Banquet in any Man, unlefs he has been at it and tafted of it himfelf, for it is a very impefible Thing for Reafon to apprehend it without Chrift's Spirit in himfelf, who is kimfelf the Food at this Feaft 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 Refurrection of the John vi. 53. Dead, thou erreft; a Christian must eat the Flesh of the Son of Man here, or he hath *1Cor. xv. 28. no Life in him: * In the Refurrection God will be all in all. 1 Christ fitteth at the Right-Col. iii. 1. Hand of God in Man here, and prefents 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 fame, when

^m Or specula-^{dung}. God's Anger will flir, being inftigated by the *Defire* of the *Flefh*. ²⁵. O thou poor old *faceb* of ^m spying Christendom, let thy hungry Sons, who are very

Rev. xix.

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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 supposes, that if this Ground should come to Light in the World, thou fhouldft lofe thy Sons whom thou loveft: But who are thy Sons? There is thy own Honour, in that thou thinkest to sit in the Stead of Chrift upon Earth; also, there is thy Lucifer of flefbly Honour, which thou takeft Care for, and thy Countenance is dejected about it, if a Man should require an apostolic Life from thee, and feek thee in the Process and Imitation of Christ; it pleases thee better, that thou liveft in Honour and Voluptuoufnefs of Flesh, in Spying, and honourest thy Belly, and fo bringeft thy poor Christianity under a Vail.

29. O thou poor old Jacob, trouble not thyfelf so about temporal momentary Things; fee 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 nourifhed them in the Famine, and placed them in a better Land; and fo it will go allo with thee, if thou wilt let thy Sons go to foleth; but if thou wilt henceforth keep them back longer, then thou must *farve*, thou and thy Children, and be familihed in Mifery, fays the Spirit of Wonders by Joseph's Feast or Banquet.

30. O Ifrael, mark this Text very well, it concerns thee, and has clearly concerned thee; but that thou art yet *blind* in thy hungry Mifery, and waiteft for the Sword of the Turba, that shall awaken thee, fince thou wilt needs have it.

31. Every one thinks, if three Parts of Men were deftroyed, then I should have good Days with those that remain, and then we would be honest and virtuous, and lead an upright honeft Life : Alfo Men gaze about to fee whence that Salvation will come, which is fo much written of, and fay and think Salvation will enter into the Luft of the Flefh from without. Men always gape for an earthly Kingdom of Chrift.

32. O Ifrael, if thou knewest these present Times wherein thou livest in Blindness, thou wouldst repent in Sackcloth and Ashes; thou lookest for the "Signal Star, and it has "Signal Star, appeared; it fhines; whofoever hath Eyes may fee it; it is indeed as big as the World is, fuch a Star as and yet Men will be blind. Enough to those that are ours.

led the wife MentoChrift.

33. And as Jacob's Children fpoke much with their Father concerning Benjamin, and Matt. ii. 2. promised to bring him again, he faid at last, " If it must be so, let it be so; and take "Gen. xliii. of the best Fruit of the Country in your Sacks, and carry down a Prefent to the Man, a little 11-14. Balfam and Honey, and Spices and Mirch, Dates and Almonds; take alfo 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, arife, 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 fee a very excellent clear Type and Image therein, fhewing, 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 fees itfelf in fuch 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 Affrance, and not wild Fruit, as Covetousness, Self-willed Lust, and Hypocrify, but a Purpole and Refolution towards Truth, Righteousnels, Chastity, Love, and Meekne(s.

35. Thus must the old Man take a Refolution to go in fuch a Purpose to Joseph, that is, to Chrift, and then he yields up all his Sons for the Journey of this Pilgrimage, and fays, Now I am bereaved of all my Sons, I have nothing more in the Define of fleihly Voluptuoufnefs, 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

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the unrighteous Money that they had brought back in their Sacks, and reftore it again; thus alto must a Man, who will be or is a Christian, put away from him all unrighteous Things; all that he has gotten to himfelf by Subtlety, Craft, and Wrong, that he fhould repay again, or elfe inded give it to the Poor.

37. For that which he gives to the Needy and Miferable that fuffer 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 faid, Peace be to you, your Father's God has beftowed Treafure on you.

38. A Man must put away all Unrighteousness from him, if he will enter in to the Wedding of Jefus Chrift; Hypocrify and Flattery in comforting one's felf, avails nothing; it mult be Earneftnefs, and this is that which keeps Men back from the Ways of God, even their walking upon the Ways of Hypocrify, and flattering themselves, whereas they fhould leave off and forfake Unrighteousness and Extortion, and reftore that which is gotten by Falfehood: 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 Chriftendom, how has Antichrift deluded thee with this Cloak and Covering? O flee away from him, it is Time; the Covering will not avail any wicked and unrighteous Perfon; fo long as any is *(uch a one, he is the Devil's Servant.*

40 A Chriftian 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 Chrift fall off, and reftore what thou haft ftolen, and gained and extorted with Unrighteoufnefs and Injury, and caft away the old Quarrels, Strivings, * Law-Suits. and P Litigations, from thy Soul, and go naked and empty under the Cross, to which Chrift

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 releafed from all Want, elfe no Comfort of Satisfaction and Merit will help thee. All true Comfort is but this, that a Chriftian comforts himfelf, that he shall in this Repentance in Chrift Jesus obtain a gracious God, and that shall even be his Comfort that he may not despair.

41. The Satisfaction wherewith the Unrighteous comforts himfelf, and fays, My Works avail nothing, Chrift has done all, I can do nothing; and continues under fuch Comfort in Sins, that is, the Devil's Fifh-hook, whereby he catches his Fifh with Christ's Mantle.

42. Chrift had his purple Mantle on him, when he was in his Suffering, but when he hung on the Crofs, he had it no more, much lefs in his Refurrection; fo alfo fhould a Man take his Mantle about him, only when he goes into Chrift's Suffering and Death in *Repentance*; in Repentance it is only available, and no way elfe, that a Soul flould wrap itself up in it, when it is ashamed in its Sins, before the Face of God.

43. All that is taught and believed otherwife, is Deccit, a Fable, and Babel. All Teachers that teach otherwife, are but Servants and Slaves of the Belly, and the Fishermen, and a Deceit of the World; of thefe 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 fome other Way into the Skeepfold, of whom Chrift fpeaks. 44. And Moses fays further, Then they took their Present and the double Money with them, and Benjamin, and arofe and went into Egypt, and prefented themselves before Joseph ; and when Joseph faw them with Benjamin, he faid 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 faid unto him, and brought the Men into Joseph's House.

Yohn X.

Gen. xliii.

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45. This now fignifies thus, that he that hides himfelf 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 fees him, and commands his Steward, viz. the Spirit of Power, to bring thefe 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 fhines at Noon or Mid-day in the Soul) and here Joseph's Brethren are reconciled, when they eat with Joseph, that is, with Chrift, of his Food.

46. This now is the Supper.⁹ Here a Man cafts away the Mantle, and be- Rev. xix. 9. comes a Brother of *Joseph*, and needs no more Flattery or Comforting of himself, but becomes a Chriftian in Chrift, who is *dead* with Chrift to his Sins, and is become living in him, and is rifen 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 Houfe to whom Gal. iv, 7. the Inberitance 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 faid, 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 Prefent against Joseph should come at Noon; for they had heard that they fould eat Bread there

48. This now is the Figure and Reprefentation 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 Houfe of Joseph in true Confession and Acknowledgement, and would fain give it back again with his Hand, if he were but able to do it : To fuch a one, fays Joseph's Steward, Fear no more, I have clearly received it in your Repentance, Chrift has paid and reftored it for you in his Blood, fo that all is done away, and nothing remaining, and you are in Poverty and Mifery; therefore keep that little which you have to cherifh 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 fo to underftand it, that he fhould not reftore again that which is of Wrong, of his own which he has rightly gotten befides Extortion, if he be able; we fpeak of the Poor, which has nothing but a *Piece* of Bread left to fuffain Life; no Excufe avails before God, the Conscience must become pure, or elfe thou art a Thief; for the Figure here adds, that the Steward gave their Affes Provender, which fignifies the earthly Body, that Chrift will by his Steward caufe Provender and Food to be given to it.

50. These Stewards here are honeft 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 honeft from his Heart.

51. Not as the falfe wicked World judges, who know a Fault in a converted Man, which he has had, and ftill always upbraid him and condemn him for an unrighteous Man, which Devilifhnefs the World is full of, that if they fee a Man who is converted, they caft all Failings and Infirmities which every one has in Fleth and Blood upon him, and judge him for it, and look upon what he bas been, and not upon what he now is. Here fays Chrift, Judge not, and then you shall not be judged. Mat. vii. 1.

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Gen. xliii. 26-28.

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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 faluted them friendly, and faid, 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 fo they bowed and fell down before bim.

53. This now is the State and Condition of the Soul when it comes plainly before the Eyes of God, and has wrapt its *Prefent* up in the Sufferings and Death of Chrift, and bears it in its Hands with the Figure of the Nail-prints of Chrift, in the Prefence of God; that is to fay, the Will to Righteoufnels, Truth, Chaftity, Love, Patience, Hope, Faith, Meeknefs; thefe are now in the Will of the Soul, and thefe the Soul gives to the heavenly Joseph, and falls down before him in Humility.

54. But this Joseph falutes the Soul, that is, he speaks or inspires his Word of Grace into it, and parlies friendly in the Conficience with it, concerning the old Adamical Jacob of its Life, and fays, Does he yet live? That is, if he be *ftill living* and not quite dead, there shall well be a *Remedy* for him; at which the Soul rejoices and fays, It is well with thy Servant my Father, and he yet lives.

55. And Joseph lift up his Eyes and saw his Brother Benjamin, his Mother's Son, and faid, Is that your youngest Brother, that you told me of? And faid further, God be gracious to thee my Son; and Joseph made Haste away, for his Heart burnt within him towards his Brother, and fought where to weep, fo 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 Paradife, is manifefted before the Eyes of Chrift, in whom the great Compafion kindles itfelf. then God in Chrift speaks in, or inspires the living Compassion, as here Joseph into Benjamin, when he faid, God be gracious to thee my Sen. This Weeping of the heavenly Joseph kindles this faded paradifical Image again with this weeping *Humility* of Chrift, fo that from Chrift's Weeping into this Image, the eternal Joy rifes up, and then Chrift fets Bread upon the Table, that this Image may eat with him.

Gen. xliii. 32. 57. And Moles fays further, And they ferved 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

" Or Meffes. 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.

58. This Figure is now the *fecreteft* Ground and higheft Myftery 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 fet down so deep a Mystery, that no Reason can difeern it.

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 feen at Jacob's Well, when his Difciples called him to eat; then faid he, I have Food which you know nothing of, which is to do the Will of him that fent me; for the Heathen Woman's Faith was his Food.

60. Chrift 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 praifing God are bis 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 Praife of God from our Souls, then the human Faith, together with the Prayer and praifing God, becomes fubftantial in the

Gen. xliii. 29-31.

John iv. 32-34-

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Word of Power, and is of one and the fame Substance with the Substance of the heavenly Corporiety of Chrift, all alike to the only Body of Chrift, God and Substance, viz. God Man and Substance, all one.

61. This Subftance (which is one and the fame Subftance with the affumed Humanity from us, wherein he has fhed 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 *Earthlinefs* of our Humanity) he gives this now to the human Faith again to be eaten and drunk.

62. For Faith, in the Defire of its Hunger, is the Mouth, which fucks 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 paradifical Image, which faded in Adam, and became living again in Chrift, wherein the human paradifical Subfrance and Chrift Fleih and Blood are entirely one Subfrance, and continue fo eternally; which inward Man is now no more called Adam, but Chrift, 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 "Form or Refemblance Image of the imageless Deity, viz. the imaged Word of God, an ' express reflex Image of the inconof God.

ceivable De-

63. And this now is the Signification of the Figure, that they ferved Joseph apart, Anfwering and his Brethren also apart; that still there is a Difference between Christ and his Eat- exactly as a ing, and Man and his Eating; the Difference is not as to the creaturely Humanity of Man's Face does in a. Chrift from us, but between the unformed eternal Word in him, wherein the total God Glafs. is operatively and generatively not fhut up and feparated, but expressive in full Omnipotence, not creaturely, but divine.

64. But in us Men, fo far as Man in his Participation hath any thing of God and Chrift in his own Substance, the Word is formed and fubstantial, and this formed fubstantial 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 Poffeffion of Self, as it is in Chrift Jefus, but as a Veffel and Habitation of God, after that Manner by way of Similitude, as Fire possefiles Iron and " illustrates it, that it comes to be all of a Fire, " Makes it all and yet it has not the Fire in its own Power or Authority; for if the Fire goes out, the of a light Iron then remains to be dark Iron, or as the Sun preffes and penetrates through an Herb, Fire. 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 underflood between God and Man.

66. But that Mofes fays, And they ferved the Egyptians also apart, for the Egyptians dare not eat Bread with the Hebrews, has also its Figure ; though it might well be fo 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 caufed it to be delineated fo curioufly, exactly, and punctually.

67. Now when we will fearch out this, we must take into Confideration a natural Adamical Man, of what Kind, Progeny, or Name foever he is, whether Heathen, Turk, " verbal or titular Christian or Jew; here they are all alike, and no otherwise; all these wor nominal dare not eat with a right true Christian, viz. with Joseph's Brethren: But why? Be- Christian, caufe they have not a Mouth to eat fuch Food withall; their Mouth is yet thut 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 fays, He eats Christ's Flesh and drinks his Blood. John vi. 535

63. So alfo 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 fo there is no right Knowledge or Understanding in either Part: And they fit at Table, but without knowing any thing, as the Brethren of Joseph did, who knew not Joseph, where, indeed, their Faith feeds,

* Or Mers of but their Understanding knows not Joseph in his * Feast or Banquet. Food.

69. Now then, fays Reafon, feeing the Jews, Turks, and ignorant unknowing Hea-John vi. 53. then, have no Mouth to eat fuch Food with, and that Chrift fays, Whofoever eats not the Hesh of the Scn of Man, he has no Life in him, therefore they must all of them be damned. O Ifrael, how blind art thou here, and knoweft as little as they, or as Joseph's Brethren knew of 70/epb.

> 70. The Turks, Jews, and strange Nations, whose Defire and Praver go to the only God, have indeed a Mouth, but not fo as a Christian has; for as the Defire, viz. the Mouth is, fuch is also the Food in the Mouth. They defire the Spirit of God, and fuch is also their Eating, in that Manner as before Christ's Humanity, in the Father and the Son, viz. in the Word.

71. But a Christian has an incarnate Mouth; for the y Soul's Defire, or much more 7 Or foulifh. the fubstantial Christ or Christus, viz. the Virgin Sophia, has a Mouth from the fubstantial " Or to be Word, but the other have one from the unfubstantial Word ; they defire " the Property of like God the God the Father, viz. of the only God, and they do apprehend it also; but here Grace is heavenly Fa- not manifeit.

72. But feeing a the Father has given Man to his Son Chrift, as Chrift fays, and has a John vi. 37. manifested the Grace in Christ, and invites them all in Christ, and that there is no Sal-^b Or out of vation ^b without Chrift; therefore he gives to them also the earnest crying Prayer, which Chrift receives from his Father, and apprehends it in himfelf, and eats it, and fills them with his Humanity, Suffering, Death, and Shedding of his Blood, and fo they are with their Spirit in Christ fubstantially, but in themselves as bidden to them.

7.3. For they defire not any way the Flefh of the Son of Man, and therefore they have not in their Selfbood any Mouth for Christ's Flesh and Blood, for they have no Desire to it, but with their Spirit they are *fubstantially* in Chrift; but their inward, in Adam faded, paradifical Humanity, wherein the incorporated Grace in Paradife lies, remains bidden in them, and without a ftirring Life.

74. For Chrift dwells not fubstantially therein, as in a true Christian; but their Faith's Subtance is bidden in Chrift, to the Day of the Reftoration of that which is loft in Adam, when their paradifical Image, which is not manifested in this Time, will put on their Faith's Substance, in God's befored Grace, which proceeds from one upon all, out of Chrift's Spirit; for that incorporated Grace, viz. the infpoken or infpired Word, ftands alfo in them, and pants after Chrift's Substantiality.

75. But feeing their Substantiality is in the Word, without this Place, State and Condition, in Chrift, where Chrift in *bimfelf* fulfills their Faith to God, therefore also will their substantial Faith in God put on that incorporated Word in the paradifical Image, together with the fame at the Revelation or Manifestation of Jefus Christ, and herein also the whole Man.

76. For the Scripture fays, Of Grace are ye faved, and that not of yourfelves, not by Note, how Salvation is your knowing, but through God's Mercy and Compassion. It lies not in knowing, as if not of our-felves, but of the Knowing could receive Chrift, but it lies in the Gift, viz. in the Grace, which Chrift Grace in us. gives to the Unknowing into their Faith in God, as well as to the Knowing into their Erb. ii. S. Defire; it is done to both, of Grace.

77. For Adam went forth from the only God into Self, into Ignorance, and led us

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him.

Chap. 70. How Jacob's Sons went into Egypt again.

all with him into that Ignorance, but Grace came again from that only God, and offered itfelf to all ignorant unknowing Perfons, Heathens as well as Jews.

'78. Among the Jews ftood the Image or Type of Grace in the Figure, fignifying 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 prefied 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 prefied 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 *bad Power of themfelves*, 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 Circumcifion and Sacrifices were *not* the Jews Salvation, but Grace, which they reprefented in fuch Figures pointing at the *Humanity of Cbrift*, when the Grace would *fulfill* what was to come; the future Fulfilling was their Salvation.

80. Thus also at prefent the Christians have the Figure of Grace under the Gofpel 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 *fame* Grace with the Chriftian's, and no more; but the fubftantial Grace in the Image of the Fulfilling *they know not*; but the Grace takes their Willing with the Defire into it, and gives the Defire in the Grace a Mouth, which is *bidden* to the Creature, till the Day of the Revelation of *JESUS CHRIST*.

82. Therefore there is no other Difference between them, but the *fubftantial Stirring* in the paradifical Image, the paradifical Image not having yet put on Chrift in Subftance, as it is with the true Chriftians, and yet their Faith in the Grace of God in Chrift is fubftantial; yet not in the human own Poffeffion of Self, but in God who fulfills all Things, and is and dwells through all Things: Thus the fubftantial Grace is near the Faithfull or believing Jews and Turks, and in them, but as to the Creature not apprehended.

8'3. They have Chrift in them, but they apprehend him not, unlefs their Will enters into the fubftantial Grace of Chrift, and then Chrift manifefts himfelf in *their* Creature, as well as in Chriftians; but the Grace in Chrift 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; fuch a one is nearcr, 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 Defire without Grace, and will fet the wicked Man up in the Grace of God.

85. Thou fayeft thus: The ftrange Nations are not baptized into Chrift, therefore they are not Children to the Grace of the Covenant neither. Anfwer; If Circumcifion were alone Salvation, then were Baptifm fo also; for the one is as the other: But God requires that a Jew should be circumcifed inwardly in Heart. Circumcifion was but the Type or Image, shewing how Chrift would cut off. Sin, which Type Chrift has fulfilled: Thus also

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the Spirit of Chrift ' baptizes with this Covenant in the paradifical Image, in the incor-· Bathes. steeps into the porated Grace, and kindles an Ember. Grace, and

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, elfe the Covenant is *defpifed*, and there is no Circumcifion of the Heart and Spirit; d Or Steep. for the Power and Authority wherewith the Holy Ghoft baptizes, confifts not in Man, but in God; whofoever defpifes his Covenant, and manages it not with earneft and with circumcifed Hearts, those he baptizes into his Anger, as Saint Paul fays concerning the Supper of Chrift, that the Wicked receive it to Judgment.

87. A wicked Prieft has not Power and Authority to baptize with the Holy Ghoft, he has only the Water, and is himfelf in apable of the Office; but the Ens of the Child, and the believing Parents, and those who require and promote the Work, their Earnessense and Prayer reach forth the Covenant with their Faith's Defire to the bap ized Infant.

88. But the wicked Prieft is no more profitable in it, than the *Fontflone* 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 Baptifm, and knows nothing thereof, becomes in his Faith circumcifed in Heart, and the Holy Ghoft inumerles into his Faith's Defire, and baptizes him into the Revelation of JESUS CHRIST, when his Faith shall also put on the fubstantial Covenant in the Grace.

90. O Babel, how blind art thou ! How have thy Clergy, or Men ordained and in Orders, fet themfelves in Chrift's Stead? But they all ferve not Chrift, but themfelves to their fleshly Honour. O Babel, convert; the Door is open, else thou wilt be spewed out; the Time is born, elfe thou wilt be fet before the Light and proved, and then thou wilt ftand in Shame before all People.

91. Further, the Spirit of God has yet a powerful Figure in this Text, in that Joseph caufed his Brethren to be fet before him according to the Order of their Birth, and caufed his Brother Benjamin to be ferved with five Times more than the other. This prefigures to us, first, the Difference in the Kingdom of Chrift, shewing how they shall be unlike in the Regeneration, as St. Paul fays concerning it, . They fhall excel one another in ' Glory, as the Sun, Moon, and Stars do.

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 Jefus the most clearly in his Wrestling of Repentance, he will be greatest there; for these Orders and Degrees fignify 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 Brightnefs.

93. Fut that Benjamin had five Times more Food ferved to him, points in the Figure at the inward Man, for Benjamin flands in the Figure thereof, feeing he is Jofepb's Brother; and Jefeph here flands in the Figure of Chrift; therefore it belongs to the inward Man to eat of his Brother Chrift's Food from his *five Wounds*: This is that which this precious Figure fignifies here, as may be feen.

94. But that the Spirit fays, They drank and were all filled with drinking, fignifies, that in the Kingdom of Chrift there is an universal common Participation and Joy, and in that there is no Difference, becaufe in fuch Difference they shall all rejoice in one God; for their drinking fully fignifies 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 fweet Grace which is manifested in Christ's five Wounds, and hereby give it into the fiery Soul, which in its fiery Effence will, in this Sweetnefs, awaken the Triumph of divine Joyfulnefs, and herein will the noble 8 Bride refresh its Bridegroom, viz. the Soul.

e 1 Cor. XV. 43. f Clarity.

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8 Sophia, the divine Wifdom.

The Seventy-first Chapter.

How Joseph caufed 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 caufed them to be purfued and charged with Theft: What is thereby to be understood.

1. Wen's Sacks with Food, as much as they can carry, and faid, Fill the Gen. xliv. Men's Sacks with Food, as much as they can carry, and lay every one 1-6. 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 faid to his Steward, Up, and pursue after the Man and when you have overtaken them.

Men, and when you have overtaken them, fay thus unto them, Why have you requited Evil for Good? Is it not that out of which my Lord drinks, and wherewith he h prophesses? Ye h Or divines. have done Ill. And when he overtook them, he spoke such Words to them.

2. Now a Chriftian ftands in this Figure, fignifying, that when he is come to this in right Earneftnefs, into the Image in the *Trial* on the Path of Chrift's Pilgrimage in *this* World, how God exercises and *purges* him; for this is the Way and Process on the Path of Chrift's Pilgrimage, and how God carries himself, and the World alfo, towards the creaturely Reason of Man; for we fee in this Image, how God, when the repentant Man is in the true Earnestnefs, fills his Sack, *viz.* the *Mind* and Confcience in the Life's Properties with his Grace, and lays *the Cup of Salvation*, viz. the true and right *Pfal.*cxvi.13. Silver Cup, *viz.* the *Cup of Chrift*, out of which he drank in his Suffering, uppermost *Johnxviii.11.* in the Sack of the filled Grace, out of which a Chriftian must drink also, and *follow* Chrift in his Contempt.

3. For *Joseph's* Cup, out of which he drank, with which he prophefies 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 prophefied concerning his eternal Kingdom, and that whosever would drink of this Cup, should, with bim, divine and prophefy ' to the eternal Life.

4. But this Figure thews the great Earneftnefs, fignifying how this Cup thould be be-ingflowed upon God's Children, and what that Wine is, which they muft drink of out of it; for first *Joseph* fends his Steward after them, and bids him tell them, they had *stolen* his Cup, and was churlifh towards them, when as yet they were not guilty; fo alfo when a Christian has his Sack filled with this Food, then will Christ's Cup be laid in for him: These now the Wratk of God fifts in the human Nature, as to their Souls, and as to the mortal Body, and fays to the Conficience, 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 Matt. xi. 12. 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.

5. But no, it will not avail thee; if thou wilt take Chrift's Grace *in thee* along, then thou muft take on thee *alfo* his Suffering, Dying, Scorn, Perfecution, and Mifery, and fuffer thyfelf to be continually reproached in the World for a falfe wicked Man, and M m m 2

ⁱ Or concern-

fuffer thyfelf to be accounted a wicked Perfon by the Pharifaical Hypocrify, as one that has stolen their Cup and taken it away by Violence, in that he will no more kneel down before the great Babylouish Whore, who has presented a Cup full of Hypocrify and Blafphemy, and quaff of their Cup; and then they reproach him for a wicked Perfon, 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 ceafing for a treacherous Perfon, 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 fet upon him on every Side, because he has this Cup in his Habitation, and prophefies 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 Hypocrify and Blafphemy.

7. And then must a Christian lay down his Sack of God's Grace at their Feet, and fuffer himfelf to be bound and captivated in their Scorning and Contemning, and then they oftentimes bereave him of Body and Life, Honour and Welfare, and fet him with his Cup before their Judgment; and there a Christian must drink out of their Cup, the Derifion, Cro/s, Suffering, and Death of Chrift, and imitate and follow Chrift in this Cup, and not go Home again fo in Peace with his filled Sack of the Grace of Chrift, through this World, into his eternal Country of his Father; he must be " conformable to Chrift's Image, and follow him in his Way which he has walked in this World: This Rom. viii. 29. is powerfully prefigured in this Figure.

8. For Joseph's Brethren stood now in the Figure of a converted Christian, whom God has clothed with Chrift; and also laid in the Cup of the Crofs, together with Grace, and, moreover, uppermost in the Sack; to fignify, that when the Grace of Christ, which is bestowed on a Christian, shall work and bring forth Fruit, that it is not done in ftanding still in Peace and Quietness, but in the Strife about this Cup, for it lies uppermoft in the Sack of Grace, and the Strife about the Cup must always be the Forerunner of it.

Mat. x. 34. 9. For Chrift fays, The Son of Man is not come to establish Peace on the Earth, but Strife Luke xii. 51. and Perfecution, that one be against another and perfecute kim. Also, " He has kindled a "Luke xii. 49. Fire, and defires it should burn. And this is it, that a true Christian must always be Mich. vii. 6. fpoken againft, even Those of his own Family in Flesh and Blood must be his Enemies, that the fown and planted Tree of Fearl may flir and bring forth Fruit.

> 10. As an earthly Tree muft fland in Heat, Cold and Wind, and have great Strokes and Opposition, whereby the Sap is drawn out of the Earth into the Tree, fo that it bloffoms and bears Fruit; thus also the poor Soul, in fuch Smitings and Opposition, in Scorn and Mifery must draw Power and Virtue into itself out of the bestowed and entrufted 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 Chrift, and Chrift feeds the Soul again out of the Sack of the fubstantial Grace, viz. with his Flesh of the substantial Wisdom of God, and thus they give themfelves one to another, to a perpetual Working.

12. And we fee hereby, how even the Wicked must ferve God in the Working of his Grace, for he is its flormy Wind; and his Curfing and Blasphemy against God's Children is the Heat and Cold wherewith God ftirs his little Plant of *Pearl* in his Children, fo that it hungers after heavenly Sap, and draws it into itfelf and grows: Lake xii. 49. And this is that which Chrift faid, He came to fet up Strife on the Earth; for Chrift's Kingdom is a Strife againft Hell and the Devil, Chrift strives without ceasing in his

Children and Members, with Satan, about the Kingdom.

¹Or hative Country. ¹¹¹ Phil. iii. 10.

Chap. 71.

13. For in the earthly Man lies yet the Ground of the Serpent, viz. 3 Habitation of Satan, wherein Satan withstands the Kingdom of Christ; so also, on the contrary, the Kingdom of Chrift in Grace withstands the Kingdom of Satan, with the Cup of Chrift, 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 diftinguishable, perceptible, and discernable; for in Strife and opposite Will the Profundity or Abys, viz. the eternal One, which is without Nature and Creature, is manifest.

15. And therefore God has introduced himfelf with his holy Word of Powers into Nature and Creature, as alfo into Pain and Torment, into Light and Darkneis, that the eternal Power of his Word in the Wifdom, together with the expressed Word, might be diftinguishable 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 Diffinction of the Speaking; whereby the Speaking brings itlelf into Properties, and the Properties into Opposition or Contrariety of Will; and fo through the Opposition the eternal Good, which brings itself along in the Word of the Speaking, into Diffinction, becomes diffinguishable, creaturely, and ° conceivable.

17. Elfe if the Evil in the contrary Will were not profitable, God, viz. the eternal hensible. only Good, would not endure it, but annihilate it; but thus it ferves 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 " conceivable, that the Good may be known; for if "Representthere was no Evil, then the Good would not be known.

18. If there was no Anger-Fire, there could be also no Light-Fire, and the eternal Love would be hidden, 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 forfaken, viz. the Weaknefs, that 9 it alfo might be great. 9 The Lova

19. For God's Love comes only to help the Weak, Lowly, Humble, Deftitute, For-itfelf. lorn, and Forfaken, 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 for faken; what foever is lowly, difregarded, humble, and deftitute, 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 feeks nor defires 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 foolifh, and efteemed evil and bafe 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 Phantaly, viz. a Sport of its own driving on, 'and tormenting itfelf.

22. For that which wills nothing, but only that out of which it is proceeded, that has no Torment in itfelf; for that, to itfelf, 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 fame Thing with the eternal One ; for it torments not itfelf, it loves not itfelf, it feels not itfelf in its own Will, for it has no Will of its own, but is given up to the Total or Universal.

23. As we fee that the four Elements stand in fuch 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 moift 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-

° Compre-

able, difcernable.

folded it out of himfelf, that there might be Opposition to itfelf, and might perpetually stand in Strife, that the One might be manifelted in Multiplicity.

24. But herein neither of them deftroys the other that it fhould *ceafe* to be, and be nothing, but that which is overpowered ftands *fill* to that which has overpowered it, the Heat to the Cold, or the Cold to the Heat, and there is no Self-poffession or Willing, but one Element wills the other, that the other may be manifeft; and when it is manifest, then it gives itself to the firongest in the Stirring, and so there is a Strife, and yet the greatest Love between them; for in regard of the Love-flruggling it is, that the Strife and Willing or Stirring arife.

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 feeing 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 ftill to the Original and Ground of his Willing, and be one and the fame 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 fame.

27. A fecond is, that he breaks off his Love from the Love of the Abyls, and loves himfelf, and forfakes the Love that has given him his Love; and himfelf wills, goes, runs, cares, and looks after many Things, and breaks himfelf off from the Unity; therefore he runs on in his own Will in the Forms or Qualities of Nature and the » Or Politures four Elements, as also in the Multiplicity of the Effences of the " Constellations in mere of the Stars. Unquietnefs.

28. And the Unquietness brings him into Anxiety, and the Anxiety stands in the Defire of his Will, and the Defire includes and over-fhadows itfelf, fo that it is dark in itfelf, and cannot fee itfelf; therefore the Self-will runs on in mere Anxiety, and vexes itfelf in the De-* Form, Qua- fire, and feeks the Love in the Defire, and yet finds nothing therein, but the ' Image of the lity, or Con- four Elements which the Defire itself makes; thus the Will ferves its Images, and loves the Image in itfelf, and that is the greateft Folly which Nature has brought forth, and yet it is the Inftrument whereby the bighefi Wifdom is made manifeft.

> 29. O ye Men, who count yourfelves wife, 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 yourfelves feek, is a Stink in the Prefence of the only Love of God: But he that feeks another, and honours and loves him, he is one Thing with the Total; for when he feeks and loves his Brother, then he introduces his Love into the Members of his Body, and is loved, fought, and found of bim, 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 fecond Adam, Chrift, 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 fhould Man alfo will through that fame Word, as that Word would have it; fo alfo fhould Man alfo 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 fhould love another, fo fhould Man alfo love his Likenefs and Similitude.

31. For all Men are but the one Man Adam; God created only him, and the " Or Procre. other " Creating he left to Man, that he should leave his Will to God, and with God ating, which generate the other Men out of himfelf in that Likenefs: But when that was not done, God curfed the Power that was given to Man; fo that the Will of the Creatures is opposite to him, feeing he would have them to mijule them, and would no more be a Lord of the Creatures, but mingles his Love allo with them, whereupon the four Ele-

was farther to be done. Chap. 71.

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 * fashions his Will into a bestial Image, and w Images, difturbs the Order of God, from what it was in the Word of Creation; he suppresses the models, or right true Will of God, and sets his own Will in the Place; he is with his Will an Ene-figures. my to all Creatures, and all Creatures are bis Enemies.

33. And therefore must the divine Will in Man be now born again in fuch Anguish in the opposite Will, and the right divine Will of the New Birth must fuffer 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 Curfe, is manifested; and so now the Life in the Curse is at Enmity with the Life in the Peace, and will not fuffer it in itself.

34. But if the beftial Will in the Flesh could be wholly broken and killed, then the Curfe would cease, and so no Creature could be at Enmity more.

35. But feeing 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 fo 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 himfelf 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 *manifefted* in his Willing, which Willing daily kills his natural Willing, and blames Man by God's Inftrument with the Children of the Anger openly.

37. Moles fpeaks further, and fays, They answered him, and faid, Why speaks my Gen. xliv." Lord such Words? It is far from thy Servants to do such a thing: Behold, the Money which 7-10. we found aleft in the Sack, we have brought to thee again out of the Land of Canaan; how should we then have stelen 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 faid, Let it be as ye have speken; he with whom it is found shall be my Servant, but ye shall be blameles.

38. This Figure now fhews, how the Confcience defires to *juftify* itfelf, when it is apprehended by the Wrath of God's Anger, that either, when God with his Plagues in Nature, allo many Times in the *hiding* of his Graces, or through the evil World, blames it, and reprefents it *unrighteous*, then it will always juftify itfelf, that Wrong is done it.

39. For if it has once turned towards Grace, and broken itfelf off from *ungodly Courfes*, then it thinks no Evil at all thall 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 fubject to Plagues and Punithments, and it accounts that Honefty and Righteoufnefs whereby it fteals 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 Blasshemies 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 Unrighteoussies, and their stealing 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 fet them before the *Judgment*.

41. But inftead 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, fo that God gives him his Grace, then he lays his Grace hiddenly in the Sack of his Body in the Effences of Life; and moreover, lays therein the Cup of the Crofs, and blames it no more in Conficience in refpect of its manifold committed Sins, for he has utterly deftroyed 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 Chrift to its Charge, that it is guilty of that, viz. of Chrift being fcorned; also, of his Suffering and Death, that he has brought Chrift to the Crofs with his Sins, that it is verily guilty of the Cup of Chrift's Crofs, and not wholly righteous.

* Mortal, or

43. For when God by his Grace forgives him the * Sins unto Death, then he caufes deadly Sins. this Cup of Christ to be laid aloft in the Sack; feeing Christ himself has the Guilt of thefe Sins laid upon him, and has taken them upon him, therefore now this Man is guilty of the Cup of Chrift's . Crofs (in which Chrift must tafte 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 Chrift, that he fhould die with Chrift, and give himfelf up to his Scorn, and fuffer with Chrift.

44. But feeing he cannot do that, and is too weak to enter into fuch Sufferings in the 'Anger of God, therefore has Grace put this Cup alfo into him, that he might drink of Chrift's Vistory, and prophefy or divine of Chrift's Suffering and Death, and make them known.

45. But God's Righteoufnefs, which now requires Man to be in the Process of Chrift, 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 Effences, and charges him of Theft, if he walks otherwife than in the Process and Imitation of Christ.

46. For Chrift has received Man into his Sufferings and Death, and turned away the Righteoufnefs 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 Chrift, 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 fays Righteoufnefs, Thou art a Thief, and haft wrongfully got this Cup of Chrift in thy Sack; I will fet 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 Chriftian, who walks under the Banner of Chrift's Crofs, no Excufe, when God by his Steward, viz. by the Children of this World, caufes him to be laid hold on in the Righteoufnels of his Anger, and charges him for a Thief, and an unrighteous Perfon; alfo for a Stranger, Innovator, Novice, Enthuliaft, Fool, and the like, when Men load him with all his Faults, and the Infirmities of natural finful 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 Chrift 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 5

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put on Chrift in his Derifion, Contempt, Suffering, and Death, and to bear his Crofs and Scorn after him, that he may enter into Chrift's Kingdom, as a Member of the Body of Chrift, that has fuffered with him, and has *daily died* to the Anger of God in the Death of Chrift, 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 l'act, 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 *inberited* 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 ^z Ground of his Nature his Nature

51. But this is hisComfort, that God manifest them by the Children of his Anger in this and Heart. World, and fo, as a Curfe, 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 bad 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 appealed his just Anger towards his Brethren; they were all guilty towards *bin*, but he charged them not with their Guilt, but charged them only with his *Cup*, for he had clearly *forgiven* them all their Trespasses; but only concerning the Cup he would not hold them guiltles, 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 *Chrift* and *Grace* in the Sack of our Life, with his Suffering and Death, with his Cup of the Crofs, concerning which he does not hold us guiltlefs, 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 caft Chrift 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 paradifical 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 fays 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 a Conditions Cup for Christ.

56. For they are not the right Sack to put it in, but the Ground of the *beavenly* World's Subftance is the Sack to which the holy Cup of Chrift does belong, which pours the Ground of Nature out of it; therefore must *folepb*'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 fays Joseph's Steward, He is my Servant who has the Cup, he shall NoL. III. N n n

ferve me, but ye shall be quit; that is, *Christ* is in this inward *Benjamin*, *Joseph's* Brother, and ferves 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. 58. Moles fays further, And they bastened, and laid every one his Sack off to the 11-13. 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 As, 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 muft 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 Righteoufnels fearches into all the natural Properties, viz. Truth and Righteoufnels, which avails before God, viz. the Image of Heaven; and began from the first Form of Nature, and fo 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.

60. Moses fays further, And Judab 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, Howhave ye dared to do this Thing? Know ye not that such a Man as I can find it out? Judabspoke, and said, What shall we say unto my Lord? How shall we speak, and wherein can wejustify ourselves? God has found out the Misdeed 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 ftands thus:

61. When God blamed and charged Man with Guilt by reafon of Sin, and prefented this to him in his Anger by the Deluge or Flood, alfo by Sodom and Gommorrab, before their Eyes, that they had robbed in the Houfe of Joseph, that is, in the Covenant of Grace, and transgreffed the Covenant; then went Judab with his Brethren, that is Moses, with the Children of Judab 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 Judab and Israel could not keep it, and fo it went into the Grace, and there the Covenant of Grace, viz. the right Joseph, prefented itself before their Eyes, and faid, 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 Ifrael could neither keep the Covenant nor the Law, and therefore must now fall down before him, and yield themfelves to his Mercy and Compassion: Ifrael would now give up himfelf 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

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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*.

03. Under this Figure now the Spirit intimates, by Judah, who was Surety for Benjamin, very fecretly and myftically, that the poor Soul could not thus with the Grace go Home again to its Father's Country, unlefs it had Benjamin, that is, Chrift in Subitance in it: For Judah pleaded exceeding hard, that he durft not go Home, unlefs he brought Benjamin along with him, or elfe he would himfelf remain there a Servant.

64. Thus the poor Soul gives itfelf up to God, when God's Righteoufnefs calls it to go back again home with the Covenant, then it will by no Means go back, except it have Benjamin, that is, Chrift fubftantially with it, elfe it cannot fee God; as here Judah in this Image and Type excufes himfelf, and fays, If he came back and brought not Benja-Gen. xliv. 30, min with him, then be flould bring his Father's grey Hairs under the Earth, feeing his Soul 31. clave to Benjamin's Soul.

65. That is, if the Adamical Man should go into Paradife 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 OrHiddening to the divine Property; that is, it could not live in the Kingdom of Heaven. ness.

66. Indeed God calls the Soul to go Home with the Law into Paradife, but that cannot be, unlefs it has *Chrift* in Life and Subftance in it, and then it dares go Home again into its first native Country of its Father.

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The Seventy-fecond Chapter.

How Joseph manifested himself before his Brethren; and what is to be understood thereby.

1. # # # O S E S fays further, Then Joseph could no longer withhold himself before Gen. xlv: *** C S = ** C S

The inward Figure flands thus:

2. God gave *Ifrael* the Law, and commanded them *thereby* to go home again into Paradife, even as the Figure of the promifed Land (into which they were to go, but could not for a long Time, till *Jofbua* led them in) was a Type and Prefiguration of the true leading in by *Jefus*; and under the Law they had also the paradifical 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 paradifical Country of their Father to reft: God's Righteousness blamed them without ceasing, and required the Power and Ability, that they should give full Obedience to the Law and Covenant. N n n 2

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4. But feeing 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 fignified by Joseph's great Weeping, when he could no more withhold from his Brethren; and he wept, fo that even the Egyptians and the People of Pharaob's House heard; which fignifies, 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 founded among all Nations, fo 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 flay 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 prefented itfelf out of the Covenant and the Law, which fulfilled both the Covenant and the Law, and fet itfelf 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* fhould bring *Adam* into Paradife, and deftroy Sin; none fhould be with him, he alone would and fhould manifeft himfelf for a Light, and for a new Life, to the Humanity.

7. And it is the Figure which fhews 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 Refignation 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 Jefus Christ.

8. No Hypocrify or human Comfort, wherewith Men pleafe and amufe the Heart, will avail, in this Prefence of *Joseph*, but a *total* forfaking of every Creature, wherein every Thing is left to the naked Soul, and that must in ittelf fink down in the Prefence of the heavenly *Joseph*, in its Will and whole Defires, and totally *leave* itfelf to him, and will nothing without his Will, and fet no other Means or *Medium* aloft in Effeem, for all will avail nothing.

9. The whole creaturely Life must be refigned and forfake its Will and Defires, 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 fpeaking Word in the Soul, and according to the animal Soul, in Spiritu Mundi, in the Spirt of the World, in all, as an Inflrument of God.

10. Now when this is done, then fays the heavenly *Joseph* in his Mercy and Compaffion, I am JESUS *in thee*, and opens the inward Eye in the Soul, that it knows him in a Moment; and he fpeaks friendly into the Soul, and fays, 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?

1. Before this Manifestation now the Soul's own Will is terrified, fo 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 flays the Soul's own Will, as Joseph's Brethren were so very much terrified before

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John viii.

his Face, that they could not fpeak a Word more; all their Ability failed them as if they had been dumb: And thus alfo will the Wicked and Ungodly at the laft Judgment be dumb before the Face of God, and terrified to eternal Death, that his Life will be a mere Anguith and Terror of an evil Confeience, which will be an eternal Gnawing.

12. But Joseph faid to his Brethren, Draw near to me; and they drew near: And he Gen. xlv.4;5. faid, I am Joseph your Brother, whom ye fold into Egypt; and now be not careful nor think that I am angry for it, that ye have fold me hither, for to preserve your Life, hath God sent me hither before you.

The holy Figure ftands thus:

13. When Chrift 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 infpires his Word of Grace into it, and gives it Power and Virtue, and fays in the foulish Effence, Draw near to me, and raife up thy Countenance from the *Terrer* of Death, go in my Power to me and into my Will; I am no more angry with thee, that I have been fold into thy Death; God has fent 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 preferve thy Life has God fent me *into* thy Humanity and Soul, for there Gen. xlv. 6. will yet be five Years of Dearth in thy Flefh; that is, the divine Hunger will yet remain in thy five Senfes of the earthly Reafon; therefore has God fent me before hither, ere this World ceafe to be, to thee, and *into thee*, that he might deliver thee in thy earthly five Senfes, with a powerful Deliverance, that my Power and Virtue of the Famine in the five earthly Senfes may deliver and feed the poor Soul. God has fet me as a Lord and Prince, and made me a Father of thy Nature, that I fixed rule, as Jofeph over the Land of Egypt: I am become Lord over all thy Houfe, and all that thou haft and art, that I fhould nourifh thee in thy Famine with the divine Food of my Flefh and Blood: Be no more afraid; I am with thee in the Neceffity of the earthly Life, I will deliver thee, and bring thee to Glery and Honour.

15. And folepb faid 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 Goshen, 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 fee, and the Eyes of my Brother Benjamin, that I fpeak to you with Verf. 12-15. my own Mouth: Make known to my Father all my Glory in Egypt, and all that ye have feen: Make Hafte, and come with my Father down bither. And he fell about his Brother Benjamin's Neck, and wept, and Benjamin alfo wept upon his Neck, and he killed all his Brethren, and wept over them: And afterwards his Brethren difcourfed with him.

17. This now is a Figure reprefenting, that when the Soul has *feen* the Countenance of the heavenly *Jofeph*, that he has comforted and refreshed it again: Then fays 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 fet: Come away with all thy Thoughts and Works into *Egypt*; that is, into *Iowlines and Humility*, to me, that very Land will I give unto thee, to dwell in; that is, in Lowlines and Humility shall thy Dwelling be;

How Joseph manifested himself to his Brethren. Part III.

and there in thy temporal State and Condition thou mayeft with temporal Nourishment, in *temporal good Things*, dwell by me; your Eyes shall there fee my Goodness and Bounty, that I will *do well* to you in the Famine of your Earthliness.

18. For the Land of Goshen fignifies, 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, effentially within you: For if a Man comes to the new Birth, then Christ speaks effentially, that is, assually or operatively in him; and the Eyes of the Soul, together with the most inward Ground, wherein Christ, viz. the Word, is, effentially fee and find the same.

19. But the outward five Senfes cannot in this Earthline's whelly comprehend it, but they dwell near it; the inward Eyes fee through the outward Senfes, as the Sun thines through *transparent* Glais, and the Glais remains Glais fiill; fo also the outward Nature of this Time of the five following dear Years of the earthly Effence continue in their Right, till the Soul forfakes the Body, and then at the last Judgment Day, also, the right Adamical Body of the five Senfes shall come again to the Soul, but the Grossness or Dross of the earthly Body has no more Place; for all temporal Things fcparate themsfelves 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 kiffed them all, it fignifies this in the Figure; when Chrift in the inward Benjamin, viz. in the Image and Subitance of the heavenly World's Subitance, which faded in Adam, is manifefted again, then the holy Name JEDUS, viz. God's great Love, kiffes the incorporated Ground of Grace, and penetrates or preffes through this Image, with his weeping Love, viz. with God's great Sweetnefs, viz. the Temple of Chrift, and hereby kiffes the creaturely Soul's Effences, and preffes also with the weeping Love through it, and then it obtains its Life again, and fpeaks with God in Chrift Jefus.

21. For in this Speech, or Voice only, the Soul is heard of God, for in this Kils the Soul has its Hearing given to it again, to that it hears and teaches God's Word; for the Senfes or Thoughts of the Soul fland now in the Word of Life, and hear what the Lord fpeaks in them through Chrift, out of the inward Ground; and that is it that Chrift John viii. 47. faid, He that is of God; hears God's Word: And to the Pharifees he faid, Therefore ye hear

not, for ye are not of God.

22. If the prefent contending *Babel* had in it the *Kifs* of Chrift, 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 Bellies, and about Dominion, or barba- and wafte the Land of *Gosben* in a ^a heathenish Manner.

23. O Babel! Thy Shame and Reproach is fet in Judgment before the Moft High; thou art that fame Antichrift of whom St. Paul has fpoken: Thou boafteft 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 hear not thy Voice, for it proceeds not from Joseph's Kils.

2.1. And Mofes fays further, And the Report came into Pharaoh's Houfe, that Jofeph's Brethren were come, and it pleafed Pharaoh well, and all his Servants; and Pharaoh jaid to Jofeph, Say to thy Brethren, Do thus, Load your Beafts, 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 Houshold Stuff, for the Good of the whole Land of Egypt shall be yours.

Gen. xlv. 16–20.

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The Figure stands thus:

25. When Jofeph's, viz. Chrift's, Voice founds in the Soul, then this *Report* preffes 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 to is manifelt again in the Father, from whom the Will had broken off itfelf; and he fpeaks or infpires himfelf into its Life's Effence, for it pleafes him well, that the Soul is become *manifefted* in Chrift, and bid the Soul with all its Properties, through Jofeph's, viz. Chrift's, Efficiency, to come into Paradife again; he gives it Chariots and all Neceffaries, which Chariots are his *Spirit in the Word* which brings it, and gives it the whole Land of *Egypt*; that is, the whole Paradife, or Kingdom of Heaven, for its own; this the Spirit of God powerfully prefigures under this Hiftory.

26. And the Children of Ifrael did 50, and Joseph gave them Chariots, according to the Gen. xlv: Command of Pharaob, and Provisions to spend by the Way, and gave each of them all sump-21-24. tuous Apparel, but to Benjamin be gave three hundred Pieces of Silver, and five Suits of sumptuous Apparel, and to bis Father he sent besides, ten Asses and 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 flands thus:

27. Chrift takes the Provision, as also the Chariot, viz. the Holy Ghost, from the Father, which he fends to his Children, as Joseph took the Chariots and Present from Pharaob, and gives them Provision to spend upon the Way of their Pilgrimage, viz. his Body and Bloed for Meat and Drink.

28. The fumptuous Apparel which Joseph gave to every one of his Brethren, fignify the Temple of Christ, wherein the Soul feasts and refts; and Joseph's five Suits of fumptuous 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; fo 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 Affistant; yea, his true Brother.

- 29. But the ten Asses laden with the choice good Things of the Land of Egypt, which Joseph fent to his Father, fignify, in the Figure, the Ten Commandments in the Law of Nature, which Joseph had laden with good Things; that is, Chrift has laden them with his Grace, and fent them to God's Righteousness in the Confcience, whereof poor Nature has to make Expences.

30. But the ten fhe Affes with Corn, fignify the *ten Forms* of the foulifh and natural Fire-Life, upon which Chrift loads the Soul's Food, when they go in his Procefs in the Imitation of him: The Bread and the Food upon the Way, fignify *the Word of God*, of which the poor old *Adam* muft *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 Cid Father, eats; and commands them that they should not contend one with another upon this Way, but in Love and Peace go Home into Paradife.

How sofeph manifested himself to his Brethren. Part III.

32. O Ifrael! Where is now thy Peace? It feems as if thou hadft confumed all the *Provision* of *Joseph*, and must at prefent want, feeing thou fo very much *contendest* about this Food, and haft raifed fuch Murdering about it. Truly thou haft 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 elfe thou wilt be hungry and ftarved.

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 faid, 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 faid to them. And when he saw the Chariots which Joseph had sent to bring him, the Spirit of Jacob their Father revived; and Israel faid, 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 Chrift's Apoftles were loaden with this Prefent, they went therewith into their Father's Houfe, viz. among the Brethren in the Kingdom of Nature in their Unbelief, and made known to them the great Glory and the Prefent of JESUS CHRIST, which he had given them, that they fhould bring it to them; but their Heart believed it not, that thele fimple Men, the Apoftles of God, loaden with fuch great good Things, were fent by Joseph, till they faw the Chariots of the Hely Ghost, which brought the Prefent in great Power and Works of Wonder, and heard the powerful Word of JESUS CHRIST, with Deeds and Wonders out of their Mouth; then faid Ifrael, Now I have enough, now I can believe; I will also go along with you to Chrift, that I may fee him; as old Jacob faid, I have enough, that my Son Joseph yet lives; I will go up, that I may fee 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 fay, 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, fays *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 Chrift, who on Earth had not whereon to lay his Head, reprove this to thee, before thy Face, that thou haft taken his *Covenant* into a falfe and wicked Mouth? Earneftnefs was never more neceffary than at this prefent, when *all* the Chariots are overthrown and in great Confusion.

The

The Seventy-third Chapter.

How Jacob, and all his Children, and all that were belonging to bim, and all their Cattle, went into Egypt.

Hand upon thine Eyes.

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 *fetched* by his Sons, when he faw the Present and the Chariots of Joseph, then his Spirit was revived, 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 founding in him, and fees the Chariots of the Holy Ghoft 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 founding Noise of his Heart and Soul, then he facrifices his Body and Soul, with all that he has, to the God of his Father; that is, be gives himfelf up with his Life, and all whatfoever he is, into the Word which created it in Adam, and made it out of itfelf, which is the God of his Father; then that divine Word fpeaks or infpires into him; that is, it fpeaks actually, operatively, and powerfully in him, that Night in a Vision, which is as much as to fay here, in the fecret Hiddenness of Man, where God bides himself from Reason and the Creature, and out of his Principle fpeaks or infpires 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 fpeaking, which is the Book of Life, wherein the Names of the Chil- Rev. xx. dren of God are comprised or written. 12 - 15.

4. And when Man perceives him in the Power, then he fpeaks again into the Word, and fays, Here and I, Lord, make me what thou will; I frand before thee; and that fame inward Word of God fays in Power, I am God, the God of thy Father; that is, it gives to Man, in this Speaking Power, divine Knowledge, fo that Man learns to underftand that God works in him, and what God is.

5. But feeing the Body is a dark Valley, and moreover an unrighteous Inclination, therefore the Word speaks into the poor Soul thus, and fays, Be not afraid when thou enterest into Egypt, viz. into Repentance, and goest forth out of the Land of Canaan, viz. from the *Pleafure* and Voluptuoufnefs of the World, Falfehood, Wickednefs, and Unrighteoufnefs; although it is like they become thy *Enemies*, and perfecute thee, yet fear not, I will go along with thee into Egypt, that is, into thy Conversion and arcine Obedience, I will help thee to work Repentance, and blefs thee in thy Egypt, viz. in thy working of Repentance, and make thy new Birth grow to a great Tree, which shall

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bring forth much good Fruit in the Kingdom of God; as he faid 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 forfakest 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 ferve God and his Fellow-Members therein, and fo 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 bless 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 caft him out of his temporal Poffeffion, 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 ferve God's Deeds of Wonders, also himfelf, and the Members of his Body, viz. his Neighbours, therein: Nothing will be taken away from him, but only the Unrighteoufness, 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 fays God, Joseph shall lay his Hand upon thine Eyes that thou mayest fee; 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, fo that thy Reason will wonder whence such Light and deep Knowledge come to thee.

Gen. xlvi. 6, 9. Jacob came with feventy Souls in all, with all his Children, and Children's Children, 7, 26, 27. of which fixty-fix were proceeded out of his Loins, which went with him, for Joseph had begot two Sons in Egypt.

70 the Num- 10. This Number fixty-fix, is a great and mystical Number; as also the Number ber of Babel. feventy, which is the Number of the great Babel; and the Number fixty-fix is the Num-66 of the ber of the Beast and of the Where, from which Israel and every Child of God must go Feast and the bor of the Beast and of the Where, from which Israel and every Child of God must go Whore.

11. This going forth of *Ifrael*, is a true Figure and Image of the laft Exit and going forth of the Children of *Ifrael*, viz. the right *true Chriftian*, 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 *Isepb* 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 Defire to Selfhood, viz. to Covetousnels, Extortion, and Pride.

13. The Hunger in the Wrath of God after Vanity, to devour it, is fo great, that at prefent the Powers of Heaven imprint their *Influence* fo, that all Provision and Bleffing are confumed, and the *Mind* of Man is fo hungry after Vanity, that there is no Reft at all upon Earth, for this Defire.

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 Bleffing is confumed, and

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inftead thereof an infatiable Hunger of Covetoufnels is rifen up; fo that the Beaft and the Whore, together with their Worfhippers, are fo hungry after Pride, Covetoufnels, Envy, Anger, Unchaftity, Whoredom, and beftial Voluptuoufnels, and fo *hard* imprinted or imprefied in fuch Defire, that the Time is already that this Beaft, together with the Whore, must burft to Pieces.

15. And then Jacob's Spirit revives, and believes that Joseph is a Prince in the Land of Egypt. viz in the Congregion, and there will Joseph be manifested to his Brethren, and then they must be assauld of their Falsehood and Wickedness, that they have suppressed Joseph and fold 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 Cattle along with them, and leave their Dwellings and Houshold-stuff behind.

17. The Provision for Expences, which at prefent *Ifrael* gathers together in *Babel*, belongs all to the *wrathful* Impreffion of God's Anger, which thall devour it all when his Fire burns; God has clearly fent his Children Provision for Expences beforehand by *Joseph*; they will have fully enough, if they do contend not upon this Way; fumptuous Apparel is prepared for them, that they may be at *Reft* from this Difquietness of the Driver.

18. But Babel thinks it is a long Time yet; Ifrael must ferve me; I will plague them fure enough; but the Deluge or Flood, and the Fire of Sedom, falls fuddenly down upon them, fo that there is no efcaping; 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 fays further, And he sent Judah before him to Joseph, that he might direct him Gen. xlvi. 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. Judab fignifies the incorporated Covenant of God in Man, viz. the divine Grace in Christ; Ifrael fends this, that is, the whole Man, before to the heavenly Joseph, and unites it with him, fo 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 Reft 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 fits in Fatness, and feeds in the fat Pasture of Christ.

21. And when the heavenly Joseph, viz. Christ, fees, that the old Jacob, that is, the Adamical Man, has fent his Judab 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 Defire and Longing, and fills it with his Tears, which he shed in his Sufferings, and in his Victory brought through Death into eternal Joy. 467

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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, quickened, 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 fays the natural Man, Now I would willingly *die*, and give up all my Right and Willing, now having feen and known my loving Son *Joseph*; that is, feeing I find that the new Man in Chrift is become *manifest* in me, therefore now I would willingly die to my Willing of *Vanity* in his Power of Love; as *Jacob* faid to *Joseph*.

24. And Joseph faid 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, Chrift, has manifefted himself to the Soul and Adamical Man, fo that they are come together, and that they have received and embraced one another, then that fame powerful Word in the Spirit of Chrift, which has manifested itfelf in Man, prefies and penetrates again into the eternal Father's Property, viz. into the eternal Speaking of the Father; which here is as much as to fay, I will tell Pharach, That my Brethren, together with all my Father's House, are come to me.

26. For *Pharaoh* ftands here in the Figure of God the Father, who is the *eternal King*, to whom fays Chrift, 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 Chrift*, which is come from the Father into our Humanity through his Power and Virtue, fpeaks the Word of the natural *buman Life* into the eternal Word of the Father; which is here called, telling the King.

27. For Chrift is even the Father's Steward over Man, as Joseph was Pharaoh's: For Man is then manifefted again in God, when Chrift fpeaks, tells, and *inspires* him, into the Word of the Father, elfe 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.

28. But after it came into a Creature, and became natural, it turned itfelf away from God's Love-fpeaking, or Infpiration of *Love*, and manifefted itfelf in the Speaking of *Anger*; the Power of Love-fpeaking was extinguished in it, viz. the fecond 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-fpeaking, that it might be able to fpeak or generate the divine Love-power; it had rent itfelf off from God's Love, and brought itfelf into a natural fpeaking 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.

Gen. xlvi. 31-34.

John i. 4.

f Imaged, framed, or created.

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of God, and reconciles the rent and fevered 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 manifest the human Life *actually* and operatively *in God*, and that here is, as *Joseph* faid, I will tell *Pharaob*, that my Brethren, and my Father's whole House, are come to me out of the Land of *Canaan*.

30. For Chrift 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 Houfe, viz. the first Adam, and his Children he calls his Brethren; fo very fecretly and mythically the Spirit of Moses speaks in the Figure of Chrift, else in this Place he had faid enough, in faying, My Father is come to me, if he had not had another Figure under it.

31. He fays, Out of the Land of *Canaan*, and they are Herdfmen; thus he would tell *Pharaob*, that they might dwell in the Land of *Gefben*; that, in the Figure, is thus much; Chrift *fbews* with his Infpeaking 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 beftial Property, and that they from their Youth up, from the Time of *Adam* hitherto, have been only Herdfmen; that is, the Word of the human Life ought to have dwelt in this flefhly *Canaan* in Flefh and Blood, and muft and ought to have the keeping and ordering of the beftial Property of the Flefh.

32. For the animal Soul in Spiritu Mundi, in the Spirit of the World in Man, has many hundred Beafts, which it has awakened and manifefted in itfelf, with the falfe and wicked Luft; these Beafts now must the Word of the human Life keep always, from Adam to this Time, and must be conversant with fuch Cattle, and manage these Beafts, and take Care of them; therefore now faid Joseph, that they might dwell with their Cattle in the Land of Goshen; that is, in a peculiar Place by itself, and not with Pharaob; for Herdimen, fays 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 paradifical Ground (this Time of the Beaft) before the Face of God; but he brings the Beaft into Goshen, that is, into the outspoken or expressed Substance of this World into a Place bleffed of God.

33. The beftial Man cannot dwell with *Pharaob*; that is, in God's Majefty, and *holy* Power and Virtue: *Joseph*, or JESUS, leaves him in the outward Nature, in the Kingdom of this World, and fets him in a *Bleffing*, that he should dwell *near* God, but a Principle is the Duftinction, as between Time and Eternity.

34. And Joseph faid circumspectly, he would fay, They had brought along with them their finall and great Cattle, to fignify, that the *whole Man*, with all his Works, were brought into the Grace, and fat bleffed Habitation before God, that Chrift's Children, with all their *earthly Works*, were placed in *Goshen*, viz. in a State and Condition of *Grace*.

35. And he faid to his Brethren, When *Pharaob* fhall afk, What is your Trade and Employment? Then fhall ye fay, Thy Servants have been Herdfmen from our Youth up; that is thus much, when *God's Spirit* fhall fearch and try what you are in Mind and Thought, whether you be Angels and Minifters of God, then humble yourfelves before God, and fay *not* concerning yourfelves before the Face of God, We fit in thy *Office*, and are Lords, or Potentates, and Rulers of the World, or rich, noble, excellent, learned, underftanding Perfons, or tuch like; do not efteem yourfelves good in the Sight of God: Say *not*, We are thy dear Minifters and Servants in thy Power; but fay, We, thy Servants, are *Herd/men*, from *Adam* to this Time; we keep and manage our beftial Property, *viz. the Works* of thy Wonders which thou has made; we cannot fubfift before thee, O holy God, for we are unfit, *unwortby*, and ignorant Herdfmen of thy Wonders, let us but find Grace in thy Sight, that we may dwell before thee in this *Gofben*. O Lord! we know not what we fhall do before thee; do *theu* direct and teach us how we fhall manage thefe thy Herds, for we are thy Servants, and will ferve before thee as thy Herdfmen.

36. In this Glafs behold thyfelf, thou fair World, what thou art in thy bigh State, Places, and Offices; even all of you, from the Emperor to the Beggar, and he that is leaft and loweft of all, are but *Herdfmen*; every one is but a Herdfman, for their Authority is but an Office of the befial Man, and has under his Command and Management but to rule over Beafts and no more, for no worldly Office can rule over the inward divine Man: He must in his Office manage only a Herd of Beafts or Cattle, and govern, take care, and tutor them, and they tutor him again.

37. With these Offices of Herdimen, now the *earthly Lucifer* prides and boasts himself, as it he had an angelical Government, and yet, in the Presence of God, is but a Herdiman or Keeper of *Beasts*, and no more.

38. And therefore has God typified and prefigured his Myfleries by fuch *fimple* Herdfmen, that Man fhould fee what he is in his *Office*, State, and Condition; allo that his Wrath may not lift up itfelf and deftroy thefe Shepherds and Herdfmen; and fo he has always in his Prefiguration premodelled them only as Herdfmen, that he might pour out his *Grace* upon Man's *Ignorance* and want of Understanding.

39. Herein behold yourfelves, ye potent, noble, rich, learned People, all of you, one and other, how the Spirit of God reprefents you by the dear *Patriarchs*, in the Manner of the Herdfman's Office, in the *Revelation* of his Myfteries; you are all one and other before him no other than his Herdfmen, the *Emperors*, as well as his Minifters and *Servants*, the Noble as well as his Inferior, one as well as another, one in this beftial Office, orders and manages another in another beftial Office.

40. But the *Pharifee* will fay, 1 keep the Sheep of Chrift : Woe be to him that commits his Sheep to a *Wolf* : If he teaches that which is good from the Spirit of Chrift, then it is not from his *own Authority* and Power, but the Arch-fhepherd does it through him; but he manages *Beafts* only, and himfelf takes one Beaft of the Herd to himfelf, which muft 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, fo that one fhould manage and take Care of another; and yet they are all but Shepherds before him, which keep Beafts and Cattle : Chrift only is the Shepherd of Souls, and no other.

42. None fhould truft the Sheep of Chrift, which he has in bim, to any earthly Shepherd, but only to the Shepherd Chrift, for there are Welves in all the outward Offices of Shepherds, which take and devour the Sheep of Chrift; 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 didft but *confider* what thou art in thy State and Condition in the Sight of Heaven, and didft *not* fet thy State and Condition fo *lofty* in God's Love, for it ftands 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 fets *Shepherds* in it, or elfe mean, poor, defpifed, and *difefteemed* People: See *Abel*, *Seth*, *Enech*, *Noah*, *Abraham*, *Ifaac*, *facob*, *fofepb*, *Mofes*, *David*; also the Prophets and Apostles, and all Holy Men or Saints, through whom God once manifested himself; and then thou wilt fee, 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 fet 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.

3. # Note: O S E S fays, Then came Joseph and told Pharaoh, and Said, My Father Gen. xlvii. and my Brethren, with their Small and great Cattle, and all that they 1-6. bave, 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 faid 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.

The inward Figure flands thus:

2. When Chrift 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 thefe are they that *fhall be* God's Ministers and Servants in the Love; to thefe Chrift gives in his Counsel, and fays, When you come before the Face of God, so that the Spirit of God in you proceeds upon you, and proves and *fifts* what your Office and *Work* are in the Presence of God, then humble yourselves, and fay 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, fuffer 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 fays the eternal Father to Chrift, viz. to his Steward, Behold, is that thy Father Adam, and are thefe thy Brethren, according to the Humanity, which are come to thee? The Land of Egypt flands open for thee; that is, the Kingdom of Heaven, together with the Kingdom of Nature, flands 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 *beft Place* in the Kingdom of Grace, and in the Kingdom of Nature; and if thou feelt that there are Men among them *fit* for it, fet 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, fet them in the *Apostclic* Office, that they may feed my Flock, whom thou leadeft *inwardly in them* with the true Miniflers, Paftors
5. All *fpiritual* Shepherds in this World fit in the Office of the Frider of the set of

and Teachers 5. All *fpiritual* Shepherds in this World fit in the Office of the Father, as alfo in the Church the *worldly* Shepherds, which are inflituted only by Chrift, through whom Chrift himot Chrift, felf *inwardly* rules and governs, and they are all of them God's Officers. *Jure Divino*, 6. But who ways are inflituted in an Officer without the chief checkerd Chrift, they

Jure Droino, 6. But whofoever are inftituted in an Office without the chief Shepherd Chrift, they who they are, 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 fpiritual or worldly Officers, be they noble or ignoble, Prince, or Protector, or Guardian, Prieft 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 ferve God, and to manage his Office as a Shepherd of God, he is a Minifter and Servant of Lucifer, and ferves thim.

Gen xlvii. 7. 7. Moles fays further, Also Joseph brought bis Father Jacob, and presented him before Pharaob; and Jacob bleffed Pharaob; that is, Christ fet also the Adamical Image before God, not only the five Senses, but the whole Man, and he bleffed God; that is, he thanks God, and brings him Fruit to the Praise of God as a Bleffing: 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 bleffed Pharaob, and went forth from him.

8. Thus the *Adamical* Man acknowledges and confesse before God his evil Time, in the *earthly* Defire, and fays, 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. 9. And Mofes fays further, There was no Bread in all the Land, for the Famine was 13-17. very fore and hard, fo that the Land of Egypt and Canaan were familhed by reafon 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 faid, Give us Bread; why must we die in thy Prefence, 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.

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 Lake xvi. 8. Similitude in the Gospel of the unjust Steward, which fays, the Lord commended him that he had done fo prudently.

11. This Famine in Egypt and Canaan, when all the Land was familhed, prefigures the poor fallen Man in Body and Soul, which the Anger of God has dried up and caufed to wither, fo that it is familhed. For Egypt fignifies the Soul's Nature, and Canaan the Body's Nature. The great Provision of Corn which Joseph gathered together, and fold in the Famine, fignifies the divine Word of Grace. The Money of the Egyptians and Canaanites, for which they bought Corn of Joseph, fignifies God's creaturely Word

of

of the human Life. The Beafts, which they there gave also for Bread when there was no more Money, fignify the ' 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 Conficience withers to 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 Confcience gnaws, this Steward gives Jefus Chrift 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 fignified by the Money, while these Words imaginary, will, in the Imagination, give the Confcience a little Virtue and Comfort, the Nature of fictitious. the Soul and of the Body continually buys Grace for fuch Money, and gives this Joseph good Store of Babling, with an imaginary Matter, and fome formed or figured Prayer out of Custom; and thus lives of this Food in Hope.

14. But when the Anguish of the Confcience dries up this Hope, and that such cold Prayer and *hiftorical* Faith will no more avail, fo that the Confeience cries out, That thou mult be familhed in the Anger of God, no Prayer more will avail before God; then comes the poor Soul to this Joseph, and fays, Why wilt thou fuffer me to perifh, becaufe I cannot bring my Prayer and Faith before thee, by which I might attain Food for my Life ? Behold, my Power is gone. " I am able to do nothing. I have no more " Note, how Words wherewith to attain thy Grace.

Man is able thing.

15. Then fays the heavenly Joseph to the Soul, Bring thy Beasts, viz. Horses, Oxen, to do noand Affes, hither to me, and I will give thee Food for them; that is, bring all thy earthly natural Defires and " Imaginations, and thy falfe Confidence in the Creatures, viz. in " Or Images. thy own Wit and Subtlety, in Falfehood and Wickednefs, to me, and give them up all to me, that thou mayeft be rid of them, and then I will give thee Food, that thou mayeft live, and will alfo feed the Imaginations of thy Thoughts: And this is the Entrance of this Figure.

16. And Mofes fays further, When that Year was ended, they came to him in the fecond Gen. xlvii. Year, and faid to him, We will not hide from our Lord, that not only the Money, but alfo 18, 19. 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 fuffer us and our Fields to die in thy Prefence? 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 Earneftnefs, when Man wholly gives up all, and quite gives up himfelf.

This Figure flands thus:

17. When Man flands thus in the Famine of Confcience, fo that not only the Words which he fpeaks in the Prefence 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 ° fictitious Defires, ° Imaged, and forfaken this World in the Defire ; then fays the poor Soul to the heavenly Joseph, feigned, or Alas! my Lord, what shall I bring before thee, that I may attain thy Grace? Behold, imaginary. my Prayer finds no Power and Virtue; and though I have forfaken the World, and have given up my befial Will, yet I ftand ftill 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 myfelf

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wholly to be thy own: Give me thy Grace, that I may live in thee, I will give myfelf 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 Defire, and fow 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 loft his Stool and Throne in Man: For in Refignation he has nothing for his own, and the Devil can no other way come at Man, but in the Defere of Selfbood, in appropriating any thing for his own felf.

19. And Mofes fays further, Thus Joseph bought the whole Land of Egypt for Pharaoh, for the Egyptians fold every one their Ground; for the Famine was fo fore, 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 Priefts, 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 fell their Lands.

The Figure stands thus:

20. In fuch Manner Chrift, when Man in this pinching Hunger draws near to him, PAffections, buys for his Grace his whole Nature, with all the Forms, Conditions, and Qualities Properties, or thereof, and brings all whatfoever 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 untrufy and perfidious, and are entered into the Selfifhness of the Will; but Christ has bought this human own felf to be his own again, and gives this up again to God his Father; and it points directly at Chriftendom, which Chrift has bought with his Grace by the Treasure of his precious Blood, and made it his own, and has now diffributed his Offices, wherein the Chriftians ferve him, and are his own.

22. But that the Priefts Fields were not fold, and that Pharaoh would not buy them, but leave them for their own, points at the inward Man, who is the prieftly Temple of Chrift; this God buys not back again, he wills that Man should have it for his own, he defires 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 fell it again, pledge it, or engage it by Oaths, for it belongs to the eternal One, and not to the Pofseffion of the Creature; but it is a bestowed Ground of Grace, wherein Christ manages his Office, it is his Habitation and Dwelling-Houfe.

Gen.xlvii. 23-26.

23. Then faid Joseph unto the People, Behold, I have this Day bought you and your Fields for Pharaob; behold, there you have Seed, fow your Fields, and of your Corn you Shall give the fifth to Pharaob; four Parts Shall be yours, to fow your Field for your Ford for your House and Children. And they said, Now let us live and find Grace before thee, we (ball willingly be Pharach'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 Pharaob's cron.

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 Chriftendom his Grace and Righte-

Faculties.

Gen. xlvii.

20-22.

oufnels for their earthly 9 Imaginations, that it should give them only up to him; and 9 Images, when that is done, then fays Chrift, Behold, I have this day, that is, from this Time or Fanciesto Eternity, bought all your earthly Images, as also Body and Soul; I have bought you for my eternal Bond-Slave Servants and Minifters, with my Grace, from the Hunger of God's Anger : Behold, there you have Seed, that is, there you have my Word, wherewith you may fow the Ground of your Confcience in Body and Soul, that this Seed may bring forth Fruit, and of this Fruit you shall return the *fifth* to *Pheraoh*, 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 cherifling of your Life, but the *fifth* you fhall give to God.

25. The fifth fignifies here, very fecretly and myflically, the fifth Form of the natural Life, viz. the Love-Fire in the Light, which is born out of the four Properties, and manifelts wherein the uncreaturely and fupernatural God is manifelted: This Form generates now the divine Joy, and the Praife of God, wherein the Soul is an Angel, and thanks and praifes God, becaufe he has *delivered* it out of the Fire-fource of Torment, and has given himfelf with this Love and Grace into its Fire-fource, 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 Praife and Thankfgiving, for it gives this fifth Form to Chrift 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 confifts. Ghoft, who dwells in us; and this fifth Form in the Praise of God, Chrift requires again Luke xvii. 21. from his Chriftendom, that it fhould give this to him, that he may gather in the Praife of God, that is, the Fruit of Love for his Father, into the Houle of the divine Power.

27. But the Priefts 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 Abyfs; fo that the Soul had it no more in its own Poffeffion, 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 Subfance is the priefly Ground, whereinto God again infpoke or fowed his Word and Seed again in Paradife, that is, not bought with Chrift's Blood, as the averted Soul is, but it is filled with the heavenly Ens, with Chrift's Flefh and Blood, fo that it is, or becomes Chrift's Flefh and Blood, wherein the High-Prieft Chrift dwells; it is his eternal Seat and Posseffion, wherein God is manifested in Man, for it is the Branch on Chrift's Vine, which is God's proper own, and not Man's.

29. It is indeed in Man, but not in the Posseffion of the fiery Soul's Effence; 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 fame dewy Water denotes the Substance of this inward Ground, which gives to the Fire again Nourishment, Food, Lustre, and Life.

30. So alfo it is to be confidered and underftood concerning the Soul; when it extinguifhed 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 Defire 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.

21. This Grace came to help this averted Soul, which was bought through Chrift's Blood; for the Buyer entered with his Money of Grace into this faded Image, and took it to himfelf, and fet the Soul therein for a High-Priest and Teacher.

32. And this Image now was the Prieft's Fields, which he bought not, for it was God's before; God only fet 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 fame in the Figure of Joseph, in that he bought not the Priest's Fields; and fo is the Figure concerning *Mofes* and the Levites, that he kept their Fields and Ground, and yet poffefied them as Tenants; all which denotes the inward Man of the heavenly World's Substance, which is God's Ground, wherein God fows his Word of Grace, viz. Chrift's Spirit; which Ground or Substance belongs only to the High-Prieft, Chrift, for a Poffeffion, and not to the creaturely Life, but the creaturely Life receives Power and Virtue from it; it has it indeed in itfelf, but it is not one and the fame Thing with Nature, as the Light and the painful Source of the Fire are not one and the fame Thing.

34. This Figure of Joseph, in that he bought the Egyptians to be Pharash's proper own, and made them his own Servants, fignifies nothing elfe, but that Chrift 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 fow his purchased "Goods, viz. our natural Life, therewith.

35. And for this Caule 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 flands Faith, and that his Children fhould give to him again; and this he gathers into his Father's Barns, for an eternal Praife, and to the divine Manifestation of his Wonders.

36. But that earthly Men have made fuch Bondage, and keep one another for Bond-Slaves, and vex, torment, and mifufe one another therein, and fqueeze out their Sweat 'Images or for their Pomp and Pride, this is an Image of the Anger of God, which : represents itfelf models itfelf. also according to the heavenly Figure.

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, fuch is their God alfo, fays the Scripture.

38. Earthly Men represent the Image in the Anger of God, in that they vex, torment, fqueeze 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 alfo a Figure of the Kingdom of Chrift in the heavenly Bondage; for all whatfoever the earthly Man does with Pain and Torment, that does Chrift 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 Defires, his Sweat and Trade, Profession, and Sustenance : Christ also takes away his Children's evil Will and Defires, also their Labour, Working in God, when with great Pain and Anguish they prefs thereinto; thefe Labours Chrift takes all from them, and gathers them into his Chefts of Treafure, and fearches through and through his Children's Body and Soul, to fee 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 Ministration of God's Court, viz. into the Vineyard of Chrift.

40. He often allo withdraws the Food of Grace, and lets them afterwards hunger, and lament for it; and lets them fit in Milery, and afflicts them, fo that they mult work

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• Or Poffeffions.

P/al. xviii. 25, 26.

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in great *Anguifh*, 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*, fo that the Punithment and Threatning are always behind it, where Chrift's Spirit in the Confcience threatens it with Hell and the Anger of God; as also the earthly Lords upon Earth do with their *Subjests*, which ftand indeed in the Figure of Chrift, but the Office is altogether unlike.

42. Chrift gathers in for his Father, by the Works of his Children, much *keavenly* Fruit, which Man will obtain again, and *enjoy* the fame for ever; but a worldly Lord gathers in, by the Labour and Sweat of the Poor, only *Money* and Goods into his Chefts, to his own Honour, which Labour the poor Man can *no more* enjoy in this World, but Chrift is his Wages, in that he must ferve the Figure of God's Anger here in *Mifery*.

43. But in the End, when the earthly Offices shall be also gathered into their Barns, into the Treasure-Chefts of their Hearts, for whom they have ferved and ministred, then there will be unlike and different Refervotories; 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 Curfe of the Opprefied; also the Affliction, Fear, Pain, and Moleftation 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 fews 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 leaft and meaneft, are *God*'s Officers; but they ferve him much unlike and differently; one ferves him in *Love* as a Minister of Christ, and the other ferves him in his *Anger* as a Minister of Hell.

45. All that feek their own in these Offices, and regard not God and his Ordinan.e, and so ferve Man therein, they serve the Anger of God, and gather up into Hell.

46. For all the Treafure 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 Housholder labours and works with those that are under him, and draws the Profit to himself, and yet therewith he provides for, feeds and nourisfhes all his Servants, Ministers, and Affistants; 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 expess 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 ferve 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 feeming *Rheto*rick will avail before God; theu gathereft together into Hell: God requires the Ground of the Heart, and will have trufty Officers.

19. But the Miferable is to know, that in fuch *Reftraint* and Service, if he endures it without Murmuring and Grudging in *Faithfulnefs*, he ferves even his Lord Chrift; for God thereby draws him away from this World, fo that he fets his *Hope* upon that which is to come, and in this Servility of his Hands he gathers to him with his *Prayer*, into this Houfe of Lamentation, his heavenly Treature; whereas, if he for this Time of his Reftraint flood in the Voluptuoufnefs of the Flefh, he would gather no good Thing; therefore all Things must ferve to the beft of them that love God.

How all Egypt was bought for Pharaoh. Part III.

50. Thus a Man ought to understand the Figure under the History and Acts of Joseph; for indeed the Hiftory is defcribed with great Diligence according to the inward Figure, " Eingebung, according to the " Infpiration of the Spirit of God, which always more respects Chrift's inward Sug- Kingdom, than any Hiftory of a flight and fimple Act. gellion.

51. For the Acts of the Bible are not fet down on this Account, that Men should fee the Life and Deeds of the old holy Men or Saints, as Babel supposes; no, the Kingdom of Chrift, above all, is thereby defcribed, 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. Mofes here finishes the Figure of the new Regeneration, under the History of Joseph; and fays further, Thus Israel dwelt in Egypt in the Land of Goshen, and possesfed it, and grew and multiplied very much; and Jacob lived seventeen Years in Egypt, so that his whole Age was one hundred, forty and feven Years.

53. And when the Time was come that Ifrael was to die, he called his Son Joseph, and Ver. 29-31. faid 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 cut of the Land of Egypt, and bury me in their Burying-place: He faid, I will do as thou hast faid; but he answered and said, Swear to me, and he swore to him; then Ifracl bowed himfelf, fitting up at the Head of the Bed.

54. This now is a very mystical Figure, and points at the Refurrection 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, fignifies the earthly Body; and Egypt, where Pharaoh dwelt, and Joseph was Steward, fignifies the Soul, which dwells in God's Word, viz. by or near the eternal King.

55. And we fee it very finely portrayed in this Figure, how Adam's Soul turned itfelf with Luft 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 Chrift, and to King Pharaob, viz. to God; and there it will be received as a Child of Grace, to be a Bond-Servant, fo 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 Ifrael must leave and forfake Canaan.

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 fignifies that the earthly Body must be buried in its Mother the *Earth*, and come into its first Mother again; and it fignifies that the Soul thall come again out of Egypt, viz. out of the Bondage of the Affliction of Repentance, to the Body into Reft: For the Heathen must be driven out of Canaan,

"Or Quality. when Ifrael enters thereinto; fo alfo must the Abominations in the Property and * Condition of the Body be confumed, and all falle and wicked Defires be killed, before the Soul comes to the Body again, and dwells therein.

57. And it is powerfully reprefented, how the Will of the Soul shall and must in this Life-time break off from the earthly Canaan, viz. from the Lufts of the Body, and prefs 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 defires 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 flood in the Figure of the *Refurrection*, flewing, 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 Chrift made with Man, that God . has with his Word of Love *incorporated* himfelf with Man, and *engaged*, as by an eternal Oath to him, *Jacob* requires this Oath from *Joseph*, as from the Figure of Chrift, and defires he fhould lay his Hand under his Thigh and fwear.

59. This is a Figure, fignifying how Chrift fhould 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 himfelf to Man for his own, and fwear therein; that is, bind himfelf 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 Paradife, and bury the Body and Soul, with his Oath, in God, as in the divine Reft.

60. This is fignified by the Figure of Jacob, where the Text fays, Ifrael dwelt a long Time in Egypt, and multiplied there. And when Jacob was to die, he had a Defire to becarried after his Death again into the Land of Canaan to his Fathers; this, 1 fay, fignifies that a Chriftian or Child of God muft 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 Chrift, viz. the heavenly Joseph, fhall bring him into the right Country of his Father to Rest again, viz. into the right promifed Land, wherein the Milk and Honey of divine Power flow. Exod. iii. 8:

61. And the whole Hiftory of all the ' five Books of Moles is even this in the Figure: ' Five Books' The Exit out of Canaan, and the going into Canaan again, are only this; reprefenting of Moles. how the right Adamical Man fhould with great Hofts and Armies and much purchafed Goods, effected in the divine Operation, enter again into the eternal promifed 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, perfecute, and torment him in his Office of Anger, and continually keep him for a Bond-Slave, till the right Josephshall bring him through the temporal Death again, into Paradife, into Reft.

The Seventy-fifth Chapter.

How Jacob before his End bleffed the two Sons of Joseph, and preferred the Youngest before the Eldest. And what is thereby to be understood.

for a Possession to the Seed after thee for ever, and now they two Sons, Ephraim and Manasfeb, 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 then 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 flands 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 Chrift and his Chriftendom, " Models, or then his Spirit fgures itfelf again in the Limit of the Covenant, and through the Limit of the Covenant bleffes his Children, and his Children's Children, and points at the future Time, how it would go with them; that is, he fpeaks from the Root, and intimates concerning the Branches and Twigs of this Tree, which God in Paradife planted again after the Defection and Fall, and had made it manifest in Abraham; and so Jacob flood in the fame Stock, and intimates from the Spirit of this Tree concerning his Branches and Twigs, but especially in beth Joseph's Sons, both which he grafted back again into his Root, that they should be his Sons, as Reuben and Simeon.

This Figure ftands thus:

3. And Jacob faid to Jojeph, The Almighty God appeared to me at Luz, in the Land of Canaan, and bleffed me, and faid to me, Behold, I will caufe thee to increase and multiply, and will make thee a great People, and will give this Land for a Poffeffion 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, underftood and fignified under this Canaan; for he fays, God has given him and his Children this Land for an eternal Poffemon, which, for a long Time after that, they had no Inheritance in; therefore then in this the Kingdom of Chrift is underflood, which shall endure for ever.

4. Thus Jacob took the two Sons of Joseph, and let them in his Root in the Inheritance of this Kingdom; and moreover, in his first Power and Virtue, as Reuben and Simeon, his first Sons; which fignifies, how Joseph's, that is, Christ's Children in the Faith and Spirit, whole 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 let his Twigs and Children with himfelf 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, whole Figure Jacob here represents with Jojeph's Sons.

5. And Ifrael faw the Sons of Joseph, and faid, Who are these? Joseph answered his Gen. xlviii. Father, and faid, They are my Sens which Ged hath given me; that is, the Covenant of S, 9. Grace was firange to the corrupt Nature, and faid, Who are these Children of Nature in Self? Have they not broken themselves off from God? But Jojeph in the Figure of Chrift's Humanity faid, They are my Children, which God has given me in the Kingdom of this World; and the Covenant of Grace in Jacob faid, Bring them to me, that I Verse 9. may blefs them; that is, that I may anoint them with Grace; that is, Chrift shall bring them to God, that he may blefs them again.

6. And Moles favs, For the Eyes of Ilrael were dim with Age; that is, Nature in the Verse 12. Father's Property in the foulifb Creature was grown dim and old; and that becaufe the

* Imaged, or Soul's Ens had * modelled itfelf in the Time, for all that lives in the Time grows old: The Covenant was that which should bless the Sons of Jojeph with the future Revelation, formed. or Manifestation of the Power in the Name JESUS, and Jojeph, who stood in the Image or Type of the Humanity of Christ, should bring them to this Bleffing : For the Humanity of Chrift brings Adam's Children to the Bleffing of God, as here Jeleph brings his Sons to the Covenant of God in Jacob.

Ver. 10-12. 7. Mojes lays further, But be killed them, and encouraged them, and faid to Jojeph, Beheld, I have feen thy Face, which I had not thought to have done, and behold, Ged has let me fee thy Seed; and Joseph tock them from b his Bosom, and bowed himself towards the Earth b Jacob's. before

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before bis Countenance : Which is as much as to fay in the Figure thus ; when Jofeph, 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 Bofom of his Defire, viz. into God's Effence, and kiffed them with the Kifs of Love. which God would manifest in Christ; and the Father's Righteousness, in the Word of Might and Power, fays to the Soul's Effences, Behold, thou art dim to my Sight, and now I have feen 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 ftrong and fevere Might of God's Anger; for God's Eye was departed in it, with its turning away from him, and fo, as to God's Righteoufnels, it was rent off from God : But now I have feen the Countenance of the Soul again, through God's Love in the Grace of God, and God's Love has let me fee ' them in the Seed of the Covenant of Grace.

8. And the Spirit of *Mofes* fays, And *Joseph* took them from his Father's Boson, Effences, and bowed himself to the Earth before his Face; that is, when the *Word became Man*, Faculties. then Chrift took the Soul from the Father's Bofom, 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 himfelf with the affumed 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 affumed Soul, that is, he brought the Soul's Will, through the introduced Power of the Deity, back again into the refigned Humility before the Eyes of God.

9. And Mofes fays further, Then Joseph took them both, Ephraim in his Right Hand to- Gen. xlviii. wards Ifrael's Left Hand, and Manaffeb in his Left Hand towards Ifrael's Right Hand, 13. and brought them to him : This now is the precious Figure of the great Earnestnefs of God, shewing how Man is bleffed again; for Ephraim was not the First-born, but Manaffeh : And Jacob laid his Right Hand upon the Head of the youngest ; but Joseph took Epbraim in his Right Hand, and Manaffeb in his Left Hand, that he might ftand 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. manifeited itself in God's creaturely Word of Man's Soul, and took on him the faded Light's Image, and quickened or made it living in itfelf, and put it into God's Left Hand, viz. into the Father's Anger, which is here expressed, by fetting the youngest Son, viz. Epbraim, before Jacob's, viz. God's, Left Hand, but he took it in his Right Hand.

11. For Chrift took the incorporated Covenant of Grace in the faded heavenly Image, which incorporated Covenant of Grace in Man was the youngeft, viz. the new Man, in his Right Hand, viz. into the *higheft 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 strift Righteoufnefs 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 fuperior 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 eldeft Son; also the Spirit of the Soul, viz. the Light's Power, which fignifies the other, or fecond Son, viz. the two Principles : Thefe did Joseph, VOL. III.

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that is, Chrift, fet before God, and took the Spirit, viz. the fecond Principle, in his Right Hand, viz. in his Love, and fet 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 fets before God's Right Hand, that it should receive the Bleffing from God, that is, that God's Love should manifest itself out of the Soul, but that might not be : For Moles fays, But Ifrael stretched forth his Right Hand, and laid it upon the Head of Ephraim the youngest, and his Left Hand upon Manasseb's Head, and did so with his Hands knowingly, for Manaffeh 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, feeing 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 Chrift in his Love became living again : To this he gave now the Power of the Divine Virtue, that the Soul might be under Chrift; for in the Light's Image is Chrift underftood; 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 fet behind, viz. in Subjection, and the Second Birth foremost and uppermost in the Dominion; and here is that Figure, concerning which

John xvii. 6. Chrift fays, 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 loft its Dominion of Self-Will.

15. And Mofes fays, Jacob did this knowingly, that is, the Covenant of God knew it in Jacob, that God would have it fo : Jacob could not, with his bodily Eyes, for Age, well know these two Lads, but with the Eyes of God's Covenant he faw, and knew them, for God's Spirit in him did this.

16. And he bleffed Joseph, and said, God, before whom my Fathers, Abraham and Isaac bave walked, God, who hath preferved 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.

This Figure stands thus:

17. The God of Love bleffed the incorporated Covenant of Grace, out of which should come Christ, viz. the heavenly Joseph, as here Jacob with his Bleffing began at Joseph, and bleffed Joseph's Sons through Joseph: Thus God alfo, through the Name JESUS, bleffes the Soul and the Spirit; for God has appointed the Name Jefus to be a Throne of Grace, and through that Throne of Grace he bleffes Chrift's Children and Members, according to the Humanity; and here, in the Words of the Bleffing, makes no Difference between the Children, to fignify, that the Soul and the Spirit shall in Chrift 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 flourifh, fpread forth, and be great therewith; that is, that the Soulish-Tree, with its Branches, should grow out of this Bleffing.

18. In the Words of this Bleffing there is this Understanding or Meaning, viz. The incorporated Ground of Grace, in the Power and Virtue of the Word, fpoke forth the Power, and comprised in Jacob his Body, Soul, and Spirit, in one, and thereby spoke it-felf sorth upon the Children of Joseph; God, before whom my Fathers Abraham and Ifaac have walked, that is, through the Wills and Defires which my Fathers have inclined to God, with which they have walked before God; also through the Power of

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God, who has fustained me my Life long even unto this Day; also the Angel who has delivered me from all Evil, blefs these Lads; that is, he bleffes 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 increase and grow great.

19. But when Joseph saw, that his Father laid his Right Hand upon Ephraim's Head, it Gen. xlviii, pleased him not well, and he laid hold on his Father's Hand, that he should turn it from 17. 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 he great, but his younger Brother shall be greater than he, and his Seed shall be a Multitude of People.

20. By the outward Figure the Spirit points at their Offsprings, which Stock or Tribe fhould excel the other in Greatnefs and Might; but by the inward Figure, of Man's Conversion and New Birth, it points at the *inward* Ground; fignifying, how the inward and *youngeft* Ground, of the incorporated Grace in Christ, would be greater than the Ground of the first created Adamical Man.

21. But that Joseph difliked 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 fee in Chrift's Humanity, viz. in the human Soul, when it was to die to felf, and yield up its natural Right: Then faid Chrift on the Mount of Olives, Father, if Matt. xxvi. it be possible, that is, the human Soul in him, from the Father's Property in the Word, 3⁶. faid, 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.

23. The Text fays, it pleafed him not well; the natural Man is not well pleafed to give up his natural Right, and let the Kingdom of Humility reign in him; he would rather be Lord himfelf, but his own Will has fquandered that away, fo that he is fet behind, for it is not peffible, that he fhould become the Child of God, unlefs he drinks the Cup, whereby he dies to his own natural Will; therefore, fays Chrift, 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 fhall and muft be refigned into God; the first natural Right must go backward behind, and Chrift forward, otherwife there is no Salvation.

24. In this Type and Image the Spirit of God fports with the *Children* of the Saints, fignifying how the new-incorporated Kingdom of Grace would fpread itfelf forth *aloft*, and how the Kingdom of Nature fhould be fet *back* behind; for if Chrift arifes, and be born in Man, then must *Adam* be Servant and Minister.

25. And it declares befides, 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 *Sum* is much more powerful; for if this does not co-operate, then the Tree cannot grow nor bear any Fruit; and we clearly fee 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; fo 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 Defire be fulfilled, but the Understanding rules over Nature.

27. But now Nature is fooner and earlier than the Understanding; Nature goes foremost; but when the Understanding cometh, then it must follow behind; thus it is to be underftood 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. xlviii. 20.

28. Thus he bleffed them that Day, and faid, He that will blefs any in Ifrael, let him fay; God fet thee as Ephraim and Manaffeh : In this Text, what the Spirit declares in this Figure, is as clear as the Sun; for Epbraim 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 youngeft was preferred before the eldeft; thus also should all Bleffing and Wishing be among the Children of God; that God would fet them back from the evil Adamical Will of felf, and fet them into the Paradifical Covenant again, and make them grow therein, and bring forth the Kingdom of *Grace* in them, and fet 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 Chrift, and ftands in the Bleffing of God.

29. Courteous Rabbies, and Mafters of ^d Criticifms upon every Letter, learn, I ^d Literature. 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 fpeaks, and why it fets down fuch Types and Images, and confider what this fignifies, that the Holy Ghoft, in all the Figures of Chrift, always fets the youngeft before the eldeft; begin at Cain and Abel, and go quite through, and then you will come to Reft, and your Strife has an End.

30. The Time of Strife is at an End, Ephraim shall rule over Manaffeb; if you do not fo, then will the Sun dazzle and blind you with its Rifing, that you must for ever be blind. You would verily fee 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 frive against your Father Jacob, as if he did not rightly bles? For you fet Manaffeb before, and Epbraim following behind; it is made manifelt, before the Eyes of the most High, who has fet 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.

31. Now when Jacob had bleffed Jofeph and his Sons, then he reprefented a very Gen. xlviii, fecret Type or Image of Christendom upon Earth; for thus fays Mofes, And Ifrael faid 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 fo, yet this is much more an inward Figure of Christendom : For what could Jacob give away or that which he had not in his Possession? He had not Sichem in Possession, as the Gloffes upon this Text will have it explained, which look only at fome outward Thing; to he could not give it feverally to Joseph, for Joseph dwelt not there, but he and all his Children, and Childrens Children, died in Egypt.

33. Bendes, Jacob faid he had taken it with his Sword and with his Bow out of the Hand of the Amorites, which is no-where thewn; and yet may well be outwardly done to, feeing he fays, he has given it to Jofeph, as to the Type of Christendom, and took it with the Sword, therefore it is a Figure and fecret Speech.

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34. For Jacob fays, 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 Christen-dom upon Earth; though that Piece of Land would be often turned with Manasse and Epbraim, from one Place to another.

35. That fame Piece of Land, or Christian Habitation, has *Christ* taken with his Bow and Sword of the Spirit, and fubdued *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 Ifrael, which with Jacob, that is, with the Rifing 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 referved this Piece of Land before-hand, that they should possible the same again; which Babel believes not, but their Time is near, for the Fulness of the Heathens is at an End.

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The Seventy-fixth Chapter.

How Jacob called all his Sons before his End, and fignified and prophefied to them, how their Generations would rife up, and what each of their State and Condition would be, whereby he exprefied 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 themfelves; and how Chrift would be born of the Stock of Judah: Alfo, how long their Kingdom would continue under the Law.

1. OSES fays, And Jacob called bis Sons, and faid, Gather yourfelves to- Gen. xlix... gether, that I may make known unto you what will happen to you in the 1, 2. future Times: Come together, and bearken ye Children of Jacob, and hear your Father Ifrael. In this Chapter hes the whole Underthanding and Knowledge, how it would go with the Children of Ifrael in the future Time under the Law, as also afterwards with Christendom; for in this Chapter the Spirit has expressed and figuratively repre-

fented the Tree of Ifrael, with its Branches, Twigs, and Fruit, both according to the Kingdom of Nature, and according to the Kingdom of Grace; and under that fignifies concerning all States, Conditions, Orders, and Offices, an ong both Jews and Christians; effectively the Antichristian Kingdom among both Jews and Christians is powerfully prefi-

figured under it, whence it arifes, and how it must fall to the Ground again, and yet would continue a long Time, even till the Manifestation or Revelation of Jesus Chrift.

2. For Ifrael 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 feem as if he would ferve God, and minister to him, but would only be a falle Flattery and Shew of Hypocrify fo long, till Chrift would break forth out of God's Covenant, and deftroy 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; fo 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.

4. He began at Reuben, and faid, Reuben, my first Son, thou art my Power and Virtue, Gen. xlix, 3, 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 chiefeft; thou didft climb up into thy Father's Couch, and there hast defiled my Bed with thy climbing up.

In the Figure it ftands 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 fignifies, that the natural first Adamical Man should be the chiefest in God's Sacrifice, that is, he fhould 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 facrificing 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 itfelf into a Song of divine Joyfulnefs, and fports in the holy pure Element before God; in which " Modelling or holy Defire, the holy Wifdom of God co-models, and becomes figured in Wonders; whereby the eternal One becomes formable and diftinct, viz. is known in different Varieties; this is called facrificing 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 fay, 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.

4.

Stock of Ifrael, 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 unftable or fickle therein as Water, as we experience it in Adam, and all natural Men; as Adam fuddenly and unftably therein departed from his Glory, both from the divine Kingdom, and alfo from the Sacrifice of God, and entered into Selfwill, and forfook God's Will, and brought himfelf from the divine ' Formation into an f Imaging, or earthly Formation with the Defire and Luft, whence he became beftial and evil. modelling.

10. Whence now the Spirit in the Covenant fays, 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 fecond Adam, Christ, out of Judab, shall be he; and for this Reason, becaufe thou haft climbed up upon thy Father's Couch, and there haft defiled my Bed with thy climbing up.

This Figure flands 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 flood in the Image of God, in which God wrought as in the holy Angels. The Propagation flood in one fingle Image; as God is in one eternal Substance, fo alfo was he, who was out of that fame Substance of all Substances, created in one only Image; for the fpermatic 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 facrifice to God both fpiritually and creaturely; in the fame Manner as a Tree, without the Interpolition or Supply from another, does itfelf bring forth its Branches and Fruit, and thrufts forth from itfelf the fair Bloffoms 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 itfelf, all this Power laid alfo in him.

13. But the Self-will was unftable and fickle therein, and brought itfelf into a beftial Property, into falfe and wicked Luft and Defire, and climbed with the beftial Luft and Defire into this holy Marriage-bed, into which Luft Satan brought it, viz. the Ground of the dark World, according to the Imaging or Reprefentation 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 itfelf therein, and was infetted therewith, and made its Power of Imaging or Thinking, according to Soul and Body, monftrous; whence the beftial 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 beftial, as alfo devilish, false, and wicked Imaginations; which Luft 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 *unftable* in the Devil's Poifon, and loft the Kingdom

and the Priefthood, 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 Weaknefs.

Gen. ii. 21.

15 Now thus fays Moles, And God fuffered or caufed him to fall into a deep Sleep, "OrWoman. and framed a " Wife out of him, and brought her to him, and gave him a beftial Marriage-Bed for a heavenly; where he may now copulate in Self-Luft, which in the Prefence of Heaven is but a defiled Marriage-Bed, but is borne with under God's Mercy in divine Patience, feeing that the Veffel of this Marriage-Bed must confume, rot, and die, and Chrift has given in himfelf in this Marriage-Bed into the Midft, 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 alfo reprefents by Reuben, who was Jacob's first Virtue and Power, wherein the Defire of Reuben also modelled itself in the Adamical Image, and went back and laid with his Father's Concubine, and in Faliehood and Wickedneis copulated with her, as the free Will of the Soul in Adam copulated with God's Concubine in him, by falfe and wicked Luft, 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, loft the kingly Priefthood, fo that the natural Man in his own Power and Virtue can no more offer Sacrifice to God; allo he understands nothing more of God's t Cor. ii. 14. Word or Kingdom, It is Foolifbnefs unto bim, and he cannot apprehend it any more; for he ftands in a poifonous monftrous Image, which in this Adamical Property cannot inherit the Kingdom of God, and has loft the Kingdom of God, and is now but a Figure or Similitude of this World and of Hell, a Monster [inftead] of the Image of God, and shall no more be the chief in the Sacrifice and Kingdom ; but Chrift, 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 monftrous whorifh Image, and be new born again; the Soul through the Spirit of Chrift, and the Body through the Putrefaction of the Earth, from which, at the End of ^h Laft Judge- the ^h Day, he fhall be feparated, and be formed again into the Image of God. ment Day.

II. and III.

The Teftament of Simeon and Levi.

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, Alfemblies, or Congregations; for in their Anger they have flain a Man, and in their flubborn 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.

Gen. xlxix.

5-7.

20. In this Teftament the Spirit very wonderfully takes the two Brethren together, and reprefents their Figure accordingly, which ought well to be observed; as also the Spirit of Moles in the thirty-fourth Chapter takes them together; where he fays, Simeon and Levi took their Swords and went boifteroufly into the City, and flew Sichem, together with Hemor bis 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 fout young Men; but the Spirit has in that Place, as also in this, its Figure, according as Jacob fays, He would tell them how it would go with them in After-times.

21. In Reuben the Spirit reprefents before the Adamical corrupt Nature, that the first Virtue 3

Virtue and Power of Man fquandred 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, fignifying how the first Power of Man would nevertheles *defire* 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 Priefthood under the Law, and of this the Spirit here fpeaks, and joins Simeon to him, viz. the worldly Dominion, and fays 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, fhall not be in the Dominion of this earthly World, viz. in Man's firft natural Self-power; his holy Word fhall not be in their Councils and Determinations, wherein they feek only temporal Voluptuoufnefs and Riches; neither fhall it be in their Churches and Priefthood, becaufe they do but flatter with the Mouth; for he fays, My Honour, be not thou in their Churches.

23. But his Church is the true Image of God from the heavenly World's Subftance. which in their Murder, by the introduced Poifon of the Serpent, *faded* in *Adam*, and is *born again* in Chrift; but feeing they would only play the Hypocrite before God in the Moniter of the Serpent, and had *not* the Church of God in them; therefore fays the Spirit, *My Honour*, *be not thou therein*.

24. For God's Honour together with Chrift Jefus shall not come from the natural *Adam*, but from God and his *holy* Word ; *thefe* 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 felf-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 flands clearly, which is portrayed in the *Apocalypfe*, of *Rev.* Kvii, the great feven-headed Dragon, upon which the *Babylonifh* Whore rides, where the Dragon and Whore are prefigured as one Image, and it is even the *fame* with this of *Simeon* and *Levi*; and it fignifies, in the Adamical corrupt Power in the monftrous Image, the *Government* of Nature in Self-Will, together with the *festarian* hypocritical Priefthood.

26. The feven Heads of the Beaft are the 'feven Properties of Nature, which are de-i Seven Proparted from the Temperature, and have attained 'feven Heads, viz. a fevenfold Will, perties. whence the Life is come to be in Strife, Mifery, Sicknefs, and Corruption; and the 'SevenHeads Whore upon this Beaft is the Soul, which is defiled as a Whore, and enters before God with this Whore's Image, and plays the Hypocrite in his Prefence.

27. But the Will of the feven-headed Beast gives its Power and Strength to the Whore, viz. to the Soul, fo that the Soul *flicks* 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 *fpiritual* and worldly Dominion; first in every Man, whereby he governs himself both in fpiritual and natural Things; and fecondly, the Management and Authority of fpiritual and worldly Offices, both in the Church and worldly Matters; whatever rules therein in felf-Adamical Power, without the new Regeneration, that bears this Image in it, viz. the murdering Sword, where Men condemn and flay one another with Words.

29. All fcurrilous, flanderous, *libellous* Books, wherein Men reproach and kill one another with Words, for the Sake of the *divine* Gift and Knowledge, are the murder-Vol. III. Rrr ous Swords of Simeon and Levi; also all unrighteous Sentences of worldly Judgment are the fame, 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

Rev. xix. 20. this Figure, and the Apocalypfe cafts the Falfehood and Wickedness of this Image down into the fiery Lake that burns with Brimstone, and feals up the Beast and the Whore in Eternity, and gives the Kingdom, the Power, and Authority, together with the Prickhood, to Christ and his Children born of him.

Gen. xlix. 6. 31. The Spirit of Mofes fays, In their Anger they have flain a Man, and in their Self-Will they have deftroyed Oxen. The Man fignifies the inward fpiritual 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 Defire and Luft; and it fignifies further, Chrift that should come, whom the Levites with the Simeonites, viz. worldly Dominion, viz. the Pharifees and heathenish Government, would kill: For Jacob taid, He would make known to them what would befall them in the future Times.

> 32. Therefore this Figure looks at the future Man Chrift, whom the Levites would flay 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 flaying of Chrift, their Church was taken from them, and the Temple destroyed, and their Sacrifices ceased, in which formerly the Figure of Chrift, viz. God's Honour, stood.

> 33. But the Oxen which they have caufed to perifh, in their Self-Will, fignifies the *cutward Man* from the *Limus* of the Earth, which they have caufed to perifh with the *Defire* of Vanity, fo that it is become fo grotsly beftial and miferable, that it is turned from a heavenly paradifical Image into a *cerruptible* one, which is done out of Self-Will.

34. Further, it points at the *future* Self-Will of the *Levites*, with their worldly Dominion, fignifying how they would flay and kill with their murdering Swords, whereas they can deftroy *no more* of God's Children, but the Oxen, *viz.* the *beftial* Man; which murdering Swords have ever been among this Generation, both with the Jews and Chriftians, which the *Children of God* ought well to obferve, that the Spirit of God in the Covenant fays, *His Soul fhall not be in their murderous Council, nor kis Honour in their Churches*, for the Sake of which they murder and deftroy many that will not believe their *Secis*, and felf-willed *Conclufions* and Determinations.

35. Efpecially at this prefent Time, when Men ftrive only about the Churches and Church-matters, and murder one another for fuch things, and deftroy Land and People in their Self-Will: Men living only in Self-Will, who do not intend and feek 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 thefe; but as Jacob fays, Curfed 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 Curfe in the murderous Swords.

36. And it fays further, I will divide them in Jacob, and featter them in Ifrael; which is indeed befallen them, fo that they are divided and feattered among all People, and have now no City, Country, or Principality more; allo the Spirit intimates the dividing of the earthly Life, wherein this Anger and Self-Will muft be quite divided from it, and the Body be feattered like Albes: For the Curfe breaks in Pieces and featters both its

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Dominion and Priefthood, together with its Body and outward Senfes and Life; for it is all in the Prefence of God but a Curfe and Vanity.

37. For the Spirit of Jacob fays, I will divide them in Jacob, that is, through the Covenant of Jacob, viz. through Chrift, and will featter them in Ifrael; that is, through the new Sprout out of the Covenant, the Adamical Tree shall be destroyed and divided, and its Works, together with its Body and Thoughts, be feattered, and the Works of the Devil be brought to nothing; also this their Priesthood and Dominion shall be yet fo destroyed, divided, and feattered, as the Chaff is by the Wind, when the Kingdom of Christ and bis Priesthood shall spring up, where Christ alone shall reign; and then all this will have an End, which feems strange to Babel.

IV.

The Testament of Judah.

38. Judab, thou art he, thy Brethren will praife thee; thy Hand will be upon the Neck of Gen. xlix, thy Enemies, thy Fathers Children will bow down before thee: Judah is a young Lion, then 8-12. art come aloft, my Son, through great Victory; he hath flooped down and couched, as a Lion and as a Lionefs: Who will fet upon him to roufe him up? The Scepter will not be removed from Judah, nor a Master from his Fest, till the Saviour cometh, and to him will the People cleave: He will bind his Foal to the Vine, and his She-Affes 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, fignifying 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 Chrift, viz. concerning Chrift's Perfon and Office, and fets Chrift 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 Abyfs 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 *perifbed*, therefore God has also fet his Figure of the new Life therein, and in this Testament of the twelve Patriarchs the Figure stands, fignifying 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 fays, Thou art he, thy Brethren will praife 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 fays 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 effentially, 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. Alfo, Thy Father's Children will bow before thee; that is, before this *Chrift*, of the Stock or Tribe of *Judab*, will all the Children of God ftoop, bow, and pray to, as a God-Man and Man-God.

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44. Also, Judab is a young Lion, that is, roaring against the Devil, and a Deftroyer of Death and Hell, as a fresh young nimble Lion, mighty in Strength and Power.

45. Allo, Thou art come aloft, 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. Allo, He flooped and couched down, as a Lion and as a Lionels: Who will fet upon him to roufe him up? That is, he has deeply humbled himfelf with his higheft Love, and given himself in our affumed Humanity into the Scorn and Contempt of the fallen Man, and flooped into God's Anger, and fuffered the *natural Life* to break in Pieces, and very patiently given his ftrong Lion's Might thereinto.

47. But that the Text fays, as a Lion and as a Lione/s, it fignifies the young Lion of the divine Word in the Soul, and the Lionels fignifies the Name JESUS in the moft inward Ground of the beavenly World's Subflance, viz. the noble Lionefs 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 affociated itlelf again to the Lion, viz. to the Soul.

48. Also, Who will fet upon him to roufe him up? That is, who can fet himself against this Lion and heavenly holy Lionefs to roufe 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 ftrive, when there is no higher Power to be had?

49. Alio, The Scepter shall not be removed from Judah, 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 Lionefs, viz. Chrift, that is this Covenant, fhould become Man; which is fo come to pass, that they held their Kingdom, though it feemed often as it were quite overthrown, till Chrift; and then it quite ceafed, and there was another Mafter or Governor that ruled it, for fince that Time they must be fervile People : For the Champion or Saviour has taken to himfelf 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 Chrift and his Dominion over Sin, Death, the Devil and Hell, will not ceafe, nor any other Ruler or Mafter come from between his Feet; that is, from the Covenant of God; till this Saviour Chrift 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 Mafter or Ruler, although indeed he will come to them allo in the Time of his Revelation, Manifestation, or Appearing; which Time is near, wherein the Kingdom of Chrift will be manifested to all People.

51. Alfo, 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 prefent, the Images, Imaginations, or Fictions of Opinions, and Sects in Babel, keep back, in that the ftrange and foreign People and Nations stumble, and are scandalized at the Contentions and Disputations of confounded Speeches, and keep from it.

52. But when the Tower of Babel falls on every Side, then shall all People cleave to Contention. him, honour and ferve him, which Dependance and Adherence to him, the fuppofed.

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(Chriftendom has hindered by the Antichrift, which has a long Time fat in the Seat of Chrift, as an earthly God; when this ceafes, then will the Kingdom of Chrift be wholly (manifeft, which Men at prefent behold only in "Images: This is underftood by thole "Or Opinions, without ons, without

53. Alfo, He will bind his Foal to the Vine, and his She-Affes Colt to the noble Branch. Certain Consoletion of the Vine, and his She-Affes Colt to the noble Branch. Certain Knowledge. O thou poor, fick, old, miferable Adam! If thou didft underftand this rightly, then thou wouldft be delivered from all Strife: What is the Foal and the She-Afs's Colt? The Foal is the human Soul; for the young Lion fignifies the Power of the divine Word in the Soul; but the Foal is the natural Soul, which Chrift fhould bind to the Vine of the fweet-tafted divine Love; that is, the eternal Speaking Word would bind this Foal, the creaturely Soul's Word of the Soul's Effence and Subftance, to itfelf, and be married to it; and the She-Afs is the inward paradifical Man, viz. the divine Man, from the Ens of the inward Ground, from the heavenly World's Light's Subftance, viz. the Virgin Sophia.

54. This She-Afs, which must bear the outward Burthen of the bestial Man upon it, fhould Christ, that is, the Word, bind to the Name JESUS, viz. to God's own felffublishing Substance, viz. to the most noble Branch, which bears the fweet Wine of the Love of God.

55. And this She-Afs is the Temple of God, wherein the Kingdom of God is again manifested *in us*; it is *Christ in us*, which is a She-Afs in Man; himself takes upon *Coloff* iii. 12him the *Burthen* and *Sin* of Man, and flays it through the young Lion.

56. This inward new *fpiritual* holy *Man* is rightly the She-Afs'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 didft understand this rightly, and didft prefs into it, so that thou also with this She-Afs, which *faded* in *Adam*, stoodest bound to the Foal's *noble Branch*, what Occasion for striving then? Is it not now a simple She-Afs 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 Babylonifb Where! Thou keepeft off this She-Afs with thy Dragon-Beaft, fo that poor Christendom must bear thy evil Beaft whereon thou Where rideft; but thy Time is near, that thou art to go into the Abyfs of Hell-Fire, fays the Spirit of Wonders.

59. Alfo, He will wash his Garment in Wine, and his Mantle in the Blood of the Grape; that is, Chrift 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 Defire 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 walhed Garment, and is even the precious purple Mantle of Chrift, viz. the Scorn, Affliction, Torment, and Suffering, when he thereby walhed our Sins in his Blood; that is, the right Blood of the Grape, wherein he walhed his Mantle, which now he cafts over our Garment and covers it, viz. over our Humanity, that God's Anger and the Devil may not touch it.

61. O Man! confider this; this Mantle will not be caft over the Beaft 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 Perfons, covetous, Extortioners, unrighteous, cruel, raging, ftern, and proud ; fo long as they are fuch, they have only the Mantle of the Babylonifh 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 thyfelf will not avail thee, thou must fet upon it in Earneft, that thy She-Afs may live, and thy Foal be effentially bound to the Vine Chrift, elfe thou art a Member of the Whore fitting upon the feven-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 haft thou done, in covering the Beast with this Mantle, and art thyfelf remaining under it a Wolf?

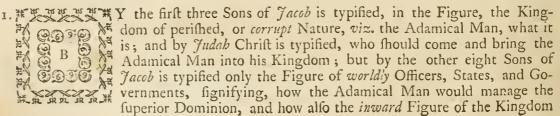
63. Alfo, His Eyes are redder than Wine, and his Teeth whiter than Milk : His Eyes are now the Fire-flaming Love, which pierce and prefs through the Father's Anger, and look through the fiery Soul, wherein the Father's Anger in the fiery Soul becomes a Light-flaming Love-Fire; and fo the Soul's Effence is thereby become a fweet pleafanttafted divine red Love-Wine, one Property in the foulifh Effence *tafting* the other in great Defire of Love, and the Father's Property of Anger flows forth in a clear good pleafant Relifh.

64. And his Teeth are whiter than Milk : These white Teeth are the Defire of the inward spiritual Man, where the holy Word is together in the Defire of these Teeth, which white Teeth or heavenly Defire apprehends, eats, and drinks the Grape of Chrift's Blood; for it is the fpiritual Mouth for which Chrift has ordained his Teftament, that it should John vi. 53, 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 Teftament 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 ftands, and inwardly, in the spiritual Figure, Christ stands clearly.

The Seventy-feventh 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.



of Chrift would ftand close by it.

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Chap. 77. Jacob bleffed all bis Sons before his End.

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 Ifrael would be; but near to it ftands always the Figure, reprefenting how the outward and the inward Man would ftand close by one another; and how the Kingdom of Nature and the Kindom 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 obscrve and confider, for we will explain both the inward and the outward Figure.

\mathbf{V} .

The Testament of Zebulun.

3. Zebulun will dwell at the Haven of the Sea, and at the Haven of Ships, and reach to Gen. xlix. 13-Zidon. This first is the outward Figure, shewing where this Tribe or Stock will dwell in the promifed Land; but the Spirit alfo has its Figure, to which it points.

4. For Zebulun in the Language of Nature in Senfe is called a Defire or Longing that goes to God, which Longing refides with good People; and it fignifies 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 Leak, which otherwife was not efteemed, becaufe fhe was tender-fighted and bleer-eyed, and not fo fair as Rachel was; which Leab put her Hope in God, that he would blefs her, that fhe should be fruitful and bear Children to her Husband Jacob.

5. Now when the bore Zebulun, the faid, God hath pleaded well for me; that is, I turned Gen. xxx. 2c. my Defire to him, and he has fulfilled it for me, now his Will dwells with mine; and the called him [* Zebulun] a near Dwelling or Co-habitation; that is, God dwells with phat* me, and now alfo will my Husband dwell with me in Love; and it fignifies, that the Grace of God in his Mercy and Compafion fhall fill dwell with the poor Adamical, perifhed, or corrupt Children of Flefh, and not forfake them in their Mifery.

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 Chrift, but would be a near Cohabitation with it; where Cbrift thould dwell in the inward Ground, viz. in the fpiritual World, and Adam in this " Time of the Life, and yet be a Cohabitation. " World, or

7. For as the Spirit has by Judab declared Chrift in the Flesh, fo now here he declares outwardLife. that the outward Man would not be Christ, but be a Cohabitation of Christ; Christ would posses the inward Ground; as he also fays, My Kingdom is not of this World: Therefore the outward mortal Man should not fay of itself, I am Christ; for he is only a Cohabitation of Chrift, as the outward World is only a Cohabitation or near Neighbourhood to the Kingdom of Chrift; for Chrift is the inward *[piritual* World, hidden in the outward vifible World, as the Day is hidden in the Night, and yet they dwell one by, near, and with the other.

VI. The Teftament of Iffachar.

8. Iffachar is a strong-boned Afs, and he lodgeth in Valleys, between the Borders or Hills of Gen. xlix, the Country, and he faw Rest that it was good, and the Land that it was pleasant and fruit-14-15. ful; but he hath bowed his Shoulders to bear, and is become a Tribute Servant. In this

Teftament of *Isachar* the Spirit points first at the outward Figure of this Tribe or Stock, shewing where they should dwell, viz. in the *Mids* of the Land in good Eafe and Reft, 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, fhe faid, 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 the suffered Jacob to sheep with her this Night, upon which she conceived this Son, therefore she called him a Recompence from God.

> 10. But the Spirit fays in this Figure, he would be a boned ftrong Afs, and lodge between the Borders; which *outcoardly* in its Habitation was juft fo: But in the inward Figure he fays, The Man which is obtained from God by Prayer is indeed a *Gift* and Wages, but his Adamical Nature is only a boned ftrong Afs for the Burthen, who bears the Adamical Sack; but he dwells with his *Mind* between the Borders, *viz.* between God and the Kingdom of this World; his Mind preffes into the Borders of God, and the Body dwells in the World.

> 11. Therefore the Mind must be as a boned fervile flavish Afs, which though it fits at Eafe and Reft, 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 ftrong Afs might come to divine Liberty; it must remain an Afs, till Christ in himself brings it into the eternal Reft: The Adamical Hurt and Lofs is fo 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 *Caufe* why he muft remain a boned ftrong Afs; for he fays, *He faw* the Reft, that it was good, and the Land, that it was pleafaut; that is, that the Mind would always defire to reft in the Luft and Pleafure of the Flefh, and would defire to take care of the earthly Luft; and in that Regard, the Mind muft be a fervile Afs, and Servant of God's Anger, and fo feparates the natural Adamical Man from the Seed of the Covenant, viz. from the Perfon of Chrift; fo that the natural Adamical Man, in its inbred Nature, is but this Afs with the Sack, till Chrift poffeffes his Kingdom in him; no Covenant or Praying avails, but that Adam muft in this World remain an Afs, till the Sack be gone, and then he is called a new Child in Chrift; which new Child in this Life is the inward Ground, but the boned ftrong Afs is the new Child's Inftrument, upon which the Sack is carried, for the Servility of God's Anger continues fo long as the Sack lafts.

VII.

The Testament of Dan.

Gen. xlix. 16-18. 13. Dan will be a Judge among his People, as any other Generation in Ifrael: Dan will be a Serpent in the Way, and an Adder on the Path, and will bite the Horfe in the Heels, that his Rider fhall 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 fo ftrongly prefigured, that it is terrible to read, if a Man rightly diferns the Figure; and yet in the Prefence of God it ftands in its own proper Figure thus: The Spirit fays, Dan will be a Judge among his People, as one of the Generations or Tribes in Ifrael.

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In the Figure it ftands thus:

14. Dan stands in the Figure of all outward Officers, from those of *bigheft* Authority and Power, even to the Government of the *buman Life* itself; therefore the Spirit says ordering of him, he shall be in his own Might and Power as one Man is to another: In the Prefence of a Man's of God he is not esteemed greater in his own Nature than a Servant or Minister, for he private Afferves God in his Office, as another Servant does his Lord and Master; the Office is ployments. God's, wherein he fits as a Judge. The Office is the Authority and Power, and he himfelf is before God as another Man.

15. But the Spirit fays, Dan will be a Serpent on the Way, and an Adder on the Path; that is, this Judge in God's Office would draw Poifon out of the Power and Authority, viz. Self-Will, and fay of himfelf, the Authority is mine, the Office is mine; that is, called on the Way, for the Way which they fhould go is God's, viz. true Righteoufnefs; then fays 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 Righteoufnefs; it turns Righteoufnefs into Selfhood, to do what it will; it fays, 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 fo *fucks* Poifon out of God's Office of a Judge, and thereby afflicts the Miferable, and ftings with this Poifon round about *in the Way of the Office*, as an Adder and Serpent.

17. For the Spirit fays, He will bite the Horfe in the Heels, fo that his Rider will fall backward; that is, he will bite the Horfe, 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 stays, O Lord, I wait for thy Salvation; that is, till thou fendest 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 Gen. xxx. him, Procure me Children, if not, I die; but Jacob was wrath with Rachel, and said, I am 1-6. 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 Wise, 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.

19. This now is the powerful Figure of *Jacob's* Teltament, wherein he prophefies fo *terribly* concerning *Dan*, that he would be a Serpent; and in the right Figure it fignifies Man's own Will, which will not fuffer God to judge and lead it, but always *murmurs* againft God, as *Rachel* murmured againft *Jacob*, becaufe it went not with her as fhe would, and was implacable with preffing *Jacob*, that he would give her Children, or elfe fhe would die; at which *Jacob* was wroth.

20. So now the Spirit reprefents the Figure by Bilba, Rachel's Maid-Servant, whom the gave to Jacob for a Wife, who bore this Dan, who thould 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 Vol. III.

that God created Man under no Office of a Judge; but the Self-murmuring, *ftubborn*, and oppofite Will of Man, which will *not* be obedient to God, nor endure to be judged and lead by his Spirit, that has caufed 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 fo *fharp* and fevere a Sentence upon it, and fays, This *Dan*, that is, this Office of a Judge, would be a Serpent and Adder in the Way of Righteoufnefs, and would bite the *juft Right*, viz. the Heels of his Horfe, that his Rider, viz. Juftice and Righteoufnefs, might fall to the Ground; and then *Nature* fhall wait for the *Salvation* of God, viz. for the Juftice and Right of Chrift by and through *Love*; and then *Dan*'s Office fhall *ceafe*.

23. Which ought well to be confidered by thee, *Babel*, feeing thou boafteft of Chrift, whether thy Salvation be in thee, or not, that thou mighteft judge thyfelf, and not need to have Judges, who must judge thy *Unrighteousnels*, wherein thou art no Christian, feeing thou continually murmureft with *Rachel*, and feekest 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 *Wilfulnes*; 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 *usurp-ing* felf.

24. But that Dan's Rider must fall backward fignifies, that this Dan with his Office fhall fall backward in the Confcience 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 to cast the Office of a Judge behind his Back; for the Office of a Judge is the Office concerning Sin, that fevers Right from Wrong, and always falls heavy upon that which is falfe 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 fee clearly that Dan, viz. the Office of a Judge in Ifrael, has its Original from the murmuring, flubborn, and opposite Will, and that Dan is only a Determiner of Strife, and not, as he suppose, to be his own Lord in his Office, but a Divider; as Rackel fays, 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, be judges bimfelf, and suffers with Patience.

VIII.

The Testament of Gad.

Gen. xlix. 19. 26. Gad ftands prepared, he will lead an Hoft 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 Gen. xxx. feen by Leah, who gave her Maid-Servant also to Jacob, when she ceased to bear, and would

feen by Leah, who gave her Maid-Servant alfo to Jacob, when the ceafed to bear, and would make Hafte to prevent Rachel; for Gad was born of Zilpa, and thould prevent Dan; for the faid readily, Turn thee before him, and turn about to me again; and it denotes human Forecasting and Carefulnefs, Subtlety, Policy, and wicked Craft and Cunningnefs, that with all Subtlety prevent the Right and Justice, and would elevate themfelves above all Right and Truth.

27. For Gad and Dan are both from the Maid-Servants, and are in the Figure as a Strife, for Rachel and Leab would one prevent the other, and therefore their Ways were

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merely opposite; so this Figure stands thus: When Dan will judge, then comes Gad with his subtle Agility and ^p Readines, and works him out of his Office with flattering^p Officious-Speeches, and specious Pretences, with Lying, and perverting Prevarication; for it ness, to unwinds all Truth about, and sets his agile, nimble Subtlety in the Right of Truth, and dermine, and infinuate himself.

28. This the Spirit intimates ftrongly concerning *Ifrael*, fignifying how they would *live* one among another, and how the Self-Power and Authority with *Dan*, and the *Agility* with *Ged*, would govern the World; but thefe are both of them but Children of the Maid-Servants, and not of the Free-Women, and their Offices thall have an *End*.

IX.

The Testament of Asher.

29. From Afher comes bis 9 fat Bread, and he will alt to pleafe Kings; when Zilpa, Gen. xlix. 22. Leab's Maid-Servant, had borne Gad, viz. that which was prepared, fubtle, crafty, 9 Or fineft of always ready at every fubtle Affault, againft the right Juffice and Judgment of Dan; then fays Mofes, fhe bore Jacob the fecond Son, and then faid Leah, It is well with me, for Gen. xxx. the Daughters will praife me, and call me bleffed; and fhe called him Afher; and Jacob faid 12, 13. in the Teftament, From Afher comes his fat Bread, and he will live to pleafe Kings. Here Jacob, viz. the Spirit in the Covenant, comprifes thefe two Brethren together in a Figure; for Gad has the Agility, and Afher takes his fat Bread from the King; and Leab fays at his Birth, The Daughters will praife me, and call me bleffed.

30. Here now ftands the Figure : But what Explanation may this have? Gad orders his Ways with Subtlety, and Afher with Flattery and Hypocrify, among the Kings and Potentates in Authority and Power, whereby he attains profperous fat Days of Plenty, Pleafure, and Voluptuoufnefs: And fuch are all that fhall fit in Offices, and as Judges and Magiftrates, they do all to pleafe 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 thefe three Sons, fignifies 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 Afher falfe and wicked Flattery, and fychophantifing Hypocrify; who always fit in the Courts of Kings, and ferve them for their fat Bread, and only hunt after the Applaufe and Honour of Men.

31. Therefore fays the Spirit, From *Afher* comes his fat Bread: From whom comes the fat Bread? Anfwer, from the *nimble* fubtle Heads, who make the Caufe of Flatterers and Hypocrites *feem* right: The Flatterers fit near Kings; and they applaud a King in his Selfhood, and fay, 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 alfo may be applauded, then comes *Gad* with his nimble, fubtle, *perverted*, far-fetched, argumentative, prerogative Right, and fets the King's own Self-Will in the Right of Nature, fo that it *feems* to be right; to thefe *Afher* gives the King's fat Bread; thus they *all three* live in the Serpent, and fo it bites the Horfe in the Heels, and they are all three the Maid-Servant's Children, viz. Minifters and Servants of Self-Will.

Dan is the Manager of the '*fuperior* Office; Gad is his Counfellor at Law in Matterst Or fupreme. of Right, Juftice, and Judgment, fuch as the Lawyers and Jurifts are; and Afher is the Nobility and Counfellors of State; thefe the Spirit has forefeen in their Teftament in thefe Things, which they would hereafter practife; for the Teftator fays not, You *fhall* be fuch, but you will be fuch, and fhews excellently what the Government on Earth, in the Self-Will of the human Nature, would be.

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The Testament of Naphtali.

Gen. xlix. 21. 33. Naphtali is a fwift Hind, and giveth fair Words. Naphtali is the fecond Son of Bilka, 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 * Or Confi- earthly Wifdom from the * Conftellation, or Stars, which with eloquent fair Speeches guration. adorn the Office of Judicature; fo that Dan, Gad, and Afber, are called able, wife, understanding, and learned Lords and Masters.

34. But he also proceeds only from the Strife between Rachel and Jacob; for Rachel Gen. xxx. 8. faid, when Bilba her Maid-Servant bore him, God bath decided between me and my Sifter, and I shall prevail over ber : This fignifies in the Figure, that these wife and learned Speeches of Napthali, in this Office of Judicature, would be able to bow, bend, and turn about all Caufes, fo that Self-Will would remain still a Judge in all Caufes; fo that none would be able to object any Thing in the leaft against these four Rulers, the Sons of the Maid-Servants, but they would have the Government in Ifrael, and rule the World, and prevail over all Men.

> 35. But they are all four the Sons of the Maid-Servants: And Sarab faid to Abraham, Thrust out the Son of the Maid-Servanr, for he shall not inherit with my Son Ifaac ; and God was *pleafed* with it, and commanded *Abraham* to do it, to fignify, that thefe Offices shall not inherit nor possess the Kingdom of Heaven, but shall have an End when Chrift, 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 yourfelves in this Looking-glass, you politic, cunning, very wife and understanding World, in your fubtle Policy, Eloquence of Speech, Favour, Might, Potency, and Honour, and fee where it is you fit, and whom you ferve; behold your fat Bread, also the Applause from the King whom you serve, and what you purpose, defign, and do, and how you stand in your Figure before God and the Kingdom of Chrift; your *Eloquence* avails nothing in the Prefence of God; your Prudence, Policy, Subtlety, and Cunning, avails nothing, if you will not give right Counfel, and fay and do according to Truth, and perfuade and inform your fuperior Lord and Mafter rightly, then you belp to generate this Adder and Serpent in the Testament of Dan for your Superior; and yourfelves are that Adder and Serpent, who biteth Judgement, Juffice, and Right in the Heel; and therefore you also shall attain the End, Wages, and Recompence of the Serpent, in Hell-Fire for it.

XI.

The Testament of Joseph.

37. Joseph will spring forth : He will spring as by a Fountain ; the Sprouts or Daughters Gen. xlix. 22 -26. pals on to the Government; and though the Archers be angry, and fight against him and perfecute 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 Ifrael; thou art helped by thy Fathers God, and from the Almighty thou art bleffed with Bleffings from Heaven above, and with Bleffings from the Deep that lieth beneath, with Bleffings of the Breafts and Womb; the Bleffings of thy Father have prevailed more than the Bleffings of my Anceftors, according to the Defire of the Lofty in the World, and shall come upon the Head of Joseph, and upon the Crown of his Head that was separate from his Brethren.

Chap. 76. Jacob bleffed all his Sons before his End.

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 ferves God and his Brethren in his Office; who governs in Truth and Righteoufnefs; who fuffers not Tale-bearers, Sycophants, and Flatterers about him; who feeks 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 plaufible Speeches and Pretences, fo that he can draw and turn the Horfe about by the Tail, and yet perfuade the fimple People, that he turns him about by the Head; and the flattering Hypocrite alfo fays of fuch Governors and Rulers, they are the Head; and they do this, only that they may eat their fat Bread from the Court; he fat not with adorned, *eloquent*, acute Speeches in the Office of Judicature, but by divine Understanding; if he would have flattered, and have been a lafcivious Adulterer, he could well have been a Governor with Potiphar : But that ought not to be; for in him flood 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, Chrift, would flow forth through him, and judge and rule through him.

40. For Jacob began that Testament, and faid, Joseph will spring, he will spring as by a Fountain; that is, his Wifdom will fpring in God's Power, and flow forth from him; fo that he will find wife Counfel; also the Sprouts or Daughters pass on to the Government; that is, his wife Words, Counfels, and Determinations, go forth, as a fair Daughter in her Virgin Chaftity and Virtue.

41. Alfo, Though the Archers be enraged, and fight against him and perfecute him, yet his Bow remaineth ftrong, and his Arms and Hands in Strength, by the Hands of the mighty One in Jacob; that is, though the Devil with his Crew fet upon him and defpife him, fo that he feeks not his own Honour and Profit, and through wicked People fhoot his Arrows upon him, who bring forth Lies under the specious Pretence of Truth against him, yet his Wildom remains under the divine Arm, and his Will to Righteoufnefs ftands as a ftrong Bow, through the Co-habitation of the mighty God. .

42. Alfo, From him are proceeded Shepherds, and the Stone in Ifrael; that is, from him, from his Wildom, are proceeded other wife, righteous, understanding Rulers, viz. faithful Counfellors, who are near him, Shepherds and Pillars in the Government: For fuch as the Prince is, fuch are his Counfellors, as the Proverb is; when the Counfel fees that the Prince loves Righteousness, and that he will not be ferved with Hypocrify and Flattery; and that only honeft, trufty, and understanding, wife People bear Sway with him, then they diligently labour for Wifdom and Righteoufnefs, that they may pleafe him therein; and then that Land and Country hath good Shepherds.

43. Alio, Thou art helped from thy Fathers God, and thou art bleffed from the Almighty; that is, from the 'God of Abraham, which helped Abraham; thou haft got Wifdom and 'Or Faith. Understanding, and that helps thee against thy Enemies, and against their Arrows; and thou art bleffed from the Almighty, with Bleffings from Heaven above, and with Blef-fings from the Deep beneath, with Bleffings of the Breafts and Womb; that is, from waiting on the Lord thou shalt receive good Things, Honour, and Sustemance ; he will blefs thee in Body and Soul, in Goods and Effate, and in all thy Ways, and give thee fufficient, fo that thou wilt not need, nor dare to use subtle Cunning, or Deceit, to pervert that which is right; thou wilt not dare to fay 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 inftead thereof all in the Kingdom of Chrift; the Heaven and the World.

are his; whereas, on the Contrary, the Wicked must fupply himself with a Piece of that which he hath flole in Subtlety, and acquired to himfelf with Deceit, and take nothing of it away with him, but the Hell only, and his wicked Unrighteoufnefs, and the Curfe of miferable People whom he has tormented upon Earth ; they have kindled Hell-Fire with their Curfe in him, and that he takes along with him.

45. Alfo, The Bleffing of thy Father bath prevailed more than the Bleffing of my Anceftors, according to the Defire 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 Bleffing has therefore prevailed more than his Anceftors, becaufe in him the Ens of Faith was sprouted forth, and come into many Boughs and Branches; for the Fruit did shew forth itfelf more than by Abraham, and Ifaac : For Abraham generated but one Twig out of the Line of the Covenant, viz. Ifaac; fo alfo Ifaac 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 flood in the Root of the Line of the Covenant, and grew out of it as Twigs; but in Judah ftood the Stock, and therefore he faid, his Bleffing prevailed more, as a Tree which is grown into Branches from the Stock.

46. But that he fays, according to the Defire of the Lofty in the World; he fignifies under it the Prosperity of the Bleffing to those that are bleffed; for as the Rich of the World defire only Highnefs and good Things, fo thefe in the Bleffing 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, fo that they shall in this Sprouting bear good Fruit; for the Head fignifies the Bloffoms and Fruit of this Tree.

47. Alfo, Upon the Crown of his Head that was separated from his Brethren; that is, the Bleffing shall not prefs forth alone out of the Line of the Covenant, so that it alone, among Jacob's Children, ftood in the Bleffing, 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 Adamical 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 7acob's Wives Maid-Servants, fignifying, how in the End the Serpent would manage the Government in the Adamical Nature, and how their Succeffors would live in their Offices, and what Kind of World would rife up therein, as it has come to pais among the Jews and Chriftians.

XII.

The Testament of Benjamin.

48. Benjamin is a ravening Wolf; in the Morning he will devour the Prey, but in the Gen. xlix. 27. Evening he will divide the Spoil: Benjamin was Joseph's nearest own dear Brother; and yet the Spirit fays of him, he is a ravening Wolf, who in the Morning would devour the Prey. In this Teftament of Benjamin is couched the most hidden fecret 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 fee it with bodily Eyes; and yet in their Reason they are quite blind concerning it.



49. This Figure is fulfilled, and yet is in Attion, and shall be yet also further fulfilled; it is very fecret, and yet as manifest as a Sun-shiny Day, and yet is not underftood : But it is known to the Magi and Wife 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

Chap. 76. Jacob bleffed all his Sons before his End.

Society to confider of, and yet remain, as it were, dumb to the Unwife, feeing they fit 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 fignified by Benjamin, and the new Man out of the Covenant in the Spirit of Christ, is fignified 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 fo 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 bold the same Opinion with them, they would prefently fall on to condemn that other Opinion, and perfecute 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 fet itself in spiritual, and worldly States, and Polities, above the Spirit of Christ.

52. Thus their Zeal would be only from the devouring Wolf, Men being more zealous under the Name of Chrift 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 Chrift's Love, but in the Power of the devouring Wolf: Alfo in the Zeal of their accuftomed Exercifes and Worfhip, wherein yet they would but play the Hypocrites before God, they themfelves would devour one another, as covetous greedy Wolves; and fo outwardly the Wolf would govern. But yet inwardly, in the true Children, Chrift would govern: Outwardly, Benjamin, viz. the natural Adam, which indeed is alfo a Chriftian, but it comes to be fo firft after his Refurrection, when he is quit of the Wolf; and inwardly, Jofepb, who is hidden under the Wolf.

53. And now the Spirit of Jacob, in the Covenant of God, points at the Time, flewing 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 *kide* themselves from their Enemies, as a Wolf that Men hunt as an Enemy.

54. But when they shall be great, and posses 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 "Vengeance, and would raife Wars for Christ's Name, and "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 rifing 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, fo that Chrift 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 Diftribution 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 Chrift, 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 haft nothing, and feeft nothing at which thou canft wonder, as a young Plant grows from a Seed, and becomes a great Tree, which brings forth much fair Fruit, fo that a Man would wonder at the Grain or Seed, how fo excellent a Tree, and fo much good Fruit, has lain hid in one only Grain or Seed, which Men neither knew of, nor faw before. But becaufe Men have Knowledge and Experience thereof, that it is poffible, that a Tree should come out of one Grain or Seed, Men wonder not at it; yet Men fee not bow it comes to pais, or where that great Power and Virtue was; fo alfo at prefent, Men fee the Grain or Seed of the Tree well enough, but Reafon contemns that, and believes not that fuch a Tree lies therein, whence fuch 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 Jojeph gives him five Garments of fumptuous Apparel, and five Times more Food from his Table than the other : When the Famine familbes the Land, and the Soul of Jacob hungers, then know, that God will thereby draw Ifrael 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 fmites him, fo 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 alhamed, and lets his fpoiling 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 fuch 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 fet 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 Priefthood and the Kingdom in the Right of Nature, and fhould be in the chiefeft Sacrifice, and in the greatest Dominion; but he was fickle therein as Water, and was thruft out.

61. II. Simeon begins with Noab after the Flood, and keeps Levi with him, that was Sem : But the Sword of Ham and Japhet was Simeon ; fo there went two in one Substance, viz. the fpiritual Will, and the flefhly Will, till Mofes; and then the worldly and the fpiritual were divided into two feveral States.

62. III. Levi begins under Mofes, who, with the Priefthood, managed the Sword of Simeon and Levi in the Law, and cut very fharply therewith.

63. IV. Judab begins under the Prophets, and manifests himself with the Incarnation of Chrift, at which Time this Scepter began.

64. V. Zebulun, with his Co-habitation, fets himfelf 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 fat pleafantly, for it was a new Love.

65. VI. Iffachar is the Time when Christendom was fettled in Reft, viz. in Power, Might, and Dominions, which must yet always bear the Burden of the Heathen, and be fervile, and be as a boned Afs for the Burden; for they ftill bore the Crofs of Chrift, and were still conformable to the Image of Christ, about Three hundred Years after Christ. 66. VII. Chap. 77.

66. VII. With Dan did the potent Kingdom and Government of Christendom begin, when they fet up Kings, Popes, Archbishops, and potent pompous Churches, Chapels, and other confecrated Places; and then was the Adder and Serpent, on the Way of Chrift in human Honour, generated in the Kingdom of Chrift, when Men began to difpute about the Pomp, State, and Glory of Churches; and to exalt Men into the Kingdom and Offices of Christ, and fet them in the Place of Christ, and to honour them in Christ's Stead; then was Christ suppressed, and the Adder and Serpent fat in Christ's Office of Judicature; and then the Holy Ghost was rejected, and Councils were set in the Place thereof, and then was Antichrift born; at that Time the Spirit of Chrift faid, Lord, I wait now for thy Salvation; for here now my Name must be the Cloak of Antichrift, till thou shalt deliver me in Joseph's Time. In this Time is Truth strongly bitten in the Heels, fo 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 Tears ago, when Men readily fet Antichrift with Power and Might of Armies in the Chair of Chrift, and with babling, difputing, and perverting Prevarication, maintained him against all Opposition; when Men made the Tail to be the Head, and forced the Power of Chrift into human Traditions and Canons, and made a worldly Kingdom of Chrift's Kingdom.

68. IX. With Afber began the Time when Men lived to pleafe King Antichrift, 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 pleafe him, and fet Chrift with Antichrift upon a foft Cushion, and so worshipped the Revelation. Image in the Apocalypse *, about Six bundred Years ago, and nearer.

69. X. With Napthali begins the Time of the great Wonder, when Men went on with high Sermons, and deep-fearching Difputes about the " Counfel of God, fo that Men " Predefinahave feen that these in Christ's Chair were not Christ in Power, yet Men sought deep, tion. that they might cover themfelves with a Mantle, with fair and plaufible Maxims, Conclufions, and Determinations; then came the knotty, acute Logick, whereby Men difpute: One Part of them fays, he is Chrift in Power and Authority; the other Part contradicts and oppofes it; that Part fetting his Followers and Dependents with high Pretences into the Blood of Chrift, and builds all Authority and holy Sermons upon it; and fo the Spirit of Chrift in the inward Ground fets itself againft it, and fays, He is the Antichrift : This Time has continued to our Time * wherein we live. × Ann. 1623.

70. XI. With Joseph begins the Time when Chrift will be manifested again, when he shall caft the Adder and Serpent Dan, with the Chair of Antichrift, with all Might and Power of Selfhood in the Kingdom of Chrift upon Earth to the Ground, and terrify it with his Countenance, when Joseph's Brethren must be ashamed of their great Unfaithfulnefs, which they have committed against Joseph, in that they cast him into the Pit, and moreover fold him for Money : And then will all Subtlety, Craft, Flattery, Hypo-crify, and Deceit, be made manifelt, and will by the Afpect of Joseph's Countenance be cast to the Ground; and it is that Time wherein it will be faid, Babylon, she is fallen, she Rev. xviii 2. is fallen, and is become an Habitation of all Devils, and abominable Beasts and Fowls; and then Joseph fprings up in his own Power and Virtue, and his Daughters or Boughs pafs on in their Ornament, and his Bleffing begins.

71. XII. With Benjamin begins the Time of the Evening under Joseph's Time, for then he fhall again divide and diffribute 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 Antichrift, yet all that while he is but a Wolf. But when

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Joseph's Countenance shall be unvailed, 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 Mofes fays, When Jacob had finished all these Sayings, he drew his Feet up together upon the Bed, and departed; to fignify, that when these bis Prophefies would be all fulfilled, then God would call again the unfolded Nature in the Strife of Time into himfelf, and draw it together into the Temperature; and then would this Time have an End, and Strife cease. This we defired a little to delineate for the Lover of Truth; let bim fearch further in the Spirit of God, which fearches all Things, even the deep Things of the Deity, and then he will fee our Ground in the Truth.

The Seventy-eighth Chapter.

Of the boly Patriarch Jacob's Burial in the Land of Canaan: What is thereby to be underfood.

that Joseph went thither with a great Company, with all the Children of Ifrael, and many Egyptians, prefigures to us Chrift's powerful Exit out of this World, when the Adamical Man after its Death should 22(*) Call again be carried from this Egypt, and House of Torment, into its

Father's first Country, into Paradife, into which Christ will bring it. 2. But that also many Egyptians went along with Joseph thither, and accompanied him, fignifies that Chrift, when he shall bring Home his Bride into Paradife, will have many Strangers with him, who in the Time of this Life knew him not as to his Perfon or Office, and yet are fprung up in him, in bis Love, which will all go with Chrift into Paradife, and dwell and cohabit with him.

3. Their Weeping and Mourning fignifies the eternal Joy which they fhould receive in Paradife, as the Magi always by weeping and mourning prefigure Joy. This Funeral Solemnity, and what is to be underftood thereby, is declared y before concerning " Gen. xxiii. Solemnity and Chapter Abraham.

4. Mofes fays further in this Chapter, " Joseph's Brethren feared, after their Father was dead, and faid, Joseph furely is wrath with us, and will requite all the Evil which we have done unto him : Therefore they caufed it to be told him, Thy Father commanded before his Death, and faid, Thus shall you fay to Joseph, Forgive, I pray thee now, the Misdeeds of thy Brethren, and their Sin, that they have done fo 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 faid, Bebold, we are thy Servants. But Joseph faid to them, Fear not, fer I am under the Presence of God; you thought to do Evil by me, but God turned it unto Good, fo that he hath done as it is at this Day, to preferve much People; therefore be not afraid, I will provide for you and your Children; fo be comforted them, and fpoke friendly to them.

5. This Figure is a mighty Comfort to the Brethren of Joseph; but seeing Joseph

Fifty of MyRerium Magnum. 4 Genefis 1. 15-21.

Genefis 1.



Chap. 78.

ftands in the Image and Type of Chrift, and his Brethren in the Figure of a poor converted Sinner; therefore we must explain this Figure thus; that is, when poor finful Man, who has committed great Sins, and has turned to Repentance, and attained Grace, and committed fome Fault again, then he is always in Fcar 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 ftands in great Anguish, and begins to confets his first committed Sins again, and falls a-new at the Lord's Feet, and enters again into earnest, fincere Repentance, and bewails his first Misseds, as David did when he faid, Lord, impute not to me the Sins of my Youth.

6. But by this new Repentance, and earnest Lamentation, when the poor Man appears fo very earnestly and *humbly* before God again, the heavenly *Joseph* is brought into fuch great Pity and Compassion, as here *Joseph* was, that he comforts the poor Soul in its Conficience, faying, 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* faid, 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.

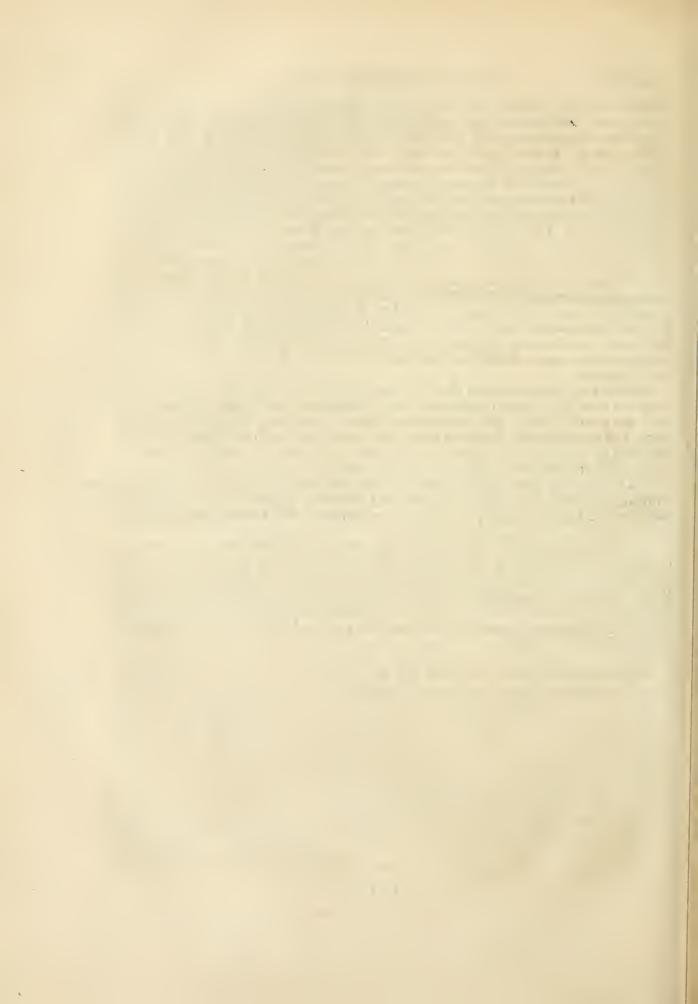
7. In the End, Joseph defires an Oath, that when he shall die, they will carry his Bones Gen. 1. 24. along with them out of Egypt to his Fathers; which fignifies to us the Oath of God in Paradife, that Christ, God and Man, would come again to his Brethren, and stay for ever with them, and be their High-Priest 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 fummary Explanation of the a first Book of Moses, from a right true a Genefis. Ground, and divine Gift, which we have very faithfully inparted, in a co-operating Member-like Love and Care, to our dear Fellow Bretbren, that shall read and understand this.

9. And we admonish the Reader of this, that when he finds *fomething* 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 furely 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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Divine Revelation,

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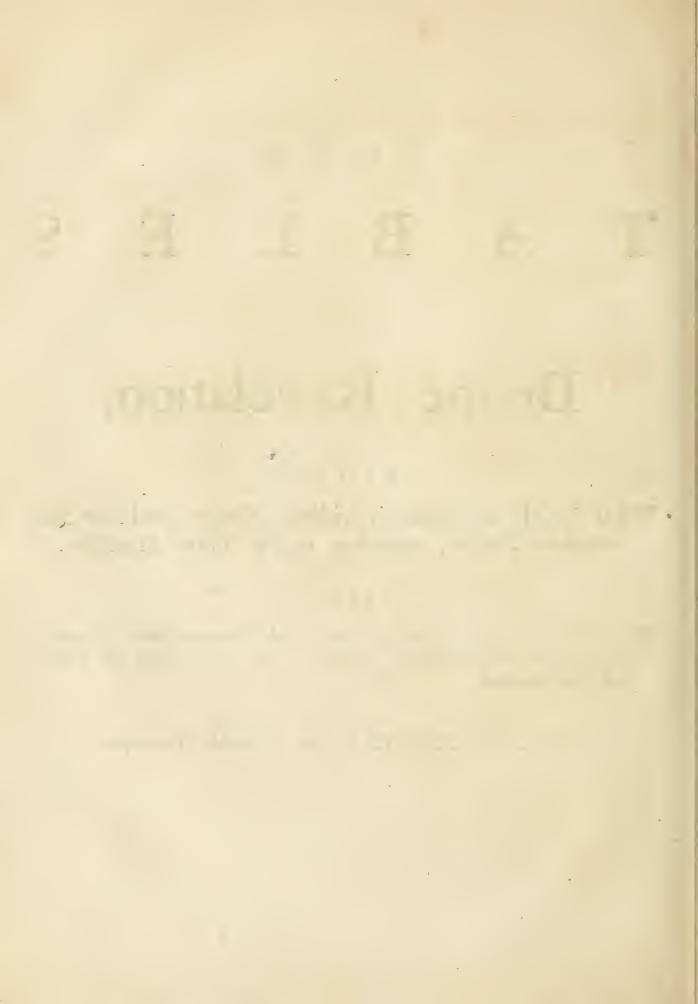
SIGNIFYING

What GOD in himfelf is without Nature; and how confidered in Nature, according to the Three Principles.

ALSO,

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 Theofopher.



PREFACE TOTHE

E

R.

TOW fad 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 confider how their poisoned Arrows will return and flick in their own Souls : Yet fome 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, refigning himfelf 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 Eclipfe of their Evening Splendor, by the Day-light of his Writings) have fome (efpecially among the Lamps of our modern Sects) fpit forth their Venom, in Afperfions fo injurioufly falfe, and palpably abfurd, 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 feem to abhor Unrighteoufnefs, yet they themfelves can rashly proceed to Sentence, before they understand him, and some before they have read a Leaf in his Writings. Whereas others that have ferioufly fludied him, and (with the divine Bleffing) underftood much of him, can juftly and clearly evince the true Concordance of his Writings with the Word of God in Holy Writ, and their Inconfiftence with conceited Sects, corrupt Doctrines, both of our own and former Ages, and all heretical Opinions whatever.

In refpect of the ufual Stile of Authors, his Language may to fome feem fomething ftrange. So do the Characters of Letters to Children, *primo intuitu*; and fo do many even Scripture Exprefiions to the Ears of the natural Man. Befides, he proceeds much by Affirmation; not difputing, 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 Wifdom and

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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 facred Scripture, but of all Mysteries also in Heaven, and Earth, as himsfelf affirms in many of his Writings.

He had the Knowledge of that wonderful Myftery (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 Infpection into the Nature of it. This Knowledge had *Adam* in his Innocence, but by his Fall loft it; elfe it had been underftood (as our Author affirms) in the Language of every Nation.

Now, to the Incredulous, if they could but fathom his Depths, I thould only bid them afk themfelves this Queftion; Whether Art or Nature ever did or could produce fuch fublime Knowledge, fuch pure and diffinct Knowledge of the higheft Myfteries, knowing, that upon Confultation with their ferious Thoughts, they muft pronounce the Negative? But there is a malicious Ignorance poffeffes many, by which they condemn all Things above their Sphere, and cry down that Excellence in others, which exceeds the Fathom of their own Comprehenfions: I need not go far for Proof or Inftance. Ifterum plena funt omnia. They are every where to be found.

Concerning the following Tractate, it contains Four Tables with their Explanation; wherein may be feen, by a fpiritual Eye, the Ground and Foundation of all the Author's Works, and profound Mysteries: Yea, there is also clearly decyphered, that fo much fought, and fo rarely found, fecret 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 higheft Mysteries that Man in this Life is capable of knowing.

The first Table, as the *Radix*, briefly includes the reft; 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.

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 fome of the first, but likewise an excellent Illustration of these Tables; wherein the pious Reader, by a due Search, may happily find (*pulfanti 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.									
What God without Nature and Creature is, and what the Mysterium Magnum is: How God, by his Breathing forth or Speaking, has intro- duced himfelf into Nature and Creature.	1 7 Father 2 Son 3 Spirit 4 5 6 7	Abyfs. NOTHING and Will of the Ab Delight or Impro of the Will. Science or Moti GOD in Trini WORD in GC Wifdom.	by is, J E reffion H O 	НО					
Beginning o	f Mysterii N	Aagni <i>of the</i> .	Eternal NATURE.						
Here begins Mysterium Magnum, as Distinction in speaking the WORD; where the WORD by Wildom is made distinct, natural, sensi- ble, comprehensible, and in- wenible. The eternal Beginning of the Principles is here also understood, with God's Love and Anger, in Light and Darknefs.	G (8. The fecon V. II. Angel, Lig Love-Fire. Angelical Won Root of the four ments. Growing or G ing in the Spin World.	rld Ele- finction. V fence, or effention. Treen- 12. Pure L	9. The First Principle. 9. The First Principle. Mowing, Tomking, Mind, Feeling, Mind, Mi	Spiri- tual Nature, IV. Fire, Sub- flan- tial.					
J 4	. Beginnin	g of the exter	rnal World.						
Here begins the external vifible World, as the out- spoken wifible WORD. 1. Is underflood the good Life of the Creature which stands in the Quintesfence.	The third Stars.	Principle. 15. Heaven 16. Quinteffence.	Good Powers.						
2. The Poison and Grossiness of the Earth and earthy Life.	The	17. The four Ele- ments.	Devil's Poison introduced	Devil's Poison introduced.					
3. The Reader understanding these, all Doubts and Queries cease in him; and Babel is lest in Ignominy.	Out-spoken WORD.	18. Earthly Creatures.							

. (6)

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 underflood.

TUMBER I. is the Abyls, the Nothing, and the All: There we begin to confider what God in himfelf is, without [or befides] Nature and Creature; and

^b Invenible. Findlich.

· Good pleafure. Bene placitum

⁴ Three in One.

this Confideration of the hidden God extends unto Wifdom, Number 7. Therein is underftood, how God dwells in all, and how all Things from him have their Exiftence; but himfelf is to all incomprehensible, and as a Nothing; yet through that All he makes himfelf visible, fensible, and b attainable. Numb. 2. is the Will of the Abyls; and by it, at the Right Side, FATHER, and

on the other Side JE: This fignifies the Will of the Abyfs, which is the Father of all Beings; and the JE fignifies the eternal One, as the Name JESUS from the eternal One. Numb. 3. is the c Delight [Lubet], or Impression of the Will, by which (towards the Right) ftandeth SON, and opposite to it HO, fignifying how the Self-will includes itself in the Place of its Poffession. The Place is the Procreation out of itself, where God begetteth God, according to the good Pleafure of his Propriety. The HO is the Breathing of the Will, through which the Delight paffes.

Numb. 4. is Science, or Motion : At the Right stands SPIRIT, and overagainst it VA. 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 underftood the Spirit of God. And here is underftood the great Name JEHOVA, as the d triune Being; how the Father of himfelf 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 underftood a Root of the eternal Knowledge, or Motion.

Numb. 5. is God in Trinity; fignifying, that the triune Being may be known, as a Similitude of the IVill, Mind, and Senfes; wherein lies the eternal Understanding. Thus is the Ternary the one eternal Understanding, and Cause of all Things.

Numb. 6. stands WORD, signifying Distinction in the Understanding, as Speaking, Or Senfibi- the Perception of itfelf; which Word abides eternally in God himfelf; and God, as the Power of Perception, is the eternal Good.

Numb. 7. ftands Wifdom, fignifying the outspoken Word, as the Power of the divine Contemplation ; wherein God to himfelf is intelligible, perceptible, and revealed : And thus far is God, to the Creature, invilible, incomprehenfible, 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 Senfibility 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 himfelf; for that himfelf is the one eternal Good, but without Diffinction would not be perceptible or manifeft.

Here is to be noted, that the feven capital Forms of Nature are marked (to diffinguilh them from the other Numbers) with I. II. III., IV. V. VI. VII.

Numb. 8. the fecond Principle, stands to the Right; and Number 9, the first Principle, to the Left : Thus Number 9 fignifies the Father's Property, through the fpeak-

lity. Empfladlig: Beit.

Explanation of the First Table.

ing of the Word in Wrath; and the fecond Number 8, fignifies the Son's Property in Love; where the Love of God, by the expressed Word, is revealed. As that in Love, Number 8, flews the angelical Power-world; and that in Wrath, Number 9, fignifies the dark Power-world of Painfulnefs, wherein God is an angry God.

Numb. 10. stands Tinsture, fignifying the Temperature of all Powers; how there, through speaking, they go forth in Distinction and Forms; as first in the feven capital Forms, the Defire, Science, Anguish, Fire, Love-Fire, Sound, and Being. And further, there stands by every capital Form what Properties are born, and proceed out of themfelves.

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 fomething (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. Defire; which Defire fharpens itfelf; from whence exists four, bard, and the Caufe of Cold; and is the Ground of all faltifh Properties spiritual, in the spiritual World, and effential in the external World. So also the Defire of Impression is the Cause of its own Overshadowing, or Darkness in the Abys; as all these Forms belong to Numb. I. to the Defire of f Comprehensibility.

II. By the fecond capital Form ftands Computation or Science; fignifying the Contraction lightite of the Defire, where the first Enmity or contrary Will arises; for Hardness and Motion are not alike. Now in this Form arife Moving and Feeling, as the Root of Pain; wherein is underftood the mercurial Poifon-Life, both fpiritual and ^g corporal; and in ^g Effential. the Darknefs, 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 [Senfibility] of the eternal Nature.

III. The third capital Form is Anguish, which arises from the Defire of Impression, and from the Enmity of Compunction, where the Will stands in h Torment, and is h Cruciatus. there the Caufe of Feeling, and of the five Senfes; for in the Anguifb, all Forms grow Qu. I. painful, and then are they fensible of one another. And here is the Word become di-Itinct, and is the Root of Sulphur, both spiritual and effential [corporal,] wherein is rightly underftood the *bellifb Fire* in Darknefs, in painful Life, as appears in the Table downward.

IV. The fourth capital Form is called Fire; where is underftood the Kindling of the Fire, from the painful *fulpharious 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] Corruscation, where the Abyfs, 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 rouzing up the ' Powers, ' Faculties, and is the kindling of the Fire; in which Kindling, the Abyfs becomes a fhining Light, Braffen, as material.

V. The fifth Form is called the Love-Fire; where is underftood, 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 * winds up itself, that * Infoldeth, it becomes fenfible and moving, wherein the good Powers are operative. Wirkelt.

VI. Stands Sound, or Distinction, as the fixth capital Form; fignifying, that the natural manifested Life, where the eternal divine Word, through the Forms of Nature, has infolded itself, and where all the Powers of Wildom stand in ' Sound ; therein stands the ' Noife. understanding Life; which, in Light, is angelical and divine; but in Darkness, it is S. halle. diabolical, as at the Right, Number 11. stands Angel.

f Infall=

7

3

VII. Stands Effence, or effential Wisdom, of the outbreathed Word; wherein all other Forms are revealed; and is even the *Effence of all Forms*; as good and divine in the Light; but in the Darknefs evil and devilifh; and therein is chiefly underftood Myferium Magnum [the great Myftery :] The angelical World is also therein understood; and likewife the internal fpiritual Body of Man, which difappeared in Adam, when the Soul's Will departed from God's Will, but is revived again in Chrift, that is, given to him for the Effence of this Power-World, which is that heavenly Flefh. John 6. And it is the dry Rod of Aaron, which in the Spirit of Chrift again fprings up in Man.

Numb. 12. ftands pure Element; fignifying Motion in the angelical World in Effence; and is the one, boby, pure Element; wherein the four Elements, in the Temperature, lay, and is a Root of the four Elements.

Numb. 13. ftands Paradile; fignifying the eternal fpringing, or fpiritual Growing in the fpiritual World; from which the external vifible World, out of Good and Evil (as been before out of both eternal Principles) is breathed forth : In which Source and Regiment Adam, in his Innocence, stood; when the four Elements barmonicusly existed in him, as Adam; name- in the holy pure Element.

ly, in an e- Numb. 14. ftands Beginning of the external World; fignifying, how God by his qual Tempe- Word has breathed forth that spiritual Mysterium Magnum, as the eternal Nature of all mony of the fpiritual Properties, into a visible, external formal Being; and through the Fiat, as the feven Planets divine Defire, has fashioned it into Creatures : There stands the third Principle, where and four Ele- three Worlds in one another must be understood ; as the dark World of God's Wrath, ments. the eternal light World of divine Love, and this visible fading World.

Numb. 15. flands Heaven; fignifying the " Parting-Mark between the internal and m Heaven is the Parting- external World, as of the visible and invisible Effence; which Heaven stands in the Mark out of Effence of the spiritual fiery Water. the fpiritual

Numb. 16. stands Quinteffence; fignifying the spiritual Powers as the Paradife-Fire and Water, between Ground in the four Elements; as well the Altral, breathed forth by internal Powers at the heavenly the Beginning of Time (and is that Good in the four Elements, wherein the Light of and earthly. Nature fhines;) as an outbreathed " Fulgor of the eternal Light. ⁿ Or fhine.

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 fpoken out of the eternal Nature's effential Power; therein did the Devil caft his Poison, which, after the Fall of Man, was accurfed of God.

Numb. 18. stands earthly Creatures; fignifying, that out of the Quinteffence, and the Man having two Eternals four Elements, were all Creatures of this visible World created, and only from them in him, may have their Life. But the animated Man hath also in him both inward spiritual Worlds, be faved or according to the internal Soul of Man; therefore may God's Love and Wrath be damned. manifested in him; for wherein the Will impresses and kindles itself, of that Effence 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 [confequently] 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.

Thus hath this Place Lucifer and

Olaff.

8

TABLE II.	A D		Father		Will		<u>JE</u>	
In this fecond Table, God is confidered according to his Ef-			Son		Delight		HO	
fence in Unity; what he is in Trinity, without Nature and		N	Spirit		Science		VA	
Creature, whereby he filleth all Things, and yet needs no Place.		A	Power		Word		Life	
			Colours		W 1 [dom		Virtue	
		1						
	God's		or Dark Prin-	World. ciple.	God's L. The	Love, ar Second	Light Prin-	ciple.
TETRAGRAMMATON.	The	first					6	
In this Table is confidered	Simi- litude	I T	2 · I	3 N	4 . C	5 T	V	7 R
the Efflux of the eternal divine $WORD'$; how the $WORD$.		Defire	Science			Light		
through Wifdom, brings itfelf	E	or	or	Anguish	Fire-	Love-	Sound	Essence
from Unity into Separation and Multiplicity, as well in the eter-		Compre-	Drawing			Fire		
nal Nature and Creature, ac	,	hending	72 7:				Under-	
cording to which, God calls himfelf an angry, jealous God,	Т	Dark	Feeling or	Willing	Painful Life	Love- Life	fanding	Working
and a confuming Fire, as well	. 1	Dark	Moving	w ming	Life	1.1016	Junans	5
as a merciful God; wherein is underflood, the Foundation of		Austere					Five	
Angels and Souls, and how they may receive Salvation or Dam-	ER	Hardnejs	Ennity	Mind	Terror	Joy	Senfes	Form
nation.								
		Sharp-	Eleva-	Wheel of	77.77	7	Tana	Sparm
	NAL	neſs	ting	Life	Killing	Pozver	Love.	Sperm
								Taking,
In the Septenary without, by	N	Fury	Pride	Despair	Hell	Glory	Giving	or Compre-
itself, is understood the Myste- rium Magnum, as the feven Pro-								hending
perties of the eternal Nature.		Greater	Falfe	Lesser	Souls	Souls	D :C	Increa-
In the Novenary, downwards,	A	Death	Will	Death	ground Devil	Spirit Angel	Praising	ſing
are fignified the Properties of		Stand-		Frem	1)2011	Tinget		
Life.	Т	ing	Breaking		Folly	Wisdom	Highne(s	Humility
In the fourth Form, as in		ftill		separating				
Fire, two Principles feparate themfelves from each other, as	1	Inspo-	Self-	Robbing	Fancy	Know-	Strength	Throne
Darknefs and Light.	I V R	tent	Will		1	ledge		

The Second Table explained.

THE Word ADONAI fignifies an ^e Opening, or free Motion of the bottomlefs ^e Or Expan-eternal Unity : How the eternal Generation, Expansion, and Effluence of the fion. Trinity of God is in itfelf.

A is a triple I; which comprehends itfelf crofs-wife ; 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, iffuing forth of the Circumference out of itself, as a triple I.

A. This lower A is the Object, or Operation of the Threefold I, or Spirit; from whence eternally fpring Motion, Colours, and Virtue.

I is the effential Effluence of the triple I, where the Trinity flows forth into Unity: And in this whole Word ADONAI, is underftood 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.

The Word SPIRIT is the living, iffuing 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 isfuing Joy-life of the Power, from whence the Flower springs; by which Comparison.may be seen how the Birth of divine Power is typified.

The Word Power fignifies the breathing, going forth, understanding, and fensible Distinctness. Life; as the Foundation and Fountain of the outflown Knowledge of 4 Distinction.

The Word *Colours* fignifies the Subject, or Object of Power, where the Diffinction and Original of the fenfitive Life and Knowledge is underftood; whence an eternal Contemplation exists.

The Word *Will* fignifies the Ebullition or Motion in the opened Unity; whereby the Unity wills itfelf into Trinity, as the Nothing into its proper Something, wherein it has its Motion and Action.

' The Word *Delight* [or *Lubet*] fignifies the effectual Senfibility of the Will, as the higheft Ground of original Love; where the Will of the Abyfs finds itfelf in its ' Something; where it yields itfelf to Something as to its Senfibility; in which Senfibility it works and wills in its own Tafte.

The Word Science fignifies the effectual, fenfible Knowledge and Understanding in the Love-taste; the Root of the five Senfes, and the Ground of eternal Life: Thence flows the Understanding; and therein the eternal Unity * plants itself.

The Word Word fignifies, how the eternal Love of the fenfible Unity with Knowledge fpeaks forth itfelf eternally into an Object. The Word is the fpeaking 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 fole Power in Virtue.

The Word *Wifdom* is the out-flown Word, as an Object of the divine Knowledge of divine Will; as effential Power of the great Love of God, from whence all Things have received their Motion and Poffibility; the Ground of all the three *Principles*; a Revelation of the Unity of God; a paffive Effence 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 moft holy Name of God, as the divine fenfual Life, the only Good; whereby the Holy Trinity, with Glory and Omnipotence, is underflood; the Life of the Abyfs, as of the Unity, which chiefly flands in the only Love: And therein alfo is underflood the moft holy Name JESUS; as the egreffed I is the Ground and Fountain of the Breathing of God's Unity, and a forming of the Underflanding.

For the Egrefs of the Unity leads itfelf 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

1 Aliquiá.

dinterfchei=

edligkeir.

Ctuas.

^s Grounds.

P Egoitas. Jeshcit+

Explanation of the Second Table.

JE is the Breathing of the Unity. HO is the Breathing of the JE. VA is the Breathing of the HO, and yet is only one Breathing; but makes a triple Fgress 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, fignifying, that this threefold Breathing is a real Life and Power.

Under that stands Virtue, which fignifies the immense Virtue of such a breathing Life.

Now in this Table is rightly underftood what God, without Nature and Creature, is in *Trinity*; as in a triple Breathing of the Unity in itfelf, where nothing can be faid of the Place, or Dimension of his Habitation; for God is neither here, nor there, but every where alike; as the Abyfs is confidered, namely, the eternal Unity without Nature and Creature; and thus is he an active Power and Effence of Unity. But that really fuch 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 confidered.

TETRAGRAMMATON.

In this Table is allo manifefted, how the holy Name of the eternal Power, with the Knowledge hereof, from Eternity to Eternity, brings itfelf into Properties in Nature, to eternal Light and Darknefs; and how the Word of Breathing forth brings itfelf into a Subject; and how Self-will and Acceptation of Properties arile in the Subject, wherein two Effences are always underftood as God's own Effluence; and then the Properties own Acceptation in the Free-Will; in which Acceptation, another external Kind of Subject is underftood; whereby the Unity, in its Effluence, becomes more external; and thereby the eternal Love brings itfelf into a Senfibility, and like a fiery Flame, as in the Working of divine Power.

At the upper End of the Table (tands *Dark World*; and under, the first *Principle*; and over-against it, ftands *God's Love*, *Light World*; and below it, from the Figure 4. to the Figure 7. the fecond *Principle*; which fignifies, how the out-flown Will does inclose and overshadow itself with Acceptation of its own Defire; and with the Self-Defire brings itself into Properties, and caules Darkness; in which Darkness, the egreffed *One*, nal is an eby Fire in the Light, is revealed and made fensible, and is the Cause of the Light; in ternal Light; which Light, God's Love affumes a fiery Operation from the Fire of eternal Nature, but in the and fhines in Fire through the dark painful Acceptation; even as the Light from a Earth Dark-Candie, or Day in the Night; whence Day and Night have their Names in Time; but nefs is the in the Eternal, there is also an eternal Light and Darkness in one another: The Dark-Ground of Nature; and the Light is the Ground of the joyful divine Reve-Light the Ground of Nature; and the Light is the Ground of the joyful divine Reve-Light the Ground of

The Dark World, as the Ground of the Properties of Self-Defire and Will, is called the Kingdom the first *Principle*; because it is the Cause of divine Revelation, according to Sensibility, of Joy, the and also makes a ' proper Kingdom in itself, as namely, painful Torment; according God; that to which, God calls himself an angry, jealous God, and a confuming Fire. we may be-

And the Light which is revealed in the Fire, wherein the Unity of the divine Efflu-hold his ence of Love is underflood; is called the fecond *Principle*, as the divine Power-World ^{Works}, and wherein God's Love is a Love-Fire, and active Life; as it is written, God dwells in a Own. Light which no Man can approach unto: For the Power of the Unity of God works in Eigtn, 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 itfelf.

Vol. III.

4 A

Explanation of the Second Table.

Below the first and fecond Principles (in the feven Spaces) stand feven Numbers, which fignify the feven Properties of the eternal Nature; and under it stands TINCTVR, " Moderation distributed in the seven Spaces ; which signifies the divine Word in the " Temperature, or Mean. or Equality of the feven Properties; wherein the divine Powers lie in an equal Will,

Action, and Being; as the outflown Name of God, wherein is underftood the great Mysteries of divine Power and Operation; with the Characters of the Letters (on the Left Side] divided into the feven Properties.

For the Word Tintlur is that feparating Word, from whence flow the feven 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 founding Threefold Spirit.

C is the Cutting of the Sound; where the I, as the Effluence of Unity, feparates itfelf * Or a will- again from Darkness, and where the " Acceptation of the eternal Will breaks.

ing receive-T, under the Figure 5, is that holy Tau, or the Opening of Glory, in the fiery Senfiing. annehmlig= bility, which opens with * firing Love, as with God's Kingdom; and fignifies the great Strength of the Light-Power.

* fewrenden V is the true Character of the Holy Spirit with three Points, the two upward fignify the Fire and Light, and the third downward fignifies the Unity in Love, as the Meeknefs.

R; with this the holy Fire and Light are comprehended in an active natural Effence, for it fignifies the Kingdom, as the Throne; and hereby is intimated, how the holy Name, with the outflown Will, introduces itfelf in Mysterium Magnum, as into the eterr Originalis, nal Mystery, out of which r existed the visible World.

is outspoken.

keit+

Liebe+

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 fignifies CHRIST.

T, in the fifth Space, is the Father in Christ.

V is the Spirit of Chrift in the Word, which quickens.

R is the Royal Throne, about which Darkneis and Light strive; there Satan and Chrift fland againft one another; namely, according to the Affumption of Satan's Self-Will, as an erroneous Spirit, and according to the Unity, Chrift; where is underftood Love and Anger in one Ground, but in a twofold Revelation. Here are understood "Ein Shilos those that belong to God; the other, " a Lock rather, at this Place.

cater an Dielem Orthe.

* Monas.

b Orig.

In this Table, in the feven Spaces, is the Ground of Angels and Souls; as that great Mystery of the Change, in which lies all Poffibility. Sideways, after the seven Figures, the Efflux from a one into feven is understood. The first Principle is to be understood unto the Fire; out of which the Light is manifested : And from Fire to Effence, the fecond 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 fo to be underftood, that one Property alone gives the Efflux, but all feven afford it; though the first Form is predominant therein, and retains the higher Regimen.

As under the Figure I stands Defire or Comprehending, whereby is understood, that the Defire is magnetic, and incloses and darkens itself, which is also the Ground of temporal and eternal Darkness; and from that b Attraction comes (under it) Sharpness, Austereness, drawing in.

12

5

Explanation of the Second Table.

and Hardnefs, and is the Original of Wrathfulnefs; whence arifes the great eternal Death. For this Magnet draws the Powers into itfelf, and in itfelf incloses them; fo that the Working flands flill, 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 Effences have their Existence in the defirous out-flown Will of God, as the drawing of the magnetic Power gives Motion and Sensibility, and the Thing attracted affords Effence; wherein is understood the Cause of Spirit and Body; as in the attracting of Sensibility Orig. to. is caused the Spirit, and in the extracted, the Body or Cause to Corporiety. Now if this Attraction and Effence 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 Effence.

And in these two Forms, *Defire* and *In-drawing*, in their out-flown Properties, is understood God's *Wratb*; and though they be the Ground of the sensible Life, yet if the Light shines therein, then they are the Gound 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 Confumpfor it is the Spring of hellish Anguish, as the Cause of Painfulness, and is also the Root tion. description.

In the third Space stands the third Form of Nature called Anguish, as a spiritual Sulphurfource, according to its Property: This takes its Ground from the first and fecond Form, as from the magnetic Defire, 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 Senfes, and is the Wheel of Life, as the Caufe of the Firing-Life; for when the out-flown Will of God's Unity flands in Anguish, then it longs again after Unity, as after Reft, and the Unity or Reft 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 itfelf, and the divine 'good Pleafure, in the out-flown Will, brings . Lubet. itfelf into a Defire and Motion unto a Senfibility, that it may perceive itfelf, and remain two in one Effence, as the fenfible divine Delight, and the Caufe of Senfibility; wherein God calls himfelf a loving God, according to the Senfibility of divine Love-Delight, and an angry God, according to the Caufe of Senfibility, 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 ' leffer Death ; it is the eternal dying Death ; but in the Hard- r Little. nefs, it is the great still-standing Death. This Form, if it has not Light, is the Head-Spring of the falle Mind, but if it perceives Light in itfelf, then is it the Spring and Ground of the fenfible 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 Effence of the Conjunction, as if Steel and 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 Effence of the Fire is the out-flown Will, which has brought itfelf with the Defire into fuch Properties. Thus in the out-flown fiery Will, we underftand Angels and Souls; and in the fenfible fharpened Light's Power from the Unity, we underftand the Spirit wherein God is revealed, and underftood in the fpiritual Effence; and in the Fire two Kingdoms feparate themfelves, as the Kingdom of Glory from the Efflux of God's Unity, and the Kingdom of the Properties of Nature; and yet [thefe two Kingdoms] dwell in one another as one. The Kingdom of God; of which St. John fays, The Light fines 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 itfelf off from the eternal Light, and doth (as in the Property of Selfhood) enter the Object; then it is only fantaftic and foolifh, even fuch as the Devils were, and the Souls of the damned are; as appers Number 4. downwards.

In the *fifth Property of Nature* is the fecond *Principle*, with its Foundation underftood, (as the Effence of the Unity in the Light-Power) where in the out-flown Unity is a Fire-flaming Love underftood, whence exifts the true Underftanding-Spirit, with the five Senfes.

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 fecond Principle) is revealed in the Property, then it is an Angel, and lives in divine Power and Holinefs, as appears in Number 5. downwards.

The fixth Property is the Understanding, as the Sound, where the Properties in the Light fland all in an Equality; then they rejoice, and the Power of the five Senfes is manifest, and all the Properties rejoice in one another; and thus the Love of the Unity leads itself into Working; Willing, Senfibility, Finding, and ^s Celfitude. Thus is there a Contrary in the eternal Nature, that the Properties existing therein, the Love is known, and that there might be fomething to be beloved, wherein the eternal Love of God's Unity may work, and God may be praifed. For if the Properties of Life be penetrated with the divine Love-Flame, then they praife 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 feventh Property is that Effence, wherein all the other are effential, wherein they all act, as the Soul does in the Body; wherein the Natural, Effential, Eternal Wifdom of God (as the Mysterium Magnum) is underftood, out of which the visible World, with its Effence and Creatures, did arife.

Thus by this Table is underftood 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 fpiritual World is no other than God's revealed Word, and has its Being from Eternity to Eternity; for therein is Heaven and Hell underftood.

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TABLE III. The feven Properties of the vifible World, or external Nature.	Ground	2 0 <u>f</u>	3 Nature	4 Pure	5 Element	Para-	dife
	Cold, Earth, Snow	Original of Air	Fire of Essence	Heaven	Light of Nature	Stars	Water
MACROCOSMUS.	Saturn	Mercury the Planet	Mars	Sol	Venus Soft	Jupiter	Luna
In this Table is fig- nified how the hidden	Sal	Mercury Thunder	Sulphur Flash	Sal-nitre	Oil	Power	Body
fpiritual, eternal Word (as the <i>Mysterium Mag-</i> <i>num</i>) by the Motion of	Black, Grey	Mixt- colours	Red.	Yellow	Green, and white within	Blue	White without within Red and Green
God's Word issued forth,	Melancholy	Coleri	ck	Sanguine		Phlegmatick	
and became visible, manifest, and material; and how the inward	Groffnefs. of Stone	Metal, Stone	Ruft	Growing	Pearls	Jewels	Menstruum
Powers, through God's working, have com-	Lead	Quickfilver	Iron, Steel	Gold	Copper	Tin	Silver
prehended and fashion- ed themselves; how Good and Bad in every Thing is to be under- stood; and yet there was no Evil in Myste- rium Magnum, but ex- isted through the Sen- fibility and Assumption of Self-Defire. Here also is shewed what in the Working issued forth from every Pro- perty, and which have the Predominancy; ac-	Bone, Wood	Herbs	Refin	Tinsture in the Earth	Sweet	Bitter	Gra/s
	Sour	Poifon	Woes	Opening	Healing	Strengthening	Flefb
	Stopping	Smelling	Fecling	Seeing	Tasling	Hearing	Loathing of Nature
	Dying	Lying	Wrath, War	Riches	Noble	Reason	Orwn Poffeffion
	Lord	Craft	Force	Justice	Faithful	Truth	Simplicity
	Stealing	Deceiving	Lofing	Finding	Earthly Love	Being friendly	Lightminded
	Obstinate, Sad	Confounded Senfes	Carcle/s	Constant	Piure	Joyful	Ignorant
cording to which every Thing is formed and	Earthly	Beafly	Eail	Heavenly	Modest	Senfible	Low
governed.	Wolf	Fox	Dog	Lion	Bird	Ape	Great Beaglis
	Worms	Venomous Worms	E-vil Bea/ts	Good Beafts	Flying Beafts	Tame Beafts	Fiß.

An Explanation of the Third Table. MACROCOSMUS:

I N this Table is underftood how the hidden spiritual World has made itself visible, and with its own Breathing-forth has made it ^b an Object where the eternal Princi-^b Segenples 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 from the first four Properties of the eternal Nature, as the Earth and Groffness of all Effences of the dark Defire, where the other fix Properties always became co-material, as we may conceive of Metals and Powers, good and bad. The Air exifts 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 Sharpnefs, as in the right Root to Fire.

Before the feven 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.

With the Word Ground of Nature is underftood the Root of the four Elements, as The pureElement is the four Caufes of Motion and Senfibility. By the Word Pure Element, is underftood Equality in the Temperature, or the Equality of Nature, and the four Elements, where the Light the Elements, the Temperature, of the Equancy of reacting, and the road how the eternal Element and is called alfo is fenfible, moving, and elemental. Thus is underftood, how the eternal Element the Quintef- as the Motion of divine Power is acuated by the Ground of Nature, and revealed in fence of the the Light, where the pure Element is the Motion of the inward fpiritual World; and Elements; as at the Creation of the World went forth into a Being, and is understood of the fifth the Tincture of the Equa- Effence.

The Word Paradife, in the fixth and feventh Properties, fignifies the spiritual Work ture: Both in the Light's Effence, as a Springing up, or fpiritual Growth, which, at the Beginning of are that octhe World, fprung up through all the four Elements, and out of the Earth formed cult Arcanum 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 Defire and false Will in Adam, and attained the Dominion, then the Greening [springing forth] retired back; that is, it remained in the Tinsture 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 Tindure, wherein the paradifical Working is also fully manifested to our Underftanding.

This Table fnews from whence all Effences [or Beings] in this World did arife, and what the Creator is; namely, that the Creator has been the divine Power-world, which the Unity, as the eternal Will, has moved, which Will is God himfelf, but the Separator or Divider was the out-flown Will in the fpiritual World; in fuch Motion, he iffued out of himfelf, and made him a Subject for his Working; in which Motion, one gelical light Subject iffued out of another continually, until the external Matter of the Earth (through World, which the divine Motion) was drawn into a Mass or Chaos; and this Drawing of the Motion in this Place ftands thus ftill: All Things therefore fall in the Deep towards the Earth, and that is (after the Devil's Apofta- the Reason that all Power of Motion, even to this Day, and to the End of Time, concy) feparated tinues fo.

The feven Days, and feven Planets, fignify the feven Properties of the fpiritual ternal visible World; the three Principles in Spiritu Mundi, as Sal, Sulphur, and Mercurius, fignify

the Trinity of the divine Revelation, as an everlafting 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 feven Properties, is underftood. In this Table we fee what proceeded from the feven Properties; and how the fpiritual Power has brought itfelf into a material one (as in the feven Spaces downwards appear) whereby we may understand whence Good and Evil fprung up in this World.

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iMonas. Einheit. God made first the an-

lity of Na-

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fought for.

into this ex-Effence.

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	Human	I	1 2	3	4	5	6	7
TABLE IV.	Ground	T	I	3 N	C	$\begin{bmatrix} 5\\T \end{bmatrix}$	U	Ŕ
1/10.00		S	OU	L	S	PIR	IT	BODY
MICRO- COSMUS.	before and	T	$\overline{\mathbf{O}}$	T	Server North		G_{I}	
0001/100.	after the	h			CONTRACT OF	Y	21	(C)
In this Table		12	I F		the with	A		
MAN is held		Saturday	Wednesday	Tuesday	Sunday	Friday	Thur sday	Monday
forth; what he has been in Pa-					1			
radife; as alfo	Adam 11	Defire	Motion	Senfibility	Seeing	Loweing	Rejoicing	
how the Proper-					1	i		Flesh
ties in him (without affum-			•				•	
ing Self-Defire)	Erring Sp.	Sharpness	Anger	Pain	Bitter Woe	Hating	Despair	Paffion
equally flood in					·[· · · ·		•••••	• • • •
the Image of God; and what		God'sWord	l Life	Acceptance	Sweet	Glory	Power	Divine
he is become								Essence
through Satan's	Adam in	Similitude	Out-going	Heating	High	Humble	Praifing	Unity
Deceits; what that Monster of	Paradise		Spirit			Will		
the Serpent		• • • •			• • • •	• • •	• • • •	• • • •
(whereby he is	Satan	Self-Sceking	Self-knowl.	Self-will	Domineering	Pride	Reproaching	Folly
become earthly			••••			• • •	••••••	••••
and mortal) is in him.	Chrift	God'sUnity	- O	Suffering	Yielding	Destre	Equality	Wisdom
And then how			tion				of Power	
God's Word and	Adam in	Tasting	Thinking	Mind	Under-	Spirit	Speaking	Abeffrum
LOVE came in to help him a-	Paradise				standing		- 0	of Nature
gain, new born	• • • • •	• • • •	• • • •	• • • •	• • • •	• • •	• • • •	
in CHRIST,	Satan	Destre of	Lying	Anguish	Doubting	Fall	Stink	Extruding
daily deftroying that ferpentine		Division		1				Ű
Image: Alfo in			• • • •			* * * *	• • • •	• • • •
what Danger	Chrift	Baptism	Law	Breaking	Hopeing	Humility	Believing	Genius or Type
and Misery he stands in fuch		Strength	Penetra-	Might	Holy	Modest	Powerful	Throne
an Image, ei-	Paradise		ting	U U				
ther on the	• • • •	• • • •	• • • •		• • • •	• • • •	• • • •	• • • •
Ground of Hell	Satan	Lord	Potent	Malice	Thirfty	Wanton	Mad	Self-Honor
or Heaven. Alfo a Simi-	• • • •		• • • •	••••	• • • •	• • • •	• • • •	• • • •
litude of divine	Chrift	Humility	Obedience	Mercy	Forgiving	Going	Generating	Reverence
Revelation and	Adam in	Angel	Officious	Mild	Friendly	Beauty	Virtue	Diligent
Knowledge in the feven Pro-	Paradise		-		-	-		0
pertiesaccording	• • • •	• • • •	• • • •	• • • •	• • • •	• • • •	•••••••••••••••••••••••••••••••••••••••	• • • •
to Time and E-	Satan	Devil	Perverse	Thievish	Murder	Belial's	Poison	Earthly
ternity, formed				Mind		Whore		Flefb
out of all the three Principles,			• • • •	• • • •		• • • •	• • • •	• • • •
for a further	Chrift	Christ	Returning	Repentance	New Life	Holy	Restoring	Sophia
Understanding	Adam in	Heaven	Child-like	Secret	Manifest	Singing	Sounding	Paradife
how he is wifely to regulate his	Paradife					u o	٥	
Life, and to	• • •	• • •	• • • •	• • • •	• • • •	• • •	• • • •	
what Driving	Satan	Hell or	Strife	Torment	Ever fal-	Fancy	Changing .	A Den of
[Impulse] he should yie'd	1	Perdition			ling		00	the Deep
himfelf.	01.10	• • •	• • • •	• • •		• • •		• • • •
1	Chrift C	brist's Calling	, Teaching,	Diffolving,	New Mind,	Rejoicing,	Praying,	Springing.
-								0.0

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An Explanation of the Fourth Table.

MICROCOSMUS.

What Man is N this Table Man is held forth as a Similitude of the three Worlds, according to in his Trini- I the Soul, Spirit, and Body; what he has been in the Beginning, according to his ty; as firft, Creation; what he is become in the Fall, by the Spirit of Error; and what he will be Paradife; fe- in the New-Birth, through the Spirit of Chrift, which is a true effential Image, out of condly, ac-the three Principles of the Divine Revelation, as from the out-flown Word of the cording to divine Will. the Spirit of Man

Man, according to the Soul, is an eternal Nature of the firing Quality, as a Spark Error; thirdly, according out of the Center, from whence the Fire exifts : If this Ground cannot reach into the to the New- divine Light, then is it a Darknels of the magnetic, attractive, defiring Power; but if he birth, which reaches out of the Fire to the Light, that his magnetic Defire feeds on the out-flown Christiteaches Unity of God's Love, then arises from that Fire the good true Spirit, even as Light and will have. Unity of God's Love, then arises from that Fire the good true Spirit, even as Light thines out of a Candle. These are now two Principles, the Soul in the Fire of eternal John iii. Nature, and the Spirit in the Light of divine Power. But the Body is the third Prin-

ciple, as an Effence of the vilible World, from the Stars and Elements, formed into an Image out of the feven Properties of Nature.

N. B. The The Soul has the feven Properties of the inward fpiritual World, according to Na-Difference ture, but the Spirit of the Soul is without these Properties; for it stands out of Nature, Soul, and the in God's Unity, but through the Soul's fiery Nature is manifested in the Soul; for it is Spirit of the the true Image of God, as an Idea, in which God himfelf works and dwells, fo far as Soul, which, the Soul brings her Defire into God, and fubmits to God's Will: If that be not done, without God, then is this Idea, or Spirit of the Soul, dumb and actless [not working,] ftanding like is but a dead an Image in a Looking-glass, which soon vanishes, and has no Being, as it befel Adams Image.

in the Fall. But if the Soul fubmits to God, and brings its magnetic Hunger into God's Love, the Soul then attracts divine Effence, namely, the effential Wildom of God, then her Idea or Spirit becomes effential in the Light's Power, and obtains a pious Life, as

a continued ence in the four Elements, and likewife an Afral Spirit in Man.

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Exercise is being then the true Temple of God, wherein God's Unity is revealed and operative. But if the Soul herfelf with her Defire brings in Self-Love, and with her Defire turns Aftral Influ- herfelf into the feven Properties, to try them, and feeds on the vain Delights of the feven Properties, then the extols herfelf, and makes to herfelf an * Eveftrum, as an aftral Object; which Eveftrum prefently hungers after the Vanity of the falfe Delight; even as it befel Lucifer and Adam, where the Eveftrum of Lucifer imagined itfelf into a Fancy, and the Evefirum of Adam's Soul into the animal Properties of the exter-

nal World, whereby the Soul was poifoned, and the Body (out of the Earth's Limus) was fuddenly infected, that the animal Properties awakened in him, and longed after holy Simili-tude of God left in this, and sour; as Heat, Cold, Sharp, Bitter, Sweet, and Sour; and with in Man be these Properties introduced itself into a springing Fountain of such Delights, and so, camequench with the Defire, 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 Image affum- dead, even as an Image in a Looking-glass, and so was the Soul cut off from God, and ftood in a natural Will; but God's Will in the Spirit worked no more, and the

the Will of the Eveftrum (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 feven Properties; which fignifieth the Equality of the feven Properties according to the Soul and Body that in the first Man before the Fall, the Property [or Inclination] to Separation, and Acceptability, flood in a like Will, and all its Defires were brought into God's Unity; thus were they the true Paradife ; for the effential Spirit with the Unity of God, was revealed in them, who were to work through God's Love in all Things. But the Devil envied them, and with his false Lust deceived the feven Properties of Life, and perfuaded them, it would be good for them, and they should become wife, if the Properties (each one according to its Kind) would introduce themselves into Self-Acceptance, then fhould the Spirit tafte and know what was Good and Evil: but then it could not fubfilt in God's Unity, of that he told them nothing.

But no sooner had they brought thensfelves 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 ftrove for Predominance ; whereupon fuddenly 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 caufed in them (according to the Soul) Thus was our Horror, Anguish, Necessity, and eternal Despair; and in the Body, arose Heat, Cold, Nature first Woes, Sickness and a mortal Life. Thus God's Image, the whole Man, fell from his corrupted : Ordinance ; and became a difguifed Monster : and the awakened Properties prefently was never bebegan to fet up their Government, with Envying, Murthering, Raging, Tearing and fore fo plain-Tormenting. Love was changed into Pride and Self-Love; Defire into Covetoufnefs; ly discovered. Senfibility 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.

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 prefently promifed to the New-Birth, in the Holy Name Jefus. Which Holy Name hath in mere Mercy, and great Humility for Man's Soul and Body, given it felf forth, affumed 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 Effence. And thus the human Soul, through Chrift's Soul and Spirit in that Love and Divine Effence, 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 Soul's ground through the Fall he is become; and how he is again redeemed; and what is his New-1, 2, 3. birth out of Chrift's Spirit. And thefe are delineated in the feven Properties under the first Princip. Word TINCTUR. In which Properties the Soul hath its *Center*, and in which the out of God Spirit, and in which the Body [have their Centers also] of which the Reader may further 4,5, 6. fecond confider ; for under them ftand the feven Days of the Week, intimating, that Man is Princip. the even the fame. Body. 7. Hea-

This Table sheweth what Man is internally and externally; first according to the good venly, now carthly. Adam, and then according to the corrupted Adam ; and also what he is again in Chrift. 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 Senfes.

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An Explanation of the Fourth Table.

By the Word Sathan (fignifying the Spirit of Error) is not underftood a Creaturely Devil; but the Spring [or Fountain] of the Spirit of Error. And by the Word Chrift, is underflood the New-Man (according to the internal) in

the Spirit of Chrift. The other Spaces are underftood as in the other Tables ; wherein is underftood the Caufe of Mutation.

FINIS.



CATALOGUE of the BOOKS

Written by JACOB BEHMEN,

The Teutonic Theofopher.

1. A NNO 1612, he wrote the Aurora, or the Dawning of the Day; or Morning-Rednefs in the Rifing of the Sun: Containing the Root of Theology, Philosophy, and Aftral Science from the true Ground. Dated June 2, Anno Ætatis 37. It had Notes added, with his own Hand, in 1620. Having been fummoned, on Account of the Afperfions of the Superintendent of Gorhtz, and accufed 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 defift from writing of Books. Upon this, he refrained for feven 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 Effence: 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 Anfwer to the Forty Queftions concerning the Soul, proposed by Doctor *Balthafar 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 Treatife 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 Refurrection of Chrift. 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 fix others, or the finall fix 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 Rêrum: or, The Signature of all Things: Showing the Sign and Signification of the feveral Forms, Figures, and Shape of Things in the Creation; and what the Beginning, Ruin, and Cure of every Thing is; comprising all Myfteries.

IC. Of the Four Complexions: A Treatife of Confolation, or Inftruction, in Time of Temptation. Dated in March.

11. Two Apologies to Balthafar 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 Perfon of *Chrift*, and the *Virgin Mary*; which he had wrote of in the Treatife of the Incarnation.

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Catalogue of 'Jacob Behmen's Books.

12. Confiderations upon Ifaiah Stiefel's Book, dated April 8, concerning the Threefold State of Man, and the New Birth; and of the last Sion, or New Jerusalem.

13. Anno 1622. Of the Errors of the Sects of Ezekiel Meths, or an Apology to Ifaiah Stiefel concerning Perfection. Dated April 6.

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Six were publified in One Vol. 12mo. intitled, Chrift.

14. Of True Repentance.

15. Of True Refignation.

16. Of Regeneration. Dated June 24.

17. Anno 1623. Of Predestination, and the Election of God. Dated February 8. There is an Appendix to it, intitled as follows :

18. A Short Compendium of Repentance. Dated February 9.

19. The Mysterium Magnum : An Explanation of Genesis; treating of the Manifestation, or Revelation of the Divine Word through the Three Principles of the Divine Effence: Alfo 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 Adam and Christ are. Dated September 11.

20. A Table of the Divine Manifestation; or, An Explanation of the Threefold World: In a Letter of the True and False Light, to G. F. and J. H. Dated November 11. It is in the Collection of his Letters. 5

21. Anno 1624. Of the Superfenfual Life.

(22.) Of Divine Contemplation, or Vision. It proceeds to the fixth Verfe of the fourth Chapter.

23. Of Christ's Testaments. In Two Books. Dated May 7.

The First, Of Holy Baptism.

The Second, Of the Holy Supper of the LORD Christ.

Thefe 24. Of Illumination. A Dialogue between the Enlightened and Unenlightened Soul.

25. An Apology for the Book of True Repentance, and of True Refignation. Dated April 10; occasioned by a Libel published by Gregory Rickter, the Primate of Gorlitz.

(26.) An Hundred and Seventy-feven Theofophic Queftions, with Answers to Thirteen of them; and to the Fifteenth, as far as to the Fifth Verfe.

27. An Epitome of the Mysterium Magnum.

(28.) The Holy Week, or Prayer-Book. With Prayers to the End of Tuefday.

29. A Table of the Three Principles, or, An Illustration of his Writings. To J. S. V. S. and A. V. S. Dated in February.

30. Of the Last Judgment: Said to be confumed at the Burning of Great Glogan in Silefia; and no other. Copy of it is yet found.

31. The Clavis, or an Explanation of fome principal Points and Expressions in his Writings.

32. A Collection of his Letters on feveral Occafions.

. Note, The Books which the Author did not finish, are distinguished by this Mark ().

ILLUSTRATION OF THE DEEP PRINCIPLES OF

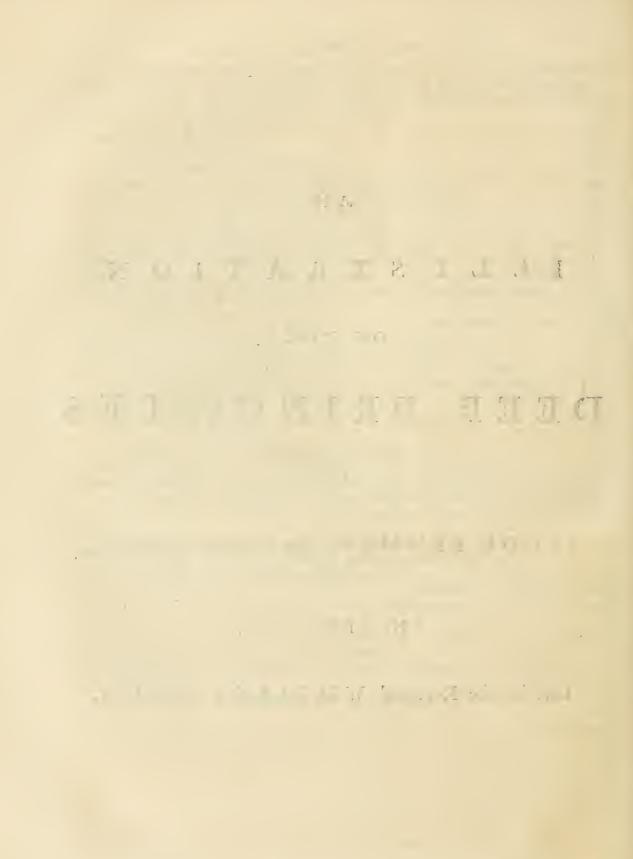
AN

JACOB BEHMEN, the Teutonic Theofopher,

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IN FIGURES,

Left by the Reverend WILLIAM LAW, M.A.



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An EXPLANATION of the FIGURES.



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***** HESE THREE TABLES are defigned to reprefent 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 rifing 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 conflituent Parts will be much more confpicuous in the Second and Third Tables, than they can be in the First.

TABLE I.

In the FIRST TABLE, in the outmost Superficies of it, Four different Things prefent themfelves, which muft 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, fo it is to reprefent 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 Aftral Mind.

. II. The Terraqueous Globe : Which is the most outward Corporality of all this Third Principle, made up of the groffeft Excrements of it, and compacted fo together on Account of the Fall of Lucifer.

This Terreftrial Globe is to reprefent not only the visible and palpable Earth without us, but alfo, and much more, that *Earth*, or Earthlinefs 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 grofs, palpable Beaftlike Body, properly and literally called in Scripture Earth or Duft, and faid it shall return into Duft, but has also obfcured and expelled from him his former glorious Spirit of Light, and thoroughly polluted his Immortal Soul; which Pollution is called in him most fignificantly Earthly-mindednefs.

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 himfelf, uninterruptedly into Eternity, till it can turn and wind itfelf no farther, nor deeper, finding there its End, where it had its Beginning, viz. in that incomprehenfible Nothing and All, which is the First and the Last, and the only Original of all Beings.

IV. The Crofs : Which difplays itfelf 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

is exprefied here only in the outmost Superficies of this First Table, it is notwithftanding 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 Crofs is the moft fignificant Character in all this Table, becaufe it is fo nearly related, nay fo effential to Man, as he is related and effential to himfelf; feeing that the Firft Four Forms of Eternal Nature (in which the whole Effentiality of his Immortal Soul, confidered ftrictly as to itfelf, and diffinctly from his Spirit confifts) when generating each other mutually, and when knit together in that indiffoluble Band, which is called in *Scripture* the *Worm that dies not*, make up and are themfelves a perfect Effential Crofs.

Out of this Crofs arofe, in the First Adam's State of Integrity, and still arifes 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 Myftical Ground and Reafon, not only why the Heavenly Humanity of our Saviour, the Lord from Heaven, did really enter into the Generation of this Spiritual Crofs in the Four Firft Properties of Eternal Nature; but alfo why his outward vifible Humanity, taken upon him from the Holy Virgin *Mary*, was to die on an outward vifible Crofs, and not to go out of this World by any other Kind of Death; is becaufe all that was done about our Saviour without, was to run parallel with what was transfacted by him within. It is He therefore, and He alone, who can raife again that true quickening Spirit, and illuminating Light, out of this Spiritual Crofs in Man, having raifed it firft, by his own Power, in his own Immortal Soul.

Now this Crofs, touching here with its Extremities the Zodiac, and going through the Center of the Terraqueous Globe, is to flew, that the outward created Heaven and Earth, or this whole Third Principle, though polluted by the Fall of *Lucifer*, and curfed by that of *Adam*, fhall notwithftanding this, as well as Man himfelf, partake in the Fulnefs of Time of the Bleffing brought forth again by Him, who was made a Curfe on the Crofs; and that accordingly the Macrocofm, no lefs than the Microcofm, fhall be purified, renewed, and reftored to their former Dignity and Glory.

V. The Fifth Particular, here as yet but hinted at, is this, that all this Reprefentation of the whole Third Principle, figured out by the Zodiac with its Conftellations, and by the Globe of Water and Earth, the Figure of Man does not yet appear at all, which may feem inconfiftent with what was faid before, viz. that this Firft Table was to reprefent Man in the State of his Creation. But Man is not in this Firft 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 feen turning in deeper, and winding itfelf round about from the Terrestrial Globe, through feven other Vails or Coverings; all which are to be conceived as if they were of the fame large Extent as the Zodiac itfelf, though they could not have been figured otherwise than they are, viz. decreafing more and more in their Bigness, because the free Prospect of the Spiral Line would elfe have been hindered; and those Seven Coverings are all fucceffively to be lifted up, or drawn aside, before the Figure of Man, hidden under them, can appear.

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The Place of Man's Nativity in this Table is between Time and Eternity. And this is that, on Account of which it was faid in the Beginning, that this Table reprefents Man in his Primitive State of Integrity.

The Figures of Two Men are represented, but they should be confidered as only One. They are here two, becaufe one only could not have answered the Ends which were defigned by this Firft Table to be reprefented to the Mind. In the firft Figure, the Man, as he was created in the Image of GOD, in Divine Power, fo he has on his Breaft 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 diftinguished only by that Light which shines out of Eternity, and by that Darknefs and Obfcurity which is on the Backpart, or by the Temporal Light. What they are intended to reprefent, is expressed in them. They rife 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 Allufion to the fix 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 efpecially to the Second Eternal Principle, and the Three on his Backpart to Temporal Nature, or to this mixed Third Principle, but efpecially to the Good Part of it.

And let it be diffinely obferved, that the fame Thing is to be faid of them, as of the Properties of Eternal Nature, viz. that thefe Six are but Three. The Fourth in the Middle between thefe 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, becaufe it turns in deeper and deeper, reaching in its first Circuit the *Fire*, in the next the *TinEture*, in the third *Majefty*, in the fourth *Ternary*, or the Holy Number *Three*, and in the fifth it stops, meeting with that incomprehensible Point, which is most fignificantly called NOTHING and ALL, out of which All have had their Original.

TABLE II.

The Second Table fnews the Condition of Man in his old, lapfed, and corrupted State; without any Refpect to, or Confideration of his Renewing by Regeneration. And this it does as to all those feveral Parts, which his whole created Being confists 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, confidering its principal Members, and chiefly those which are in his Head, Breast, and Belly.—Secondly, His more interior and invisible Aftral Body, in Conjunction with his Transitory and Aftral 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 fignify that Man in his Primitive State of Perfection, when he was one fingle Body, before his Fall, and before his *Eve* was taken out of him, had not those Members which he is now assured 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 assured of them till their

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Manifestation and Discovery, made after his entire and confummated 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 reprefented, are marked with the Characters of the feven Planets and four Elements, according to their feveral 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 ofthe Sun, and his Gall with that of Mars: Venus is fettled in his Reins, Mercury in the Bladder, and the Moon in the loweft Place, which he is afhamed of.—And fo farther 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, whatevermay be found of Parts or Members, in the whole harmonious Structure of the human Body, depend upon thefe Seven, and concur with them, to make up the fupendous Analogy between the Macrocofm and the Microcofm.

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 reprefented here, even in his most glittering Appearance. But if every one should fet 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 Inwardnefs to Man's Aftral Body, is his Aftral Spirit: Which is expreffed here in Man's Left Side by thefe Two Things. First the Image of the Sun is placed in the Region of his Heart; and Secondly the Character of Jupiter is fet 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 Aftral Body in this Figure, ftanding in an upright Posture over against the Aftral Light, displaying all the beautiful Feathers of its Tail, to be irradiated by it, and looking attentively upon its many gliftering Colours, contemplating by this Light, and in this bright Looking-glass, its own specious Appearance, and being extremely delighted, well pleafed, and fatisfied 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 Aftral Body, when superifed 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 fhewn what is temporal and mortal in Man) defcends deeper into that which is Eternal; reprefenting here his Immortal Soul as to itfelf, without any refpect to his Eternal Spirit, which is the deepeft of all.—Here is first to be feen the Crofs, the only proper and most effential Character of the Soul. This has been spoken of in the Explanation of the

An Explanation of the Figures.

First Table .- Secondly, Here are in this Dark Soul to be feen the former Characters of the Seven Planets, all black and coloured: Which is to reprefent 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 effentially in fuch a Soul, no lefs than they are effentially in the Dark World itfelf, in which this Soul does stand effentially. -Befides these Seven Properties of Eternal Nature, there are also, Thirdly, the Names of the Four Elements of Hell, fet down within this dark Soul, which in this State is really in Hell, and Hell itfelf .- And though they are fet in feveral Places, as diffinct from each other, yet they must be confidered 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 Breaft, is Envy. The Fourth, in the Belly, is Wrath or Anger : And as they proceed from, and produce one another, fo this is brought forth by all the Three, concurring always to their Generation again. What Pride cannot fubdue, what Avarice cannot poffers, and what Envy cannot kill with its murdering Sting, this Wrath-fire will burn up, and utterly deftroy. As the furious enraged Devil would indeed (if he could) deftroy both GOD and all his Hofts .- Fourthly, there is now farther to be feen a Spire of a Serpent round about the Heart; and there is written round about this Serpent, Self-Love: Which is to fhew 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, caufing by its Magnetical Attraction, Imprefinon, or Contraction, the Eternal Darknefs .- But here, Fifthly, appears yet farther, directly under this Place furrounded by the Serpent (where before more outwardly the Aftral Light shined, and where hereafter more inwardly, as in the Third Table, the Eternal Light is to be born) the Region of Fire, belonging effentially to Man's Eternal Soul: For Fire is the Fourth Property of Eternal Nature, by whole Generation this Effential Crofs, 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, fymbolized by the Characters of the Seven Planets, is here fet down particularly with a special Respect to the true First Principles, which also in the Third Table, as to its refored State, fhall be made to appear in this fame Place immediately under the Region of Light.

What has been faid, relating to this Figure, has been concerning only Man's Immortal Soul. And it might now be expected farther, that in the Fourth and inmoft Place of all the Condition of Man's Eternal Spirit, in his unregenerated State, fhould in this fecond Table be also represented, according to what was faid in the Beginning.

But what can be fhewn or reprefented of that which is not to be found, which has no Effence nor Existence? Such Men or Souls have no Spirit in this Condition. They are, as the Apostle fays, 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 interiour 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 elfe 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 fame 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.

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T A B L E III.

The Third Table is defigned to fhew the Condition of the whole Man, as to all his Three effential Parts, Spirit, Soul, and Body, in his Regenerated State: But it cannot reprefent every Part alone by itfelf in fuch a Manner as was obferved in the former Table. For this Regenerating Work always concerns all Three together though in feveral and very different Refpects. The whole Man therefore is here always to be underftood in every particular Figure, though fome Obfervations are made now chiefly upon this, and then upon that exteriour or interiour Part of him. And fo this Order is obferved in this Table, that Firft, the Beginning; Secondly, the Progrefs or Increafe; and Thirdly, the Confummation of his Regeneration be declared by it.

First, The Beginning of it is here fymbolized in the first and outmost Representation. And the chief Place of this Beginning is that very fame, which before in his Aftral Spirit was full of Light from the outward Sun, which in his Immortal Soul was darkened throughout, and furrounded with the Serpent; and which in his Eternal Spirit was void and empty, without any Form or real Exiftence.--In this Place therefore the Heart is now here fignificantly expressed, for out of it are the Iffues or Springings forth of this new Life.—In the Heart, confidered as to all the Three effential 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 Macrocofm, of which the Scripture fays, Darkness was upon the Face of the Deep, and GOD faid, Let there be Light, and there was Light.-This Darkness upon the Face of the Deep in the Microcosm was declared in the Second Table. Here is then now to be confidered that effectual Word of the Lord, faving, Let there be Light.-The Author of this Light is the fame Spirit, whom the Scripture relates to have moved upon the Face of the Waters, reprefented here in the Shape of a Dove, wherein he also shewed forth himself upon the Face of thole 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 itfelf. No Sun is here yet rifen, for the Sun expressed in this Figure denotes only the Aftral Light in Man's Aftral 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 Lightening without any Beams of Light, encompaffing the Rays of this Firmamental Sun, making them narrow, or bringing them close together, fo that they cannot beam out, or ftretch forth themfelves to irradiate the Jupiter in Man's Brain, as they did before. But this fame Light or Lightening is itfelf also without all Beams, and does not at all illuminate Man's Head or Brain, but diffolves and difpels only that former groß and thick Darknefs 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 arife in the following Representation. It is then a Light bearing Analogy to that which in the Macrocolin was brought forth the first Day of its Creation, which was a good, true, real Light, and was neverthelefs not yet that Light of the Firmamental Sun, which we now fee and enjoy, Day by Day, for this Sun was not then yet in Being.-And Firft, This Light, on one Side, is a violent actual flaking, fcattering, dividing, melting, diffolying, and difpelling of the

An Explanation of the Figures.

ftrong Impression and Compaction of the Three (and chiefly of the First of the) Properties of Eternal Nature, which caufe by their vehement Magnetical Attraction, and Saturnine Congelation, the thick Infernal Darknefs. And in this Refpect it works effectually both upon the Serpent encompaffing Man's Heart, and upon the Peacock dwelling in his Aftral Part. And Secondly, it is, on the other Side, a meek, amiable, appeafing, foftening, penetrating, Clearnefs, dilating, diffufing, and fettling itself, instead of the former Darkness, in and about this Place of Man's Heart. But it is without Shining Glance or Luftre, or any outbeaming Brightnefs, 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 Righteousnets itself, but only as yet a Fitness of our Mind, wherein this Sun, as foon as rifing, may without Hindrance difplay its Beams of bright Substantial Light, and may produce as in a Glass, prepared and made clear, a Living Refemblance of itfelf.-It is then the Chiefeft 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 arife in his Heart : Whofe actual Rifing the next Figure declares.

But before we come to that, we are to confider the effectual Alteration, made by this First Light or Lightening, both as to the Bestial Nature dwelling in Man's Aftral 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 fromjits own Looking-glafs in its difplayed Tail, as before, contemplating no more the manifold specious Colours of it, but looking with a kind of Aftonishment 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 Polition of his Hand expresses the same, which in the next Figure discovers a more calm Confideration and Serenity. And this fignifies that this Light, or rather Lightening (called fo more properly with a peculiar Respect to these two different Inhabitants of Aftral Light and Infernal Darkness, because to them it is a violent Shaking of their feveral-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 Dispossefion, both of all its Enjoyments and Prerogatives it delighted in before, and of all its Dominion it ulurped and exercifed over both Soul and Spirit. For it is really thereby made fenfible 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 Elood, the Stars of Heaven fell unto the Earth, the Heaven departed as a Scroll, and every Mountain and Ifland were moved out of their Places. And fo this Peacock in Man's Aftral Light is made to be fenfible of what shall be done with it in Future.-But to the Serpent, in his Infernal Darknefs, a much harder effectual Stroke is given by this Lightening. As accordingly also in outward Nature, every Lightening 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 encompaffing Man's Heart, is now here dashed by this Lightening in many Pieces, falling down into a Dark Abyfs. But it is not fo broken or bruifed, as that it could be faid to be killed, or deprived of all its Life and Activity; neither is it fo caft 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 caft down into its own dark Pit; from out of which it came, and wherein it

lives and has its Existence. Which Pit or Abys is still in Man himself, and is not yet shut up or fealed. 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 lifting up the fuperior Part of the First Figure) represents the Increase and Progress of this Regenerating Work.

And First, The Sun is here rifen in Man's Inward Heart, where formerly the Lightening appeared. Which is to fignify a conftant and enduring Illumination of Man's Eternal Soul. For though this fame Sun alfo may be clouded and eclipfed, and quite difappears to Man's Eyes or Senfibility, and this many Times again and again; as indeed it will and muft be in every one, becaufe of the great Mixture and Variation Man ftands in yet, and is fubject to, and alfo becaufe of his appointed Trials he muft undergo; yet it is a conftant, fixed, and enduring Sun or Light in itfelf, which fhall go under no more, but always prevail again, and difpel every Mift and Cloud, and rife continually higher and higher, till it attains the very Zenith in the Midft of Heaven, in its accomplifhed Race at Noon, where it is to reft for ever and ever.

Secondly, The Outward Sun in Man's Aftral Spirit is not thereby abolished, but ftands yet still in its own Place, where it always ftood 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 perishable 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 lefs admire it, or fatisfy himself with it.

For Thirdly, The Beams that illuminate this Jupiter, proceed now only and immediately from this new-rifen Sun: Which is to fhew, that this Internal Light is now gradually more and more fufficient by iffelf to enlighten Man's Underftanding, both as to Spiritual Inward, and Natural Outward Things. So that in this Light Man may now fee, and clearly difern where he ftands now, and where he ftood formerly, what was done with him, to what End it was done, and why it was done fo, and not otherwife. Which he was altogether quite ignorant of before.

Fourthly, But neverthelefs, if Man does not take Heed to his own Spirit, not keeping himfelf always in pure Humility, this exterior Sun may beam out again, and fend forth its Emanations into Man's Head more powerfully than ever before; for it is now more fit to do it under a Difguife of Pure Internal Light, whereby it may lead him captive into many ftrange and wonderful Delufions. As it has done indeed with Thoufands and Thoufands; of which many Inftances might be produced, both Old and New, and fuch as brought forth moft notable Effects in this apoftatized Age of Chriftianity.

Fifthly, The Firft 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 confiderable Dividing between Light and Darkness, made by the Rifing of this Sun throughout

4

An Explanation of the Figures.

the whole Man, whereby every Thing in Man is fet more orderly in its own due Place.---For Firft, The finer Circle, properly that of the Light-world, contains within its Circumference two different Things, viz. not only the Light itfelf, but also the greatest Part of the Fire; which is to fhew, that thefe 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 themfelves, and both of them each other ready, for folemnizing that indiffoluble Union, to be entered into and fully confummated hereafter. And fo Secondly, The groffer Circle, properly that of the Dark-world, contains also two different Things, viz. not only Darkness itfelf, but also the Bestial Property standing in the Astral Light, which has been expreffed in the Form of a Peacock; which is to fhew, that these Two also are nearly related to each other, and belong to one and the fame Region .- For even the brighteft Aftral Light must hide itself in Darkness, wherever the open Face and Presence of this new Rifen 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 feparated from it by this Circle of Darknefs.

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 successful 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 Oppofitions, Trials, Combats, Fightings and Battles. For though there is here in this Forepart of Man, whofe Face is now turned towards Eternity, nothing of this Kind expressed, yet on his Backpart, where his Aftral Mind is looking ftill towards Time, there the Enemy within his own Dark Abys, appears exhaling, or breathing out his poisonous Hellish Smoaks and Mists, and lying continually in Watch, to entrap, to infnare, to affault, to refift 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, Abys, or Bottomless Pit of Darkness.

Secondly, That this Dark Abyfs, with its Infernal Inhabitants, is not yet without Man, or under Man's Feet, fo that he could be faid to ftand free above or to trample upon them. But it is yet really ftill within him, though no more fo highly exalted as to reach his very Heart, but thrown down deeper at a greater Diftance from the Light, or driven more into its own loweft and inmost Place, as it were to Man's Feet, which are reprefented to ftand therein, to fhew that Man is furely to go through this Dark Region, and through many fuch 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 fees it not, nor any thing that is done in it, but only feels that itfelf is valiantly refifted, nay kept out and under by it, if Man does but continue to be faithful to it. For the Serpent is once caft out from its former Poffeffion by one ftronger than it, who will now keep his Palace for ever, that his Goods may be in Peace; to whom be Praife and Glory and Dominion for Ever.

Fourthly, That this Serpent's Power is fo reftrained, and fhortened by this Light, that it cannot approach fo much as to creep into Man's Aftral 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 filent, if himfelf does not wilfully fhut his Ears, or withdraw his Attention and Obedience.

Fifthly, That neverthelefs, inafmuch as Man dwells yet ftill on the Borders of this Dark World, and carries every where along with him not only an Aftral Mind, fit to receive both Good and Evil, and to admit as eafily this as that, but alfo a Beftial Nature and Property, inclining always more to Earthly-mindednefs than to pure Heavenly Objects, This Serpent does not ceafe to make his Approaches to them both, as near as ever pofible. And this is done chiefly by a continual inceffant Breathing out of his poifoning Mift, and infectious Smoak, arifing as the Smoak of a Furnace, darkening the Air, and entering (if not withftood and kept out continually) into Man's Aftral Mind, and into thole Starry Conftellations that are predominant therein, and give a Propenfity, more or lefs, either to that or this Object in the outward World, according to the Condition and Nature of that Beftial Property, that was generated by them in the Firft and Old Birth of Man.

Sixthly, That this Smoak is chiefly and fummarily a real Generation, or coagulated Outbirth of the Four Elements of Hell, containing in itfelf all Kind and Manner of Evil and Wickednefs, Perversenefs and Filthinels, that may be found in all the Dark World, and difplaying itfelf in this World in an innumerable Variety of evil Deeds, and Words, and Thoughts, hidden and covered many Times under the faireft Forms, and most special performances, all concentrated originally in the one individual Effentiality 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 lefs, than this Serpent itself may be transformed into an Angel of Light. For then it may infensibly, and even in a most pleasing Manner infinuate itself into Man's Aftral 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 Rifen Light, untill the putting off Mortality, delivered to Man by Him who dwells and rules in this Light, is this, confifting of Two moft fignificant Words, WATCH and PRAY.

The Third and laft Figure in the Third Table proceeds to defcribe, by fome Typical Reprefentations, the Perfection or Confummation of this great Regenerating Work in Man. And this in that Manner, that it flews first the Beginning of this Perfection, which he may attain to while yet joined and confined to this Earthly Body, Aftral Mind, and Bestial Property, and then faither the full Accomplishment of this Perfection, to be expected then, when his Earthly House of this Tabernacle shall be diffolved.

Concerning the Beginning of this Perfection, This Figure does here now fhew the whole Semicircle, excluding the Beftial Property, full of Light. The Fire now burns conftantly in free and open Flames, all pure, and without any Mixture of Darknefs afcending up towards the Light. And the Light cafts forth its glorious Beams into the Fire, fhining upon, and illuminating it through and through. Which is to fay, that now this Bleffed Union between thefe Two is celebrated actually, 3 making really One Thing of them that were Two: Though neverthelefs each of them truly retains its own proper Effentiality in itfelf, 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 itfelf; and fo 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 fignificantly reprefented by the Two Triangles of Fire and Water, ftanding in the Midft within each other : Which when thus combined, make up one only perfect Hexagon, the neareft Figure to that which is the moft perfect of all, viz. a Circle. The Semidiameter of a Circle, when fet 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 accomplifhed, and gathered in into their own Circle, into One Eternal Sabbath, which is the Seventh Day without Morning and Evening. A Defcription of this Hexagon, with its Figure, may be feen in the Explanation of the Figures in the Second Volume, Number X. And in Number XIII. it is encompaffed 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 defired. It is the full Reftoration of what was broken by the Fall: And though there is and muft be ftill yet a farther Perpetual Progrefs and Increafe, as long as Man lives in this Time upon Earth, yet this Increafe is to be underftood as to thefe feveral divided, fcattered, feparated, and oppofite Things Man has yet in his exteriour Parts, and muft continually more fubdue and conquer, and bring into Subjection, and not as to this Internal Union itfelf, which is perfect even in this Time, but fhall exert more its Perfection, in the whole Superabundant Fulnefs, 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 Beftial Property, before its total Deftruction 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 ftediaftly upon its black ugly Feet, and its Forepart touched by fome Beams of the great Celeftial Sun.-For the Rational and Senfual Part of Man cannot behold, in any true Reality, its own black, weak, vain, and evil Ground it stands upon, till itfelf be touched by fome Beams of the Supernatural Sun.-Two Things are yet more to be observed concerning this Peacock. Firft, This Peacock, that in the former Reprefentations was placed in the whole Figure or Body of Man, as a proper Part of him, stands now here but in a peculiar, feparated, and Half Figure only, eafily by itfelf to be lifted up, and taken off from Man. Which denotes, that after this Re-union the Bestial Property (and to also more the whole exteriour visible Man) though it still remains as within its own Sphere, is yet no more fo nearly, fo inwardly, fo properly, or fo familiarly joined to Man, but cleaves to him only from without : Secondly, This Peacock was, in a Reprefentation before, placed fignificantly within the Groffer Circle of the Dark World, which flood in the fame 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 ftands alone in its former Place. And the Peacock is now placed fignificantly out of the Dark Circle, standing only within its own Darkness, which is not the Darkness of the Dark In-4 D VOL. III.

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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 fhew, that this Reunion of Fire and Light in the Internal Man, does truly extend its Energy to this very Beftial Property alfo in Conjunction with the outward vilible Body, according to their Constitution and Capacity. And by the precious Tincturing Blood of Hinn, who has wrought out this Holy Re-union, they also are redeemed, and stand only during this Time in their lesser or exteriour Temporal Darkness. Which denotes the Natural Death and Dark Grave they are liable to, where they are to rot; and to be turned into Duft and Afhes. From whence neverthelefs, in the Day of the Laft Appearance of our Lord from Heaven, when he comes in the Glory of his Father, they shall be raifed up again. And the two opposite Properties of Good and Evil, like as throughout the whole Macrocofm, to in them alfo, shall be separated from each And all that was good in them, in fuch a Goodness as was in this other. 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 fo when Death is fwallowed up in Victory, Man thall have loft Nothing at all of whatever has been in him, but thall only find himfelf perfectly delivered from all whatever has been Evil, and of an infecting, dividing, and deftroying Nature.

When now this Half Figure with its Peacock is lifted up, then the Figure reprefents the full Eternal Accomplifhment of this Perfection : Which was already perfect before within itfelf, but does now exert itfelf more Superabundantly, in the whole Transcendent Fullnets, throughout the whole created Being of this Re-united Image of G O D, and in all its Three Effential 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 alfo there will be yet a farther Alteration, or rather higher Triumphing Exaltation, after the Refurrection of his Outward Part, when that alfo which was Corruptible and Mortal fhall have put on Incorruption and Immortality.

The Part which was fubject to the Darkness 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, Univerfal Being of All Inferior Created Beings, are now brought into Manifestation, which the Dark World must have concurred, and have been fubfervient to. And the Darkness, which is placed underneath in this Figure, is suppreffed and covered over by the Light, and shall appear no more to all Eternity.

The laft Particular Thing of all, in this laft Figure of the Third Table, to be confidered, is the Semicircle of Light itfelf, which contains in it the Two Reunited Principles with the Two Triangles, and the Name of SOPHIA. And it cannot be faid to be fuperfluous 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 diftinguished Office, which it is to bear to all Eternity. For it shall ftand in Spirit and Reality as an Eternal Monument or Refemblance, that these Two were once divided, and fealed 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

3

An Explanation of the Figures.

by Sophia, the Eternal Wifdom of the Holy Trinity, through the All-fufficient 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 Fulnefs of Sophia dwells fubftantially, having within himfelf thefe Two Tinctures of Fire and Light effentially united in One only Thing without all Divifion. And from hence All the Bleffed Inhabitants of this Principle will ever caft down their Crowns before Him that fits upon the Throne, and fing that New Song in the Revelation, Worthy is the Lamb that was flain to receive Power, and Riches, and Wifdom, and Strength, and Honour, and Glory. And thefe Two Things, of being Crowned by Him, and of Cafting down their Crowns before Him, are now not two, but one and the fame Individual Thing, wherein the Only Everlafting Continuance of all their Bleffednefs and Glory confifts, exprefied allo moft fecretly and emphatically by this Reprefentation of the Two Triangles within each other, and by the Name of SOPHIA.

And fo thefe Two Triangles, entering into and abiding within each other, and making but one moft Regular Figure, are now for ever moft effentially nothing elfe but LOVE and HUMILITY, not only the proper Dwelling-place, but alfo the very Effence itfelf of the Eternal SOPHIA.

When therefore all other Gifts and Graces, of Faith, Hope, and the Reft, fhall either ceafe, or be changed, then only Love and Humility fhall abide and be exalted in their own unchangeable Effence, and fhall make up the whole Everlafting Fulnefs of all Bleffing, Glory, and Happinefs for Ever.

To Him, who is Himfelf both the Highest Love and the Profoundest Humility, be all Honour, Glory, and Dominion, in Time and in Eternity.







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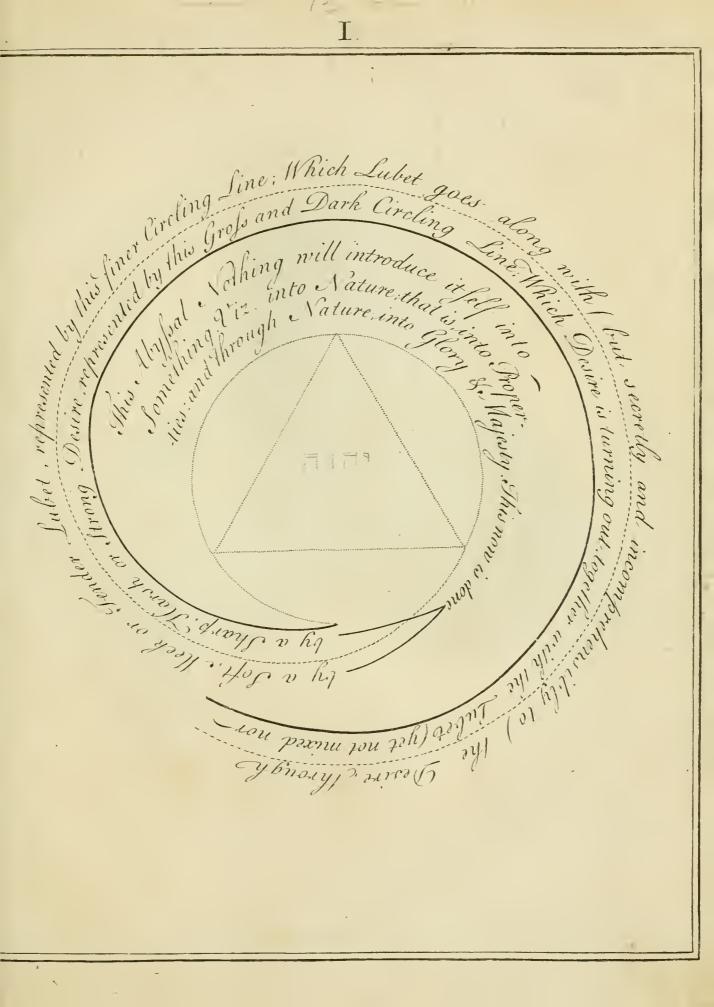
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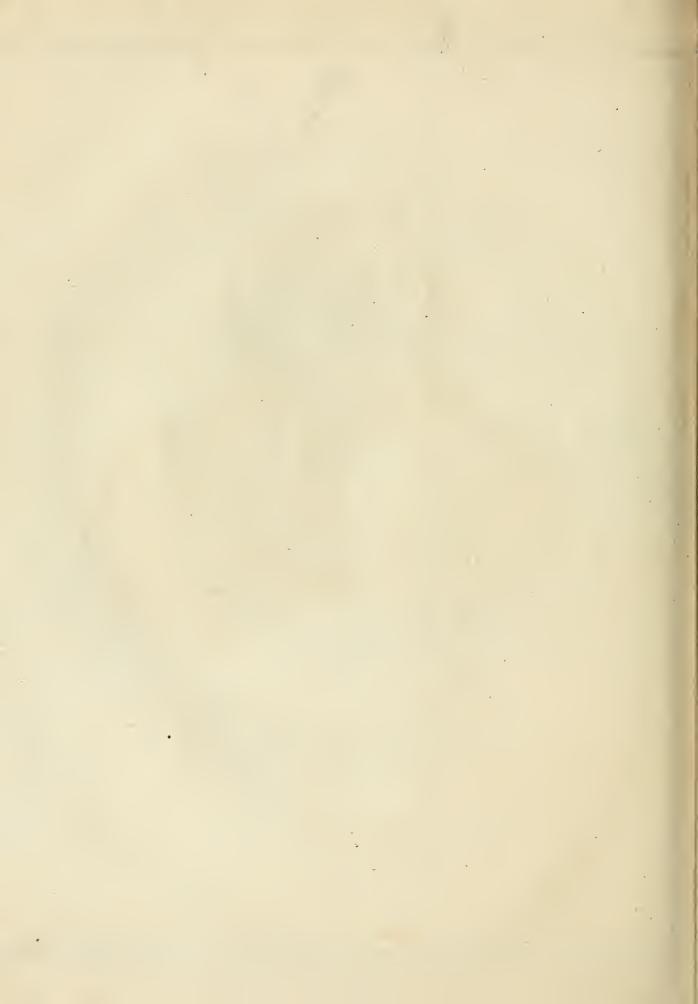
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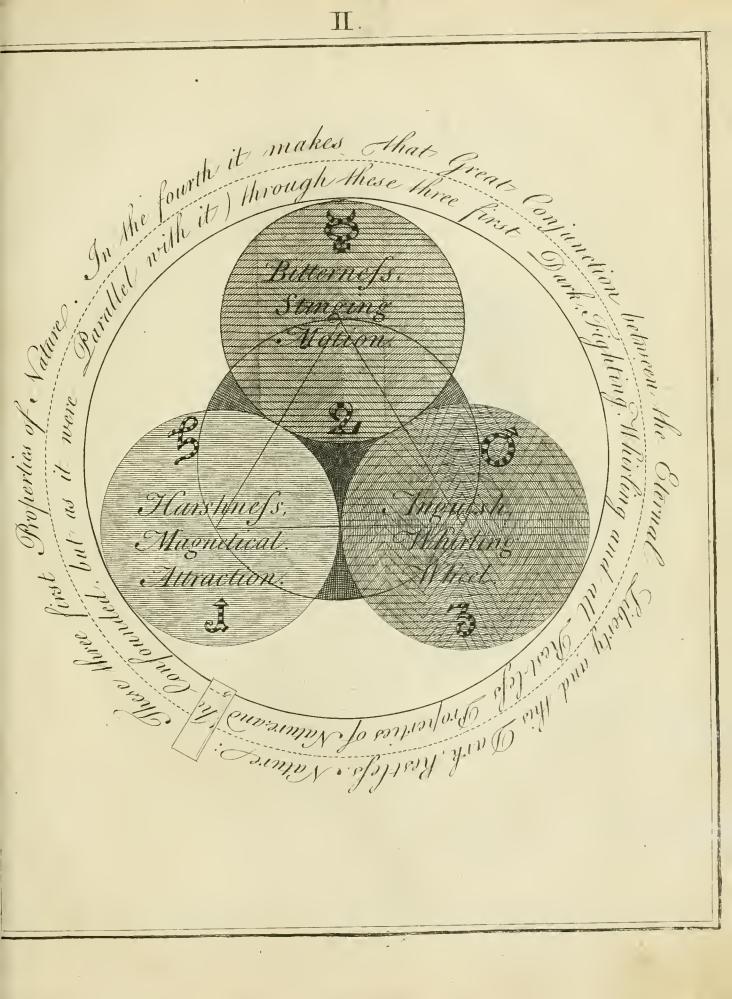


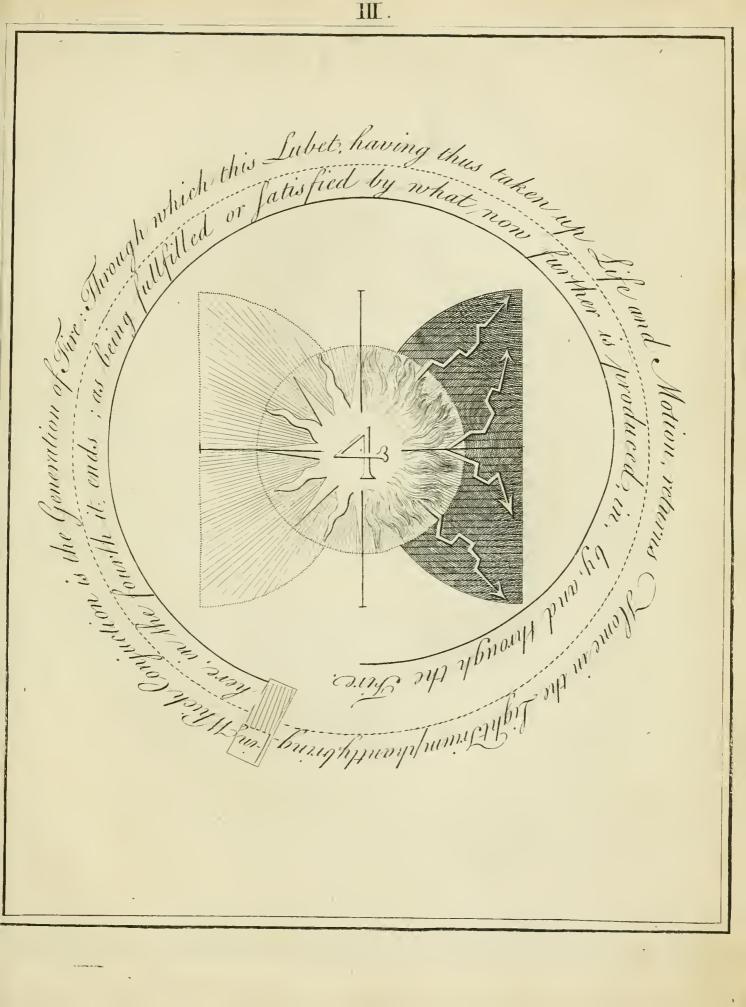


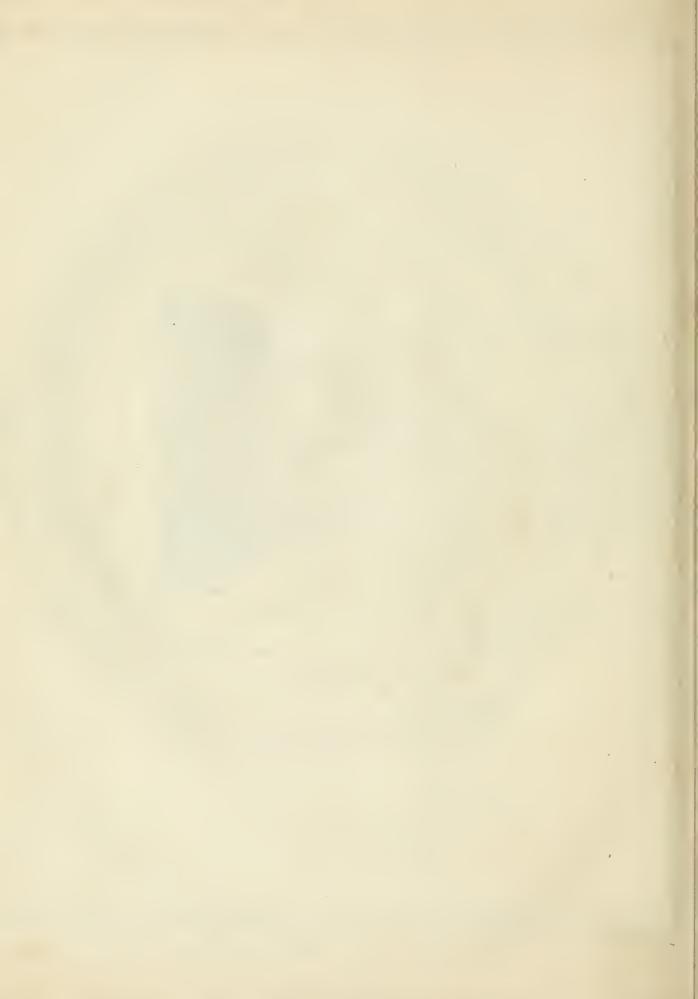


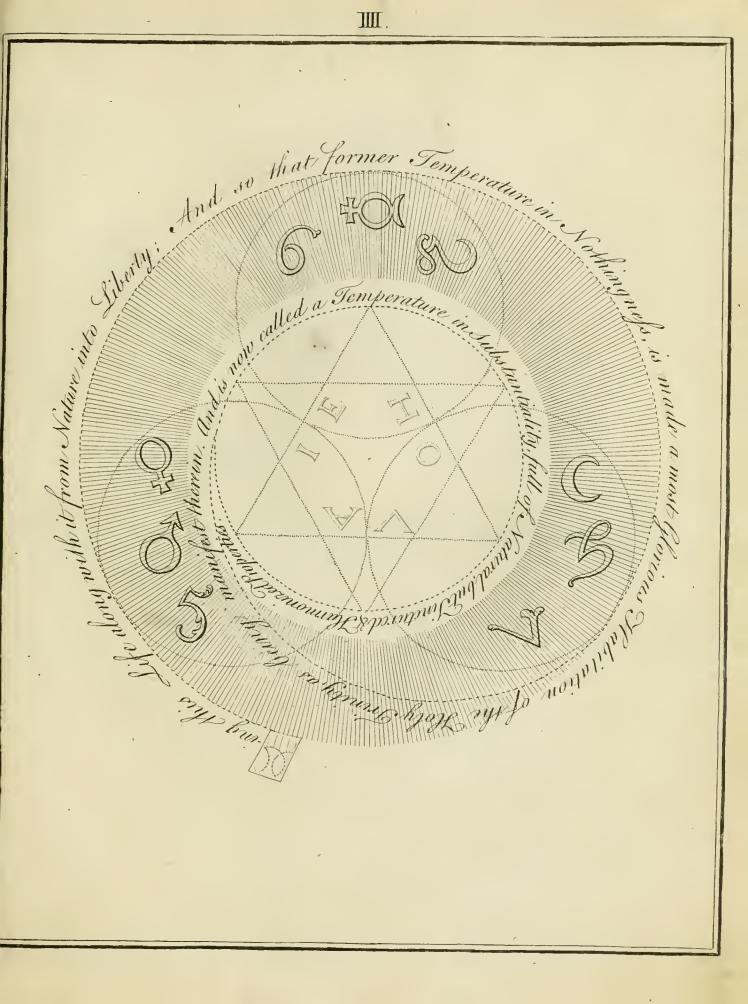


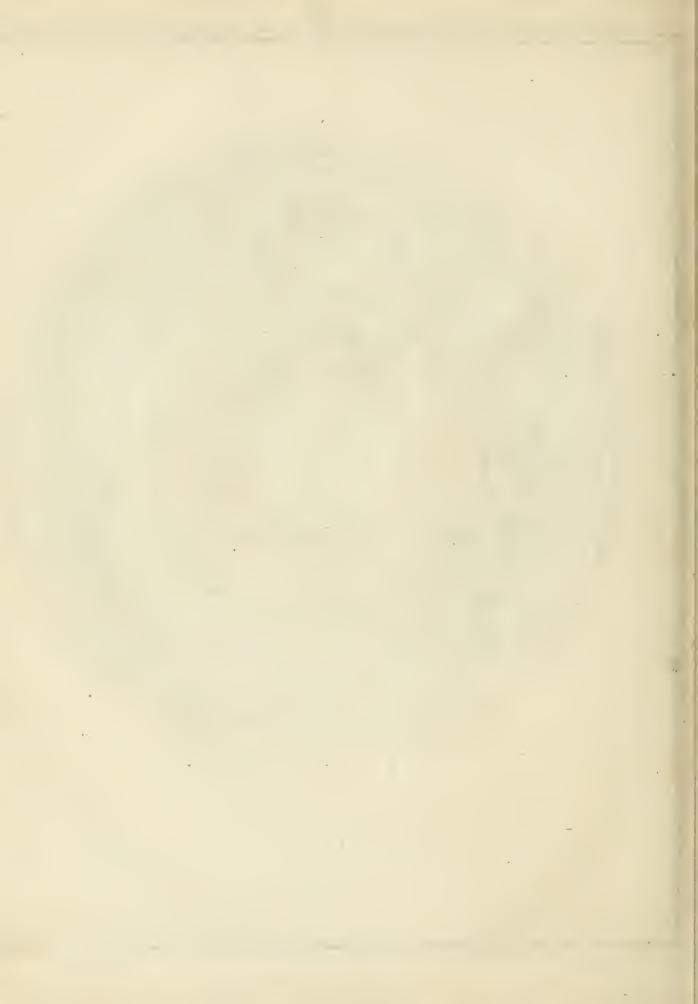


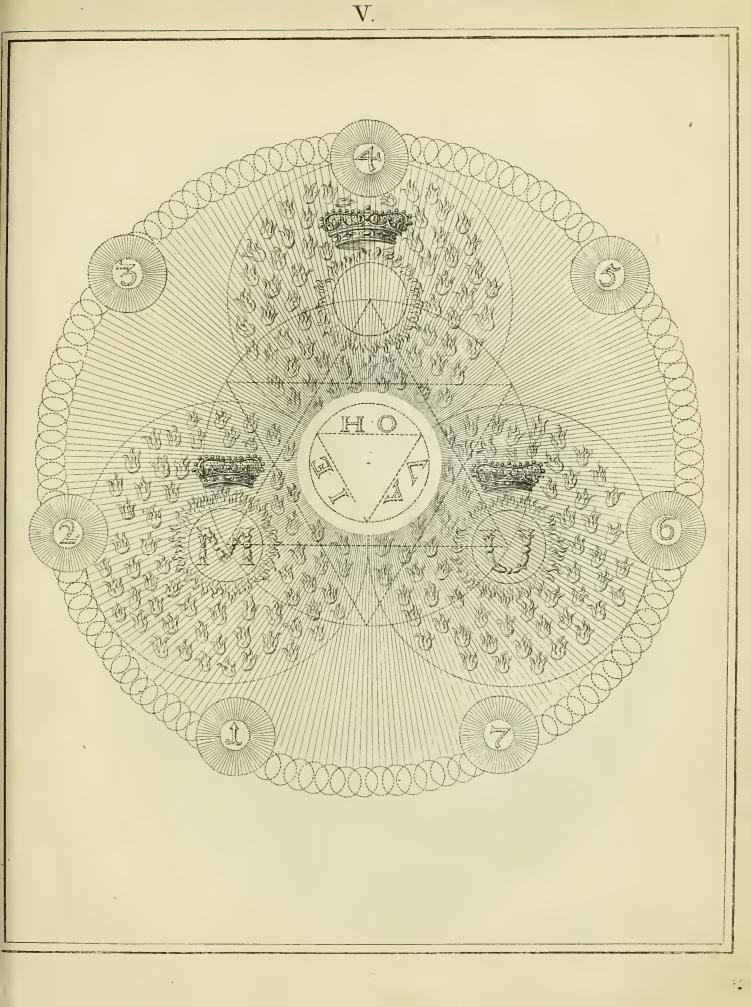






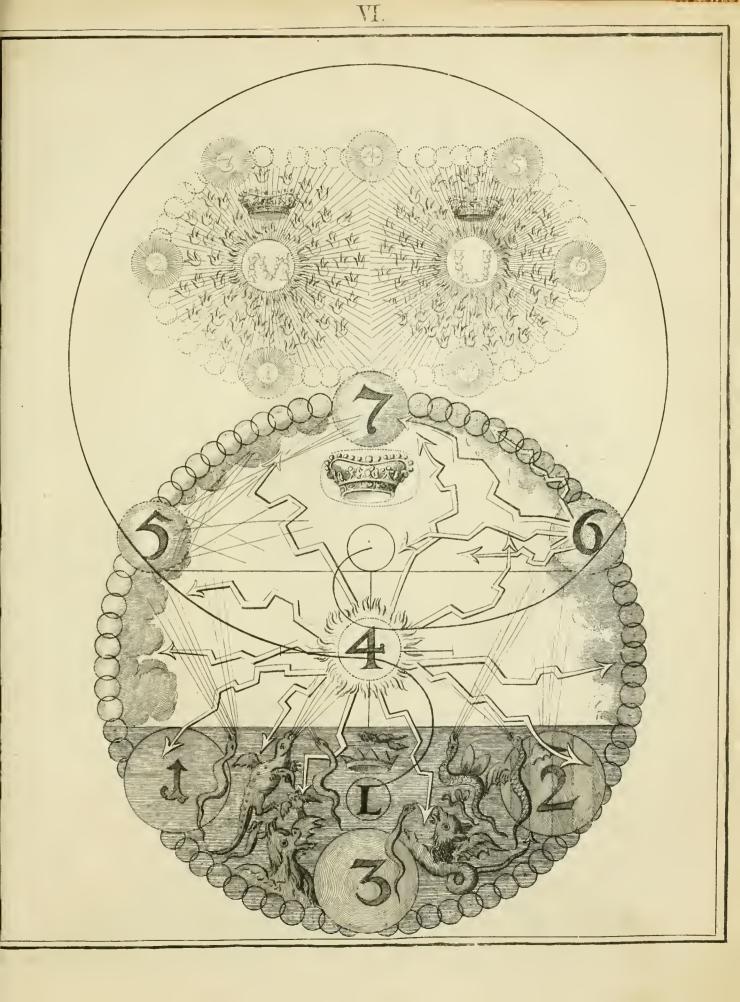




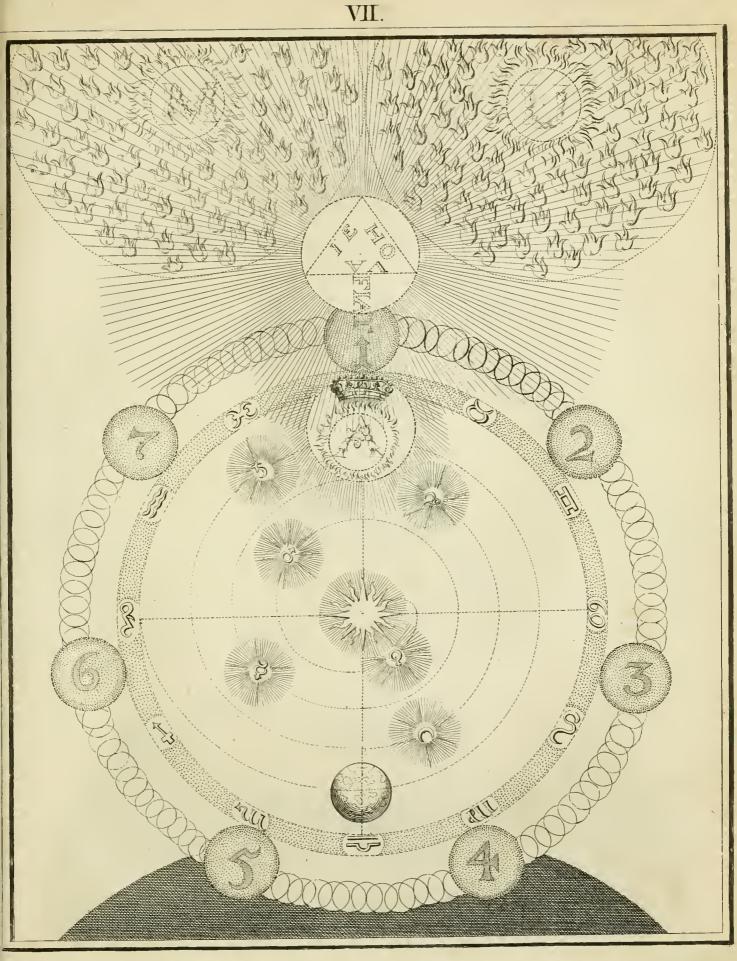


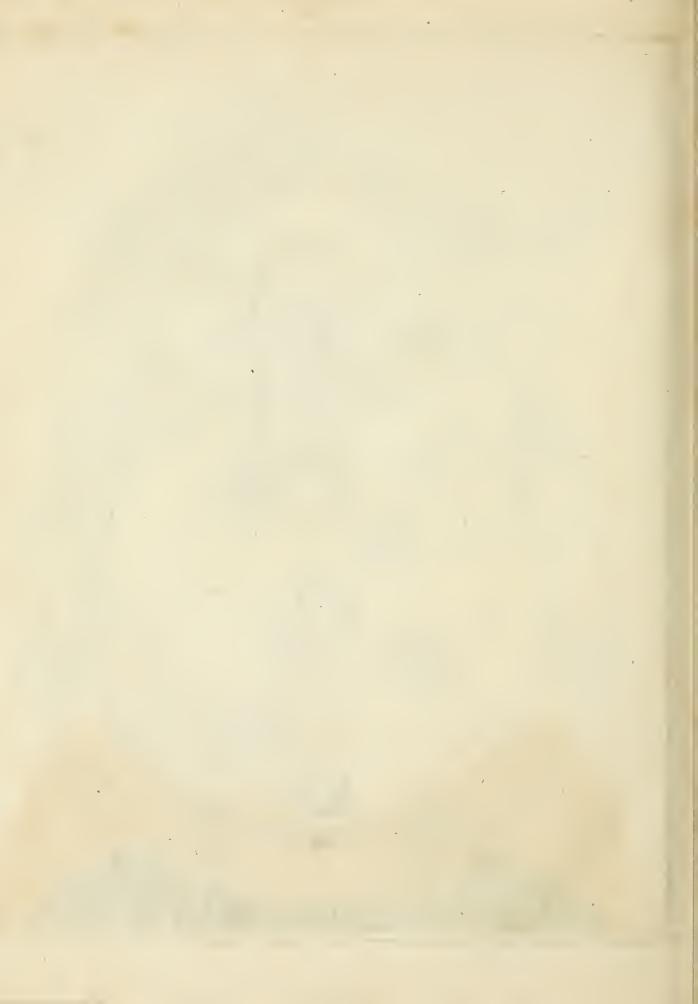


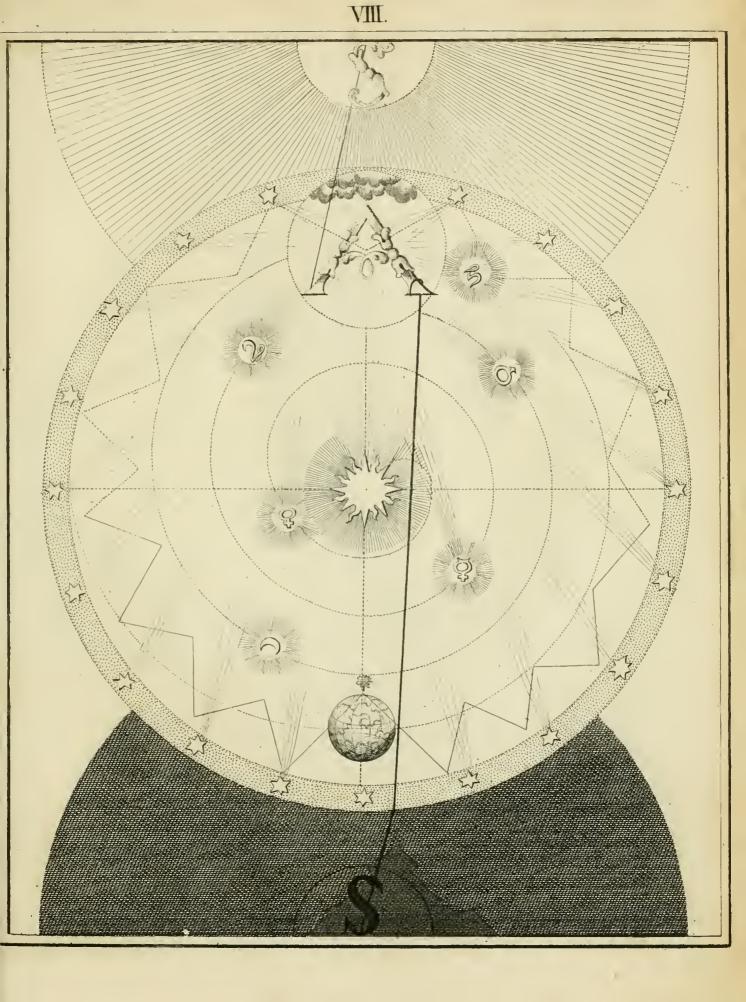
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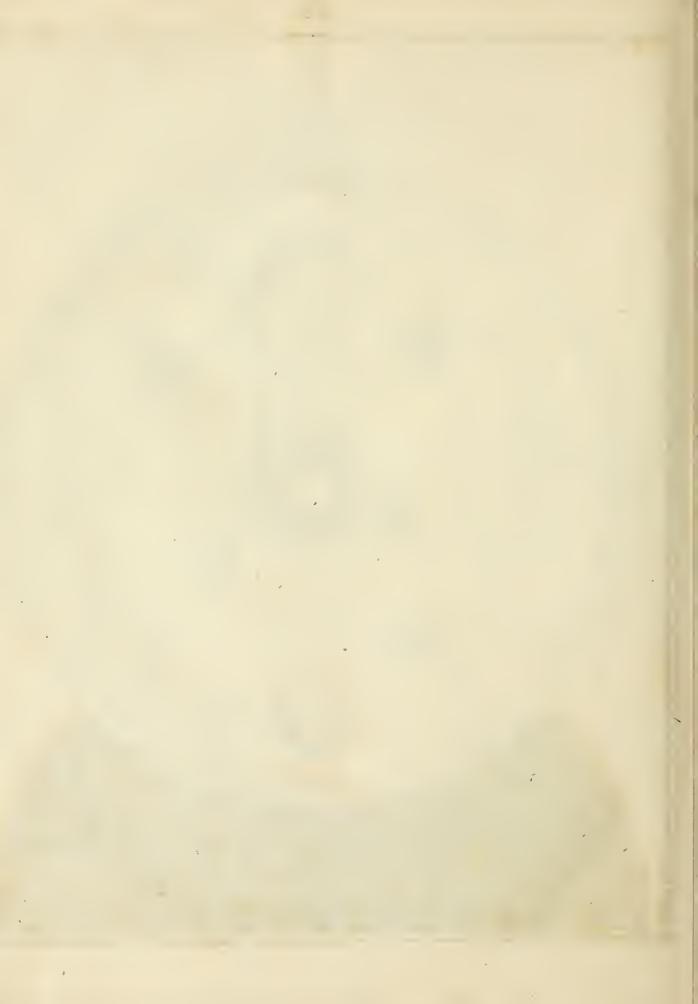


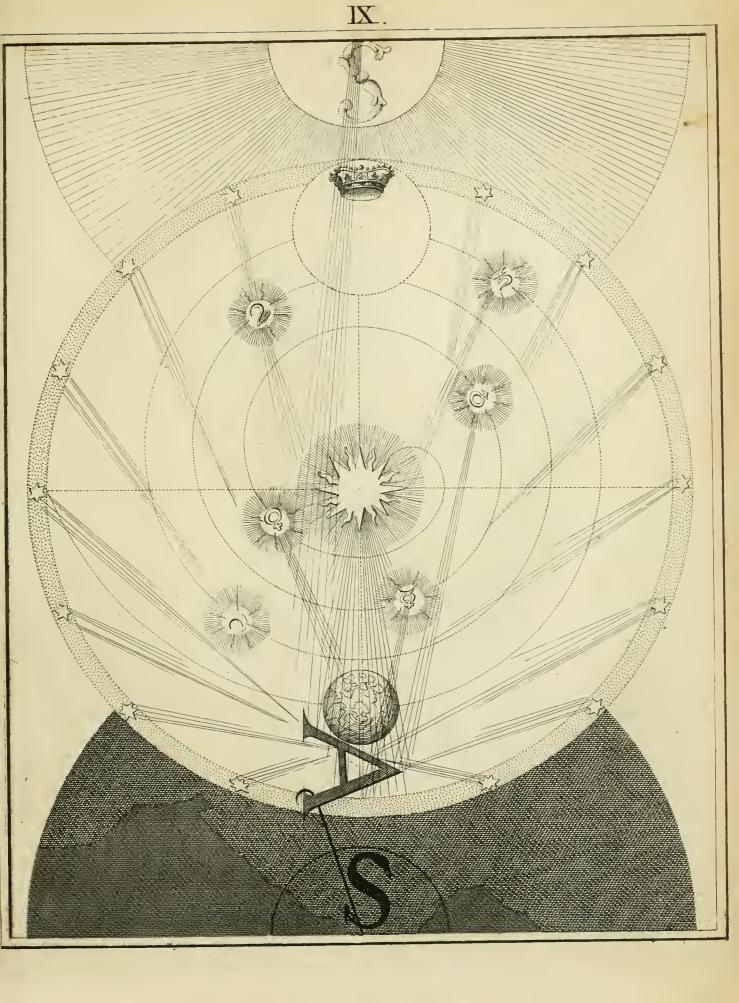
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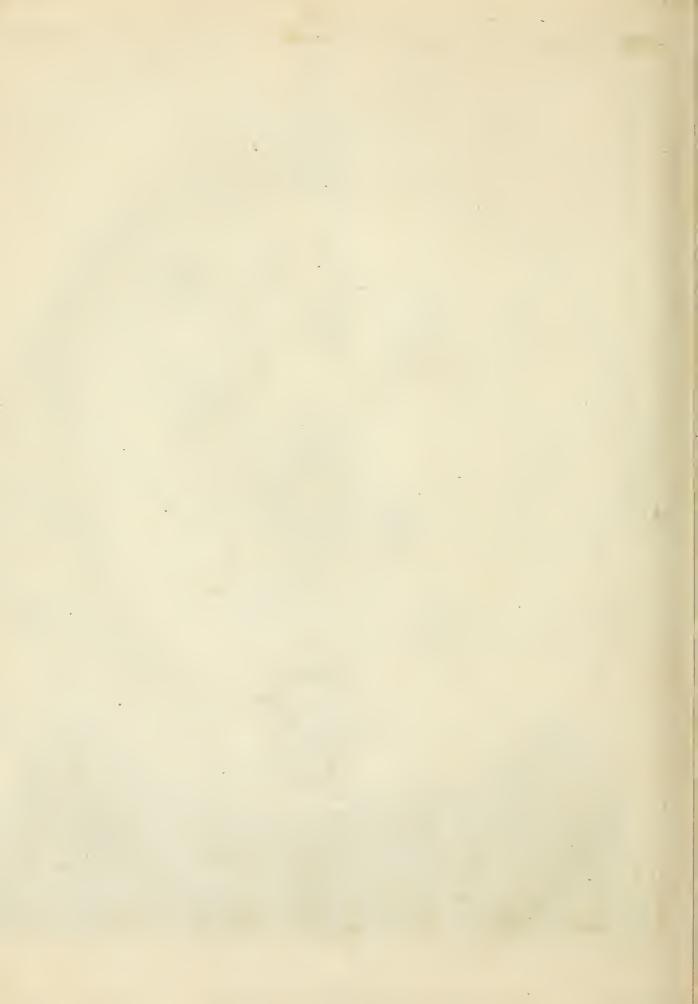


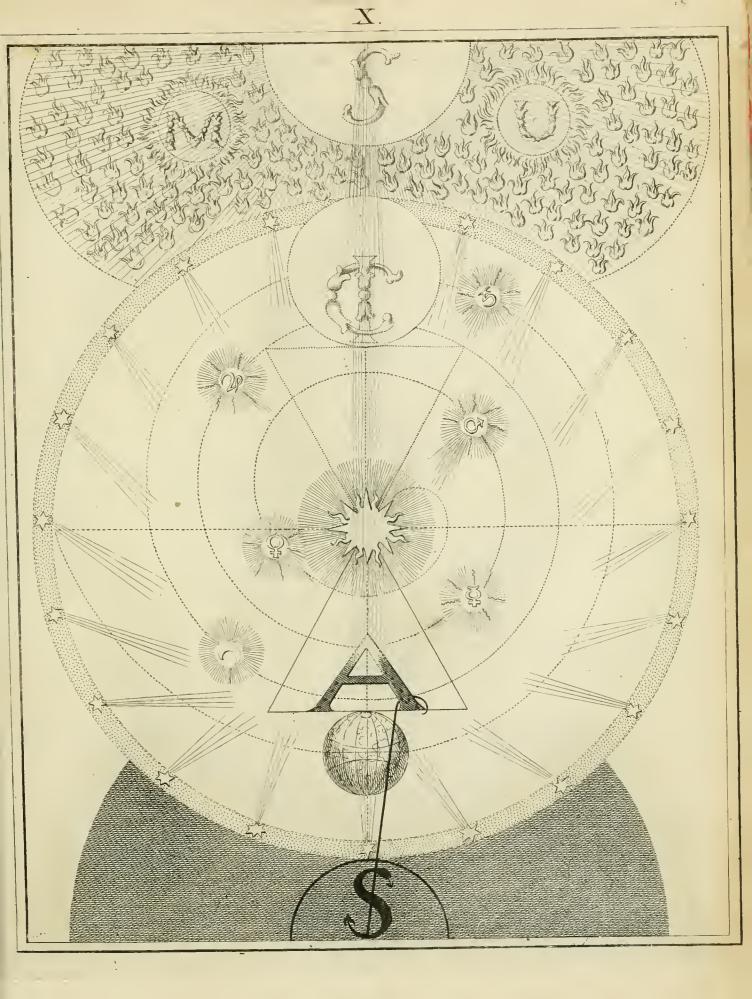


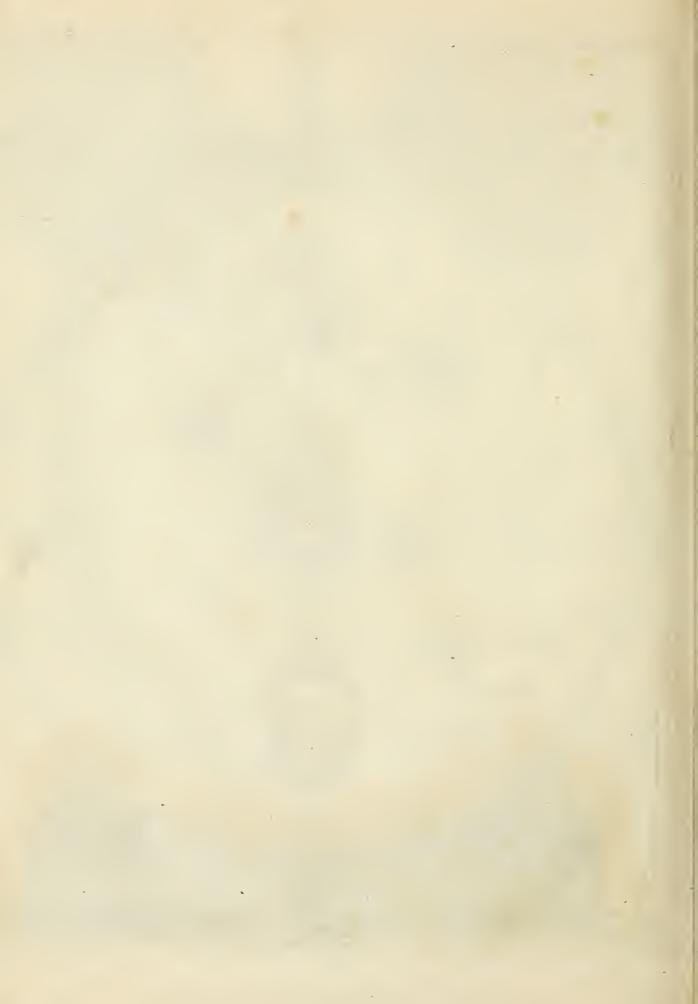


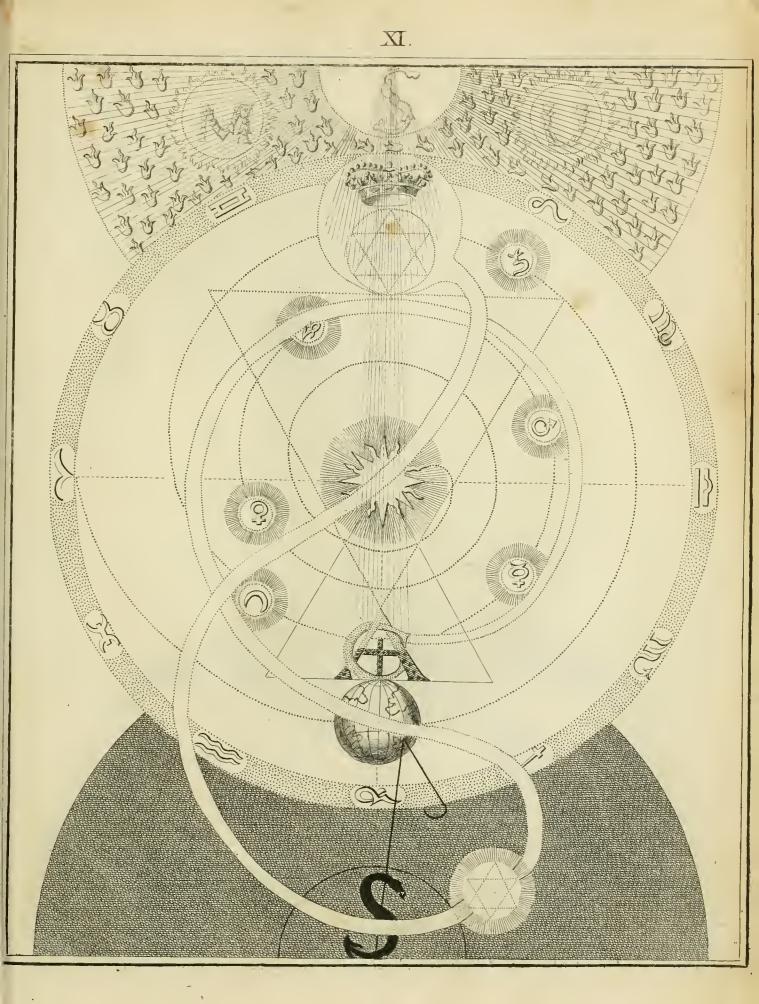


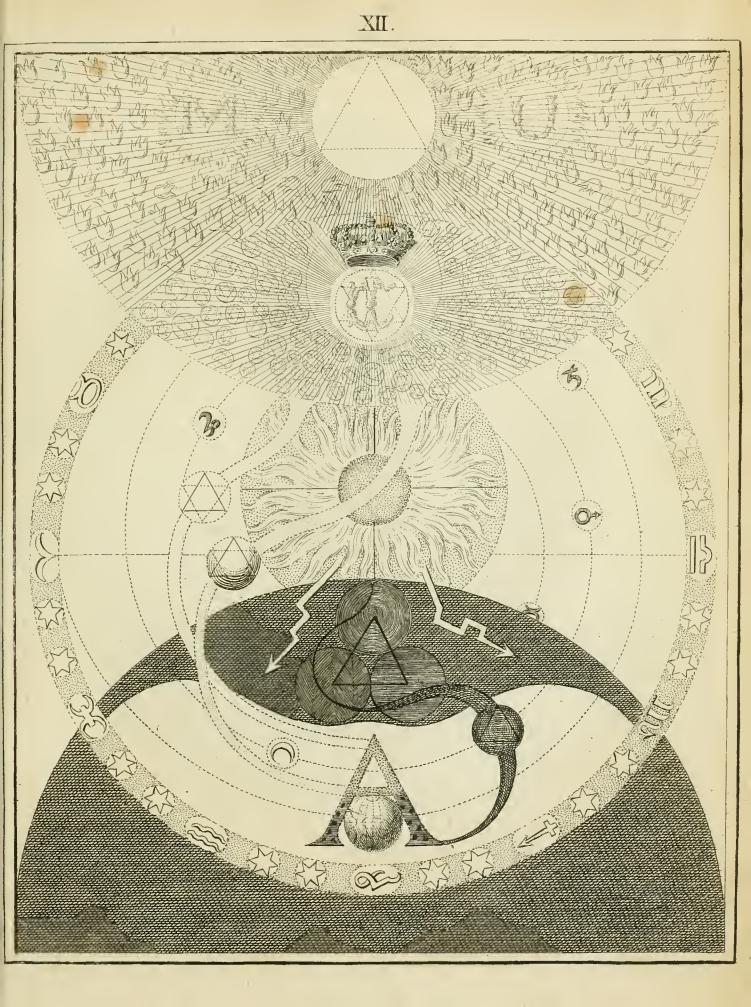


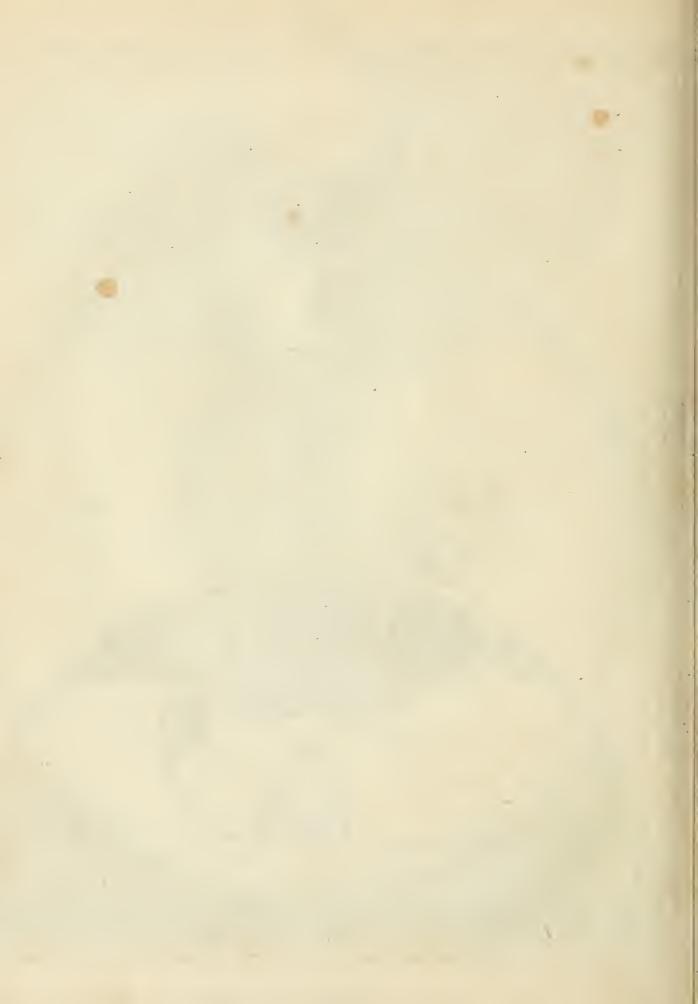


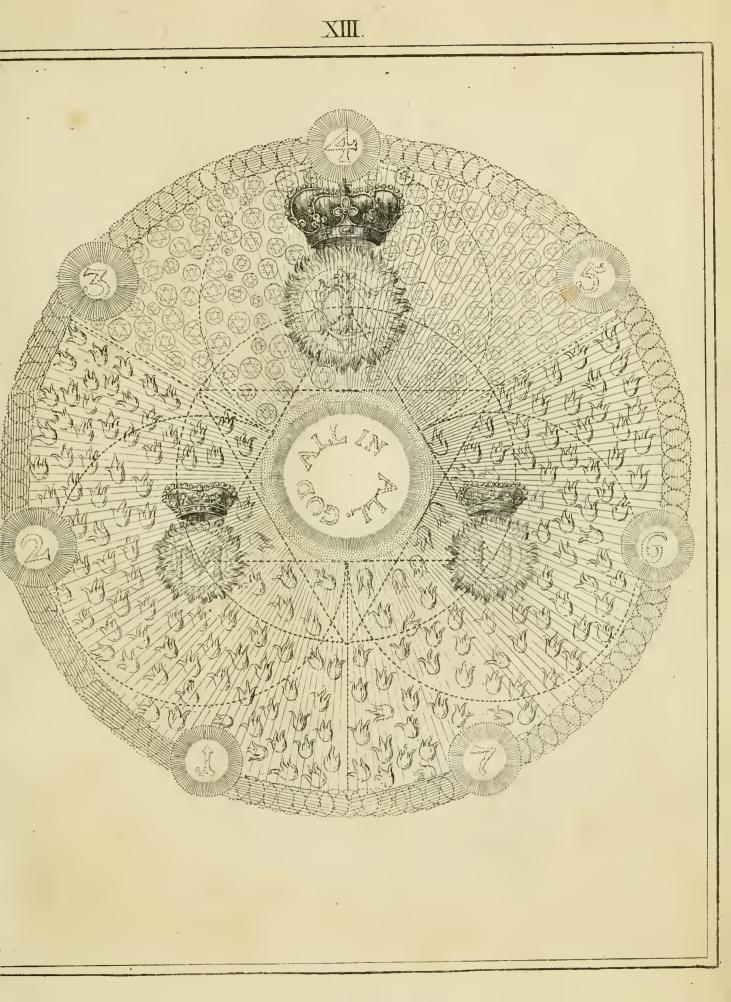












. Hyrade of Aumbers, about has Greatness and Pralus Depth, he should not yet have begun to fpeak out his Profundity for he is the Infinity dee They Quest I This Towne Being (which is in our Sight no et mere nothing and yet is all fon his Generation S. Self-contemplation of Wardom, who from all Per · alure ana nuty, one only Sefe & one Will nothout Desire; for the Desire is the Beginning or the first attracting. lunding, and darkening Spirit or Reoperty of what is valled the eternal Mattere . See the Book of Predest. (Dap 1 athend Thee I.Kings VIII 27 wallout al Pust on more day the Beginning consudered as en fran comminged and flower one of propring and Horted . Tay of any one for a hundred Shewound Habitation but is together both millout & within the of Sime in humall but one wanting no Ulace for he and such making and Balanda and making Carpenter with grand about prine or confer mover him set to muthout chood which had nothing that could grove or confer think to the finat Humber ones the wrenewerdele wild the second liney for my and sold souther to the ly uplies good in hundel muthous , adave and Cunture

. The Origin of Mings, and the Procef's of Christ. Fig.1 through the second Futher Int anhi Mana with set have all hes his ampul 12. Sove great . Hysterias in this one Horld are no king, Till the Good be Separated from the e . The . Hystery The Mystery ine mean White the World stands in this miserable Condition Godtinelo. Janing and .Iniquity Willrent They as one Lump Inc XXXIII. This is the Will of him that sent me, That every one which million seeth the Son, and believeth on na manne hom, may have everlasting Life formmanient John M. . jo. Behold . I come quickly, and my Reward I am come in my Pathers' Hame, is with me, to give every on according as his Norks shall be

Denging the Lord that bought The Opinit and the Bride then, this shall being upon them- say, Come Even so some sities quick Sectionistics, W. Peters, Lord Jesus, Hev. 880.

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of an come in my Pathers Hame, and ye receive me not : if another shall come in his own Same, him ye will receive ? To has the Anview of the World species and proplanied to the un believing Jens, John 7.45, and this Prophecy was nore then 'area fulfilled'.

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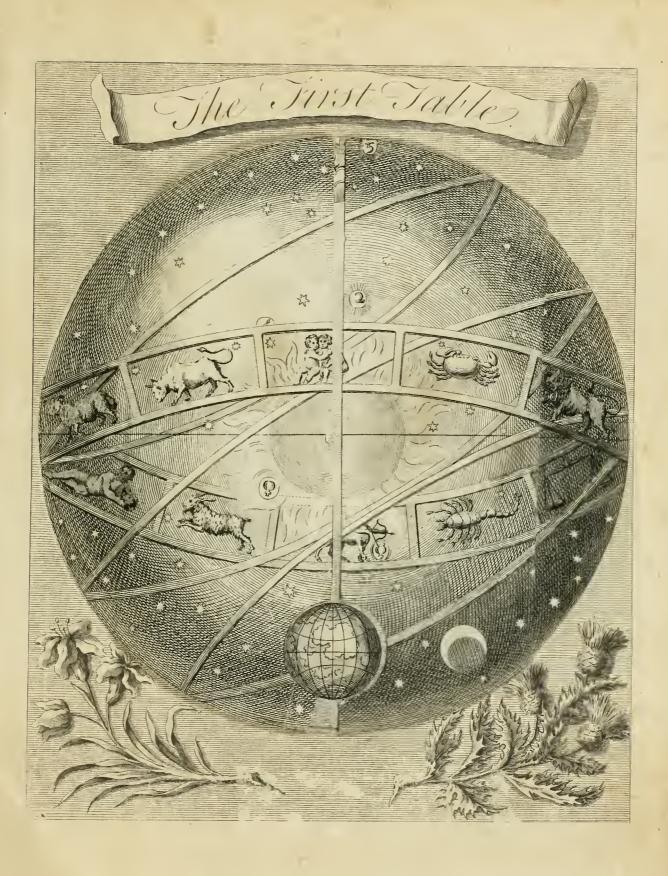


THE CONSTITUENT PARTS OF MAN.

The Man of the Max of Man's crease of Man's cr The Man of Man ac cording to Darknets, Fire and Live confidences of Man's created Being. Earthly-Mindeduefs; Heavenly-Mindednefs; Hellifh-Mindednefs; influenced influenced chiefly influenced by the 7 temporal Pro--perties of the Spirit of by the Spirit of God by the 3 first juferiour who is the Agent in the Holy World of Properties of the Dark this World, which is the World, wherein the Agent Light & Love. Agent therein, but the is the Devil. Storm and Will 60.40 in this Will in the second sec inon and Will to International Steat to Manual Steat to Manual Strate Steat to Manual Strate Steat to Manual Strate Steat Stea in and the dot of the In the second se In this Will in our all of a line of The security o The act Note here, that although Hellifti-Mindednefs can be in a Soul, and is in many, without any mixture of Heavenly-Mindednefs, and fo alfo this with-out any mixture of that, yet neither of thefe two can be without any mixture of Earthly-Mindednefs, becaufe this World is a perpetual mixture of Good and Fight and therefore that there are here reprefering to feparate from Evil: And therefore that there three are here reprefented to feparate from each other does not mean that they are fo feparate 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 feparates the Soul from the Body, the end will be Evel: And therefore that thele three are here repretented to leparate from each other does not mean that they are fo feparate 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 feparates the Soul from the Body, the end will be such the Word in Can Be and a set of the set of

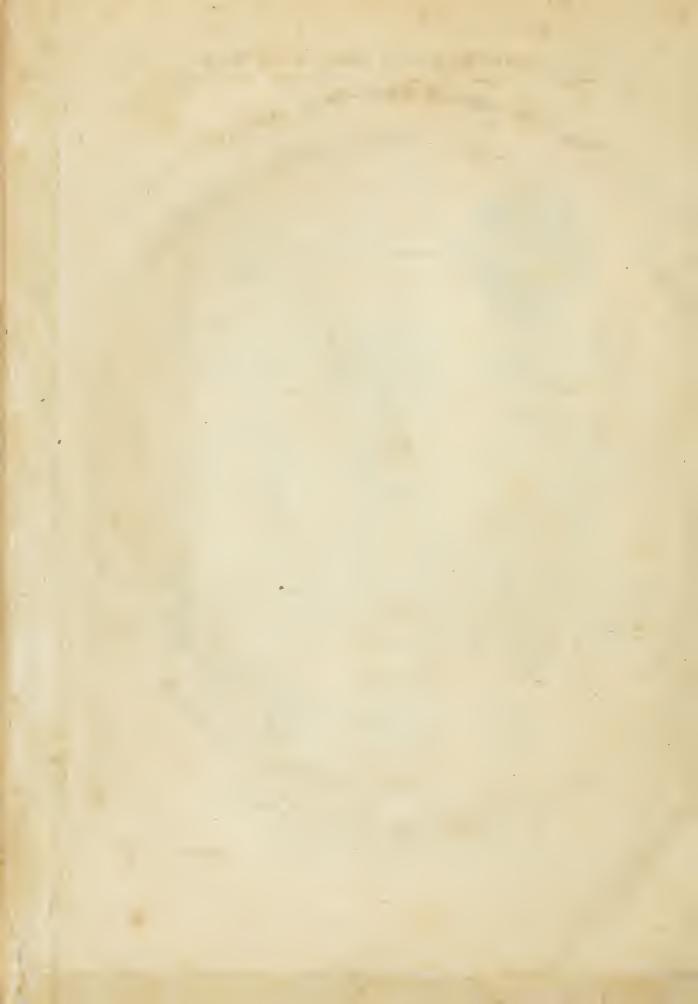
Fig.n









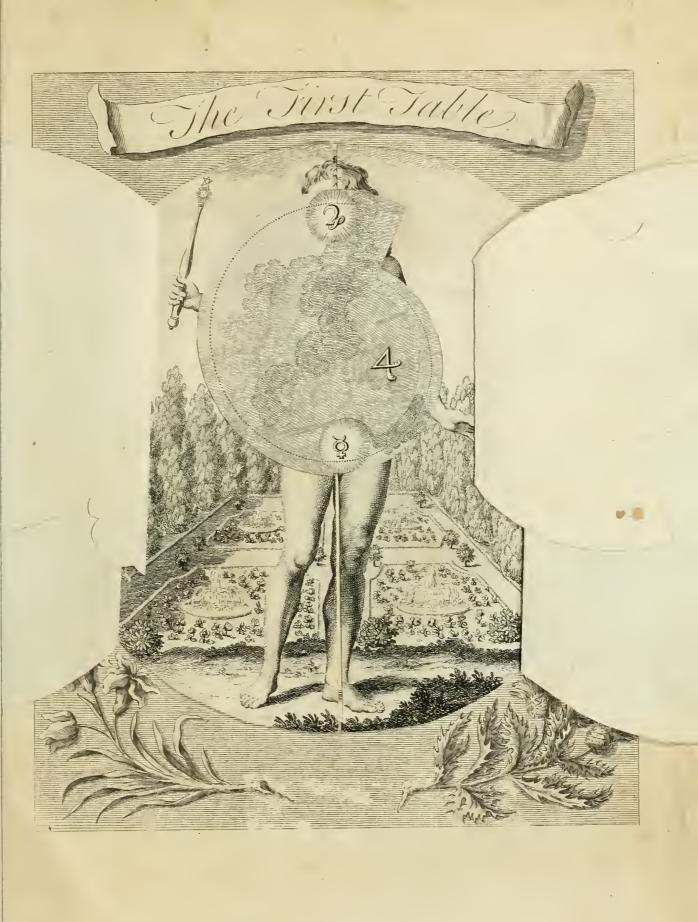






















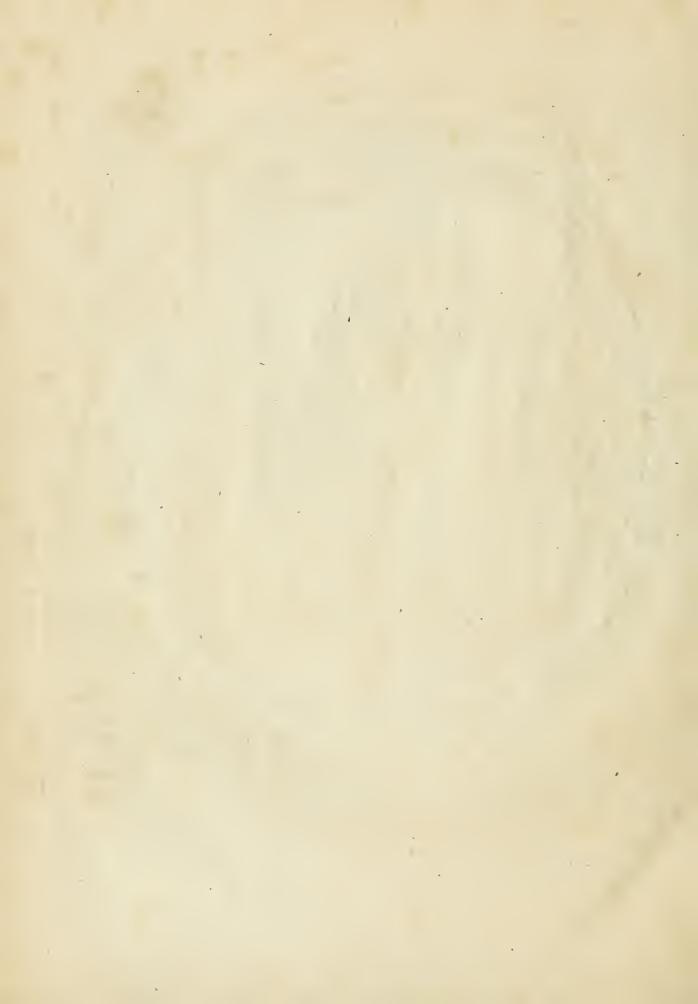




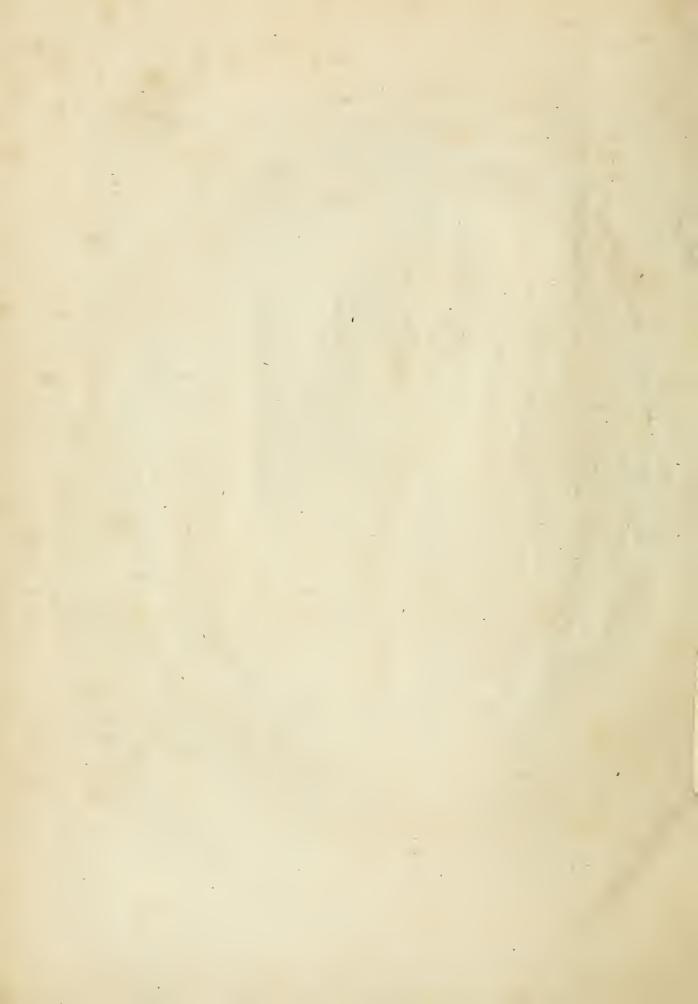




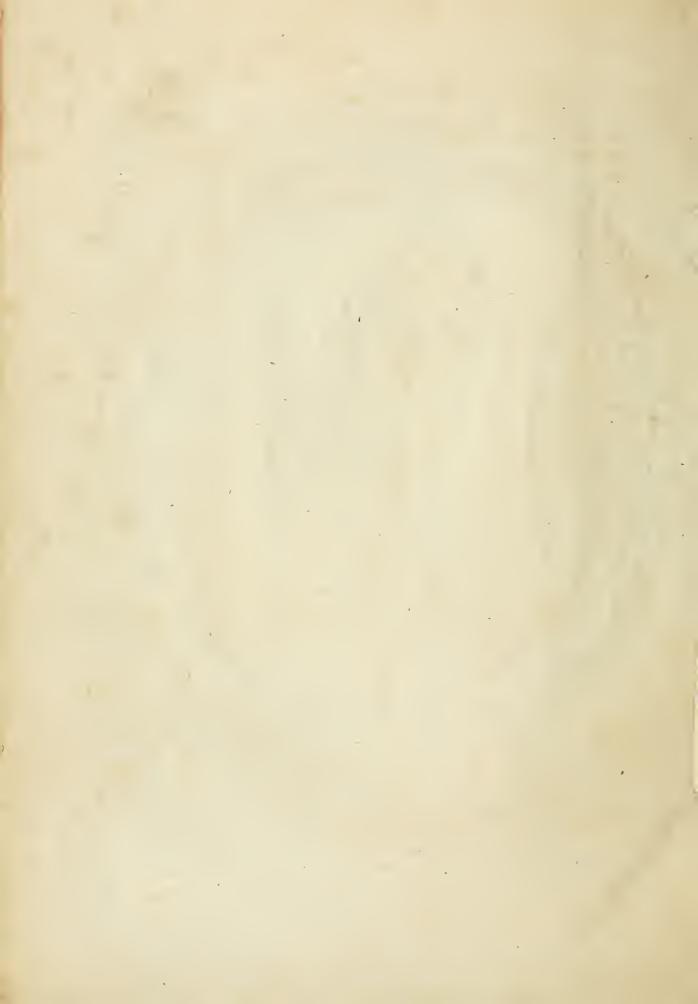


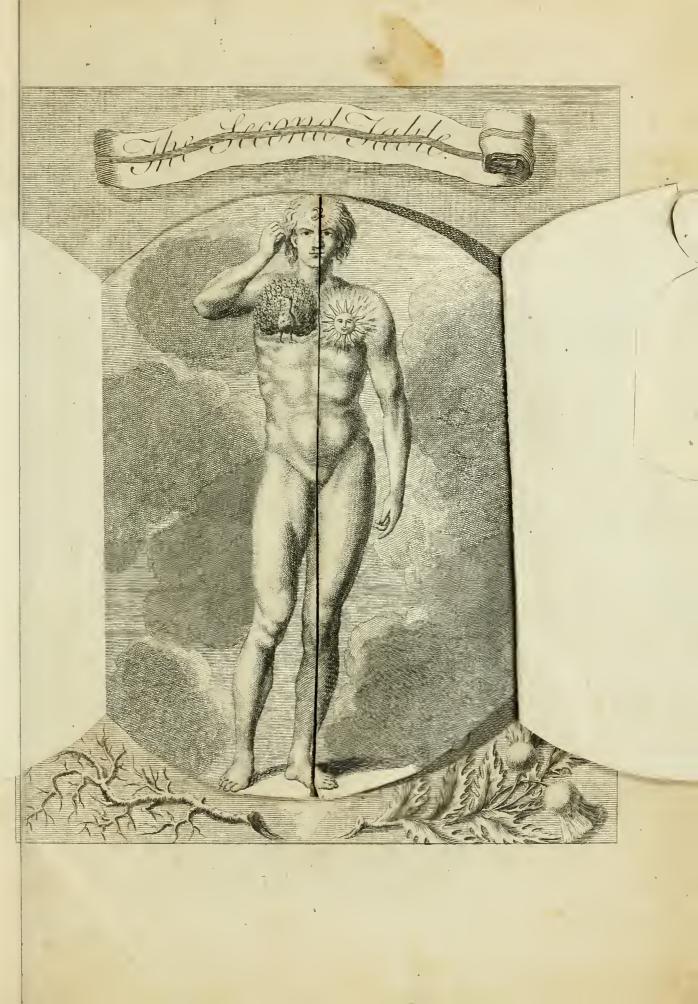


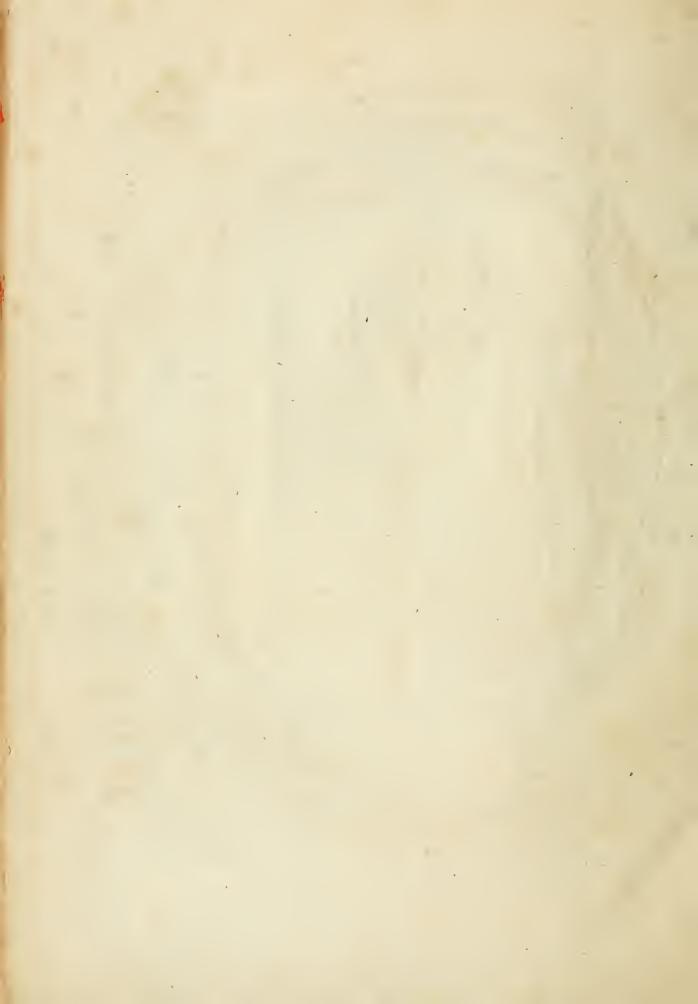




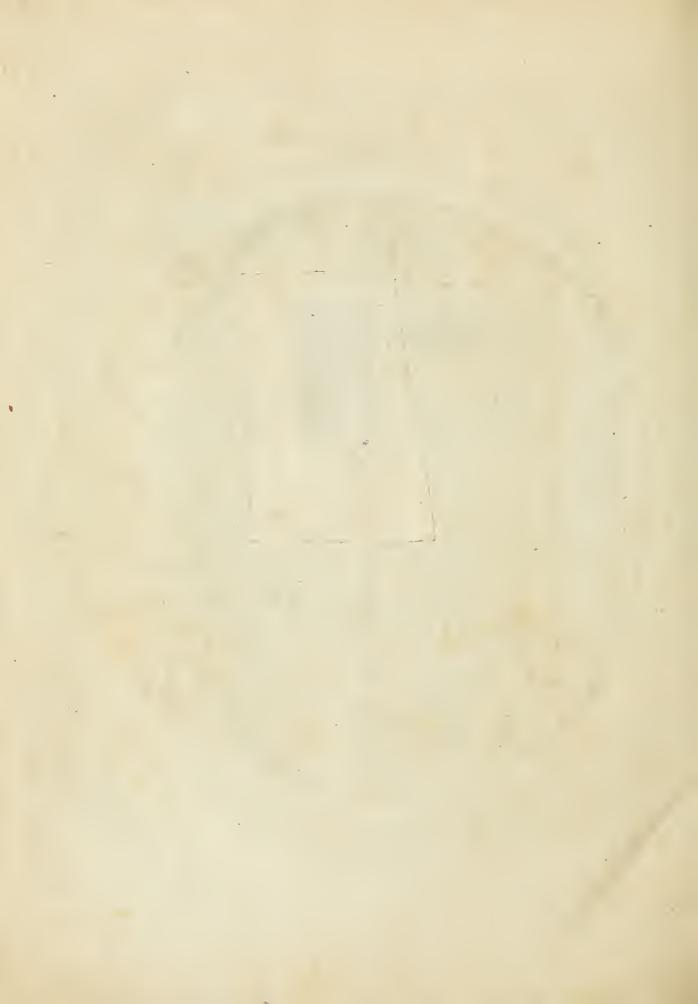


















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