

THE TESTAMENTS OF CHRIST

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

2. Of the holy Supper of the Lord Christ, what it is, with the Benefit and Effects of it, and how the same may be worthily participated of. And how these are to be understood both according to the Old and New Testament.

Set forth from the True Theosophical Ground through the three Principles of the Divine Revelation, and presented to the Children of God for the Information of their understandings.

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by

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Jesus said to his Disciples

Go forth into all the World and Teach all People, and Baptise them in the Name of the Father, and of the Son and of the Holy Ghost. Whosoever believeth and is Baptised shall be saved but whosoever believeth not shall be condemned.

The Summary Contents of the Chapters in this first Book concerning the Holy Baptism,

CHAP. I

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

CHAP. II

Of the Covenant of God after the Fall; what the Fall of Man is, and how God hath bound himself in Covenant with him again. What the Circumcision in the old Testament is, and what the Baptism in the New.

CHAP. III

A Brief and Fundamental Information, how Man is Baptised by the Holy Ghost with Christ's Sufferings, Deaths and Resurrection, in body and soul.

CHAP. IV

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

The Preface to the Reader

SHEWING

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

A Looking Glass for Teacher and Hearer

I. Christian loving Reader, this little Book of the Testaments of Christ, in this present time, when Men strive only about Opinions, ought well to be considered. Men are wholly and altogether departed from the right understanding seeing they will maintain Christ's Testaments with Disputing and the Sword.

2. There needs no Disputing about it, only an earnest sincere penitent Man, who hath the Faith, understandeth this Testamentary Institution and participation in the Power of Christ, but it is foolishness to the Natural Man, and cannot be apprehended. 1 Cor. 2:14

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

4. There lyeth a fast Seal before it, which no Reason nor Art can break up, but only the slain Lamb of the House of Israel who hath the Key of David. Rev. 3:7. Chap. 5:5

5. Christ's Testaments are to Reason without the Divine Light, a closed Book, but to the true children of Christ, they are an Opened Book. Christ's Testaments are a Scale of the firm and Eternal Covenant of God, wherewith God hath received Man to Grace again after the horrible Defection, and sealed him with the flowing forth of his Love, by his blood and Death, that we should believe his Word and Promise, which he hath revealed to us in the Holy Scripture concerning his Son, with the Redemption from Sin, and heretofore declared by the Prophets.

6. Which Word is the flowing forth of his Love is come into our humanity, and hath assumed a Human Soul, also flesh and blood, and hath established this Eternal, Covenant with his Blood and Death: And so now he giveth this Testament to his Faithful Ones for a Pledge, and so maketh them Branches on the Vine of his Flesh, Tincture and Blood, so that they are embodied to himself therewith, and made his right children, in whom HE himself will dwell with his Flesh and blood, with this Testamentary Pledge; so that thereby they may Pray to the Father with joyful assurance in true child-like Humility, in the Name of his Son JESUS CHRIST, and so he will give them this Grace, John 16:23.

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

8. Secondly, Through the true substantial participation of his Flesh and Blood, by the Mouth of Faith with Bread and Wine, whereby he sealethe the Faith with his Blood and Death, and thereby Openeth the Life's understanding of the Inward Divine Hearing, so that the poor fallen Man,

(which was dead to the Divine Hearing through sin) attaineth again the Divine Hearing in his understanding, and so is converted again and so entereth into his first Inheritance , which he had in Paradise, and giveth up his will to God, who reneweth his Heart, Thoughts, and Mind, through his Inspeaking or Inspiration, and continueth and dwelleth in him with his Pledge of this Testament, and powerfully worketh in him in his Faith, and generateth him to be a new Creature, which with its Spirit walketh in Heaven and is a right image of God, whereby the earthly fleshly will is daily killed, and the Newborn Will daily goeth to Heaven, John 5:16 Phil. 3:20.

9. Which Heaven in the Inward Ground of his Life, is revealed in the Spirit of Christ in him, where the good Angelical thoughts climb up upon the right Jacob's Ladder (Gen. 28:11) and Christ the Lord sitteth above on the top of it at the Right Hand of God, and daily presenteth them with his human and heavenly flesh and blood before the wrath of God, and the severe Judgment, and is with him in all his need: A so incloseth his Prayers in himself, and thereby presenteth them before Death, Hell, the Devil, and the Anger of God.

10. This Publication, both of his Word Taught, as it is written in the Bible, and as is received in the sacramental participation, where he proffereth his Word in his flesh and blood, a Christian Man should receive; and find himself in this Custom, and unite and tie himself with the Congregation of Christ; for in Christ we are all but one, as a Tree ' and its Branches Gal. 3:28

11. It is not so to be understood, that this Covenant and Testament is given only by an outward hearing of the Word Preached, and Participation of Bread and Wine at the Testament, as the present World so Erreth in Many Hearts: No, it must be a right sincere earnest with true working Repentance, so that God with the Key of his Love unlocketh and Openeth the Hearing and the right Mouth, which shall receive this Testament, so that the poor souls have a right hunger and thirst after it, and bring its desire, through Christ's sufferings, Dying, Death, and Resurrection to it.

12. Otherwise there is no true Mouth for this participation, it must be a right Earnest sincere purpose that must put off the defiled Garment, and be willing to pass into a New Life. It must be doing, or it availeth nothing.

13. This Pledge belongeth only to Christ's Children, which so hear and keep the Word in their Hearts, that it bring forth Fruit. There must be great Earnestness both in the Teacher and Hearer, for if any will handle and impart the Covenant of Christ, he must himself be capable of the Covenant and Testament. If the Sheep must hear the Voice of Christ out of the Mouth of any, and follow him, then also the Spirit and Power of Christ must be in that Man's Voice: else he is but a Hireling, and the Sheep hear not Christ's Voice from his Mouth, but only the Word of Man. John 10

14. So also in like Manner, the Hearer's Ear should be directed to God in true Repentance; that he also may hear the Voice of Christ; not only with outward Ears, but with the Ears of Divine Power, that the Teacher's and Hearer's Power may work together; that the Spirit of Christ may work together with them, and the Heart may find the Teacher's Power; and good Fruit may grow from it.

15. A Teacher should not teach for the Sake of Wages only, but should know and well consider, that he standeth there in Christ's Stead, and that Christ will teach through him, if he be a right Shepherd.

16. So also the hearers should incline their Ear to that, and consider that they should there hear Christ's Voice, and receive it with great Earnestness; and not think it is enough to go into the Church, and there sit an Hour, to play the Hypocrite, and hear a Sermon, and remain afterwards as before; No, such going to Church and hearing, is no Service of God: It bettereth them not, if in the Sermon or Preaching they have not heard Christ teach in their Hearts: Going to Church maketh none virtuous, unless he heareth in the Church God's Word working in his Soul.

17. So also it is with the Sacraments; we should not think it is enough to confess and go away, if such a Custom did take away Sins without true Repentance, and that he may sin anew afterwards: No, it is not so; whosoever is washed, and afterwards defileth himself with the same Mire, he is then as he was before.

18. Christ must absolve thee in thy Soul with his Sufferings and Death, and inspeak or inspire his Satisfaction into thee in thy Soul, else it availeth not. The Priest's Mouth is only an outward Instrument, and co-worketh in his Spirit: But if he be a Hireling, he cannot co-work; but yet the Covenant of God in Christ Jesus worketh in the repentant Heart, and absolveth it.

19. Loving Brethren, both Teacher and Hearer, who handle the Covenant of Christ, have a Care what you do; there is great Earnestness required, that you be not guilty of the Death of Christ: Consider diligently the great severe Earnestness of God, how HE hath instituted this Covenant with so great hard Pain and Anguish, through so great Reproach and Sufferings. It must needs be from a very great Cause, that this Testament was ordained with such severe Earnestness.

20. God requireth of Man again Earnestness, to the receiving this Testament: Not with cold lukewarm Hearts, only to cover over Sin with the Sufferings of Christ, and comfort one's self with it in Impenitency.

21. It is not a Forgiveness from without, which is imputed to Man from without. No, but through Christ's Blood and Death: When the poor Soul penetrateth into that, then the Sufferings, Dying, and Resurrection together with the Satisfaction, in this Testamentary Covenant is put on to it in the Blood of Christ. This killeth Sin, Death, and Hell, and leadeth the poor Soul to the Father, in Christ.

22. It is not enough for a Man to know that Christ died for Sin, and assenteth to it, and holdeth it for true, and receiveth the Satisfaction as a Work done: No, no, there is no such receiving; but the whole Man must give itself thereinto, and must will to die in Christ's Death to the evil natural own Will, as also to wicked Lusts: And then Christ putteth on him his Victory and Satisfaction, and the true heavenly Spirit springeth forth through Christ's Death in his Resurrection, as a fair Flower out of the wild Earth, and there is a true Christian born, who is a Branch on the Vine Christ.

23. Now there belongeth no great Art or Skill to this, but only a childlike Simplicity and Humility: The Ploughman is as near it as the Doctor: They must all in the Simplicity of Christ enter into Humility, and come with the lost Son, and the Publican in the Temple; there is no other Way to it.

24. There needs no great Speculation about it, with what trimmed Words or Behaviour Man cometh thereto, but he must come only with the Children which yield to the Father under his Rod, and pray for Grace.

25. He who hath learned much, and knoweth how to fit himself for it, is no more acceptable to Cod, than he that knoweth nothing; but yet with his whole Heart and Soul in Sorrow for Sins turneth to him, and hath Faith in the Grace, and a true earnest Purpose and Resolution to be a new Creature.

26. This Ground is only therefore brought forth so deeply, that every one that strive about it, might see the true inward Ground, and cease from Strife, and yield himself into the Simplicity and Love of Jesus Christ: Whereby then suddenly the Power of Satan will be diminished, and People and Nations will see that the Christians are the Children of God, if they thus walk in Love, which I wish from my Heart, for which Cause this little Book is written.

THE FIRST CHAPTER

Of Reason's viewing itself; how it useth to run in a Creaturely Form, when it considereth of Christ and his Testaments.

ALL Strife and Misunderstanding concerning Christ's Person and his Testaments which he left behind him, ariseth from the defected Creaturely Reason, which will be a Mistress of all Things or Beings, and looketh only in the Multiplicity of Beings, and in the Variety and Difference of Beings, and doth but lose itself in such viewing, and breaketh itself, and disperseth the Thoughts in the Multiplicity of Beings, that they cannot see what their Ground is out of which they are Sprung; and so in their Confusion and running out, break themselves off from their Chaos, viz. from the Eternal WORD of God, and from the Eternal Divine speaking. In which spoken Word, all Beings, together with Understanding, Reason and Thoughts consist, and take their Ground and Beginning from it.

2. For if the abyssal, not natural, uncreaturely GOD, viz. the Eternal ONE, speak his WORD no more, and that speaking should cease, there would be no Understanding Reason or Thoughts more; also no Nature nor Creature, and all Beings would be an Eternal Nothing: For every Life ariseth from the Exhalation of the Eternal ONE, viz. from the Abyss, and there could be no Formability in the Eternal One, according to which, or out of which something might be made.

3. For if there be a Formability to a Figure, then there must also have been a Cause from whence the Form were arisen, and God were not one only God, who were without Ground, Time, and Place, for all that hath a Beginning hath a Ground, but that which hath no Beginning, is without Ground and Form.

4. Every Beginning goeth out of the Eternal ONE, through the Exhalation of the Eternal ONE, whereby the Eternal ONE bringing itself into Self-viewing, Perceptibility, and Findingness, to the moving and forming of itself. Every visible and invisible Being, spiritual and corporeal, have taken their Original in the Exhalation of the Eternal ONE, and stand with their Ground therein, for the Beginning of every Being is nothing else but an Imagination of the Abyss, that the same bring itself by its own Longing into an Imagination, and modelleth and imageth itself, and apprehendeth the Image-likeness, and breatheth it forth from the Eternal One to a viewing of itself.

5. Which Breathing is the Eternal Word of the abyssal Deity; as a speaking forth of the Abyss into a Ground, of the unsubstantial into a substantial: In which the whole Creation, with the speaking forth, as in the Separability of the speaking, hath taken its Beginning, and doth yet evermore so take it. And every Life doth consist in that Separability of the speaking, where the immodeled Imagination in the Exhalation parteth itself into Separability. In which parting the Sensibility of the only Life is understood, where the one vieweth itself in the Multiplicity.

6. Also herein is to be understood the Ground of the Properties, in that the parting of the Longing bringeth itself into Desiringness, and incloseth and maketh itself essential or substantial: In which Inclosibility the seven Forms of Nature take their Beginning, as is sufficiently declared in our other Writings.

7. Therefore say I, the Cause that Men dispute and strive about God, about his Word, Essence, or Being, and Will, is, that the Understanding hath

broken itself off from its Center or Ground; which breaking off is nothing else, but that the Properties (which are gone forth out of the Eternal out-speaking of the Word, into a Creaturely life) have brought themselves into Self-will, to the out-speaking of themselves, and in their own self-conceived will, have broken themselves off from the Eternal Longing towards the Word of the Eternal speaking, and brought themselves into an own Sensibility of Nature, and confused themselves in the Forms of Nature, where all the Thoughts or Senses will dwell and run without the only God in Self-Speculation and Reason, and can in no wise come to their Center or Ground, except they sink down into themselves in the Speculation, and go again into the Ground, out of which they are existed, and fall again into the Eternal speaking Word, and give their own Wills into the Eternal speaking Word, that the same own Will of the Creaturely Life may be out-spoken with, and in the Eternal speaking Word in the Separability of the Word.

8. In which re-out-speaking the New Regeneration of the human Life and Will is understood. For the human Life was in the Beginning of Man, in the Word of GOD, and by the Inbreathing of the Word into the human Body was manifested, and came into Sensibility, Perceptibility, and Willing. Where then the Willing hath broken itself off from the Word, wherein the Life was, without Creature, and hath brought itself into a Self-Separability and Visibility of its Perceptibility of the five Senses. In which Sensibility it now at present runneth, and seeketh the Seat of God therein, but findeth only a Measureableness, and natural and creaturely Formedness: Wherein now it striveth about its own Center. For the own Will hath brought itself into an own Center, and broken itself off from the Whole, and as to the total it is become as it were dead.

9. Therefore Christ saith, Unless ye be converted and become as Children, and be new born through Water and the Spirit, ye cannot see the Kingdom of God, (Matt, xviii. 4. John iii. 5, 7). The own Will should go again into its nothing, and then it standeth again in the first Birth, and will be again outspoken from the Eternal Word in a Divine Will. For whatsoever it is (whose Living and Willing willeth or runneth without the Eternal speaking Word) that same is without the Eternity, and liveth merely in the Time.

10. But seeing the Soul hath its Original out of the Eternal Word as a Power thereof, therefore it cannot rest in the Being or Essence of Time, but seeketh its own Mother, who generated it, and brought it into a creaturely Form, but its going forth, maketh that it cannot find its Mother.

11. Therefore all Strife about the Divine Mysteries is an unprofitable Thing, and is done from without, without God, in Self-Perceptibility, where the Sensibility vieweth itself in Nature in a creaturely Form. There is no Comprehension or true Understanding or Knowledge of God, except the image-like Reason forsake itself and sink down with its own Will into its Center again, out of which it is gone forth, viz. into the Eternal speaking Word of God, that it receive that speaking or breathing of God into itself again, and through the Divine Science or Skill, speak in a Separable and sensible Form: That it be a Dwelling and Temple of God, wherein God's Will worketh, governeth, and willeth. Else there is no true Knowledge or Skill concerning God and his Being or Essence.

12. For no Spirit knoweth God or his Word and Will, unless God's Word and Will be manifested and stirring in it. Natural Reason without the Light of God seeth only the natural Image-likeness, and goeth on in its own Speculation, and frameth in itself the Divine Being or Essence, as if that were just such a Thing. From whence is come the Strife among the Learned in Reason, so that Men strive and dispute about God, and about his Being; or Essence and Will, where each of them holdeth his Imagination for Divine and will have his own Image which he hath framed in the Imagination of his Reason to be honoured for God; whereas yet it is only a natural Image or Reason: And thus Men strive all the World over, about these Images of Reason.

13. But a true Man, standeth rightly in the image of God, hath no strife in Religion, for he liveth in his first Mother, who hath formed him with Soul Spirit, and Body, and his whole Substance, into an Image: He co-willeth and acteth with her: He is resigned into her, and yieldeth his Will to her, and she feedeth and nourisheth him: Every Property of the true resigned man is nourished with its Like. As first, the Body out of the Limus of the Earth, is nourished from the Earth: Secondly, the Senses and Reason, which is a

spiritual Body, is nourished from its *Astrum* or Constellation and Stars, out of which it hath its Original. Thirdly, the Soul is nourished in its Principle from the Word and Being or Essence of God: For it is out of God's Word brought and come into a Body.

14. Now if it bring not itself into its own Imagibility and Willing into Self-hood, but bringeth its Will again into the Divine speaking, then it gets its Nourishment from the essential Word of God, viz. from the essential Wisdom of God: This is its Nutriment, from whence it also reacheth and attaineth Divine Skill: For every Spirit seeth no otherwise, nor deeper, than only into its essential Imagibility; viz., into that Essence wherein the same hath made itself Image-like through the Imagination: Therewith it formeth itself and in such Essence vieweth itself, and so high also is its Knowledge.

15. Therefore saith Christ, *Except you turn again with your Will and Imagibility, and become as a Child, who hath no Imagibility in its Imagination, you shall not see God. Also, ye must be new-born again, or else ye shall not inherit the Kingdom of God: that which is born of flesh, viz., of fleshly image-likeness, that is Flesh, and cannot inherit the Kingdom of God: But that which is formed and generated spiritually, and through the spiritual Imagination, that is Spirit (John 3:6). For to be spiritually minded is Life and Peace, and to be fleshly minded is Death, and Enmity to God, saith Saint Paul (Rom. 8:6-7)*

16. Into what the Spirit of the Will bringeth itself with its Imagination, so that it impresseth and comprehendeth it, therein also it imageth itself into Being or Essence: For no Spirit can bring any Thing to pass without Being or Essence: If the Eternal One were not essential, all would be nothing: And if that ONE had not a Will, there would be no Desire, nor Power, nor Word, nor Essence.

17. Indeed, we acknowledge that the Will of the Abyss hath brought itself into a Longing and Imagination, of itself; whence Nature and Creature have

their Original: Whence also the natural Life hath its Original; which now also out of the Partibleness of the exhaled Will, hath its own Will and Imagination, to form and image itself according to its Longing and Desire: As we see such changing in Nature, how Nature imageth itself into so many Kinds and Properties; and how those Image Properties do every one desire their Like again.

18. Seeing then we understand in Man, that he especially above all other Creatures desireth and longeth after three Properties. At first he longeth according to his apprehensive Understanding, after the hidden God: And though indeed he seeth him not with bodily Eyes, yet he desireth him. Secondly, He longeth after his *Astrum* or Constellation, out of which the Mind and rational Life is proceeded; therefore the rational Life longeth again after its Mother. Thirdly, He longeth after the Stars or Powers of the Earth and the other Elements and desireth them for his Nourishment; and therefore we know also by this Hunger of his, that he must have his Original out of these three: For there is also such a threefold Spirit out of such an Original to be understood in him; and then also such a threefold Essence or Substance, wherein his Spirit worketh, where every Operation longeth after its first Mother, and receiveth its Nutriment from her.

19. But seeing the Soul, viz. the inward Ground of Man, in Adam the first Man, hath with its Longing and Desire out of its first Mother (out of its first Original) viz. out of the Divine Word and Will, turned out into the Operation of the Constellation and Elements formed itself in that Operation and plowed itself into a false Imagination, whereby the Divine food, viz., the Essential Wisdom of God is withdrawn; from which, with its Longing Desire it hath broken off itself thereupon; it is wholly blind as to God, and the first Divine Essence, (wherein God created it) is departed.

20. When the Soul brought its Imagination from that Divine Essence or Substance out of, and into the earthly and Astral Property, then also its Body, wherein the three-fold Spirit worketh, became wholly earthly, gross and bestial; for into whatsoever the Imagination of the Spirit bringeth itself, such a Body also is, through the Impression of the Spiritual Desire. As

we see in Man that he hath gotten a gross earthly Body, wherein the Principles now stand in meer Strife, Contrariety, and Enmity; from which Pain, Corruptibility, and Death exist: Which yet God did forbid him in Paradise while he yet stood therein, that he should not eat of the Knowledge of Evil and Good; with the Imagination, else he should fall into such Necessity, Misery and Death, and die to the Kingdom of Heaven, as it is also come to pass. Gen. 2:15

21. When the Soul brought itself into the earthly Imagination, it brought itself into the earthly Image, and lost the heavenly Image; whereas it should image itself into the essential Wisdom, viz. into the holy heavenly essential Word, and take its Nourishment therefrom; then it imaged itself in the outward Astrum or Constellation, and in the Serpent's and Devil's Desire; whereby in its noble Image it became a Vizard and Monster in the Sight of God, and lost its Angelical Form which it had, as also Paradise, and the Kingdom of Heaven; and now with its Ground stood in the Impression of Darkness in the Anger of God, and must have ever stood in such vizardly Image, if the great Love of God had not come to help it again, and that the Divine Word, viz. its first Mother (its first Original) had not again inspired or spoken the Grace into it; so that the same Word would, with its most inward Secrecy and Love, give itself again into the Ground of the Soul with a new Well-Spring and Fountain, and bring the Soul a new Nourishment into its Life, whereby its natural fiery and painful Property becometh changed into the Image of God again.

22. Which great Divine Love would be a Death to the contrary Will, as also to the Serpent's and, Devil's Poison; and slay the monstrous Image and false Imagination, and bring the first Image again into a new Life, which new Life in this introduced Love, should again eat of the essential wisdom of God, and with its Desire image itself therein, that the true Divine Science may be manifested therein again, and might work in a creaturely Life, and so bring itself together into a creaturely Imagibility.

23. To which End also God created Angels and Men, because he would image his Eternal Knowledge with the essential Wisdom In Forms, in and with

which the Eternal Spirit playeth, and hath thereby erected a Harmony of Divine Fullness of joy, to the endless Solace of such, Images, viz, of the Angels and Men, and those who nave their life out of God's Word and Power.

24. And even therefore it is that the Eternal Word of the Divine Exhalation, with the Manifestation of so great Love and Grace (which inspired or spake itself again in Paradise after the Fall) is become man, and hath introduced its essential Love, viz. the essential Wisdom of God, again into our heavenly Ens and Substance that was faded as to God; and hath made our Substance, that was faded as to God, living in him, with the Introduction of his living Divine Essence: And with this introduced essential Love, which gave itself in with the Essence of our Souls, as also into our Flesh and Blood, hath with its Will and Desire broken the monstrous Will of the Soul, viz. the self-fixed image-like false Desire as also the Devil's Imagination, which he had introduced into Man; and with his Love brought the false Properties into the Temperature again, and is become Death to Death, which held us captive, so that it must die to its Wrath and Corruptibility in this introduced Love, and suffer the human Life, in this Love to spring forth through IT, to a new Will and Eternal Life.

25. This new introduced Love and Grace hath given itself together into the breaking of the human Life, viz. into the dying of Man, in the Person of Christ: and brought the human received Own-will, with itself, into Death, and broken it; and hath suffered the human Image, (which the Own-will, through its Imagination and Desire of Self hood, hath made thus gross and vile, and brought it from the first Angelical Image into such a Monster) to hang upon the Cross, and there to be put to Scorn, and so hath borne the Eternal Scorn which Man must have borne, as a Spectacle upon the Cross. And there openly made it appear before all Angels and Spirits, how this great Grace of Love would destroy the Devil's introduced Desire, and Death also; and with this new introduced Love spring forth through Death, and bring forth the human Life through Death, and change the Wrath of the Anger of God into Love, and make Darkness Light, and through this new introduced Love, convert and transmute the gross (earthly) human Image into the heavenly Image again.

26. As the Impurity of Gold is changed in the Fire, or much more, as a Man may by the Tincture turn Copper, Lead, or gross Iron into Gold; so also is the human Spirit, together with the Body in their three Principles, changed into the Divine Power and Property, and through Death brought into an Eternal Life, which consists in Power and glory in the Will of God.

27. Where now we understand that the human Soul in this transmuted new Birth, and introduced Love, doth again eat of the essential Wisdom of God, and with its Will imageth or frameth itself in the Divine Science, and therein hath Divine Skill and Knowledge: And so by such Resurrection through the Death, (where the Man Christ in the Divine Power is arisen through Death, and hath made Death Life) is become a Lord over Sin, Death, the Devil, and Hell, and hath borne all of them in its Resurrection, as a Spectacle on the human Soul and Body, as a Victor over them.

28. And here may be mentioned what Christ saith, John xvii, Father, they were thine, but thou hast given them unto me, and now I give them this Victory, New Life introduced into Death, that Death in them also may be destroyed, that they in my Power may go through Death, and in my Power be also thus transmuted, and through my Resurrection come again to thee, and as I am arisen from the Dead, and have brought their (by me assumed) Humanity, to thee; so that I, as true God and Man in one Person, am one with thee, and have possessed the Throne of Glory: So Father, I will also that those whom thou hast given me, be where I am, and see my Glory.

29. Now seeing Christ hath said, John vi, He is the Bread that is come down from Heaven, that giveth Life to the World, and that we should eat his Flesh and drink his Blood, and that whosoever eateth and drinketh the same, be would remain in them, and they should Remain in him, and whosoever eateth not nor drinketh not the same, they have no Life in them: Also, John iv, He would give us the Water of Eternal Life, and whosoever should drink thereof should thirst no more, but it would flow in him to a Fountain of Eternal Life, and Streams of living Water should flow from him.

30. Therefore here-following I will set down a short fundamental Exposition, what his Testaments, which he left behind him, of Baptism and the Last Supper, are; what, baptiseth, and is baptized, how it is done, and to what Profit and Effect it is done; also how the Participation of his Body and Blood in his Testaments is effected; with what Mouth and what Food it is also who partaketh thereof worthily; and how it is with the Unworthy.

The Second Chapter

Of the Institution of Baptism, what it is, who it is that baptiseth and what is baptised: And how the Water Baptism is to be understood.

When any will kindle a Fire, they must have some Substance that will take Fire, wherein there is an Oil and Water, or it burneth not. For if they cast a Stone, or the like into the Fire, it will not so burn as to become a shining Light; so also it is to be understood concerning the Soul, when it brake its Desire off from God's Essence of Love and Meekness; which Divine Meekness in it was a spiritual Oil and Fountain of Water, wherein it allayed its fiery Source, and therein its Fire had a shining Light: Then its own Separator, viz. the natural Fiat, compressed it, so that by such Compression its Properties became as a hard Stone, or as a hungry Impression: Or as a hungry Source of Fire, wherein there is indeed great Heat, and yet cannot come to any kindling [of Light] as a hard Stone which lyeth in the Fire, and yet is not properly the same with Fire, because of the hard Compression of the Stone.

2. And yet a Man may understand that there is not only a Fire in the perished Soul as a hot burning Fire-Source, but also a cold Fire-Source, wherein hot and cold stand in eternal Strife and contrary Will, as the Cause of the true Fire, viz. a dark Fire-Source of Anguish, wherein there is always a Desire of kindling, and yet no kindling may be effected, because of the strong Compression: And that the Substance of the oily and watery Meekness is gone, and is shut up in such a hard and indissoluble Death.

3. And this is now that which God said to Adam: The Day when thou shalt eat of the Tree (or Fruit) of the Knowledge of Good and Evil, thou shalt die the Death. Thus the poor Soul is poisoned through false Imagination, and through its own Compression of its Desire is come to be such a hungry Fire-source, which, is only a shutting in of the true Life, and a Ground of Darkness, a Source of Enmity and Contrariety, wherein there is no more any true Ens, wherein the Life might bring itself into Light.

5. As a hard Stone is shut up, so the Soul was shut up, and was out of the good Love-Life a Poison-Life, after that Manner as out of Angels there became Devils, which now also are of such a horrible, poisonous, stinking Fire-source in their Essence, and cannot attain the kindling of the Light: The Cause is this, that they are become Enemies of the Divine Love; that the Love is to them a Death of their evil Will and Essence, which would slay their false Life in the twinkling of an Eye, if they did but come therein.

6. This compressed Substance of the Soul, perished as to God, and blind as to God, the great Love of God, out of mere Grace came again to help, as soon as the soul together with the Body was thus fallen, and spake in, or breathed itself again into the Center of the Soul, viz. into the compressed, shut up, and vanished heavenly Ens of the Soul, viz. into the Source of Meekness which it had, which was no more moveable.

7. Into this [Soul] the moveable Power spake in itself again to be a new Center and Covenant, that God would in the Fullness or Time in this inspoken Voice of Grace and in Man's vanished heavenly Ens introduce and manifest his living Ens, viz. the essential Word of his Power and Wisdom, with the most high Love, viz. the Name JESUS out of JEHOVAH, and therewith make the vanished Essence or Substance of the heavenly Part living and growing again, whereof the Soul should eat, and thereby its anxious, Fire-source would be transmuted and changed into a Love Fire. This inspoken Grace-Word of the Serpent-Destroyer, that is it how, which the Souls of the holy Children of God before the Incarnation of Christ, have kindled, that they believed God and his Promise of the fulfilling that was to come: And in this Faith have they sacrificed.

9. For their Sacrifices, especially of the first Fathers after Adam, were only that they represented an Image or Figure, how the Soul should be sacrificed in the Fire of GOD's Wrath; and how through this inspoken Grace-Ground and Covenant, the Soul should be transmuted in the Fire of God's Wrath, and changed into a Love-Fire, and how it should enter into the Death and dying of its Self-Will with the false Imagination, and should burn away the false Will in the Fire of Wrath and in the Power of this inspoken Grace of the Love and Meekness of God, go forth through the Fire into a clear Light, and so become a new-born Child, that is no more dark but light: And how the introduced Poison of the Serpent must sever itself therefrom, as the Smoke severeth itself from the Fire and Light; so that then the Fire and Light becometh a clearer Glance, and no more shut up, as in the Wood it lyeth shut up in the Essence.

10. This Image, Type, or Figure, they set before them with their Sacrifice, and introduced their Imagination thereinto, with the inspoken Grace of the Seed of the Woman and Serpent-Destroyer; that so their Imagination might form, mould, or image itself in the Figure of Christ, that so the Spirit of their Will might stand in a modelling, wherein it might work in the Grace.

11. For without Substance no working can be; therefore they imagined or typified to themselves the Regeneration with the Sacrifices by Fire, and formed or imaged in them the Serpent-Destroyer in the Fire, how HE would change God's Fire of Wrath in the Soul's Fire into a Light and Love-Fire, and how the Enmity would sever itself from the Soul; and how the Soul should through Christ's Death (where the Love of God gave up itself into this Fire) be changed into an Angel.

12. By this immodelled Image or Type they pierced with their Desire and earnest Prayer to God; and God's Word of Grace also thus had modelled and inspoken itself in Men: And now there was a Conjunction between God and Man; for the human Desire went with this Image into God, and God's Love-Desire went into this Image of the Serpent-Destroyer; and so the Desire of Man brought this Image of the Imagination into the Sacrifice; and so the Sacrifice was kindled with the holy Fire.

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

13. This holy Fire consumed their Sacrifice through God's Imagination and kindling; to signify how the bestial Image of Man should be preserved in the Fire of God, and the Grossness of the Element be consumed; and out of the Fire's consuming should go forth the right, true, created, pure, bright spiritual Image in Adam, which through this great Love shall be preferred and brought through into Clarity by the Fire, in which new Image, the Love itself would be the Fire of Life, that it might no more imagine and imprint Falsehood.

14. With such an Imagination and Belief, or Faith, the first Men before Christ's Time, (before he manifested himself in this incorporated Grace-Covenant, and became Man) were apprehended and taken into the living Word of God, viz. into that Grace, wherein their Soul came into Divine Rest, until at the fulfilling, that Christ fulfilled this Process, and arose from Death; and then he also with his Life and Substance in them, viz. in their inward Ground of the heavenly Part which vanished in Adam, arose; and they have put on Christ, as to the Soul and spiritual Substance, and so now wait for their Body out of the Limus of the Earth, viz. the third Principle, viz. the outspoken, formed, substantial, outward Word, with its Spirit of the Resurrection at the last Day: As also it is thus to be understood concerning Christians, which here have put on Christ.

15. This Ground of the holy Fire began with Adam and Abel: When Abel and Cain sacrificed, God looked graciously on Abel's Sacrifice; for the Image or Type of Christ stood with his Imagination of Faith therein; therefore God kindled his Sacrifice with the holy Fire, and it was acceptable before him; for it was a Conjunction with the Divine Desire. But Cain's he looked not graciously on, for he had not such Faith or Belief, but stood in the perished Nature's own Lust and Desire, and had imprinted or imaged to himself the Kingdom of this World, and therefore the holy Fire would not kindle in his Image or Type.

16. For Cain stood in the Image of the perished Adam, as a right Figure of Adam after the Fall: And Abel stood in the Figure of the New Regeneration, viz. in Christ's Figure [signifying] how Christ would with his Sacrifice go into Death: And so the Image of the perished Adam stood near Cain [signifying] how Christ was come to seek lost Man, and to generate him anew with his Sacrifice.

17. But as the Vanity of Men got the upperhand, and their Nature became still more evil and shameful, then was quenched this understanding of the holy Fire among them, till the Flood came upon them and destroyed them; which was a Type of the Baptism, [signifying] how the Water of Eternal Life, viz. God's substantial Meekness, would drown and quench that false Fire, viz., the false Life of the Soul; and how the Soul would grow up out of the holy Water in the Meekness of God to a new Life of Light.

18. But when God renewed his Covenant with Abraham, which was established in Paradise, then HE gave him the Figure of Christ again in the Circumcision, [signifying] how Christ with his heavenly Blood would cut off Sin and Vanity from our unclean Birth and therefore the masculine Persons must be circumcised in that same Member, whereby the human Propagation is effected.

19. Further he sets before him the Figure of Christ by his Son Isaac, in calling him to sacrifice and slay his Son on the Wood, how it would go with the human Redemption; how Christ would be a Sacrifice in our received Humanity: And he awakened again the holy Fire which devoured his Sacrifice, to signify how God's Love-Fire would swallow up into itself God's Wrath-Fire in Man, and turn it into Divine Love; and thereupon save him the Promise that the Seed of his Covenant, which would through this holy Fire, through the Transmutation, through the dying of Vanity, grow forth in the Love-Fire, would be so great and so many as the Stars in the Firmament: Thus would God's Children through the Sacrifice and Death of Christ through this changing, grow forth out of the holy Fire.

20. This stood in the Old Testament in the Figure, and the Atonement was done in the Sacrifice through the holy Fire, which Fire was an Image of the Wrath of God, which would devour in itself the Sins together with the Soul: For the Father's Property in the Wrath was turned into this Fire-Smoke, and the Son's Property in the Love and Meekness brought itself in the Wrath; for they sacrificed the Flesh of Beasts, but yet they brought their Imagination and Prayer into the Grace of God, and imaged or imprinted themselves in the Covenant of the Grace of Love.

21. And with this imaging or imprinting they entered into the Sacrifice, as into the Fire of God's Wrath and Divine Love, wherein the Atonement was done: And so the Wrath-Fire of their introduced Desire took the earthly Vanity, and consumed it through the bestial Property of the Sacrifice; to signify that Man outwardly hath assumed to himself bestial Properties, and awakened them in him through false Lust.

22. Seeing then all such bestial Properties hung to the Mind of Man, viz. the Animal Soul from the Constellation, so that their Prayer and Will were not pure before God; therefore God's Fire-Wrath consumed this bestial Vanity of Man in the Sacrifice through bestial Properties, and their immodelled Image or Type of the Grace went with their Prayer into the holy Fire and there was the Soulish Desire received in that same holy Fire, now pierced with the received human Desire, through the Father's Wrath-Fire in the Sacrifice.

23. And thus the Children of Israel in the Sacrifice and Fire were released from their Sins and Vanity in a spiritual Manner, upon the future fulfilling, till Christ would come and assume our Humanity, and give up himself to God his Father (as a Sacrifice) into his Wrath-Fire, and with the manifested Love-Source in the Name JESUS, turn the Wrath into Love; where then the Wrath swallowed up the human Own-Will, and God's Love-Will, through Christ's Love, grew forth through Death and through the Wrath, and the Humanity went through Death into the Eternal Life.

24. In this Manner was Israel in the Type of Christ, through the Covenant of God, through the Sacrifice and Fire, after a spiritual Manner ransomed from Sins; for Israel's Faith went through the Sacrifice into the Covenant of God, viz. into the Grace-Atonement of the Woman's Seed, and God's Imagination went also into his Covenant made with Adam and Abraham; and there was a Conjunction, and the true Atonement in the Covenant was done through the holy Fire; which holy Fire afterwards in Christ manifested itself in the Humanity, and took away the Strength from the Poison of the Wrath of God, and turned it into Love, and brake open the strong Impression of Death in the Soul's Fire, and brought the Divine Love and Meekness thereinto.

25. But when the Time drew near that GOD would manifest his Love-Fire through his Covenant in the Humanity, that the same Fire should be kindled in the human Life, then God renewed the Type, and with St. John began the Water Baptism, and brought his Covenant out of the Circumcision into the Baptism.

26. But saith Reason: What is, or signifieth Water-Baptism? What doth God thereby? Also what doth it effect?

Answer: As is mentioned before: The Soul had so hard compressed itself in its Properties in the wrathful Anger of God, that thereby it stood in Eternal Death: In it was no Divine Love-Ens more manifest or moveable, wherein it might be able to kindle the holy Fire of the Love of God; and therefore God sent the Baptism before this holy kindling, and set it in the first Covenant: For when the Word and the Power of the holy Fire became Man, and manifested itself in Christ, then the holy Word in the holy Fire, through the assumed Humanity, spake in itself into its Fellow-Members, according to the Humanity.

27. Now if this Inspeaking should take Effect in Man, and become substantial, then must the Divine Infusion go before: For as the Word in the Covenant manifested itself in the Humanity, then the meek Love and Grace in the Covenant did flow forth; with this flowing forth of the Divine Love was the Covenant set and placed in the Water-Baptism: For seeing Man was

earthly and elementary, there must also be an elementary Medium or Means for that Purpose, wherein the flowing forth of the Divine Love in the Covenant might take hold, that a human natural Substance might be in the Middle, whereinto the Divine and also the human Imagination might enter, and infuse itself in the Humanity for a new Ens or Kindler, wherein the holy Fire might kindle itself in the dry Soul's Fire.

28. As was done under Circumcision in the Sacrifices, there the bestial Fat was a Medium, wherein by such kindling, the human Desire through the Covenant went to meet God, and God's Imagination went into the Covenant: Thus stood the holy Fire in the Covenant, opposite to the Wrath in the Introduction of the human Desire in the Sacrifice: God's Imagination in his Love-Fire went into the Covenant, and the human Imagination went also through the Sacrifice in the Fire into the Covenant for in the Fire was God's Wrath met opposite, where through the human Imagination must go into Covenant, and so consume the Sin and Uncleaness in the human Desire, which pierced to God: Thus stood in the Covenant the Love-Fire, met opposite to the human Desire; and the same took the human Desire in the Wrath-Fire to it, according to its Purity.

29. As may be seen by Moses on Mount Sinai, where first the Father's Property in the Covenant out of the Wrath-Fire opened itself, and required Man's Righteousness, that the same should walk before God in full Obedience and Purity, and in Purity draw near unto him through the Sacrifice in the Fire; and if not, then he would devour them in the Curse through this Wrath-Fire, which was an Image, Type, or Shadow, [signifying] how the human Vanity should, and must be purged through God's Wrath-Fire: But in the same wrath-Fire stood the Love-Fire, met opposite in the Covenant in the Sacrifice, as an Image of Christ, and quenched the Wrath-Fire, so that the Soul's Desire, with its Prayer and Will, could pierce through this Wrath-Fire into God.

30. This Love-Fire, that stood opposite to the Wrath in the Sacrifice, which also the Wrath-Fire kindled, so that it devoured the Sacrifice, that is it, which in the Limit of the Covenant in the Seed of the Woman, awakened

itself with the heavenly Substantiality, viz., with the essential Wisdom, and gave itself up into our Substance, vanished as to God, yet heavenly.

31. Our Substance, vanished and shut up in Death, was signified by the dry Rod of Aaron; which Substance grew in this awakening and introducing of the heavenly living Essence, where God's Substance became Man, in whom the holy Fire could burn: For the Divine Ens, which vanished in Adam, which grew again with such kindling, was the Food of this Love-Fire, as a spiritual holy Oil, wherein the Love-Fire could kindle and burn; and that same Love-burning was the new Life of the Regeneration may be.

32. But seeing in OTHER Men there should not be effected such a supernatural kindling through the special moving of God; [but] that other Men should all be kindled through this holy Fire out of Christ, therefore went the Covenant through the Water-Baptism, with the out-flown Grace first into the heavenly Ens of Man, viz., into the vanished Substance, wherein the incorporated Paradisical Covenant of the Serpent-Destroyer stood, and pierced into the same Covenant.

33. Yet seeing the human Essence, which was become earthly, should go together with such piercing in; therefore there mud also be such a Medium for it, wherein the human Essence can take hold: For in God's Holiness it cannot take hold, for the Will was rent off from that; therefore there must now be a Similitude, wherein the Imagination of the human Nature may take hold.

34. For Christ also had this Similitude, viz. the Elements, received from us Men, that the Divine Imagination might take hold in the Water, that so the Divine and human Imagination together, might awaken and kindle the incorporated Paradisical Covenant in that Manner as a glimmering (Mother) Fire or Tinder-Fire cometh into the Wood and glimmereth.

35. After such a Manner, through the Baptism, was introduced a Divine Mother-Fire of the holy Fire (a holy and Divine glimmering Fire) which destroyed and brake Sin and Death to Pieces in the Inwardness of Man, viz. in the vanished heavenly Ens, from which the dry withered Tree of the inward Ground might receive a Life again, viz., a spiritual Oil; in which new spiritual Oil of the Power of the Divine Light, the Love-Fire, viz. the New Life, should burn.

36. This is now the Water-Baptism, to which the Holy Ghost in the inward Ground is the Hand, which with the flowing forth of the Divine Love out of Christ's Suffering, Death, and Resurrection, baptiseth with his Victory; that is, he infuseth Christ's Humanity, Suffering, Death, and Resurrection, into the inward Ground, and kindleth the incorporated Paradisical Covenant with this Fire, that the dry Rod of Aaron buddeth forth.

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

38. As a Tincture tinctureth wholly, and thoroughly penetrateth the Metal, or as Fire gloweth quite through the Iron; so here it is to be understood concerning those who are capable of such Infusion, as shall further be taught.

The Third Chapter

A briefer and more fundamental instruction, how Man is baptised by the Holy Ghost, with Christ's Suffering, Death and Resurrection, in Body and Soul.

When God would introduce his Covenant with the Circumcision into the Water-Baptism, then the Word of the inspoken Grace, wherein the holy Fire of God was, first beforehand became a Man, and assumed first beforehand the Woman's Seed, as our Soul and Humanity, that he might baptise us with the living Covenant, which was become a Man.

2. For the Body of Man, to which the Baptism was necessary, was out of the Elements: And now if it should be baptised, the Covenant must first beforehand give itself into an elementary Medium as in the Humanity of Christ, and sanctify that Medium, that Man might through this Medium be baptised.

3. For it was not to be done only for the heavenly Substance of Man, which vanished in Adam, in which the Covenant in Paradise incorporated itself, that it alone should be baptised: No; but also for the Soul, and for the Body, out of the Limus of the Earth.

4. The whole Man needed the Baptism: All the three Principles of all the three Worlds in Man, must be baptized, viz., the first Principle is the Eternal Nature, viz. the true Soul's Life, that came out of the Word of the Inspeaking, into the Body: The second Principle is the true Eternal Spirit, viz., the holy Power of the Light and Love (which I call in this little Book the heavenly vanished Ens and Substance in Adam) wherein Adam vanished, viz. the Soul-Will departed out from it: The third Principle is the Astral Animal Soul, *ex Spiritu Mundi*, out of the Spirit of the World, with its Body out of the Limus of the Earth, viz. the whole outward visible Man.

5. This threefold Man was wholly fallen; for as the Divine Light in the Spirit of the second Principle went out, he was quite blind as to God, and dead as to Paradise: In this must a Divine Love-Ens be infused again; in which Love-Ens the Divine Fire and Light might again kindle to a new Life; but if this must be done, then must the holy Fire first beforehand manifest itself with the Covenant in the threefold Humanity, as in Christ's Humanity, that God's Spirit might baptise us out of, with, and through, this threefold Humanity, that each Principle in us might be baptised with its Like or Similitude. For the Holy Ghost baptiseth through Christ to the Forgiveness of Sins.

6. The holy Fire of the Divine Power in Christ baptiseth his Temple in us, which the holy Fire, viz. the Divine Life in us, would possess, viz. the vanished Ens of the heavenly World's Substance, the Spirit of Understanding, or of Power, viz. the second Principle, or Angelical Body out of the Angelical World's Substance, to which Substance Christ afterwards giveth his most holy spiritual Flesh for Food, in which he himself dwelleth: This Divine Love in the holy Fire baptiseth this Spirit; for it is an Ens of the holy Fire, wherein it burneth or liveth: And the first Principle, viz. the fiery Soul out of the Divine Science of the separable speaking Word, out of the Father's Property, is baptised with the fiery Spirit of the Father's Property, as with the Fire-burning Love.

7. Thus to be understood: The Soul is of the Father's Property, and in this Baptism, with his Infusion into the Soul, he giveth it to the Son in his Love-Fire: The Father's Property in the Fire taketh hold on the Soul, first with the Law of Nature, with his strict Righteousness, with the Eternal Birth of the Fire-Ground, whereby the hard Compressed Soul in that Infusion of the Fire is moveable, and its hard Compression of the false magnetic Desire is broken in sunder and opened, in that Manner as a Man strikes up Fire.

8. Thus now the Divine Light of the great Love is in the opened Name JESUS, out of JEHOVAH, in the Center of the Father's Fire: When the Father's Fire unlocketh the fiery Soul, then the Light of the Divine Love can shine into it, and introduce the Love Ens into it; for so soon as the Wrath-Fire unlocketh the Soul, instantly it receiveth the Love-Fire of the Son, and

goeth into it; as Fire gloweth through Iron, or as a Tincture penetrateth Metal.

9. And thus is the Soul given from the Father to the Son; and thus the Son giveth it the Love-Fire, viz. the Eternal Life: For if the Father's Property did not move together in the shut-up Soul, then the Soul would remain in its Impression in Eternal Death, and the Light could not be manifested in it.

10. The shrill sounding and kindling of the Father's Fire is the Fountain of human Repentance, where Man trembleth before Sin; for in the Fire-Glance is the false compressed Vanity of Sins in the Darkness of the Soul manifest; and the Love-shining in, of the Son, is the meek Love-Oil that uniteth and tempereth the Contrition or shrill sounding, again.

11. For the Son is in the Father, and the Father in the Son, and they baptise with Fire. The Father with Fire, and the Son with Light, after that Manner as Fire is struck; so that the meek Light-Glance is manifested out of the Fire; and so the Fire Burning is wholly turned, and grows into a Light Glance: The Father's Fire with its Terror consumeth the Vanity in the Soul, and the Son's Love healeth it again. Thus is the Baptism according to the inward Ground of Man's Soul and Spirit, to be understood.

12. The Third Property: Of the Third Principle in the Water-Baptism, wherewith the Body of the outward World's Substance, as also the Spirit of the Constellation in Man is baptised, is thus to be considered: By the Water, viz. by the Element of the Body of Christ, the right Adamical Man (which was created in Adam as to the Body, understand, out of the outward World's Substance) is baptised; for here the Holy Ghost baptiseth, who goeth forth from the Father and the Son, his going forth is the Formation of the World; and the World is the outspoken, formed Word, and the Spirit of God it is that hath formed it.

13. For He is to be understood in all the three Worlds, in each World according to their Property: As in the Father's Wrath according to the Darkness, he is the Flame of Painfulness, and in the Eternal Light, he is the Flame of God; and in this World in *Spiritu Mundi*, in the Spirit of the World he is the Former and Workmaster of every Thing, in every Thing according to its Property: As the Separator of the Thing is, so also is the outflown Spirit out of the outspoken Word in every Thing.

14. For in the outward World's Substance is not to be understood, that the Spirit of its Substance is called God; but it is the outflown Spirit in the outspoken Word of God, which with its Ground standeth in the Word of God.

15. The outflown Spirit of the outward creaturely and natural Life, is flown forth out of God's Love and Wrath, out of Light and Darkness, viz. out of the first and second Principle, as out of the Eternal Nature, out of the speaking of the Word, and standeth with its Ground in God's speaking; for the Eternal Word exhalet itself with that Spirit into a creaturely Life.

16. It, (that same exhaled Spirit) is the outward creaturely Life in every Creature, according to its Property.

It is the Soul of the outward World, viz, the inceptive Soul, a Life of the four Elements.

Its Power is a fiery and lightish Constellation: What the whole outward Constellation is in itself in its Power, the same is that [Spirit] alone in itself; yet as a shut up Constellation that lieth in the Temperament, and yet unfolds itself in every Life, and maketh itself separable, according to the Life's Property.

In the Temporary Creatures with a Temporary Property, and in the Eternal with an Eternal Property.

In Man with a temporary and [fragile] corruptible Property, and also with an Eternal.

Which Eternal hangeth to the Eternal exhaled Word (to the Eternal exhaling) wherein Man at the last Day, according to the visible Image, shall arise and come again, out of the Corruptibility, and be presented before God's judgement and be put upon the great Fire's-*proba*, where the Mortal shall separate itself from the Eternal.

17. Understand us now here rightly thus, concerning the Baptism of this outward Spirit: The inward holy Spirit of Divine Love kindleth the outflow Spirit, and anointeth it with Divine Power: For the Humanity of Christ, according to our outward Spirit, was anointed of the Holy Ghost; and that same outward Spirit of Christ, which in Christ's Person, in the Elements of the Body ruled after a human Manner, that in the Covenant of his Testament in the Water-Baptism, anointeth the inward Ground of the Water; and the anointed Power in the Water, in the Word of the Covenant, anointeth the true Man, which in Adam was created out of the Limus of the Earth; and so also it anointeth the *Spiritus Mundi*, the Spirit of the World, viz, the right Astral Soul, which at the last Day shall come again and be tried.

18. Now understand us dearly and well; it availeth us much: This anointing of Water-Baptism, is anointed with Christ's Suffering, Death, and Resurrection; it is anointed with Christ's shedding of his Blood, with which heavenly Blood, he changed God's Wrath into Love, and besprinkled Death in the human Property, wherewith he anointed the Earth, when he Shed forth this his Blood upon, and into it. Note also: It was anointed therewith, when Christ yielded his anointed Life of the outward Humanity received from us, in his Death, into this *Spiritus Mundi*, this Spirit of the World again, and anointed that also with his anointing in his Death, viz. where his outward mortal Soul, received from us (which died on the Cross, and yielded itself into the Hand of God, as into his outspoken Word), went out of the Body into the Elements. Also: It is anointed therewith, where this his outward Soul with the Eternal Soul, wherein the Holy Ghost was, penetrated through Death and Hell. And also therewith, where the Holy Ghost in the Word, received this his dead Astral Soul out of Death, and brought it through Death, with his Resurrection, into Eternal Life; where God's Love anointed it with the Eternal Life.

19. This anointing of Christ is understood in the Water Baptism, as in the Covenant of God; for God anointeth in the Humanity of Christ, the Elements of the Body, together with the mortal and immortal Soul, and bringeth Christ with this anointing into Death, and into the Wrath; and through Death into the Eternal Life: And this anointing (wherewith Christ hath overcome God's Wrath, Sin, Death, the Devil, and Hell) hath God with his Covenant of the Old Testament ordained in the Water-Baptism, and offereth it now to every Man.

20. And so now, if a Man desireth it, and inclineth himself to it, as a Man, and not as a Beast; then the Holy Ghost baptiseth the inward Ground, viz. his Temple, which himself possesseth, viz. the true Eternal Spirit, together with the Eternal Soul: And the anointing of Christ, out of his Humanity received from us, anointeth and baptiseth in us the true first Man created in Adam out of the Limus of the Earth, together with the mortal Soul (yet that a Man may understand the Ground herein, is that) which shall arise and live eternally.

21. This is done through Christ's Suffering, Death, and Resurrection in his bloody Conflict, viz. the Victory of his Death is the Hand that baptiseth. Note: The right Man is baptised unto Life, and the Serpent-gross earthly Man is baptised with Christ's Death and dying; so that he shall die, and leave all his evil Lusts and Desires to the Death of Christ, that it may lull it, and bring a New Will out of the Death of Christ, out of Soul and Body.

22. The evil Man, viz., that Serpent-Monster, is taken with this Baptism (viz. where the Hand of God, viz., his speaking Word itself, taketh and baptiseth) and is buried with Christ in his Death, and in that Hell into which Christ in his dying entered: Understand, into the Darkness of God's Wrath, viz. into the Abyss of the Humanity: And this anointing in the Baptism bindeth and uniteth itself with the true Adamical first Body, which was before the Fall of Adam and generateth, through Christ's Victory a new Will in Soul and body, which obeyeth God.

23. Thus then according to this anointing, the true Man standeth in the anointing of Christ, and the Serpent-Monster standeth in God's Wrath, and yet during this Time [of Life] dwell in one Body, but each in its Principle, viz. in its own Property; concerning which St. Paul saith, Rom. vii. 20, 25, *Now if I sin, it is not I, but Sin in the evil Flesh that doth it: Also, So then I now serve God with the Mind of the anointed Ground, and with the Mind of the fallen Flesh I serve the Law of Sin.*

24. And saith further, Rom. viii 1. 28, *Now then there is no Condemnation to them that are in Christ Jesus* in his anointing, which according to this Purpose of God, are called in the Word, or are thus comprehended in the calling in the anointing; where he then meaneth the right anointed Man, which in this Time of Life sticketh hidden in the Shell of the earthly Body, as fine Gold in a gross Stone, and yet according to the anointing dwelleth in Heaven; as St. Paul saith, Phil. iii. 20, *Our Conversation is in Heaven: Also, Rom. vi 15. Gal. ii 17. Shall we then that belong unto Christ, be yet Sinners? That be far from us:* Where he meaneth the anointed Ground, and not the bestial Monster of Earthliness, full of evil Inclinations, which standeth in the Wrath of God, the Condemnation, and shall not inherit the Kingdom of God, which yet in this Life Time, hangeth to the right anointed Man.

25. The anointed Ground is the Christian, and not the outward gross Beast: The anointing it is, which daily breaketh the Head of the Monster, the Serpent, viz. the evil earthly Will, where the Strife in Man is, where one Property willeth Evil and the other Good, and that which overcometh, driveth Man on to work: Therefore shall and must Man's Works be judged, and every one be gathered into his Barn, viz. that which is done in the Power of the anointing, into the Kingdom of God; and that which is done in the Power of the Monster, the Serpent, into Damnation, into the Darkness of Wrath and Death.

The Fourth Chapter

Of the outward Water-Baptism by Man's Hand: Who is worthy to perform such Baptism? And what baptised Infant doth worthily receive this Baptism; how it goeth with the unworthy Hand as, also with the unworthy baptised Infant. In this Time highly necessary to be considered.

WHEN God established the Testament of his holy Covenant of Grace in Paradise, out of the Type and Sacrifices, and would ordain the Circumcision into Water-Baptism, then he bringeth forth a Branch out of his Covenant in a human Manifestation, and began the Water-Baptism thereby, as is clearly to be seen in John the Baptist, who was proclaimed by the Angelical Message or Embassy, and moreover of the Stock of the High Priests.

2. His Incarnation, or becoming Man, came not from the Will of the Flesh; for his Father Zechariah and Mother Elizabeth, which were ancient People full of Days, who were clearly dead in the Earthly Sperm or Seed; where the Ability of Man was clearly gone: The Seed of Zechariah and Elizabeth was railed up through the moving of the Holy Ghost, out of the Paradisical Grace-Covenant, in their now quite vanished spermatick Property.

3. Indeed, he came out of the human Ground, but not out of human Ability; for the anointing in the Covenant awakened it, so that their Sperm, above the Course and Power of Nature's own Ability, was unlocked; which Holy Ghost raised up a Seed out of the human Sperm, and to that Purpose chose it in its first Beginning.

4. But the anointing of John was done in Mary's Salute, when she came to old Elizabeth and the Divine anointing stirred in her (understand in Mary) out of Christ's Incarnation or becoming Man: When Mary, full of this anointing, saluted Elizabeth, then the Incarnation of Christ, diffused with the anointing through the Salute of Mary in John in the Mother's Womb; and not only in John, but also in his Mother Elizabeth; so that she was full of this anointing, and both the Mothers prophesied in the Spirit of this anointing.

5. And this is the Baptism of John, when as he was anointed with the Incarnation of Christ, out of Christ, and received the Baptism of the Holy Ghost out of the Covenant in the Mother's Womb; so that he should be a Forerunner and Declarer, that the Time of the anointing and fulfilling of the Covenant of God was at hand: That God hath introduced his Covenant of the anointing of Grace into the Humanity, and that the Covenant is become a Man; that God will henceforward shed forth his anointing through the Humanity of Christ, through an elementary Medium or Means, that consisteth no more in Fire, as in the Old Testament, but in Love and Meekness of Water, so that the Time of Grace is at hand, wherein God hath given his anointing into the Humanity.

6. And then we see that God there began no new Covenant, but only a new Ordinance, for John suffered himself to be circumcised, as also Christ: John took the Power and Calling out of the Covenant of the Circumcision, out of the Sacrifices of Fire, and by the Command of God, brought them into the Water Baptism; to signify, that henceforward Sin should be drowned by the Death of Christ in his Love and Meekness, and no more burn in the Fire, as was done by Israel in the Type.

7. Moreover, we see by John, that he did not yet baptise with the Forgiveness of Sins, but with Repentance, viz. with the Spirit of the anointing to Repentance, which soundeth through the Hearts of Men, and prepareth the Way for the Spirit of Christ; which unlocketh the Doors of Men's Hearts and Souls, that after him, the King of Glory might enter in at those opened Gates; concerning which David saith, Open the Gates wide for the King of Glory; that the King of Glory, viz. Christ, may enter in, Psalm 24:7, 9.

And as John witnesseth, He baptised with Water to Repentance and Forgiveness of Sins, yet he is not Christ, but after him cometh he that hath the Fan in his Hand, who will baptise with the Fire of the Spirit, Luke 3:16, 17.

8. Also we see in John, that he must be the Son of a Priest, who was conversant about Circumcision and Sacrifices: He must come out of the Law of the Covenant, and suffer himself to be circumcised, and put on the Covenant, that he might with the Spirit of the Covenant and of Circumcision, begin the Water-Baptism, viz. the Ordinance of Grace and Forgiveness: For Sin should be destroyed now no more by Fire, but by Love, which God manifested in the Covenant through Christ; it [Sin] should be drowned and changed by God's Meekness.

9. Therefore also, God ordained for this destroying of Sins; this Means of the Water-Baptism, to signify, that Sin should be drowned in the Blood of Christ, in his Love and Grace; and that Man should henceforth have an open Gate of Grace to God in the Love and Meekness, with the repentant Sorrow for Sins, with the forsaking of Sin, he may enter through this Gate into Grace.

10. And we see here in John, the Beginner of the Water-Baptism, what Man is worthy to baptise with this new Grace Covenant, viz. such a one, as also beforehand, hath been baptised with this Grace, as John was by Christ, who was baptised even in his Mother's Womb; for Flesh and Blood without this anointing, cannot baptise: For this Might standeth not in the Authority of Man, but in Christ's Authority.

11. A Christian, in whom is the anointing of Christ, baptiseth with the anointing of Christ; for the Holy Trinity baptiseth with the Grace-Covenant of the anointing, with Christ's Incarnation or becoming Man; with his Suffering, Death, and Victory: Now, will any baptise, they must not only baptise with the Hand and Water-Baptism, but also with the Faith of the anointing.

12. An unfaithful, or unbelieving Baptiser, doth no more in this high Work of the Baptism, than the Font-Stone [or Basin] doth, which holdeth the Water; for though he sprinkle or pour Water, and useth the Words of Christ, yet he effecteth nothing therewith, but is dumb [or dead] in the working, except the Covenant of Christ worketh and baptiseth: He is but merely a Medium or

Means, like an inanimate Thing, that doth not itself work together in this Covenant, but only doth the Work; in which Work God worketh in respect of his Covenant.

13. Not so to be understood, as if the Work by the unworthy Hand were therefore wholly powerless: No; the Covenant of God severeth not itself for the unworthy Hand's Sake, which is but a Medium or Means; for the faithful Parents, which stand in the anointing of this Covenant, and have put on the Covenant, they have the anointing also in their Seed, and generate Children out of the Property of their Bodies and Souls: Now, if they be baptised in Body and Soul, and have put on the anointing of Christ, wherefore then, not also the Ens of their Bodies? If they be the Temples of the Holy Ghost (who dwelleth in them); and eat Christ's Flesh and drink his Blood, so that Christ is in them, and they in Christ; as Christ saith, John vi 56, wherefore then not also the Fruit of their Bodies? For Christ saith indeed, Matth. vii 18, *A good Tree cannot bring forth bad Fruit, and a bad Tree cannot bring forth good Fruit: If the Eye of the Spirit be Light, then is the whole Body Light: If the Leaven be holy, then is the whole Lump holy*, Matt. 6, Rom. 11.

14. John was baptised in the Mother's Womb through the Spirit of Christ out of Mary's Voice, as also his Mother Elizabeth: And we see clearly how it came to pass; for as Elizabeth heard the Spirit of Mary, the Holy Ghost moved in her, and also in her Fruit alike; they received the Baptism of Christ out of his Humanity alike, the Mother with the Son; wherefore then not also now, at present, in holy Parents, in whom the anointing is? For such as the Tree is, such is also its Fruit: But the Covenant in the Baptism is therefore, that every one should themselves with their own Will, as a particular Branch on a Tree, and as a Life of their own, put on the Covenant of Christ, as through the outward Medium or Means ordained thereunto.

15. Not to understand that a Child of honest anointed Parents, which hath attained Life, though it die before the Baptism, that it is not in the anointing of Christ: It hath indeed put on the anointing of its Parents, for it is existed out of their Substance, out of their baptised Soul's and Body's Substance, and only needeth, if it liveth, to enter into the Image of the visible Covenant,

as a Life of its own; and with its Will give itself up into that which it inheriteth from its Parents: But seeing a Child understandeth not this, therefore the Parents do it with their Faith; and every one of those that are called to that Work, viz. the witnesses, or God-fathers and God-mothers, who in their Faith's-Desire with their Prayer, recommend the Child to the Covenant of Christ, and present it in the Covenant of Christ to the Holy Trinity, and desire the Covenant to be upon this Child.

16. All these, both the Parents and Standers-by, viz. the faithful Baptiser and Witnesses, work with their Faith in the Property of the Child, and reach out to it with their Faith, the Covenant of Christ: For the Will of their Faith taketh the Child's Will, being without Understanding, into their Faith's Desire, and bear the Child's Will in their Will, with their anointing into the Covenant of Christ, viz. before the Holy Trinity.

17. When the Baptiser sprinkleth or poureth the Water upon the Child, then is his Faith together in the Water, and fasteneth itself in the Words of Christ, who saith, *Matt. 28:19, Go hence into all the World, baptising all Nations in the Name of the Father, Son and Holy Ghost*: Upon Christ's Command they baptise Men; the Baptiser baptiseth with the Hand and with Faith, and the Parents, together with the Witnesses, baptise with their Faith's Desire, with the anointed Oil: They infuse it into Christ's Covenant, and Christ infuseth himself therein, with his Blood, Death, and Victory, viz., with the Victory of his Death; and kindleth the Faith of the Child with his Love-Fire.

18. Thus the Grain of Mustard-Seed of the Love-Fire soweth itself into the Child's Soul's and Body's Ens, as a glimmering Mother of Divine Love; which Mother, when the Child getteth Understanding of its own, is more kindled through Faith, Repentance, and Prayer, and becometh a high shining Light; and when afterwards the Mouth of Faith eateth Christ's Flesh, and drinketh his Bloody then this holy Mother Love Fire attaineth the holy Oil to the burning of its Life.

19. With the Baptism is implanted the Humanity of Christ according to the holy Love-Water, viz. the Water of Eternal Life; in which Water the holy Fire may burn: And with the Supper is participated the holy Tincture in the Blood and Flesh of Christ, viz., the true Love-Fire burning, a spiritual anointing Oil out of the Divine Fire and Light, which the Water of Love kindleth, viz. the Baptism-Covenant: And though a Child be born of holy Parents, and in the Mother's Womb be clearly in this Covenant, yet it ought also to put on this Covenant in its own self-fulfilling Person, in its own Life's Will; for this Cause, that in the Flesh Sin and Uncleaness is together propagated and inherited, and therefore it should itself put on this Covenant; for it ought, and must itself with the Covenant of Grace break the Head of the Serpent in the Flesh, and therefore it ought also itself to put on Christ with his Victory: For Christ now offereth himself to itself; it ought therefore in its own Person to receive him with its own Will, and give its own Will up to him.

20. For the Baptism is nothing else but a Marriage or Contract with God in Christ's Blood and Death, wherein Christ bindeth himself to Man with his Victory and Resurrection, and placeth Man therein: And Man in the Baptism giveth up his Adamical aversive Will to the Death of Christ, and desireth to die to his own Will in the Death of Christ, and to rise again through Christ's Resurrection out of Christ's Death, with, and in Christ, to a new Will, and to live and to will with Christ; for we are, through the Baptism with Christ's Victory, planted anew in the Word of God: For Man is the outspoken imaged Word of God, which hath brought his Will in Adam from the speaking of God into an own Will and speaking, and is become treacherous to the Word of God; and with the Baptism the imaged Word promiseth and incorporateth itself again with the Eternal speaking of God, that it will speak and will according to God, viz. God's Righteousness and Truth.

21. The Baptism is an Oath which Man sweareth to God, when he renounceth the Devil and his Kingdom, and giveth up himself to God for his proper own, viz., for a Temple of God: And though a Child understandeth not this, yet the Baptiser, as also the Parents and Witnesses should understand it, and introduce their Faith into the Child's Will and so with their introduced Will in the Child's Will, together plunge or sink themselves down with this Oath into God's Covenant, through the Word of Christ upon his Command in

the Water-Baptism, and apprehend the Command of Christ in themselves, viz. in their Faith; and so in their Understanding enter into the Covenant with the Child's Not-understanding, and in the Stead, and with the Will of the Child, in their Will, make such a Promise to God: For this the Parents may, and ought especially to do, seeing the Child is sprung out of their Life and Substance, as the Branch out of the Stock, so they have also Power to comprehend the Will of the Child in the Will of their Faith, and with the Will of the Child to give up, and bind or unite unto God.

22. Moreover the Baptiser hath this in his Power, who upon the Command of Christ standeth there in Christ's Stead, and bringeth in his Mouth the Command of Christ, and baptiseth with his Hand, upon the Command of Christ: Such a one should be the Anointed of Christ, and enter into that Work through the Door of Christ, or he is but as a Piece of Wood, or Clod of Earth, standing by as an earthly Medium, and himself doth not baptise together with his Faith, but is only an outward Instrument of the Covenant, as the Axe wherewith the Carpenter heweth, though indeed, he is not altogether as the Axe that cutteth, but as the Hand that holdeth the Axe: He neither cutteth nor co-worketh in the Work of the Spirit, but is only the outward Instrument, and doth only an outward Thing: He reacheth not the Covenant, but only the Water, and bringeth a dead Word in his Life; but the Office of Christ is in the Command.

23. The living Word in the Covenant which there baptiseth, hath not its Original out of the Power of the wicked Mouth, but out of the Command in the Covenant: The wicked Mouth bringeth the outward literal Word, as a Minister thereof, but the Covenant bringeth the living Word in Power: If the Parents and Witnesses be faithful, they reach forth the Child with their Faith to the Covenant, and the wicked Baptiser with his Mouth and Hand is but an Instrument to it, in that Manner and Way as a Clock striketh and soundeth, and yet hath no Life, but giveth Notice and Understanding to the Living what it meaneth: Or as a wicked Man in a Show of Holiness, nameth and acknowledgeth the holy Name of God before a holy Person, where instantly the holy Name of God is thereby stirred, and becometh working in the Heart of the holy Man that heareth it, and yet the Hypocrite in his Knowledge neither understandeth it, nor findeth it; and this stirring of the good Heart

doth not proceed out of the wicked Mouth, and enter into the holy Heart, but it proceedeth out of the Name of God.

24. Thus also the holy Name baptiseth by the wicked Baptiser, and not the evil Mouth, but he must be an Instrument, that pronounceth the holy Name, which worketh not from his pronouncing, but from the Name and Covenant, through the faithful Parents' and Witnesses' Introduction of their Faith: For the Covenant is itself a Faith [or believing] viz., God's Word and Mouth: The Covenant baptiseth them all that give themselves up into it, whether worthily or unworthily, whether the Faith of the Baptiser and of the Parents and Witnesses be there or not, but with great Difference, as the Scripture saith; *With the holy thou art holy, and with the perverse thou art perverse*, Psalm 18:26. Also, such as the People are, such a God they have: And as St. Paul saith of the Supper, Therefore they received it to Judgement, because they distinguished not the Lord's Body.

25. For where God's Love is present, there his Wrath is also present: Where Light is, there is also Fire: The Ens of Faith presseth only through the Fire forth into Light: The Covenant standeth firm; the Child is baptised with the Covenant, the Covenant receiveth it, although there were only a wicked Baptiser, and also such Witnesses without Faith: But as the Mouth is, such is also the Food in the Mouth, as the Lord saith by the Prophet: *Wherefore doth the Wicked take my Covenant into his Mouth, and hateth to be reformed?* Psal. 50:16,17. *Men should not misuse the Name of God, for He will not leave him unpunished that misuseth it.* Deut. 5:5. He will not cast the Pearl before the Swine, Matt. 7:6. The wicked Man that draweth near to his Covenant, is to God in his Covenant a good Saviour to the Condemnation of Death, and the holy is a good Saviour to Life, 1 Cor. 2:15,16.

26. What else can be, if there are evil Parents without Faith, but that they also beget wicked Children; for as the Stock is, so also is the Fruit: And now if they convert not, and through true earnest Repentance and Prayer, incorporate their Fruit to Christ, and send them with Faith to this Covenant, but indeed invite such wicked Witnesses, without Faith thereunto, and there be also a wicked Baptiser, who shall baptise here? Shall the Love of God in

the Covenant of Grace baptise? May it not be, as St. Paul saith of the Supper, That the Wicked receive it unto Judgement? Now if a Man make a Mock of the Covenant, how will God's Glory appear among the Scorners? There it is rightly said, With the holy thou art holy, and with the perverse thou art perverse: If the Seed be bad, though a Man cast it into good Ground, yet there growth bad Fruit from it, for it draweth from the good Ground, an Ens of its own Likeness to itself.

27. How then may it go there, where a Child springeth from Parents that are quite wicked, and also wicked Witnesses are only called to it, which stand there only for State and Pride, or for human Favour, which are also for such Causes called to it; whereas there is no Faith nor Good-will, much less an earnest Prayer, but only an earthly Lucifer standeth before the Covenant of Christ, and the Baptiser is also a dead Person, who awakeneth here the holy Covenant? As the Faith is that moveth or stirreth the Covenant, such is also the Manifestation of the Covenant, and so is also the Baptism.

28. Christ saith, *Suffer little Children to come unto me, for of such is the Kingdom of God*, Matt. 10:14, Chap. 19:13. But he meaneth Children, not Wolves and Beasts: He biddeth them to come to him, and not to bring them to him in the Devil's Pride and State, with stately, high-minded, false unfaithful People, which do but despise the Humility of Christ, and scorn Love; it must be in Earnest, if a Man will enter through the Wrath of God into Love.

29. Reason saith thus: What is it to the Child that is begotten of wicked Parents, and is brought by evil People to the Covenant of Christ?

Answer. Yes, indeed; what is it to God, who willeth not the Death of a Sinner, that wicked Parents beget wicked Children, and that a Man doth but scorn his Covenant of Grace; shall he therefore cast the Pearl before Swine? The Parents indeed, know very well, that God saith, He will punish the Sin of the Parents on the Children unto the third and fourth Generation, Deut. 5:9. Shall he then pour his Love into their wicked Wills, when as indeed they do not desire the Love, nor is there any Earnestness there, but merely the

Performance of a Custom, and they do it only with an hypocritical Show without Earnestness, and withal make use of such People about it, which do but scorn the Simplicity of Christ with their Pride.

30. To be conversant with the Testaments and Covenant of Christ, and to make use of them, will require great Earnestness, not only in Show but in Power: For the Covenant of God in Christ is made through his Blood and Death; and to that End, that whosoever will partake of this Covenant and Testaments, should convert with his Will, and enter into Repentance, and die to the inherited false Lust in the Covenant, through Christ's Death, and be new born out of the Covenant of these Testaments.

31. For the Baptism consisteth not alone in Water, but in the Word of God, and in the Faith: The Water is but a Medium, wherein the Word of God and the Faith, taketh hold and worketh, and without the Word of God and Faith there is no Baptism; the Faith of Man must take hold on the promised Word, and in the Water these two, viz., the Faith and the Word of God bring themselves into one Substance, and that spiritual Substance is the Baptism, which is understood under Water. Now if there be no faith at this Work, then is the Word without human Substance, only in itself according to, and in the Covenant, and that baptiseth Man according to the Man's Property, but Faith in the Grace apprehendeth the Grace in the Covenant and Word, and bringeth itself with the Covenant into the Water; and so then the Word of God and the Faith and the Water baptise alike.

32. For the outward elementary Water is not the Ground of the Baptism; but the spiritual Water, which is united and tied with the Word in the Covenant, and with the Faith: For the Word poureth itself forth in a Water-Source of Life in Meekness and Love, and the Faith taketh hold of this promised Word of Grace in the Covenant: This Grace in the spiritual Water, comprehendeth itself with the elementary Water, after the Manner as the invisible World hath made itself visible with this World's Substance, viz., with the Elements: And as the invisible Word of God worketh by the visible, and as the visible Substance of the Elements shall again go into the invisible: Thus also in the Baptism Covenant, the invisible Element, viz. the heavenly Substance,

uniteth itself with the visible Elements of Man's Body, viz. the Substance of Eternity with the Substance of Time; the Eternal speaking Word of Divine Love with the outspoken imaged Word of the Humanity.

33. For the pure Element, according to the holy spiritual World, out of which the four Elements are sprung forth, is that which baptiseth through the four Elements of Man's Body: The true Man created in Adam, which sticketh in the gross Hulk of the four Elements, that is baptised to Eternal Life; for the pure Element soaketh or infuseth itself again into the vanished Image of Man, which Image was out of the pure Element, but vanished in Adam; and to that End God hath ordained his Covenant in the Water-Baptism: And there belongeth now Faith to it, and Repentance to this receiving: For Repentance is an unlocking or stirring of the hidden shut up Things of Man, whereby the inward spiritual Desire, viz. the spiritual Mouth to such receiving is opened; and Faith is the opened Mouth which taketh in the holy Element.

34. And although a Child without Understanding cannot do this, yet those with their Faith should do it, who baptise, and the rest that are present at the Baptism; for their Faith must comprehend itself in the Child's Will, for the Child hath not yet a willing, neither to Good nor Evil, but their Faith comprehendeth itself in the Child's Life, viz. in Soul and Spirit; which may well be, being all Souls have their Original from One, and so they are in the Centre one only Ground, viz. in the Word of God, out of which the Soul hath taken its Original, and wherein they all stand together in the Ground, for this comprehending in [the Child] is nothing else but to introduce their Love-Will into the Child: And although a Man cannot do that in his own Power and Might, yet if the Will of Man comprehendeth itself in God's Word and Promise, and taketh hold of the promised Grace, together with the Command that we should do this Thing, then is the Possibility there: For the promised Word giveth and worketh the Ability in Man's Will, and giveth the Deed; God's Will taketh Man's Will resigned up to him, and doth it through his Might with Man's Will.

35. Therefore say I, it is a dangerous Thing to baptise Children without the Faith of the Parents, and of them that baptise, and the rest that are present to the Work: The Scripture faith, Heb. 11:6. *Without Faith it is impossible to please God*: But this Faith is not a History or Knowledge, that a Man only give Assent to it, and believe that it is God's Work: No; it is an earnest, desireful co-working, a pressing in to the promised Grace, an earnest Consideration of our inherited Sin, and of the great Earnestness of God, and how he through this Grace-Covenant receiveth us again as Children, and poureth his Grace into us with this Work.

36. Those that are present should with great Humility and Turning to God, with earnest Prayer, apply themselves to this Covenant, and well consider what they there purpose to do; for they stand even before the Covenant of the Holy Trinity, before God's open Face, and have to deal with God and Man, and should well imprint in them the bitter Sufferings and dying of Jesus Christ: Into which a Child is baptised, of which they are co-working Witnesses according to the Faith; and not stand before this Covenant, as a Whore before a Glass, with proud Hearts, as if it were a worldly Honour which a Man should make use of about it: Such People which have no Understanding and Faith towards it, and only come to it with proud Hearts, are not profitable to this Covenant, but a Hindrance; they hinder others, who gape upon the Pride and Bravery, and therewithal forget the Earnestness.

37. And although Baptism may be performed without such Persons, through the Parents and the Baptiser's Earnestness and Prayer; yet the Christian Church hath so ordained, that living Witnesses should be present, which with their Prayer attend this Earnestness, and it was well ordained: But it is come to such a Misuse, that it were many Times better that such Children of Infidelity were not present; for the Devil belongeth not to this Work: Now, if the Devil have the chief Dominion in a Man, what is then such a Man profitable at it? as is mentioned before: The Font-Stone or Basin, and the unfaithful Stander-by, is one as good as the other; but that the proud Man Is a Hindrance to others.

38. The Baptism is a substantial working, not a mere Sign or Symbol of the Testament of Christ: The Holy Ghost baptiseth the Soul and the Spirit, from Christ's Blood and Death, with his Victory; and the holy Element of the spiritual Water baptiseth the Body of the four Elements to the Resurrection of the Dead, and baptiseth the Serpent's Ens, and awakened introduced Poison to die [or for dead].

39. It is a substantial working Infusion of the Covenant of God; therefore, if the Infant baptised should worthily receive it, there must be Earnestness: A Christian, who is a Christian in Christ, in whom Christ worketh, liveth, and dwelleth, should baptise; for he must enter into this Sheepfold by the Door of Christ, viz., through Christ's Spirit, and not climb up elsewhere, else he is a Thief and a Murderer and cometh only that he may rob and steal the Honour of Christ, and deceive Men; he should be a true Shepherd, and not a Hireling: Here availeth no babbling and making a Show, but there must be Earnestness; for it is an Earnestness with God: All Jangling and Disputation about this Work, is an unprofitable Thing, and moreover hurtful; Men should lay hold of it with Earnestness, and follow the Command of Christ, and believe what Christ hath said.

40. There belongeth no more to this Work but Faith and Water, and earned Prayer in true Repentance, with such a Will, that one Man would help to release another from Death, the Devil, and Hell, and (help) to introduce him with himself into the Kingdom of God; that is the whole Process that belongeth hereunto: Every one that is a true Christian in Christ, is worthy to be a Stander-by, and present at this Work; but he that is not such a one, is unworthy, whether he be Baptiser or Stander-by, one as well as the other; there is no Respect of Persons with God: In Christ we are ONE, he is the Stock, we are the Branches: He worketh his Work through his Fellow Members, as the Stock of the Tree generateth its Fruit through its Twigs and Branches: The Stock useth no Strange Tree for its Twigs; so also Christ only useth his Members to his Work of his Fruit.

THE SECOND BOOK

CONCERNING

The Holy Supper of our Lord Jesus Christ.

WHAT KIND OF PARTICIPATION IT IS,

HOW THAT IS TO BE UNDERSTOOD.

Also concerning the Contention of the Learned about Christ's Cup:

What they do about it; also what is to be held concerning it.

Wherein Babel, the great City upon Earth, with her Form and Wonders, together with the Antichrist, standeth quite naked and manifest.

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

All very earnestly and sincerely discovered from the Knowledge of the
Great Mystery.

INSTRUCTION TO THE READER

THOUGH indeed I here dive and search sublimely and deep, and set it down very clearly, yet the Reader must be told thus much, that without the Spirit of God, it will be a Mystery to him, and not apprehended.

Therefore let everyone look well to it what he judgeth, that he fall not into the Judgement of God, and be captivated by his own Turba, and that his own Reason distract him: This I say, meaning well, and give it to the Reader to ponder in his Mind.

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CONCERNING THE
HOLY SUPPER of JESUS CHRIST.

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The First Chapter

Of the Ground of the Old Testament; how this Testament was clearly in the Type among the Jews.

WHEN God sent Moses to Pharaoh, and commanded him to let the Children of Israel go into the Wilderness and sacrifice to him, and Pharaoh would not do it, then God sent great Plagues and Punishments upon him, and lastly the destroying Angel, which slew all the first-born of Egypt; and there he commanded Israel the Passover, or to slay and eat the Paschal-Lamb, viz. a Lamb of a year old, and besprinkle the Doors and upper Posts with the Blood thereof, that the slaying Anger should there pass over and kill none in the House, Exod. 2:12.

2. Which was a Type of the New Testament, [shewing] how the Posts and Doors of our Life should be sprinkled with the Blood of the Lamb Christ, that God's Anger in Soul and Body may not swallow us up into his Wrath: And as they must eat up that Lamb wholly or quite, and leave nothing over, so would the Lamb Christ give himself in his Testament wholly for Food to his Christendom, and not divided; and would besprinkle the Posts of our Life with his Blood of Love, that the destroying Angel in God's Anger might not take hold of us and slay us.

3. Also we have an Image or Similitude thereof in the unleavened Cakes, which they must bake and eat, [shewing] that they should through this Paschal Lamb's Figure, which signified Christ, be a new and sweet Lump [of dough], when they should eat the right Paschal Lamb, Christ, in his Testament; all which was a Figure of the New Regeneration; [signifying] how the same should be born through the right Paschal Lamb, Christ, 1 Cor.

5:7,8, and how the same (New Birth) would eat the sweet Food of the Divine Grace.

4. This is a powerful Figure of the terrible Fall in Adam, and then in the New Birth or Regeneration in Christ, for in Adam the first Birth, viz. the first Angelical Life, was slain by God's Anger, and by the Grace-Covenant in Christ, was the same brought back again, and spoken [or inspired] into Adam and Eve: Thus now the Spirit of God signifieth by this Figure of Moses in Egypt, how that same inspoken Grace should be fulfilled with heavenly and Divine Substance; and also how Man should be marked and sprinkled by that Mark, viz. by the Blood of the Lamb of God; and how God would give him of the sweet Substance of his sweet Love for Food, whereby the natural soulish Fire-Life should be again quickened, and attain a Divine Ens in his Life's Essence, and thereby be transmuted and changed again into the Angelical Image.

5. Also we see this Image very clearly in the Sacrifices of Israel, how they must slay and Sacrifice Beasts, and burn the Fat: For when God gave the Law to Moses, that Israel should live in full Obedience in the Covenant of this Law, then he gave him also the Figure, [shewing] how this Law should be fulfilled, and how Man should be atoned from Sin, and from the Anger of God; as we may clearly see this in the third Book of Moses, in the eighth Chapter, where the Image of the Reconciliation or Atonement standeth.

Where it standeth thus:

And Moses caused an Heifer to be brought for a Sin-Offering, and Aaron with his Sons laid their Hands upon his Head: There it was slain; and Moses took the Blood, and with his Finger put it round about upon the Horns of the Altar, and cleansed the Altar, and poured out the Blood at the Foot of the Altar, and sanctified it, so that be made an Atonement on it: And took all the Fat upon the Inwards, and the Caul upon the Liver, and the two Kidneys with the Fat on them, and burned it upon the Altar: But the Heifer, with his Hide, Flesh and Dung, be burned with Fire without the Host, as the Lord had commanded him: And brought a Ram for a Burnt-Sacrifice; and Aaron with his Sons laid their Hands upon his Head, and it was slain there: And Moses sprinkled the Blood round about upon the Altar, and clave the Ram in Pieces,

and burned the Head, the Pieces, and the Rump; and washed the Inwards and the Legs with Water, and so burned the whole Ram upon the Altar; this was a Burnt Sacrifice for a sweet Savour, a Fire to the Lord, as the Lord had commanded him, Lev. 9:14-21

6. This is a true Figure of the Sacrifice of Christ with our assumed Humanity; how he hath offered our Humanity, through the Sacrifice of his Body, to the Anger of God; and how God in this Sacrifice, hath smelled his sweet Love in the Humanity of Christ, and reconciled his Wrath in the Fire.

7. The Figure of Christ standeth thus: When Moses should make this Sacrifice, he took first the anointing Oil, and anointed the Dwelling-place, and all that was therein, and sanctified it, and sprinkled therewith seven Times upon the Altar, anointed the Altar, and all its Implements, the Laver with its Foot, so that it was sanctified; and poured the anointing Oil upon Aaron's Head, and anointed him, so that he was sanctified.

Moses standeth here in the Figure of God, and Aaron standeth in the Figure of Christ, according to our Humanity, and the Heifer standeth in the Figure of the earthly, perished Adam, according to his bestial Property; and the Ram standeth in the Figure of the true Man created in Adam [shewing] how the same should be offered up to God again in the Humanity of Christ: Moses anointed Aaron; that is, God anointed our Humanity in Christ with his highest Love, viz. with the Substantial Wisdom, and Divine Substance in the Name JESUS.

8. And that is it, that Moses first anointed the Tabernacle, which signifieth the Body of Mary, in which GOD became MAN, and therefore the Angel called her the Blessed among all Women, Luke 1:28. For God first sanctified the Tabernacle, and sprinkled with his anointing Oil of Love upon all the seven Properties of the natural Life; which Life in the Humanity of Christ, the Altar of Moses signified, which God anointed, when JESUS assumed Man's Life: The Laver, with its Foot, signifieth, how God hath anointed the human Hand or Desire, in the Humanity of Christ, with which he should do Wonders: The

anointed Head of Aaron signifieth, how the Humanity of Christ, viz. our human Science, should be anointed with the Holy Ghost.

9. This God set forth by Moses in the Type, for when Moses had anointed Aaron, together with the Tabernacle and the Sons of Aaron, and established the whole Business, then he caused a Heifer to be brought for a Sin-Offering; which Heifer signified the gross earthly Man, impressed through Adam's Lust: On this Heifer must Aaron and his Sons lay their Hands upon his Head, which signifieth, how God in Christ, and then the Priests or Pharisees would lay their Hands upon our, in Christ assumed, mortal Humanity, and slay, that is, put to Death, our Humanity, according to this World's Substance; and how his human Blood should be sprinkled round about on the Horns of the holy Altar, with the Finger of God, viz. as with the laying hold of God's Anger; and how God would thus cleanse his Altar in the Humanity; upon which Altar, viz. the human Life, should holy Sacrifices be offered to God again.

10. But that Moses did burn the Fat of the Liver and Kidneys upon the Altar, signifieth, that our true Adamical Man out of the Limus of the Earth, according to its right inward Ground, should not be cast away, or thrust out from God, but be kindled in the Fire of God's Anger with the Fire of Love, and be offered to God. As this then was done in the Humanity of Christ, when he sacrificed our Humanity to the Anger of God, but yet did introduce it with his Love through Death into Life, as out of the Fire there springeth up a clear Light, as out of the Fire dying a new Life, which consisteth in Power and Love.

11. But that Moses did burn with Fire the Heifer; with his Hide, Flesh, and Dung, without the Host, and only sprinkled the Blood of the Heifer upon the Horns of the Altar, and kindled the Fat, it signifieth, that the gross bestial Body of our Flesh, with Skin and Bones, shall not come upon God's Altar, and inherit the Kingdom of God; but it shall be consumed with the essential Fire of the Earth, without the holy Fire of God: As Moses must burn the Heifer without the Host, so also should and must, the gross bestial Man be burned up without the City of God, viz. in its own Principle, by that same

Nature-Fire, as it is done before our Eyes: But this earthly Man's Blood, wherein the Astral Soul liveth, should be sprinkled upon the Horns of the Altar; which signifieth the right Man created in Adam out of the Limus of the Earth with the right Astrum, whose Blood or Power shall come again at the last Day: That same Blood was in Christ's Humanity, with the Inclusion of the heavenly Blood, sprinkled upon the Horns of the Altar in his suffering and dying on the Tree of the Cross; for a Sign, that our Blood, after a right human Manner, is with Christ come upon God's Altar; and that God in Christ hath therewith marked us in the Eternal heavenly Altar.

12. But that the other Blood must be poured at the Foot of the Altar, signifieth, that our human Blood, wherein our outward human Life consisteth, which here dieth, is in its dying poured out at the Foot of the Altar, viz. into the [four] Elements, and reserved to the bringing again of the first true Man, that the right Life shall be kept at the Foot of the Altar, that is, in its own Principle, as in *Mysterio magno*, in *Spiritu Mundi*, in the Great Mystery, in the Spirit of the World, till God shall purge this Altar of the four Elements, and bring forth again the same pure Virtue and Power of the Blood, together with the Elements, and bring them into the Temperature; and so then the human Blood shall again come to the Soul, according to the Property of the spiritual World.

13. For this Cause must Moses and Aaron in the Figure, pour out the Heifer's Blood at the Foot of the Altar: For God had not to do about the Blood of Beasts; but he set forth the Figure of Man's Restoration, and signifieth under it, that we Men, according to the outward gross earthly Man, were but such Beasts, which gross bestial Property had swallowed up the true Man into itself: Thus he signifieth, how he would with his Power bring again and new generate that same inward devoured Ground: And as the Power and Virtue of our *Mumia*, of the oily Property shall be kindled again through the Fire of God, as Moses kindled the Fat, so shall the Power of the inward Ground, here even in the Time of this Life, be kindled with the Divine Fire, and burn upon God's Altar, which through the Unction or anointing of the Spirit of God, should be done in us: Even as Moses kindled the Fat, so should also the Spirit of Christ kindle our inward Ground, even in this [Life's] Time; and when this comes to be done, then should the Heifer, viz. the Beast-Man be

slain; that is, he should be daily mortified, and with his Will and bestial Desire be cast forth without the Host of God; for he is but Earth, and not fit for the Kingdom of Heaven, John 6.

14. But the Ram now signifieth the right anointed Man in the Humanity of Christ, as also our inward Ground, which, with Christ's anointing in us, becometh living again. As God through Aaron's Sons, viz. through the High-Priest, would lay the Hand of his Anger upon it, and slay it, that our human Will might be slain; so shall in this slaying the Blood of this Ram, viz. the right Humanity, be sprinkled everywhere upon the Altar of God, and the human Will shall be split in Pieces, and quite forsake the own-Will, and the Head, viz. the human Senses or thoughts, be kindled with God's Fire: Even as Moses kindled the Head of the Ram, as also the Pieces and the Rump; so must also our Humanity in Christ, be washed with the Water of Love, and afterward be sacrificed upon the Altar of God, viz. on the Tree of the Cross.

15. Note. But that the Ram must be kindled with Fire, and be offered to the Lord for a sweet Savour to the Lord; therein lieth the Great Mystery: Therein is the right Man created in Adam, which Christ, as the Word, or the Power of God, took on him from our Adamical Humanity, in the Body of Mary; and signifieth by the Ram, that God in Christ would thus anoint our right Adamical Humanity with the holy anointing Oil, and bring it to God again.

16. But seeing the human Will was departed from God, and had brought itself into the earthly bestial Lust; therefore should this Ram, viz. the Humanity of Christ, be kindled with God's Fire of Anger: For the Anger of God was become manifest in the Humanity; and therefore God anointed first the Humanity with the Spirit of his Love in Christ's Humanity, and afterwards offered this Ram, viz. the right Adamical Humanity to the Fire of God, that in the anointing of the Love-Oil, the Anger-Fire might be kindled; and the Anger-Fire, in the anointing of the Love, viz. through the Oil of its holy Substance, be transmuted, and wholly turned into a Love-burning.

17. For our human Soul was become an Anger-Fire, viz. an Enmity against God and therefore thus God reconciled it in the Love of its Substance; that is, God's Anger in the human Life was thus reconciled; for God's Power smelled, or thus drew, in the Fire, the human Life again into the Eternal Word, viz. into God. God's Anger-Fire was the Mouth which received the human Life again into it, and swallowed up the human, averted Will into itself.

18. But when this great Love had given up itself into the human Life of Christ, then was God's Anger-Fire, with its devouring in the Soul's Fire, turned into mere Love, viz. wholly into a Love-Fire; and thus Death in the Fire of God's Anger, which holdeth the Soul captive with its Impression, wherein the Soul was a Darkness, viz. a dark Fire, was broke open, and again turned into the Light-Life.

19. And that is it which God with this Sacrifice sets forth in a Type of the coming of Christ; for Moses saith, This was a sweet Savour to the Lord: Now God doth not favour the bestial Life; for that shall not inherit the Kingdom of God: God's Business which he had to do by Moses, was not about the Ram and the Heifer, but he set forth the Humanity under them before him: God's Imagination went into the Humanity in his inspoken Grace-Covenant, viz. in that inspoken Grace Word of Love, which stood as a Goal or Limit in Man, even unto Mary, where it manifested itself in the Humanity: Into this went God's Imagination, and Man's Imagination went into the Type, viz. into the Sacrifice in the Fire: Thus went also the incorporated Grace Covenant with Man's. Imagination into the Sacrifice of the Fire, as into the Type [signifying] how Christ should reconcile God's Anger in the Humanity.

20. And thus was the human Will in the Type of Christ ransomed in the Fire for the incorporated Grace-Covenant, went with the human Desire, in their Prayer (which through this Sacrifice in the Fire pressed into God) together into the Fire of the Sacrifice, and reconciled (that is, destroyed) the earthly bestial Property of the human Will in the Fire, with the Love: For with the Fire God formed an Image before him, as a Substance; in which Fire Substance God's Fire, imaged itself, and reconciled the elementary Fire in

Man: His Eternal Love-Fire favoured the human Will, through the incorporated Grace, through that Medium of the Fire; for Moses had holy Fire, wherewith he kindled the Sacrifice.

21. Thus was the elementary Fire of Man reconciled in the holy Fire, and yet must the bestial Medium, viz. Beast's Flesh, come into the holy Fire of Moses, seeing Man was become bestial: That the bestial Kind be burned away in the holy Fire through the Father's Anger-Fire; and that God's Love-Fire might kindle the human Soul-Fire in its introduced Desire in the Sacrifice: And so God's Desire in the Word smelled Man's Desire through the Fire; for in the Fire the bestial Vanity of Man's Will burned away in the Anger-Fire: And so then the clear human Will pressed into God's Love Fire as a sweet Savour; for the incorporated Paradisical inspoken Grace, pressed with the clear Will of Man, into God.

22. And that is it which Moses saith, It was a Sacrifice of a sweet Savour unto the Lord: For God desired to smell nothing there, but only Man's Will, viz. the human Life, which before the Times of the World, was in the Word of God; indeed without Creature, but yet in Power, which was inbreathed to the created Image: That same did God smell through the Sacrifice in the Ens of Christ, viz. through the inspoken Grace, and reconciled the averted Will through the date in the Fire, so that the human Will became Divine again, and brought (1) the human Life's Fire, and (2) God's Love-Fire, into one Fire, as into one Life's burning; and that was a right Sacrifice of Reconciliation, or Sin-Offering, when Sin was offered to, the Fire of God's Anger, to be consumed.

23. And thus also the bestial Flesh, which they offered and eat afterwards, was sanctified to Man: For God's Imagination in the Covenant went thereinto; therefore Moses calleth it holy Flesh; also, holy Bread, such was the Shew-Bread, 1 Sam. 21:6. Matth. 12:4. All which stood, in the Type [signifying] how that same incorporated Power of the Grace-Covenant, would manifest itself with heavenly Substance in Christ, and give it for Food of the human Soul, viz. to the Soul's-Fire; in which Food, the Soul's-Fire should be turned into a Love-Fire.

24. For in the Old Testament this sweet Grace Covenant gave itself into the Sacrifice of the fiery Soul's Desire, for Food, as to the Soul's Mouth in the Fire: For the Soul viz. the soulish Faith's Mouth, did in the Sacrifice of Fire, eat of this sweet Grace, not in the Substance, but in the Power, upon the fulfilling that was to come, till the Power was manifested in the Flesh: But their Body did under it, eat of the blessed Bread and Flesh, wherein also the Power of the Grace, viz. the Imagination of the Covenant was. Thus the Jews did eat Christ's Flesh and drink his Blood in the Grace Ens: Not in the Power, in the Type, where the Power was not yet Flesh and Blood; but yet that same Word of Grace, which afterwards became Man, was therein.

25. But when the Time came, and was fulfilled, that the same incorporated Word of Grace (which received their Soul in the Faith's-Desire in the fiery Essence) became Man, then it gave itself into this Faith's Mouth, viz. of the fiery soulish Essence, according to the Divine and human Property, for Food: Of which we will here following write more at large, and set down the true Ground, how Christ's Flesh and Blood is to be eaten and drunk; not out of a Conceit or Opinion, but out of the Ground of the Scripture. And true certain Knowledge through God's Grace.

The Second Chapter

Of the Supper of the New Testament; how the Type is come into Substance

WHEN the Time was fulfilled that this Grace-Covenant should manifest itself, and assume the Humanity with Soul and Body, then the Type ceased; for the Anger-Fire of God in the Soul and in the Flesh of Man, was imprinted in the substantial Word, viz. in the Divine Ens; which Divine Ens, out of the Divine Power, assumed also the Divine Ens of Adam, which vanished as to the Kingdom of Heaven, Viz. to the holy working Fire, when the Soul imaged itself into Earthliness, and made it living, that is, burning in itself again, through the holy Fire, where then the Divine Sacrifice in the Fire was manifested in the Humanity.

2. For the Soul was of the Father's Property, according to his Fire's Might, and was become a mere Fire of Anger: This the Father gave to the Son as to the manifested Grace-Covenant, and brought the Father's Anger-Fire in the Soul, into the Son's Love-Fire, so that the Father's Anger-Fire and the Son's Love-Fire, in the human Substance stood in one Ground: The Love-Fire became substantial, that is, a heavenly Flesh, and gave itself to the Anger-Fire of the Father in the human Life's Property, for Food to a Fire-burning, after the Manner as a Man putteth a pleasant oily Balsam to a Fire, and then the Fire in its burning giveth forth out of itself a pleasant Smell and Virtue out of this Balsam Oil.

3. Thus the Father now smelled this pleasant Savour in the Humanity in the Soul's Fire, which Savour he formerly smelled in the Sacrifice in the Type; for Christ was now the right High-Priest, which offered to God his Father the acceptable Sacrifice of the sweet Savour in the Humanity, and reconciled the Anger in the Humanity: The Altar of God, upon which Moses sacrificed, was

now in the Humanity of Christ, who offered up to God the sweet Humanity out of the heavenly Ens, with the Adamical Humanity into the Anger-Fire, which burned in the Adamical Humanity: Sin in the Adamical Flesh was destroyed through the sweet heavenly Flesh, viz. through the substantial Word of Love, through JESUS, viz. God's greatest Sweetness.

4. God brought the Sacrifice of Moses, viz. the Reconciliation in Fire, into the Humanity, and made of Moses, Christ, viz. the right High-Priest, who with his holy Blood besprinkled the Altar, viz. the Fire-Life, as Moses did with the Blood of Beasts in the Type.

5. And we see this eminently in the Supper of Christ, which, when at last he would enter into his Sufferings, and kill Sin in our Humanity, with the substantial Love-Fire in his Blood, then at last he eat the Paschal Lamb with his Disciples: For he had given himself up into the Type with his Grace-Covenant, with the heavenly Flesh, and would fulfill the Type with the Flesh of Love, and bring forth the Adamical Humanity through Death, viz. through God's Anger, through the Inclosure of the Adamical Life into God's Love-Fire, and break open the Prison of Death.

6. So now in the Type of the Paschal Lamb he began the New Testament, viz. the fulfilling of these Types, and led his Disciples to the Sacrifice of the New Testament, viz. to the Altar of God in his Flesh and Blood, that they should eat the fulfilling of the Old Testament in the Sacrifice of the New Testament; for he brought the Old Testament, viz. the Figure, into the New, viz. into his Flesh and Blood, which was the Sacrifice of Reconciliation for the Sins of the World, and gave them the Atonement in his Flesh to eat, and in his Blood to drink.

7. For the Reconciliation should be no more done in Fire, where the Father's Anger burned away the Vanity in Man's Faith; but it should be done in the Love-Fire, in the Flesh of Christ: They should now with their Faith's Desire, viz. with the fiery Life's Mouth of the Soul, eat and drink the Reconciliation

with Christ's Flesh and Blood: No more with Faith in the Type, but in Substance; no more in Power without Substance, but with substantial Divine and human Power, wherein the Humanity of Christ himself should be the Paschal Lamb: Not Deity without Humanity, but Deity and Humanity alike.

8. For the Paschal Lamb must be eaten quite up, and so also he would not give them only a Piece of his Humanity, but (note) gave himself to them wholly and altogether, into their Soul's Fire-Mouth, viz. into the Faith's-Desire: The Soul's fiery Mouth was now the Fire of God, which devoured the Sacrifice, as common Fire devoureth Oil, and giveth a clear Light out of its consuming: Thus also Christ gave to his Disciples, viz. to their Faith's Desire, understand, to the fiery Mouth of the Soul, as to the true Life; his heavenly Body and his heavenly Blood, in that Manner and Way, as the heavenly Ens in the Limit of the Covenant gave itself into Mary, into the vanished Ens, and became one Person, wholly undivided.

9. Note: He gave his whole heavenly Humanity to them into their Adamical Humanity, understand, to the Paradisical Ground: For every Life desireth an Ens of its Likeness; viz. every Fire desireth an Ens for its burning, which is like that Fire.

10. The soulish Fire-Life was become dark through the Impression of Death, and therefore needed a Light Ens out of the Divine Light, as a Substance of Light; as a holy anointing Oil, wherein the dark painful Soul's Fire changeth itself into a Light and Love-Desire: This now conceived upon Christ's Altar, viz. out of Christ's Humanity, the substantial Love, viz. the substantial Wisdom of God; that same Fire in this Substance, was the Name and the Power JESUS, viz. God's greatest Holiness, which changeth the Soul's Fire into a Light: Whence Christ said, He was the Light of the World, John 8:12. For in his Power hath the Soul attained Eyes of Divine Light, so that it beholdeth God again.

11. And as a Man giveth Oil to a common Fire, out of which ariseth a Light; so in like Manner is to be understood concerning the dark Soul's Fire, which receiveth into itself Christ's heavenly Ens of the Divine substantial Love in this Testament, and kindleth again the vanished even heavenly Ens in Adam, and burneth in its Likeness: Wherein the Kingdom of Heaven, viz. the City of God is again unlocked, where the Divine Light in that same unlocked Paradisical Ground shineth again; which is the City of God in Man, where the Holy Ghost dwelleth; of which Christ faith, *He that eateth my Flesh and drinketh my Blood, he continueth in Me, and I in him*, John 6:56.

12. In this Paradisical unlocked Ground, Christ, viz. the Divine Love-Ens, continued dwelling in the Light: For the Power in the Light is the Divine Ens, viz. the supernatural heavenly Flesh, a Tincture of Life; which Tincture tinctureth the Soul, and giveth the heavenly Fire-Glance to the Soul's-Fire: But yet that a Man may rightly understand it: The Soul is the Father's Fire, which receiveth into itself (viz. into its fiery Desire) the Son's substantial Love, viz. the holy Love-Fire, which hath turned itself into the human Tincture, viz. into Flesh and Blood; understand, into that same human life's Power: Thus is the changing of the Soul's Will effected.

13. Thus we see first this Figure in Moses's Sacrifice of Reconciliation, that the Soul, viz. the Faith's Desire of the Soul brought itself into the Sacrifice, as into a Substance, and with the Substance went into the Fire, where the Reconciliation through Fire, was made in the introduced Covenant of the Love-Fire, in that Manner and Way, as the substantial Love of Christ should give itself up into the Soul's-Fire, wherein God's Anger did burn, for Food and Reconciliation. Secondly, we see also by Moses not only how the Soul is ransomed from Sin through Fire, and with the Love in the Covenant became fed with the holy Fire of Grace, but they blessed also the Bread and Flesh through the Reconciliation of the Grace-Covenant, and did eat the same, viz. the holy Bread and Flesh, as God also commanded them.

14. Which signifieth the oral eating and drinking of the substantial Grace; where not only the Soul is fed, but (note) also the right Adamical Man, which shall arise from Death again: For the Earth was cursed through Man's Sin,

and Man must from the Curse of God's Anger eat of the earthly Fruit: But with this Sacrifice and Blessing of the Covenant, God erecteth now a new Blessing, so that Israel did eat of the blessed Fruit again, where the Grace pressed through the Curse again, as the Sun presseth and penetrateth through Water.

15. All which was a Type of the Testament of Christ, which would not only seed the Soul with substantial fiery Love; but (note) also the right Adamical Body; and that when he would ordain his New Testament under Bread and Wine, [Signified] how the inward Grace of Love would press through the outward Man, as the Sun penetrateth through the Water, or as Fire penetrateth through Iron.

16. And by the oral eating and drinking of his New Testament is signified the Paschal Lamb in the Old Testament, where the Grace-Covenant of the Divine Blessing gave itself into a visible elementary Substance, viz. into a Medium, wherein the human Body received the Grace: And it points at the New Testament, where Christ, viz. the substantial Grace, would with his Love, with the Power of his Flesh and Blood, of Divine and human Property, give himself into his Fellow-Members the Christians, through an elementary Medium of blessed Bread and Wine for Food and Drink; where-through, the accursed Body out of the Limus of the Earth (which hath eaten the Curse into itself) blessed again.

17 This we see clearly by the Last Supper of Christ, that Christ, with the Institution of the New Testament, would not ordain any strange or new Thing, but only fulfill the Old Testament, and with the substantial Grace, which in his Soul and Flesh was become MAN, give himself up into the Covenant of the Old Testament; and himself be the fulfilling, viz. the Paschal Lamb, and the holy Bread and Flesh, where-through our right Adamical Man is to be blessed: For he first eat the Paschal Lamb with his Disciples, and incorporated himself with them in the Covenant of the Old Testament, and washed their Feet for them: Afterwards he took the Bread, gave Thanks, and brake it, and gave to them and said, Take and eat; that is my Body, which is given for you: In like Manner also he took the Cup after the Supper and gave

Thanks, gave to them, and said, *Drink ye all thereof, that is my Blood of the New Testament, which is shed for many for the Forgiveness of Sins: I say unto you, I will now henceforth drink no more of this Fruit of the Vine, till at the Day that I will drink it new with you in my Father's Kingdom*, Matt. 26 Mark 14. 1 Cor. 11:23.

18. This is now the true Ground, and signifieth, First, How the sweet Grace of God's Covenant hath given itself up into our Humanity; and, Secondly, How that same Grace-Covenant (which in the Old Testament with the Sacrifices and Paschal Lamb, gave itself to Israel under that same Food for a Blessing) doth now with the assumed Humanity give itself to Man also under a Medium, viz. under Bread and Wine, to be eaten and drank: And, Thirdly, How he would not take away the first Covenant, and begin some new Thing; but how he himself would be that very Grace-Covenant, and now present himself as a Man, and now give himself into Man after a Divine and human Way, that as they had participated of him heretofore, with his Grace in the Covenant, in the Sacrifice, in a spiritual Way in Power, through a Medium, so now they should participate of him also in a corporeal and spiritual Way, through the Medium of Bread and Wine, and substantially participate of that same incorporated Grace in the Covenant.

19. For the Cause was this: That he would give himself to them to be participated both in a human and also in a Divine Property, alike; that they should participate of the Grace (which had given itself into the Humanity, and slain Death, and opened the human Life again, and brought it through Death) in a new human Life: That the same new Life, out of Christ's Death and Resurrection, might unlock even their Life, which was shut up in Death; therefore he gave this new unlocked human Life of his assumed human Life, with his Flesh and Blood, even under an elementary Medium, that the Faith might conceive it through a Medium.

20. Therefore there must be a Medium, that (first) God's Imagination of his Love, and (secondly) Man's Faith's Desire might come together, and take hold one of another by a Medium; for as the Participation of the Old Testament was done in a spiritual Way, so now it (should be both in a

substantial and spiritual Way alike: For the Deity hath now presented the Paschal Lamb in the Humanity of Christ; and God's Imagination (which went formerly into the Sacrifice) went now into the Humanity of Christ; and the Imagination of the Humanity of Christ went with Divine Power into the Medium of Bread and Wine, and through the same, in the Participation thereof, into the human Life.

The Third Chapter

How the Disciples of Christ have eaten and drunk Christ's Flesh and Blood; and how that is properly to be understood.

REASON should here go out from the Imagelikeness to that which is un-imagelike, and forsake the Folly which Men drive for, for it was not imagelike Participation, but is understood under an imagelike one; Christ gave not his Disciples the imaged creaturely outward palpable fleshly Humanity, as some Piece thereof: No, that is not consistent; for he sat by them at the Table, and did not rend the imaged Substance of his Body, but he gave them the spiritual Humanity, viz. the Power and Virtue of his Body and Blood, his own *Mumia*, wherein the Divine and human Power is understood: Which *Mumia* is a true human Substance of Flesh and Blood, and is a spiritual Flesh, out of which the visible Image groweth, and is wholly one with the visible Image.

2. See a Similitude in the Sun, which standeth in its Orb, but presseth with its Lustre, Power, and whole Substance, with all whatsoever it is in Essence, Power, and Substance, forth out of itself into the whole World, and giveth itself to every Element, Substance, and Creature, to all Herbs and Trees, also to every creaturely Life, and worketh in all Things whatsoever it will receive, and yet careth not itself, when it goeth forth from itself, and giveth itself to the other Creatures, it continueth always whole, and goeth not away from its Substance.

3. So is also the Supper of Christ to be understood; as we see a Similitude of it in the Herbs and Grass of the Earth; which neither do, nor can do any Thing without the Power of the Sun, it setteth the Jaws of its Essence wide open towards the Sun's Power and Virtue; that is, it hungereth only after that, and into that Hunger the Sun shineth in, and kindleth the Spirit, viz. the Brimstone, Salt, and Oil of the Herb: and as soon as that is done, that the Sun's Virtue findeth or perceiveth itself in the Brimstone, Salt, and Oil of the Herb, then it worketh therein, whence the Herb attaineth a perceptible Warmth, and conceiveth and impresseth the Sun's Virtue in itself, so that the Sun's Virtue and Power becometh substantial in the Herb, and groweth with the Herb, and tinctureth the same, whereby the Herb becometh Sunny or Solar, and worketh, to [the bringing forth] Fruit.

4. So in like Manner we are to understand concerning Christ's Testaments: For he is the Sun of Life, and the Light of the World, John 8:12. He, according to the Deity, is the Eternal Speaking Word, viz. the Power and Virtue of the Deity, the Power of the Divine Light, and according to the Humanity, he is, the formed out-spoken Word, which is wholly one with the Eternal Speaking Word: For he hath introverted our received Humanity with the Eternal Word; viz. turned the outward inward, viz. the Substance of Time; and turned the inward outward, viz. the Substance of the Eternity, and is with the Divine Substance, through our human Substance received from us, become pressing forth; as the Sun presseth forth from itself, and giveth forth itself, so the Divine Substance giveth itself forth through the human: Note: The Divine Substance bringeth the human forth with itself; for the Divine Desire goeth forth towards the human Essence and the human Essence goeth in towards the Divine out-pressing Delight or Desire.

5. Note: But, being the Divine Power and Virtue excelleth the human, therefore is the human brought forth through the Divine Power, so that the human Power and Virtue giveth itself, together with the Divine, through the Divine Power: For the human Power and Virtue is a Perception or Invention of the Divine, wherein the Divine findeth itself in something, viz., in the formed Substance of the Word of Power, wherein the Divine Power loveth itself, as in its perceptible Substance, as the Soul loveth itself in its Body.

6. Note: And thus hath God poured his Love through the human Substance in the Humanity of Christ, into the Disciples of Christ, with the human Substance; in that Way and Manner, as the Sun's Power and Virtue *in Spiritu Mundi* in the Spirit of the World; as with the Effluence of the Power and Virtue of the Stars, mingleth itself with the spiritual Brimstone, Salt, and Oil, in the upper Elements, so that it comprehended their Power and Virtue in its Glance, and giveth itself to them; and it (the Power) giveth itself into the Sun's Power and Virtue, and [so they] work together, whereby the Light of Nature is unlocked, and with such working give themselves into the Earth, Herbs, Trees, and all Creatures: So that in an Herb or tree such a Virtue doth exist whence the Vegetation or budding forth of Creatures doth exist: Where always in such Growing or Life, a Man is to understand (1) an elementary substantial Power and Virtue; and then (2) a super-elementary sunny or solar and starry or astral Power and Virtue, where the sunny and starry, with their strong Power press forth with the Elementary.

7. Note: Now we see in Herbs and all Things that grow out of the Earth, when they take hold of and eat this Power and Virtue of the Sun and Stars in them, that they do not rend themselves, and make or use a severed Mouth to do it withal; but the Essence of their Desire (viz. even the natural Brimstone, Salt, and Oil in the Herb) is the Mouth which taketh hold and eateth in itself the Influence of the upper Elements of the Sun and Stars: Thus also in like Manner it is to be understood concerning Christ's Disciples and all other Men: they have eaten and drunk of Christ's Flesh and Blood under Bread and Wine as through a Medium, with the essential desirous Faith's Mouth; not with a circumscribed creaturely Comprehension, but with the Faith's Desire.

8. Note: Yet that a Man may rightly understand it [he is to know] (1) the outward Mouth with its Comprehension, apprehendeth the outward elementary Substance, Bread and Wine: The mortal transitory substance of Man, viz. the gross flesh (which shall not, nor cannot inherit the Kingdom of Heaven, John.vi. .63.1 I Cor.xv. 50.) that apprehendeth; and eateth Bread and Wine, for Bread and Wine is also an earthly transitory Substance, which goeth into the belly, and out from thence again, as all natural Food, Matth xv. 17 And (2) the right true Man, which was created in Adam, which before

the bestial Grossness was a right Man, and Image of the visible World, according to its inward spiritual Ground; the same eateth Christ's Flesh, which is even such spiritual substantial Flesh, with the essential Desire; Note, Understand the Flesh that he took on him in Mary, viz. our human, but not the outward Ground of the corporal four Elements, but the inward holy Element, viz. the Ground out of which the four Elements proceed: Not Fire, Air, Water, and Earth, but the Eternal pure Element, which is a Substance of Paradise, which is hidden in the four Elements, understand, the Substance of Eternity, out of which Time is gone forth into a visible Substance; that same Flesh, as a spiritual *Mumia*, out of which, Man, as to the visible Body, hath taken its Original *in Verbo Fiat*, in the Word Fiat, which in Adam became blind as to the Kingdom of Heaven, when he went with the Desire into the four elementary grossness; which fleshly Substance in Christ's becoming Man, was filled with heavenly living Substance, and made living again: Note: That is it which the right Adamical Man eateth, which sticketh hidden in the gross Shell of the four Elements; and in that Substance, the right Man eateth Christ's Passion, Dying, and Death; which Death of Christ is in his Victory become an Eternal Life; which Life, so risen out of the Death of Christ, breaketh our earthy evil Will, and is become Death to our Death, which the outward Nature holdeth for a Life.

9. Note: Note: And here is Christ's Passion and dying put on to Man, altogether essentially, operatively, which Life's Death of Christ swalloweth up our Death, wherein the Body when it here dieth according to the four elementary Substance, resteth; and the four elementary becometh Dust and Ashes: This same Power and Virtue of the true Humanity resteth in its Principle to the coming again of the corporeal Substance.

10. But (2) the Soul which is a spiritual Fire, in its Desire, as with the true Faith-Mouth, eateth the supernatural substantial Love of the Name JESUS; which (Name) is become a substantial Power and Virtue, viz. the supernatural Wisdom of God, wherein the whole Deity is understood workingly.

11. The Soul's Mouth eateth of this holy Substance, whereby the Soul is turned into a Love-fire-burning, for the Love of Christ giveth Ens and Substance to the Soul's Fire; the fiery Life of the Soul taketh this Love Substance into its Essence, and by this Love- burning the Temple of Sophia is again unlocked, viz., the substantial holy powerful Light, the true Spirit which vanished in Adam: As a Light goeth forth out of Fire, so The wisdom through the Soul's-Fire, another Principle, viz. the Property of the Divine Power and Virtue goeth forth; and in that out-going Power and Virtue dwelleth the supernatural unsubstantial God in Trinity: For this is the Divine Principle where God in Man dwelleth, worketh, and willeth, wherein the Divine Light is Understood, which diffuseth itself through the true Man, as Fire through Iron.

12. Note: Understand it aright thus: Man standeth in three Principles, viz. three Beginnings: (1) The visible Man is the visible World; which is outward and inward, viz. a transitory and an untransitory, viz. the pure Element, and the Efflux, viz.. the four Elements. (2) The gross Man, with outward Flesh and Blood, is the elementary Body, and the spiritual Body in the Quintessence, or fifth Essence, is the holy Element which is hidden in the four, which is neither hot nor cold, neither dry nor moist: But the soulish Ground is not the Element, it is grounded in the Eternal Word, where the fiery Word of the Father's Property hath inbreathed itself into the created Body, as another Principle of an Eternal Nature.

13. Now the third (3) supernatural Ground of Man is the true Spirit; understand, the substantial Light, the substantial Wisdom, which with the Soul's breathing in came into Man, but yet vanished when the Soul brought itself from the breathing Word into own Will, into the visible Substance, with the Desire; for the Soul's Fire-Life out of the Father's Property, could no more attain that; therefore was this Ground vanished as to the Creature, and not in God, but only to the creaturely Soul.

14. And when this holy Ground of the Soul and Body was hidden, then was Soul and Body in a dark Dungeon, full of Pain and Torment: For God was hidden to it, and instantly the Principles, according to their Properties, began

to qualify and operate; as (1) The Soul according to the Anger Property of God the Father, which as to the Light shining in it, was hidden: And (2) The outward Body began to qualify in the four Elements, viz. in hot and cold, and in all other Properties of the Stars Power and Virtue, and every awakened Property impressed itself into a Substance, whence the Body became gross, hard, and bestial, and the true Image of God a Vizard and Monster: And that is the Sin, for the Sake of which God's Power and Virtue went again into the Humanity, and received the Humanity, and overflowed into us again his Divine Power and Virtue through and in a right Humanity.

15. Seeing then Man standeth in Three Principles, as an Image according to Time and Eternity of the visible and invisible Substance, and that Christ, true GOD and MAN, hath also put on to himself the visible and invisible Substance in one undivided Person, so also is the Participation of his Substance in his Testaments to be understood, as that every Principle in Man eateth and drinketh of its Likeness again; viz. Note: (1) The outward right Adamical Image out of the Limus of the Earth eateth again of the same Humanity of Christ which he received from Man; and (2) The Soul eateth of the Divine Love-Fire; and (3) the heavenly Divine Substance vanished in Adam, eateth of the substantial Wisdom, and yet wholly unsevered through one only Faith's Mouth alike: But note: (4) The gross Beast of the gross Flesh, which is but a Husk, receiveth only the outward Husk of the Testament, viz. Bread and Wine, and under them the Judgement of God, that breaketh and killeth the Lust of the Body of this Grossness; therefore Man should distinguish the Body of the LORD, and his Blood, from the animal Man [that is] without Faith, which receiveth only the Judgement under Bread and Wine; for as the Mouth is, so is also the Food in the Mouth.

16. Christ said, John 6 *My Flesh is the right Food, and my Blood is the right Drink: Also, I am the Bread that is come from Heaven, that giveth Life to the World: He that eateth my Flesh, and drinketh my Blood, he continueth in me, and I in him; hut he that eateth not the Flesh of the Son of Man, he hath no Life, in him: Then the Jews contended one among another, and said. How can this Man give us his Flesh to eat? and were offended at this Saying: But he said, My Words are Spirit and Life.* Note: To signify that we should believe his Words; and he that comprehendeth and receiveth his Word in

himself, he comprehendeth in himself that Word which is become Flesh and Blood; which Word is become a true human Substance, and that the Faith's Mouth comprehendeth in itself, viz. the right Hunger or Desire of the right true Humanity, after a spiritual Way and Manner. Note: As the Word of the Divine Power is become Man, so is it also comprehended by the Faith, and is Man in his Members also.

17. That same spiritual substantial Word taketh on it our Humanity, understand the spiritual Humanity, and giveth itself into the same, and worketh and dwelleth therein substantially after a spiritual Manner, as he dwelled and wrought in the Body which he received from Mary; where Men saw on him outwardly our Flesh and Blood, viz. the spiritual World's Substance, and yet in the visible was the invisible Substance; of which he said, John 3:13. He was therewith come from Heaven.

18. Thus also that same invisible spiritual Substance of Christ, which hath united and introverted itself with our Humanity, into our Faith's Desire; in that Manner as a Spark of Fire falleth into Tinder, and kindleth the Tinder, and consumeth the Substance of the Tinder, and maketh it altogether Fire; so also the substantial Power and Virtue of Christ consumeth in his Tinder, viz. in the human spiritual Ground; in the Mind, Thoughts, and Will, all evil Influxes in Thoughts and Will, whether they were from the Desire of the earthly Flesh, or from the Devil, and from the Lust of the World cast thereinto; yet that same spiritual Fire consumeth all, for it taketh in the Life of Man, and ruleth it.

19. It is a Light, viz. a spiritual Oil in the Life of Man, wherein the true spiritual Life, viz. the soulish Life burneth, and without this spiritual Oil there is no true Light or Life in Man, but only an Astral Light; and the true Soul standeth in the dark Dungeon in its Essence, and helpeth itself with the Astral Light of the Sun, in which Regard it hath also vain earthly Desires and Lust in it.

20. But that Soul which attaineth this holy anointing Oil of Christ in itself, turneth its Longing and Desires away from the Vanity of the World, into God's Word and Power, and is as a new young Child, that lyeth in the Mother's Womb, and suffereth the Mother to nourish it: Thus it hangeth to Christ's Essence, Substance, and Power, and eateth of the Stock of the Vine Christ, as the Branch eateth of the Stock of the Vine John 15.

21. Reason should understand us right: It is not so to be understood, that Christ hath with his Flesh and Blood, with the gross mortal Flesh and Blood, introverted himself into Man, which Flesh and Blood is of no Profit, but is only as a Receptacle or Shell of the right spiritual Man: Much less doth the Divine Substance mingle itself with Bread and Wine; so that when I behold the blessed Bread and Wine, and receive it into the earthly mortal Mouth, I should think that I comprehended Christ's Flesh and Blood with my fleshly Mouth, as I comprehend Bread and Wine therewith.

22. No: That cannot be; Bread and Wine is but a Medium or Means thereunto, even as the earthly Mouth is a Medium or Means of the Spirit: The spiritual Faith's Mouth of Man comprehendeth Christ's Flesh and Blood under Bread and Wine; not inherent in Bread and Wine: For Bread and Wine changeth not itself into Christ's Flesh and Blood, but it is a Means thereto ordained; which Medium belongeth to the visible Man, through which Medium the invisible giveth itself into the invisible and spiritual Man.

23. In Bread and Wine two Properties are understood, as (1) The gross elementary earthly Substance, that belongeth to the mortal Man; and then (2) the Power and Virtue therein, wherein the Tincture of the Bread and Wine lyeth, which Tincture is above the elementary Substance, wherein the four Elements lye in the Temperature which is a heavenly Paradisical Power and Virtue; that same Tincture of Bread and Wine is the true Medium wherewith Christ, the human Tincture, giveth himself as into the human Life: For Man liveth not from the four Elements only, Matt. 4:4. The gross Food which entereth into the Mouth, doth not alone sustain Life, but the inward Power and Virtue, viz. the Quintessence, or fifth Essence, wherein the Tincture lyeth as a spiritual Fire.

24. The elementary Food produceth only mortal Flesh, and giveth a Source or Moving of the mortal Life; but the spiritual Man taketh his Nutriment from the Tincture, for itself is a Tincture, viz. a spiritual Fire: Therefore Christ poureth or overfloweth his heavenly Flesh and Blood, viz. the holy anointing Oil, into the Life of Man, through and with the Nutriment of the true Life, viz., through the Tincture of Bread and Wine: Not to understand that the Tincture of Bread and Wine is able to apprehend such a Thing, but it is only a permissive Medium thereunto, as the outward Mouth of a Man is but a Medium, where-through the Power and Virtue of the Tincture in the Food is overflowed into the spiritual Man: And, because in Bread and Wine there lyeth the highest Tincture, which is nearest to the Life of Man, which most of all, sustaineth the Life of Man, therefore also hath Christ ordained this Testament, under it.

25. But (1) we should not be earthly-minded, and suppose, that after the Bread and Wine is blessed with the Words of Institution, that then Christ's Flesh and Blood is inherent in the Bread and Wine, and that every wicked Man may partake of it without the right Mouth: No; if that were so, then could Bread and Wine comprehend the Divine Power and Virtue in its own Capacity, and Christ's spiritual Flesh and Blood were become Bread and Wine, and it would no more continue to be as Christ said, My Words are Spirit and Life, John 6:63.

26. Man's spiritual Mouth taketh with the Faith Christ's Words and Life, which Words are a Power of his Flesh and Blood, where the Divine Word is become a human Substance: That same human and Divine substantial Word is given to Man with the Tincture of Bread and Wine, as through a Medium, that there may be a visible Sign, of what is done in the inward Ground.

27. Note, note: (2) We should not depend on this Means or Medium alone, and think that Christ's Flesh and Blood is only and alone participated in this Use of Bread and Wine, as Reason in this present Time miserably erreth therein: No, that is not so; Faith, when it hungereth after God's Love and Grace, always eateth and drinketh of Christ's Flesh and Blood, through the Medium or Means of the blessed Food, and without the Medium or Means of

the Food: Christ hath not bound himself to Bread and Wine alone but hath bound himself to the Faith, that he will be in Man , he will continue in him, and Man shall continue in Christ: His powerful living Word would continue substantially in the Faith, of which Substance the Faith may always (as also it ever might) eat, for it is the Faith's Nutriment, wherein the Faith doth subsist, and is a Substance: Note, The Faith in such Participation becometh a Substance, viz. a spiritual Flesh and Blood of Christ, in which the Living GOD in Trinity, dwelleth, worketh, and willeth.

28. The substantial Faith in Man is Christ himself, who continueth in Man, who is the Life and Light of Man; that is, the Temple of the Holy Ghost, who dwelleth in us; as Paul saith, *Know ye not that ye are the Temple of God, that the Spirit of God dwelleth in you? Also, The Temple of Christ is holy, which ye are* 1 Cor. 3:16, 17. *Also, Shall we that belong unto Christ, be yet Sinners? that be far from us; then were Christ a Servant of Sin, in us,* Galat. 2:17. This same substantial Faith is also the Branch on the Vine of Christ, which Power and Virtue penetrates through the whole Man (as the Sun doth an Herb) and killeth the Lust and Works of the Flesh.

29. The mortal Flesh is not the substantial Faith; that Flesh comprehendeth not Christ's Flesh and Blood, but suffereth it as a gross Stone suffereth the Tincture of Gold; and as fine Gold lyeth and groweth in the gross Stone, so also the Love of Christ groweth in the true Life of Man, and penetrateth through the Life, as Fire doth through iron: Not that such Power stood in Man's Life, that it could receive the Substance of God in its own Power and Virtue; No, it is given him of Grace; as the Sun of its own Will giveth itself to the Herb: And the Herb cannot therefore say, I am the Sun, because the Sun worketh within it: So also can Man not say, I am Christ, because that Christ dwelleth and worketh in him as in his express Image: But the Creature is the Passive wherein the Creator dwelleth and worketh.

30. We are Members of Christ according to his Humanity, and are therefore called Christians, because Christ dwelleth and worketh in us, in that we are in our Life his Twigs and Branches, in those in whom he bringeth forth Fruit through his Power and Virtue: O little Children, it is a great Mystery! Note,

note: The Use of this Testament, where we especially under Bread and Wine should partake of Christ's Flesh and Blood, is therefore ordained, that so we should come together, and eat of one Bread, drink of one Cup, and thereunder receive Christ; that we should instruct one another, what he hath done for us, and declare his suffering Death and Blood-shedding one among another, and teach it to our Children, and should bind ourselves therewith in Love, and exhort one another, that we in Christ are Members of one Body; that we in Christ are all but One.

31. Even as the One only Christ giveth himself into us all in common, to be one only Life, and loveth us all in his one only Humanity, and reacheth forth that same Humanity with his great Love and Grace to us all in common under one Bread and Wine, and so bindeth himself to us in one only Participation: Thus should we also in such coming together and Participation, as Members of one Body, hind ourselves together in true Love and Faithfulness, and seriously consider, that in such Participation, we are all but one in Christ; for we partake all of one only Christ, and in that same one Christ we are one only Body, which is Christ in his Members: O little Children, what a Depth of Mystery is this, if we did rightly consider it! Satan in the Anger of God, hath rent us asunder, and made us at Odds, so that we have opposite Thoughts; and here cometh Christ with his Love, and maketh us all in, himself, one only Man again, which is he himself in us; so that all of us together are become Branches rooted in his Tree, which he himself is; and all live from his Virtue and Substance, and stand in one Stock, which is himself.

32. Therefore we should rightly consider this, and not with unworthy Hearts and Mouths draw near to this Communion, and suppose it is enough that we partake of Bread and Wine: No; it is a brotherly, memberly Band and Covenant; we bind ourselves therewith in Christ to be one only Man, and that same one only Man, is every one himself in Christ: Therefore our purpose in coming together should be, that we, as Members of one Body, will bind ourselves fast with such Participation, and forsake Satan with his opposite Will, and heartily love one another, as Christ hath loved us, and hath given his Life into Death for us.

33. To this End is this Testament of Participation under Bread and Wine ordained: Not to understand, as it were, a Participation apart and asunder, whereof a Christian without the Use of this could not partake; for if we are in Christ, and he himself be in us and is our Life and Light, and we thus rooted in him in the substantial Faith; which Faith's Substance he himself is; wherefore should not then that same Life's Desire be able always, if it but turn itself thereinto, to eat thereof: This Ordinance is only a member-like Band of Love; that we might thereby instruct one another what Christ hath done for us, till he shall visibly come to us again in his assumed Imagelikehood; and as our right High Priest be ever with us and in us.

Fourth Chapter

Of the Difference of such Participation, what the Wicked receive by this Testament; and how a Man should rightly prepare himself for it, that he may be rightly worthy.

AS is above-mentioned, it lyeth not in the Conceit or Supposition that one need only draw near with the Body to such Communion and think, when I have participated of Bread and Wine with others, then I have received the true Testament of Christ, whereby my Sins are forgiven me: No; St. Paul saith, *He that distinguisheth not the Body of the LORD from Bread and Wine, he receiveth it to his own Judgement*, i Cor. 11:29. Bread and Wine cannot apprehend this Testament, much less the faithless, who come only out of Custom, and that he will have the Name of a Christian.

2. So also it standeth not in the Priest's Power, with his Blessing to bring the Body and Blood of Christ into Bread and Wine; but it standeth in the Divine Institution, which Institution is hidden from the wicked Mouth, and it is done to him as to Judas, who indeed he also eat and drank of the Bread and Wine of the Supper, and was invited to the Testament; yet he did not receive Christ's Flesh and Blood viz. the Love of God, for after Supper Satan went into him; which is as much to, say, the Power and Virtue of the Testament

touched him, so that his inward false faith's Mouth was stirred and opened; but as his Faith's Mouth was, so was also the Testament in his Participation, as the Scripture saith, With the Holy thou art Holy, and with the Per verse thou art Perverse Psalm 18:26-27

3. He received the Testament of Christ, but (it was] the Judgement only; which Judgement in the Holy or Saints, killeth the earthly Will of the Serpent: that is, when the Soul is capable of the holy Power and Virtue, so that it hath a Mouth of Faith which receiveth the Love in the Testament, then it receiveth herewith in like manner Christ's Suffering, Death and Resurrection, which killeth Sin in the Soul and Flesh: but the wicked Mouth is not capable of the Love; therefore it receiveth only Christ's suffering and Death and not his Resurrection, for with his false Opinion he layeth his Desire, viz. the false Faith Mouth to Christ's Flesh and Blood, and killeth Christ in this his Testament, in himself: He is thereby guilty of the Death of Christ; for with his false Participation and false Faith's Desire, he toucheth the severe Judgement of God in Christ's Agony, Wounds, and Death.

4. Therefore, in that he is only capable of the Judgement, the Judgement of God, which killed Christ for our Sin's Sake, in this Testament is moveable in the Soul and Property of the Wicked; which Judgement toucheth or stirreth Christ's Wounds and Death in his Testament, in this Participation of false Property; for the false Serpent-seed with this touch stingeth Christ in the heel: For Christ offereth the Soul his Testament, and would slay the Serpent; but while Satan hath the chief Dominion in the Soul, he will not receive it, but through the Soul's Essence casteth his false poisonous Rays upon the Wounds of Christ, and desireth to kill Christ.

5. Understand: He desireth to poison and infill that Ground in Man, where Christ's Blood and Death, with his Resurrection should be possessed, and stirreth itself so much the more in the false Soul, as he did in Judas; when he received this Testament then he was stirring in Judas, and took his Life in: Therefore, saith the Scripture, After the Sop Satan entered into him John 13:27. For his false Heart had stirred the Judgement of God, therefore it came also into him, for it was within him aforehand, but not manifestly, till he touched the Covenant in the Testament, so it went with him as with Uzza,

who unworthily touched the Ark of God, 2 Sam. 6:6, 7. 1 Chron. 14:9,10 which a wicked Man ought to observe, that he do not without Repentance for his Sins touch this Testament, else he layeth his Hand of false Property on Christ's Wounds, Agony, and Death, and will in the End receive Judas' Wages therefrom.

6. It is not so to be understood, as if the Wicked, who applyeth himself with others to the Covenant of the Testaments of Christ, did receive nothing, as also is to be understood in Baptism; for the Testament standeth firm, the Institution continueth in Power and Virtue; for the Faithless doth not take away the Covenant and Power: The Covenant goeth with such Participation and Use into all; but as the Mouth is, such also is the Participation: God's great Love and Grace, viz. the substantial Love, giveth not itself into the wicked Soul, but the Process of Christ, with his Pain, Agony, Scorn and Death, goeth into the wicked Soul, for therein the Man-Devil, viz. the wicked Heart, pierceth Christ in his Wounds, and maketh itself guilty of the Death of Christ.

7. The Wicked indeed participateth on Christ's going into Hell, on his Anguish, and Death, but he is not capable of his Resurrection, wherein Christ ruleth over Death and Hell: For his wicked Will desireth not to die in Christ's Death with Christ, to his Wickedness and false Matters and Conversation, but desireth only to arise and live with Sins in Christ's Spirit; he will rule in the Resurrection of Christ with his earthly Lucifer, therefore he treadeth the Death of Christ with the Feet of his false Desire, and doth the same which the Pharisees did to Christ; therefore it were better for him not to boast himself to be a Christian, and that he did not touch or meddle with Christ's Testament.

Of the Ground of Absolution; What the Forgiveness of Sins is

8. THE false Conceit and gross misunderstanding, when Men teach, Christ's Testaments destroy Sin, needs yet a more acute Exposition, that the wicked Man may not thus hide himself under it, and so cover himself with Christ's Purple Mantle, and wear it as a Badge upon him in Falsehood: Christ's Blood-shedding, as when he destroyed God's Anger therewith, and turned the Anger into Love; that which destroyeth Sin: He that worthily participateth of Christ's Blood-shedding, in him Sin is destroyed through his Victory and Resurrection with his Blood and Love: He that cometh to it with a penitent Heart for his by-passed Sin, and is angry at it, and hath a strong Purpose in himself, no more to enter into it, he layeth hold with the Faith on the Testamentary race.

9. It is false for one to defer his Repentance till the Participation of the Testament of Christ [and then to think] that the same will take away his Sin: There is no Forgiveness of Sins, either by Testament or Absolution, unless a Man convert from Sin, and be renewed through earned sincere Repentance, and turning in to the Grace of God in Faith on Christ in the Holy Ghost; that he taketh up another Will and Resolution to go out from Falsehood and Wickedness.

10. For the Forgiveness of Sins in Christ's Testaments, and without the Use of them is nothing else but this: When Christ in the converting Sinner ariseth from Man's Death, into Man's Faith; and a new obedient Will ariseth out of his Death, and becometh a Light in Man's Life, so that the Eternal Night is turned into a clear Day, then Sin is forgiven: For if the Eternal Day of Love dawneth, then is the Night of the Eternal Darkness of God's Anger turned into Love, and there is the Wedding of the Lamb rightly kept; and not with the unworthy Heart, which, without Repentance and forsaking of its Sins, runneth to the Testament, and supposeth that its Sins are forgiven through the laying on of the Priest's Hand, and Participation of the Testaments.

11. The Priest hath no Power to forgive Sin, it standeth not in his own Might and Power; the Might is in the Ordinance of Christ: Christ in Man, and so far also as he is in the Priest himself, forgiveth Sin to the repenting Conference: The Absolution is but the Medium, viz. an outward Sign thereof, that we should receive one another in Love and hearty Forgiveness, and bind and reconcile ourselves in the Love of the Bands of Christ, in his Bride, and in Love receive one another into the Communion of the Body, viz. of the Bride of Christ.

12. The Minister of Christ taketh the faithful penitent Man, through an outward Church Absolution, in Christ's Stead, into the Communion or Congregation of Christ: He is with his Absolution a Medium or Means, of that which Christ himself through his Absolution doth effectually in the inward Ground; and so Man is through such a Medium outwardly confirmed: But if there be no Faith and Conversion there, but only a Custom, then there is also no Absolution, for the Priest's Absolution without Christ's co-working, is powerless and dead; for the Power sticketh but barely in the outward Ordinance and in the Priest, but in the Communion of the Saints in Christ, viz. in the Bride of Christ, the same taketh the repenting Man into their member- like Fraternity, in the Faith of that which is to come, the Spirit of Christ in his Members receiveth him.

13. A wicked Priest, in whom the Spirit of Christ is not, cannot absolve him, nor receive him; but the Office of Christ through the Word of his Promise, receiveth him: A false Priest is but an outward workless Instrument as to himself, and doth no more with this, than the wicked Priest with the Water-Baptism, which only poureth the Water, and speaketh the Words without co-working: But the Spirit of the Office looketh not upon the unworthy Minister of the Office, but upon those that come to the Office with Faith: He absolveth him through his Office, and receiveth him with the Bride of Christ, in whom he worketh, into the Church or Congregation, and not by a wicked Pharisee, who himself is not capable of the Office, and only sitteth there as an Idol, which Man worshippeth, and is himself but a Devil full of Falsehood, and attributeth that to himself, which he himself hath not.

14. There must be Earnestness used in going about with such an Office of the Power of God, or else Christ is but mocked therein: Therefore no Man should rely upon the Ordinance, and think that the Ordinance absolveth him, or that for the Ordinance and Institution Sake of Christ he receiveth the Testament: If any will receive Christ into himself for a Lodger, he must then bring the Temple of Christ, wherein Christ absolveth him, with him into the Ordinance: The Absolution is but a receiving into the Communion of the Members of Christ: The Priest receiveth him outwardly with the Congregation, and Christ receiveth him in the Faith, and bindeth himself workingly with him; which cannot be done without Faith and earnest turning into God: And now as Christ worketh inwardly in him, so also the Congregation or Church, viz. the Bride of Christ, work membrally in him with their Prayers, and they all are but one in Christ.

15. But it is a Snare of the Devil, that the Wicked think that he is a Sinner indeed, but he will at last go to the Office of Christ, to the Communion of Saints; and will be absolved and receive Christ's Testament, that his Sins may once be forgiven him, and then will sin anew, when his old Sin is done away; As it cometh to pass that many begin to hang their Heads a little, and make a Show, and presently afterwards enter into their old Custom again, into all Abominations and Blasphemy: These crucify Christ, and pierce him in his Wounds; and it goeth with such a one as with Judas, who, after he had eaten, Satan entered into him; it were better he continued altogether from it, so long as it is not with him in Earnestness, if that he thinketh to be and remain a true Christian.

Of True Christianity; What a Right Christian Is

16. CHRISTIANITY is not a bare Conceit that a Man need only to acknowledge with the Mouth, and believe that Christ died for us, and hath satisfied for Sin; that a Man need only to give Assent to the Gospel, and hold the History or what was done by Christ to be true; and that a Man need only and barely to go to his Testament, and there receive the Grace which he left behind him, and comfort himself therewith, and account it as a Merit and imputed Grace: It is not enough for a Man to hear Sermons preached, and to

be baptised to Christ, and go to the Supper, so that a Man do but keep the Custom: This by far maketh no Christian; it must be Earnestness; none is a Christian, unless Christ live and work in him; as Christ himself saith, Without me ye can do nothing John 15:5. Also, He that gathereth not with me, scattereth, Matt. 12:30.

17. A Christian must be one Spirit in and with Christ, and will and work in the Power of Christ: It is a living active working Grace in a Christian; a continual burning Fire, a feeling Power and Virtue, which though it be often covered with the Lust of the Flesh, and the Vanity of the World, yet it glimmereth and burneth in the Heart, as a Fire Gloweth; and reproveth the Flesh, and the vain Lust of Untruth, rejecteth the false Way, and willeth it not: That same inward Fire is the Spirit of Christ, which without ceasing breaketh the Head of the Serpent, viz. the Lust of the Flesh: The Flesh hath the Will of this World; but that same kindled Ground hath the Will of God: If any be a Christian, then he will hate and be angry at the Will of the Flesh; he will be an Enemy to his evil fleshly Lust, and constantly complain and hold himself to be unworthy, and continually with his inward Will of the Soul, sink himself into the meerest Grace, into God's Purest Mercy, and not say of himself, I am a right Christian, but will continually press with his Desire into God's Mercy, and fly to Grace, that he might be but a right Christian, and will account himself in all his Conversation always too unworthy of such Grace, and in continual resigned Humility with Weeping and Prayer, only press into Grace; his whole Life will be a continual Repentance, and [he will] evermore desire to apprehend Grace, as it hath apprehended him.

18. A right Christian is affrighted at Sin, when the Lust of the Flesh would work Sin: Also, when he seeth others work Sin, then he groaneth in himself at it, and wisheth that such Evil were not committed: It is an Abomination to him in his Eyes; he loveth Truth and Righteousness, and hateth the false Way: And although the earthly Flesh often unawares without any Purpose of Will, falleth upon him with a sudden false Lust, and many Times bringeth him to fall, as hath been with David and Solomon, and many Saints, and is done, yet such a Man, in whom the Spirit of Christ is, doth not lye in Sin; but the inward Ground, viz. the incorporated Grace in the Spirit of Christ, cometh quickly with God's severe Righteousness, in the Anger, and entereth

into him in the Conscience; as the Prophet Nathan entered into David's Conscience, and touched his Conscience, and awakened the fire of Anger: When David suddenly began with great Sorrow to repent and acknowledge his Sin, and entered into such earnest Repentance, that he would receive no Comfort from all his Friends, and would not suffer his Ears to be filled with Comfort, and the Tickling of Grace, till he felt the Grace of the Lord in his Conscience; no Flattery would set his Heart at Peace, till the Lord spake unto him with his Grace, 2 Sam. 12:7.

Of the worthy Preparation to the Holy Testament of Christ

19. If any will call himself a Christian, and comfort himself with the Merits of Christ, and approach to his Testament, and worthily receive the same, let him consider his Ways well, and look to his Heart, and see how it is framed; 1. Whether he standeth in such a Desire as to be willing to die wholly from Vanity. 2. Whether it be in his Purpose to go out from all Falsehood, Unrighteousness, Lying, and Deceit; and that he be resolved never to enter into them again. 3. Whether he desire the Grace of God in Christ, with a clean pure Will. 4. Also, whether he be sorry for his Sin. 5. Whether he find and feel such a Will in himself, that from henceforth he will wholly go forth from his former Sins and Blasphemies. 6. And also, whether he be so minded, that he will yield up his whole Heart and Will to God's Mercy. 7. Also, whether he findeth, feeleth, and knoweth a Place in himself where he will lay up this high Testament, viz. the Flesh and Blood of Christ, with his Grace. 8. Also, whether or no he hath made Room in his Heart and whole Soul for the Spirit of Christ, that he may there enter in as a living Conqueror over Death and Hell, and may erect his kingly Palace in his Heart and Soul. 9. And whether he be capable of this, where Christ saith, *We will come unto you, and make our Dwelling in you*, John xiv. 23. 10. Also, whether the Temple of the Holy Ghost in him be swept and purged with right Repentance. 11. Also, whether there be a right Mouth in him, that can rightly receive Christ's holy Flesh. 12. Also, whether the Essence of his Life be so framed, that Christ with his Substance and with his Love may continue therein? For Christ saith, *He that eateth my Flesh and drinketh my Blood*

continueth in Me, and I in him, John vi. 56. 13. Also, whether he find in his Mind that the Stream of the Living Waters of Divine Love flow from him; that he love his God, and his Brother and Neighbour, as himself. 14. Also, whether he wisheth and desireth to do Good to his Enemies. 15. Whether he accounteth any Thing' in this World as his own, of which he saith, this is mine own only. 16. Or whether in that which he hath and possesseth, he accounteth himself but a Servant of God, and a Steward to him and his Brother therein; and consider that he is but an Officer and Servant of God in his State and Condition, and in his temporal Goods; that none of it is his own; but God's and his Brother's? 17. Also, whether he trusteth God in his Conversation, and keep, and esteem his Life as his Lord Christ did; who was but a Pilgrim in this World; and had nothing for his own; and also willingly left his Life for his Brethren? 18. Also, whether he findeth a Sparkle of such a Will in himself.

20. Now if he find all this in himself, then he is rightly worthy and very fit for such a Testamentary Participation: But if not, and yet findeth such a Hunger in himself, that he would willingly be and will so, then he is in the drawing, of the Father to the Grace in Christ, then he should not long parley with Reason, and frame Doubts in himself, but should that very Hour enter into such an earnest Purpose that he will enter into earnest sincere Repentance, and continually fly to the Grace of God in Christ, and pray, that he will give him such a Heart and Will, and not attribute to himself, as if he would attain it in his own Power and Virtue, but barely and merely sink into the most pure Grace, into the Mercy of God, and be in himself as a young Child, which only hath a Desire after the Mother's Milk, that cannot help himself, but flyeth to the Mother for her to help him.

21. His going to the Communion of Saints should be in Humility; with a right Reconciliation with all those whom he hath wronged, or who have wronged him, and should forgive all his Enemies, and wish the same to them which he desireth for himself: With the Fear of God, and a penitent Heart, in a right earnest Purpose, he may approach thereto, and bring no own Desire to the Testament of Christ, nor Willing to apprehend and comprehend such Grace by his own Ability, but only sink himself down, and wholly give himself up into the Grace as unworthy; and cast himself upon the Grace, to do with

him what it will; and not at all will to desire the Spirit of Divine Joy; understand, as a Propriety; but give himself up to it, and sink down in the Grace, that the same (Spirit of Grace) may be in him how and when it will.

22. The Heart and Mind should say in itself before the Testament of God, thus: O thou great Grace of God, I, unworthy sinful Man, come to thee upon thy Call, whereas thou hast bidden us poor Men to come and thou wilt refresh us, Matt. 11:28. Be it done unto me according as thou sayest; how thou wilt, I give up myself herewith wholly and altogether; do thou with me, poor unworthy Man, according to thy Grace, how thou wilt; I will eternally be thy own: Break now my Will, and govern it with thy Will; I can and am able to do nothing, but sink now wholly and altogether into thy Grace.

23. Such a Man as so wholly giveth himself up to God, and continueth standing in such Resignation with his Will, he will in the End, when the Grace moveth in him, find and feel what Grace and Divine Love is; When the Divine Fire is kindled in his Life, then he will feel and taste what Christ in him is, and find quickly how he is become another Man of other Thoughts and Will.

24. And then he is a Christian, when Christ's Love-Fire striveth with God's Anger in the Conscience, and it will be set before that Man in Christ's Process in this World, that he must follow after Christ in his Suffering, Anguish, Pain, Scorn, and Persecution, and must take the Cross of Christ upon him, and be conformable to Christ's Image; where there is inwardly Strife against Sin, and fleshly Lusts that are in him, so that he despiseth himself and hateth the evil Lust; and outwardly he hath Contempt, Scorn, Trouble, and Misery: Whereas the World accounteth him for a Stranger and a Fool, where Reason looketh upon itself as foolish, and he himself, as to the Matters and Conversation of this World will be a Fool, and hateth every Thing which his Flesh loveth: Where there is none that flattereth him, but all his good Friends shun him and withdraw themselves, except only a few of

the Children of God, who take Notice of it, and whom God sendeth him for his Comfort: Then he may think that he at that Time with Christ hangeth to the Cross, and he so behaveth himself, that he would willingly even die with Christ, for the Profession Sake of the Truth, in Hope that he also in Christ's Victory and Overcoming shall arise with Christ, and live eternally in Christ.

25. This is a Christian, and worthy for the Communion of Saints, who is entered into this Process, and converseth therein: All others who go out of Custom, and account Christ's Testament for an outwardly imputed Grace, and as a Work done believingly, appropriate it to himself, and will receive it as a Gift, but will not be new born, and be another Man of other Thoughts and Will, and keep the defiled Cloak of Sin in the Conscience in him, and pass quickly again into the old Footsteps: All these are unworthy and unfit, and incapable of the Testament, and receive it only unto Judgement, as before is mentioned.

The Fifth Chapter

Of the Contention, Disputation, and Strife of the Learned about Christ's Testaments: What they effect therewith, and what is to be held concerning it.

Not out of an Affection to meddle with any one in his good Conscience, will I add this Chapter, but for the Comfort of the simple Children of Christ, which Men so lead into Error, and shut them up in Opinions, and seduce them from the true Understanding in Contention, and make of Christ's Testaments a meer Den of Murder, and bind and shut up the Conscience in Snares and Bands, to them I will signify what they should hold concerning the contentious Disputation of the Learned in Reason, and what they set up thereby.

2. Christ's Testaments are nothing else but a Bond and Covenant between God and Man; a memberlike Union of the Children of Men, where God with the Humanity of Christ hath bound himself with Man again after their Fall, to be their loving God: Now all that without this memberlike Bond and Covenant of Love, contend and dispute about Conceits and Opinions about Knowledge, that goeth into own self without Christ, and there is no true Understanding in any such; for none knoweth Christ, but the Father, and those to whom the Father will reveal him, Matth. 11:27.

3. Now if Christ be revealed to and in Man, then he hath no contentious Disputation, nor Strife with any Man about that Knowledge and Skill, but he is lowly, and accounteth himself unworthy of any such Knowledge; he despiseth none for the Difference Sake of his Gifts, but is in Love with all Men, and letteth every Man have his own, and giveth to his Neighbour only his Love-Will, and considereth how he may be a Member of Christ, and of his Brethren and Sisters.

4. But that Men run into so many Opinions, and strive, and contend, and dispute about them, and despise one another for the Letter Sake, and scorn and give them to the Devil: There the simple Christian is to know, that in all such Strife there is no true Understanding, but meer Pride and Antichristian Doings, or miserable confounding of the Words of Christ, where nothing ariseth from it but Disunion, Unsafety, Enmity, and nothing else is effected therewith but the Devil's Will.

5. And that is, because they give out themselves to be teachers of the Kingdom of Christ, and yet are not sent or known of God; they take their Matter from all others, and exchange Words and Letters, and contend and dispute about the Art, how Men may artificially set Letters together, and make Opinions, which Composure is most artificial, and compel the Consciences into that Art; but they themselves understand not what

they do: Their Knowledge sticketh barely in the Letters, and yet have not the living Word CHRIST in them, who giveth Testimony to the literal Word: Had they Christ in Love in them, then they would impart that same Love;

and would show Men Christ in themselves, and would so walk that Men might see they were Christ's Children: But while they only contend and dispute, and will not so love and live themselves, it is false, and but an hypocritical Show.

6. But that this is true, let Men look upon their Supposition about which they contend: One Heap of them saith, Christ is substantially under Bread and Wine. Also, Bread and Wine is changed into the Testament of Christ, and there is a Change of the Bread and Wine, and so will receive Christ into the bestial and mortal Man, which Beast yet is not profitable as to Holiness: The other Party saith, it is only a Sign and Signification of the Body of Christ, that he was broken or died for us; and denieth the present substantial Participation, and understand nothing concerning Man, what, and how he is, what he wanteth and standeth in need of, that he may attain the Salvation of God again. The third Party will handle the Matter best, and keep to the Words of the Institution, but say, That Christ is participated with and under Bread and Wine; that is, Christ's Flesh and Blood is eaten and drunk under Bread and Wine, but yet have no Understanding how that comes to pass, what is in Man that is capable of such a Gift, and will know nothing of the inward Ground and right Adamical Humanity, and deny also moreover the Substantial inhabiting of Christ, and is as far from understanding as either of the other two: Neither will they know how the Participation is wrought, but depend barely on the dead Letter, but lay about them, lash and thunder, with Railing, Scorn, Heresy, and Blasphemy.

7. Every Party striveth only about a literal Image, and will have Christ bound to their imagelike Opinion, and will be Patron of that Image, and do it upon no other Ground, but that they will attain Glory, Honour, and high Esteem by it; which may be known, in that they all of them disgrace and contemn one another, that each of them may but maintain his imagelike Opinion, and be called and esteemed Lords of the Mysteries of Christ; and yet in their Hearts respect nothing but the earthly Lucifer, with temporary Honour and Self-Will; and will be worshipped as Christ: Every Venerated Party would have it so, that Men should worship their Image, viz. their framed literal Opinion.

8. With Christ's Testaments they distinguish their Images, and make them a Sect therewith, and cry, Here is the Church of Christ; there is Heresy and Seduction; cleave unto me, here is Christ; and therewith imbitter the Hearts of Kings and Princes, as also the Minds of the People, so that one Brother, for an image-like Opinion Sake, despiseth, disgraceth, slandereth, and blasphemeth another, and accounts him, and cryeth out upon him for devilish, and will raise Wars and Bloodshed, and Desolation of Land and People, for the Sake of such Idol Images; all which are a meer empty Shell without Fruit, and belong to the fiery World for Separation.

9. Men have brought it to this Pass, that the People think they are saved, if they do but cleave to the Opinion [of such Men] and allow it: Whether they understand it or no, when they do but honour a Sectarian Name thereby, and hold the Patron of their Opinion to be right; so that when one heareth the Name of him, he cryeth, Yes, yes, that is right; and yet knoweth not what it is: So altogether have Men blinded and seduced the simple, that Men look only upon Men's Names, and think Christ is in the Opinion; and that which is yet worse, Men so compel the People with Power into such image-like Opinions, and have so blinded Men, that they forsake even Body and Goods for an Opinion Sake, which yet they understand not in the Ground of it, and persecute, hate, and kill one another for it.

10. Every one of them cryeth, Men will take away the true Doctrine, viz. the true Faith from them, and yet they have it not, neither is it in their Opinion; thus altogether is the World filled and blinded with Opinions: Men suppose, if a Man use but Christ's Testaments according to the Opinion of his Patron, then there is Blessedness and Salvation therein, else there can be no Salvation: And whosoever imagineth not according to the same Opinion, and hangeth and cleaveth to them, cannot be saved; also he is no true Member of the right Christendom.

11. Men do so miserably contend about such image-like Opinions, that the Churches are made nothing else but mere Houses of contentious Disputation, and spiritual Dens of Murder; which Murder in the End comes to Wars and Bloodshed, and mere Disgrace and Dishonour done to Christ for

his holy Gifts and Testaments Sake; and nothing else in Truth is thereby erected, but as Israel danced about the golden Calf, and made an Idol Calf to be their God, and joined in their own Handy work, viz. in their Idol Image, and left their God; and therefore also the Anger of God was wrath against them, and devoured them all in the Wilderness, so that such Idol and Image Servants could not come into the promised Land.

12. Loving Brethren, contend not about Opinions; all contentious Disputation is an Image of an Idol: Christ hath, concerning his Omnipresence, told us of no Opinion, where he saith, He will be with us every Day to the End of the World, Matth. 28:20. He saith not, in such or such an Opinion, but where he signifieth his Presence, he saith thus: As the Lightning goeth forth and shineth to the going down thereof, so shall also the ever enduring coming of the Son of Man be, Matth. xxiv. 27. And saith, The Kingdom of God is inwardly within you, Luke xvii. 2 I.

13. Christ's Light and Power riseth up in his Children in the inward Ground, and shineth to them through the whole Course of their Life, and in that Well-Spring of Light is the Kingdom of God in Man: Now if he have not this, let him contend and dispute as much as he will, yet he will bring it into him by no Opinion; but if he hath it, out of the same Well-Spring flow even Streams of Love; it needeth no Opinion, let him only look that Christ's Kingdom be born in him, that Christ be Man in him; else he is no Christian, be he how he will for Opinion, he must stand as a Branch in the Vine of Christ, John xv. The Opinion helpeth him not, but the true Faith, which through the breaking forth of Love is active, and worketh good Works, Gal. 5:6. if he have not the Works or Love, then he hath also no Faith: The Opinion maketh no Salvation, but is Babel, a Confusion of the Tongues of the one only Love: None is a Christian, unless he love his Neighbour, and desireth to do him good.

14. The outwardly imputed Grace, without the innate filial Grace, is all false, when Christ worketh in a Man, then he is a Christian, and then the Sufferings, Merits, and Satisfaction of Christ avail him: When he hath him in himself for an Advocate, who hath done it, that he do it also in him, and attracteth his Merits in him, then is the Kingdom of God in that Merit, otherwise all imagelike Opinions are false: No Work pleaseth God but what

he himself worketh in Man through his Spirit; therefore let us be the Children of Christ, and not the Children of Images.

15. Christ hath imparted his Kingdom to us in his Testaments; he that will receive it must be his Child, else there is no Inheritance: To work Repentance is better than to desire to know much: Is not the Knowledge given from God to a Man? Then he will not [be able to] understand the Ground of the Divine secret Mystery, but if it be given him, he need no Image: To continue in the Humility and Simplicity of Christ, and to cleave to his Love and Grace, without despising of any one, is good Christianity: All whatsoever speaketh of itself is Babel; in Christ we are all Members, and all one. Amen