

## The Thirty-Sixth Chapter

Of the Antichristian Babylonical Whore  
of all Nations, Tongues and Speeches;  
showing what is contained under  
the Languages and Tower of Babel

### AN OPEN GATE OF THE MYSTERY OF THE GREAT BABYLON

1. COURTEOUS reader, I desire to warn you in love, that you would not understand our sense and meaning according to partial affections, to detract, revile, or especially to contemn or despise any, as from us; much less to set upon them, in their office, function and dignities, out of passion; but we shall speak in general. Let every one prove himself; he shall indeed find the great mystery of the Babylonical tower in himself; and also the number of the false beast. Let him but read our meaning with patience, and take himself along, as to his evil innate hereditary property, under the same, as really the earthly mortal man in all men belongs unto this text.

2. We will here write what the time has brought forth and manifested, and if it were not manifest by man, yet the beasts should be driven to manifest the same; for the time is born, and nothing can hinder: The Most High accomplishes his work.

1 Or fulfilled.

3. Moses says, Nimrod, Ham's [grand-] son, began his kingdom at Babel, and was the first lord upon the earth after the flood, and was the first erector of the tower, and the city Babylon (Gen. x. 8-10). Yet we are not to understand that only Ham's children would build the tower, but also Japheth's and Shem's, for they were yet all together as one people, and would build them a tower, whose top should reach even unto heaven, that they might thereby make themselves a great name (Gen. xi. 4).

4. This tower, on which the tongues were divided, and where the great city, Babel, stood, is a figure of the fallen earthly man who is entered into selfhood, and has made the formed word of God in him

unto an idol; for the nature of the tower was even this, viz. that it should there stand as a great wonder, which men had made in their own contriving fancy, whereupon they would ascend up to God; and signifies that man has lost the right understanding of God, and his habitation and essence.

5. Man had compacted [or framed] his understanding, through the desire of self-elevation and exaltation into the sensual tongue, and contrived or conceived the same into a selfly propriety, in which conception or comprehension the spirit of the mental tongue of the five vowels was departed from him.

6. Not that we are to conceive, that this spirit was departed from its creature; only the free will of man had, in the formed word of the consonants <sup>1</sup> (wherein the spirit of the five vowels, viz. the unformed Spirit of God, did manifest itself) brought itself forth, as a peculiar god, out of the resignation to the unformed Spirit, into a self-fullness and self-willed weening and fancy; the type whereof was the tower, where the men of Babel would come and climb up to God in their own conceived will and thoughts. They themselves were gone forth from the Spirit of God, and would through their own power and ability take the kingdom of God to themselves in selfhood; they would enter with their own will, self-born in evil and good, into the property of God's holiness. This denotes and declares the divided tongues, where every property had brought itself forth out of the universal sensual tongue into a selfishness and a peculiar selfly understanding, so that they did not any longer understand one another; where the understanding was compacted and brought into a propriety out of and according to the three alphabets.

1 Or speechless, dumb letters.

7. This compacted formed tongue the Holy Ghost did open on the day of Pentecost in St Peter's sermon, where Peter, from the opened sensual tongue, spoke in one language all languages; and this was also Adam's language, whence he gave names to all creatures.

8. Thus understand us aright, what Babel and the tower of Babel does typify and point out. The city Babel is the Ham-like man, who builds this city upon the earth; the tower is his self-chosen god, and divine worship. All reason-taught, from the school of this world, are the master-builders of this tower. All those who have set up themselves to be teachers, and are chosen thereunto by man, without

God's spirit, they are the master-workmen at this tower, and the idol of the world, none excepted; they carve and frame altogether only stone and wood for this tower.

9. For the name Nimrod shows us very clearly, also in its own sense of the formed word, that it is a self-contrived, formed, amassed and compacted lust, which did advance itself on high as a selfly god; the type whereof was the tower. God suffered them in their confounded understanding to set forth the figure of their property, as a type of what man would be in the presence of God.

10. Now says reason, wherefore did God suffer it to come to pass? Answer: Thus must it be; that the wonders of the wisdom in the unformed Word of the five vowels might introduce themselves, through the formed word of the three Principles, into a form or external contemplation, as a counter platform, draft, portraiture or formation. For the dark world of God's anger was become manifest in man, whence the gross earthly property was generated, which also had wholly captivated man; and the same did here likewise represent its image as a selfly god.

11. Now then, the tower was a type of the dark world, where man would behold God in the dark selfhood; and denotes the earthly man, who stands in God's sight as this tower, and is an image and resemblance of divine contemplation <sup>1</sup> according to evil and good, as a painted life; for the true human life was the formed life, which became, in own-desire to selfhood, such an image, before God, as this tower.

<sup>1</sup> Or God's contemplation.

12. All men, even from Adam, who have taugt of God, without [having] the divine vision of the spirit of God in them, they have all spoken and taugt from this tower of the confounded tongues. And even hence has the strife arisen about God, and his will and essence; so that man has in selfhood contended and jangled about God. One has said, they must bring bricks to the building of the tower, another stone, a third lime, a fourth wood, water, or other needful materials; and their chief masterbuilders have been manifold, every one according to the property of his own tongue: every one has desired to build the tower upon his own foundation and proper ground; one has had, in the property of his country and climate, stone for the building thereof another lime, the third chalk or clay, the fourth wood; and every one has thought good to build the tower

alone for himself; out of the material of his own property, for a great wonder, that all the world might look and behold that which he has built.

13. And then, when people of other countries have seen what that has built, then they have contemned it, and said, that the property of the material of their country has been better for the erecting the tower; and have begun to reject it, and to build the tower for themselves, and praised that also; which likewise has again been despised of others, who have accounted the material of their country better, so long till they have fallen quite out, in pride and contention, and have left off from the tower, and have fallen upon one another, and persecuted, slain and murdered one another about the knowledge of the tower of Babel; and that party which has then got the victory, that has again built the tower out of its own property; till other people have also risen up and accounted their own matter and stuff for the best.

14. For the speeches of the understanding were confounded and divided, therefore the people neither knew nor understood one another's property; and each people or nation has supposed and looked upon the other to be strange in the power of the understanding in the formed word; from whence the contempt of religion, viz. of the knowledge and confession of the word has arisen; for the sensual [intelligible] tongue was compacted according to the multiplicity of the properties.

15. And thus the wrath of the eternal nature (and also the prince who dwells therein, viz. the devil in his legions) does satiate and recreate itself in the strife and contention of man in the compacted word of the tongues; and thus the Antichrist, who is the tower of Babel, viz. the self-will of the Ham-like man, domineers in the temple of God, and there has set himself up in the place of the Holy Spirit.

16. For the temple of God is the formed word of the human languages and tongues in man's understanding; as it is written, The word is nigh thee, namely in thy mouth and heart (Rom. x. 8); and the seat and habitation of the opposite adverse devil is the monstrous property out of the dark world.

17. In this formed word of divine understanding, the Antichrist, viz. the will of self out of the properties of nature, has set up and established himself, and pranks and set forth himself with his property of nature, as if he were God, and yet he is the condemned accursed son chosen to death, which cannot inherit the kingdom of God, for he was not made a creature out of God's will but out of the will of self; as the devil, who was an angel, yet became a devil from the will of the dark world which advanced itself in him.

18. The like also we are to understand concerning the Anti-christian Babaylonical beast of reason's self-will, which terms itself divine, and is only a monster of the true man which died in Adam to the holy image of God's spiritual world, and shall and must be born anew in the Word, which did again manifest itself in the human property in Christ; or else it cannot see the holy Word, viz. the un-formed divine Word of power.

19. This same holy Word must again enter into the compacted sensual tongue, and bruise the same, so that the whole and perfect understanding of all tongues may be again manifest in one; as Christ said of the corner-stone that it should be a rock of offence; upon whomsoever it should fall, him it should bruise (Rom. ix. 33; 1 Pet. ii. 8).

20. Thus understand us now what the Antichrist or the Babaylonical whore with the dragon-beast is, as may be seen in the Revelation: Every man which is not born again of God has the mark of the beast and the false whore in him.

21. The beast is the animal [natural] earthly Ham-like man, who is from the limus of the earth, according to the earth's grossness and malignant malice, which arises out of the dark world, and stands in the curse of God. This beast did arise in Adam and Eve, when they did imagine after evil and good; and came into its self-fullness, away from the divine power and will; and is before God only as a beast. This beast, the devil has infected with his desire, and made it wholly monstrous, and insinuated his desire thereinto, so that it only lusts after vanity, as a cow does after grass.

22. But the whore of the beast is the poor soul, captivated in vanity; which soul had its rise in the formed Word of the three Principles, which was God's image; but now, by the lust of the beast, it has begotten to itself an own self-will, which is departed from God

into selfhood, as a self-willed, self-born creature, which does what it pleases, and not what God's spirit wills. This self-will, revolted and apostatized from God, is the whore of the beast, which whores with itself in the pride of selfhood.

23. But now the poor captive soul lies in this gross beast, and is captivated in its own self-born will, viz. in the whore, and longs after God, from whom it proceeded and was inspired into the created image; and looks about on all sides, where its true native home of rest should be, and it finds that it is clothed and covered with this whore; and then it brings its desire into this whore's will, and seeks the place of God for rest; and then the whore's will takes the poor captivated soul's desire into itself and thereby does exalt and set up itself; it persuades itself that it, in the soul's desire, is the fair child of God which shall possess heaven, and gives out that it is holy, and sets forth itself as a god, which men must honour and adore.

24. And seeing this bastard, viz. the false will of selfhood, cannot see or behold the place of God, either what or where God is, then the false will goes on in the way of its property, and betakes itself unto, and appropriates to itself the manifested word of the letter, viz. the formed voice of God's children, who spoke from the living Word, and sets its contrived form of its own conceived ens into the literal word, and clothes itself externally with the literal word, stands forth with boldness and self-achieved confidence, and says, Here is the place of God; here is heaven; here is God manifest. But it is only a bastard, and is predestinated <sup>1</sup> to condemnation; for God has not created it; but it was born and brought forth out of the lust of the soul, when it did turn its face from God into the centre, and would taste and prove evil and good.

1 Note.-Predestination.

25. This harlot's brat sits upon the bestial monstrous man, and rides upon him as upon its horse, and is half devil, and half brute beast, which shall and must die, or else the soul will not be redeemed so as to see the face of God again.

26. This whore has taken its power and understanding out of nature, viz. out of the compaction of evil and good, that is, out of the dark and outward world, and has swallowed up [or availed] the precious image of God in itself; which, after God, was created out of the heavenly ens.

27. Here is the swineherd, as Christ said, who had consumed his father's inheritance with the swine. He means the poor soul, which has devoured, spent and consumed its heavenly goods in the heavenly ens with this whore of the evil self devilish-will; so that it stands in God's sight as a tattered patched swineherd, and keeps the fruit of the evil whore, viz. of the devil's fatted swine upon the earth, which are the wicked ones in their fruits.

28. Thus we understand what the Antichristian Babylonical whore in man is, which has arisen out of the divided properties, viz. out of Adam, in whom the properties departed out of their mutual and equal accord, each into its own desire and lust to selfness, whereby Adam became earthly and mortal; out of whom afterwards the tree of the multiplicity of tongues' and speeches did arise out of one only tongue.

29. Now know this: that the multitudes or variety of faiths are generated out of the divided tongues; so that almost every nation has brought itself into sundry, several and peculiar opinions of God's being and essence, and therein consists the confusion, viz. the mystery of the great Babylon; concerning which the spirit of God did prophesy and declare out of the prophetic root, both out of the line of Christ, how Christ should come to restore and remedy the poor captive soul, and regenerate its right true life, and also out of the turba magna, how this beast, together with the whore, should be cast from the face of God into the fiery furnace.

30. With this whore of self; all the false spiritual ones [or priesthood] have clothed themselves; who set up themselves to be teachers of the mystery of God's kingdom, without God's spirit. Outwardly they have covered themselves with the prophetic and Apostolic word, and pleaded the testimony of the Bible. But they have introduced their own sense out of the whore's ens thereinto, and have hung, in their heart, to the Babylonical fleshly whore, and have not understood the prophetic and Apostolic tongue [in its sense].

31. They have spoken from the sense of their own bestial selfhood, through the prophetic and Apostolic word, and have brought and used Christ's words to their own selfish Babylonical harlotry, and committed whoredom; and likewise have adorned and trimmed up their bastard, under Christ's purple mantle, with silver, gold, and precious stones, and also with worldly dignities, honours, favour and

riches.

32. After these, men have run, and have even adored and esteemed them as gods, falling deeply in love with their bastard; although their hearts have never agreed, or stood upon the only true ground, [but have been at variance with each other]. And this is that of which the prophet Daniel speaks, saying, *they shall honour a god, whom their fathers knew not, with gold, silver and precious stones* (Daniel xi. 38, 39); and unto those that help them to strengthen their [strange god] Maüsim, 2 they will divide the land for inheritance. This whole chapter does belong hereunto.

1 Clergical and ecclesiastical.    2 God of forces.

33. Now, when we consider aright what this Babylonical tower is at present, in Christ's kingdom upon the earth, and what it was under Moses, and among the Gentiles, then we find very clearly, that among all three it is of one property; and so also among the Turks and present Jews: every nation builds it, out of its own materials, for in the right universal sensual tongue (if it be manifest in one) we are altogether but one only people and nation, even from Adam.

34. But the very cause that we are divided, and brought into opinions, is by reason of our master-builders and founders, viz. of the high schools, priests, popes, bishops, doctors, also the rabbis and masters of all nations, who are set as workmen to the building of the tower. All these have judged from their own language and natural understanding, viz. from their conceived and formed sensual tongue, from the outward letter; and have indeed neither known God nor the light of nature; but have been blind and dumb as to both; both the Jews and Gentiles; and also the self-made teachers of the Christians.

35. Whosoever have run, devoid of God's spirit, without divine understanding, either among Jews and Gentiles, Christians and Turks, they have built only this tower in their own essence; and the same is even a tower of the great wonders of God, of divine contemplation both according to light and darkness, life and death, joy and sorrow.

36. Not that we are to understand that this tower is not at all profitable before God; it is even the great mystery of God's manifestation according to love and anger. As God has created out of the great mystery all manner, kinds and sorts of beasts, birds, worms, trees and herbs, evil and good; and that, all to the manifestation of the great

wonders; thus likewise the human tree has brought forth such wonders out of its sensual tongue, out of the multiplicity of the properties, and introduced them into a substance for its growth [and glory], viz. to the great harvest of God; where each property of love and anger, light and darkness, shall reap in its own fruit, and every thing shall possess its heaven in itself; in its own formed and conceived ens, out of the only Word of God, which has given forth itself to every life (even unto every life and being, according to its own proper quality and virtue, according to, and out of; its Principle) as a universal Word, to the glorious manifestation of eternity.

37. Now, when we further consider of this beast, with the whore, what it is in itself; within and without, then we find that it is the formed compacted word of the spirits of the letters; for men are all of one only property as to their life; all are begotten out of one flesh and soul; and have all but one only kind of life; as a tree in many boughs and branches, where the boughs and twigs do not perfectly and wholly seem alike, or the same in form, but all have one only sap and virtue: so likewise the creature of mankind, among Jews, Christians, Turks and Heathen.

38. And the only difference is this: the spirits of the letters in the formed word do sever us in the understanding; else we live all alike in the four elements, and eat of the fruits of one mother, and remain in her, when we die to this outward life.

39. The compacted sensual tongue, which is divided in the spirits of the letters, does [confound us and] make us to err; so that we do suppose we are strange one to another; and yet we are all but one only tree, which the devil has poisoned with his desire in Adam, so that the equal temperature or accord was brought into distemper and discord; whereupon the spirits of the letters were [variously] made manifest, so that we speak from many speeches; that is, we have introduced the powerful word of God into the multiplicity of the divided properties; and have made, in each tongue's property, a selfhood, or a selfish desire to arrogation, self-apprehension and assumption.

40. Hence arise the contrarities, differences, and opinions, in that we have introduced the unformed word into [the form of our own self-made] image. Now we contend and strive about these images [and conceits]; and everyone supposes his own to be best; and when we bring all these images [and several semblances] again into one lan-

guage and speech, and mortify them, then the only quickening Word of God, which gives power and life to all things, is again manifest; and strife ceases, and God is all in all.

41. Therefore we say, as we have found it in the grace of the One, that all men's imaginations, opinions and knowings of God, his being, and will, without the divine light [or illumination of the spirit], 2 are this same whore's beast, which is flown forth and arisen from the compacted spirits of the letters; whereby men contend about the spirits of the letters.

1 Text, images.            2 The undoubted Unction of the Holy Ghost.

42. We have lost the five vowels in the Alphabet; which do introduce all the spirits of the letters into one pure harmony; and the five vowels are as 't were senseless or dumb, in reference to the other letters; and yet they are the life of the rest, for there cannot any word be formed but there must be a vowel.

43. Now there is no better way or remedy to bring us into union, that so we may become ONE again with one another, one people, one tree, one man in soul and body, than to destroy and kill all the images or forms of the letters in us; and suffer none of them at all to have its own self-life; not desiring to know or will any more of God, save only and alone what God wills to know in us and through us; and also that we do immerse or resign the soul's hunger and desire merely, only, and nakedly, without any other knowing or willing, into the five vowels; and therein the great holy name of JEOVA or JESUS (viz. the living Word) is manifest; which gives life unto all things, and [that we should] not, according to the property of nature, desire and will the different variety of many things, but give up ourselves into the one only love-sun: therein is he manifest.

44. As the outward sun gives life and power to the whole world, so likewise this only name, in its power, gives life and understanding to all the letters; and understand us aright what we mean by the whoredoms of the letters.

45. The letters, viz. the properties of the sensual tongue, have introduced themselves into an external form, or self-full will and understanding, and brought themselves with the vowels into a compaction [self-comprehension or particular formation]. And when this

was done, then JESUS, viz. the holy name JEOVA, died [or disappeared] in the sensual tongue in the letters with the five vowels of the one only holy mental tongue; that is, the spiritual man, which was resigned in [and to] God, died to the divine understanding and will.

46. Now there is a self-willed beast of selfishness and ownhood brought forth out of the spirit of the other letters, which does only kill, and bring forth dead fruit. For Paul says, *the letter kills, but the spirit makes alive* (2 Cor. iii. 6). Understand this thus:

47. The divided sensual tongue kills us, sets us at odds and variance, and leads us into Babel. But the spirit of the vowels, viz. the holy name of God, does again revive and quicken us in him. Therefore the holy word of the five vowels did again (when as the spirits of the letters were divided and brought into the selfhood of the wonders of God) espouse and incorporate itself forthwith in Paradise with the precious Covenant, into the letter, viz. into the natural man; for to manifest itself again with a motion in the compacted tongue, and to introduce the holy sense again into the sensual tongue.

48. Thus understand us aright: The literal form in the sensual tongue is now the evil beast, which will domineer in its own power. Now into this evil beast the spirit of the five vowels, viz. the name JEHOVAH (which with the H, has breathed the JESUS thereinto) has given in itself and killed the evil beast, viz. the self-will, and has again tintured the spirits of the letter, viz. the right natural man, with the tincture of the holy name of the vowels, or JEHSUS; and with the love has slain the death or deaths in the letters, and destroyed their self-will; so that the spirits of the letters cannot any more introduce themselves into a self-full compaction of the sensual tongue; for they are dead in their own will; and the spirit JEHOVAH in JESUS is become their life; so that they live no longer to their selfhood, viz. to the nature of the wrath; but in that they live, they live to God (Rom. vi. 11).

49. Thus now the beast of the whore is in us outwardly, viz. in the mortal man; and inwardly is Christ in the immortal man, who is passed through the death of the letters and has turned the death into life (John v. 24).

50. Now it behoves man, and his main happiness depends thereon, that he also die unto the images of the letters in him; and disclaim or depart from all reasons, scholarship, or knowledge of nature, and all Babylonical master-builders, however they be called; and enter into the one only life, JEHSUS; and not at all dispute about the way, where it is; but only think I that it is in him; that he must forsake all, whatever he has, either art, wit or skill, etc., and become one barely and nakedly in himself; bring himself into the ONE, viz. into God's will, and be freely willing with whatsoever it will work or do with him. He must give up himself will-less; and leave himself wholly in God's mercy; and bring all his learnings into this one only thing; that he, in his teachings and learnings, will not do or speak anything but what God wills through him. And thus all images [opinions and conceits] do die in him; and the soul's life falls into the only living Word, which has manifested itself again in the humanity.

1 Or consider.

51. For this is the great beast of the Babylonical whore in us: that we bring ourselves into the images and forms of the letters; and make opinions to ourselves: that opinion is a beast.

52. Also we must not desire to know and will, ourselves; but die continually with our own self-will; and in all things give God the honour; and give him again that which he gives us, viz. whatsoever understanding, wisdom and skill we have; and acknowledge that it is not our own, but that the divine sun shines out of and through us, and works in us as it pleases.

53. Thus likewise we must diffuse and give out again, universally to all, our power and virtue, which the divine sun works in us, without any gain, advantage or hire from any; whosoever shall help to maintain and nourish our life, unto him we must be thankful, and not flatter any for his authority's sake; or receive his false glance, show or lustre into this sunlight; but all must be in general or common, as the sunshine does give itself universally, and gives no strong, great or potent thing any more, but its purity and brightness; it tinctures the earth and its children with one only power and virtue, and gives life and strength to all things.

54. Herein now we shall know whether one be a teacher sent of God, or whether he has his rise and original only out of the spirit of the letter. If he be born universally out of the love, then he has the light of divine knowledge, viz. the sensual divine understanding, a tongue, tinctured from the divine ens of the five vowels, and speaks from the spirit of God, rebukes and teaches powerfully without respect of any man's person, and has no image [or mental idol] in him; for he teaches from the spirit of God, even what the same [spirit] teaches in him.

55. But if he be a master-builder of the tower of Babel, born of the spirit of the letters, viz. of the disharmony [or diversities], then he is a hypocrite and flatterer, a glozing fawner that will say anything to please those that are gainful and advantageous to him; a soother of those that do help to honour his Mailsim, and adorn his letter-god in the divided tongues; a scorner, evil speaker, and bold censurer of those that do not honour him in his form [and sect of religion]; a self-applauder, ambitious, proud, and under a glistering show of religion and seeming holiness, a covetous, malicious, envious one; putting forth himself with ostentation, that so he may be known and honoured; he will be applauded and set by, of man; attributes to himself understanding and wisdom; and boasts of wisdom and a rectified judgement and understanding, and yet has none of them; but he is only a builder on the tower of Babel, viz. of an external figure and form; a painted Christian; he will undertake to teach others, and yet he himself was never taught of God. He teaches only from the form of the compacted spirits of the letter, which have compacted themselves in evil and good; he takes these into his own power and ability, and compacts and sets the words together into an opinion.

56. And that opinion is the tower of Babel, and they which run after him, and associate, gather and bind themselves with him in the opinion, are the city, Babel, viz. the children of Nimrod; who will climb and ascend up to heaven upon this tower, and are continually a climbing up, their whole life, yet come not to heaven in the opinion; but when the time of the outward literal constellation is out, then this built tower falls down, viz. the outward man, together with his opinion, and all shatters and breaks to pieces, even to the only soul, which then stands naked and bare before God.

57. Here is now no remedy, unless that it has the one only spirit of the sounding letter, viz. the enformed Word of God in it, so that it is able in its desire to attract and draw the same to itself; and

clothe itself therewith, that the same does cleave and break in pieces all the formed, contrived, compacted tongues and images of the letters, and introduce them into one only tongue and will, which is God, all in all. All things must enter again into the ONE, viz. into the universal; in the multiplicity there is nothing but strife and disquietness, but in the Oneness there is an eternal rest, and no enmity or contrary will.

58. Now when we do truly consider again what the tower and the city, Babel is, in its formed image upon the earth, and what and where it is, then we find it clearly portrayed before our eyes, that it is the great houses of the churches, cloisters, fortresses, and also the strong walls and towers of the cities upon the earth, wherein men hide themselves from force and power, and in the opinions play the hypocrites before God in the churches, cloisters and strongholds; and cry unto him that he should receive and accept of them in their contrived, framed and received opinion of the letter.

59. What is all this? An idolatry and hypocrisy, an Antichrist, with show and glistering glory. What do men bring into this glozing, hypocritical Babylon? Nothing but images [mental idols], and self-contrived opinions, forged out of the form of the letter. What do men carry home with them from this hypocritical, specious house? Only the images of the letters. Into these images [and conceits] the poor captive soul does wrap itself; which notwithstanding is full of fear, doubting, and trembling, by reason of the conceived and received image [or opinions]; and is continually in fear lest another people might break in upon its received, framed images, and destroy and overthrow these its received images. Therefore men have made fortresses, bulwarks and towers and strong walls about their cities and churches; that so they might defend themselves, lest the tower upon which they would ascend up into heaven should be destroyed.

60. Now says reason: these are indeed houses of meeting, where men do teach and instruct the simple and ignorant, where men sing and pray. Lo! externally, in and among the literal men, they are only the tower and city, Babel; but internally, among the children of God, in whom the Temple of God is, where the images [and mental idols] are destroyed, there, is Christ: that is, in those who have pulled down and broken all images and opinions in them, and are entered through the conversion from images and conceits only and alone into the only mere naked grace, mercy and free compassion of God, and esteem themselves as wholly unworthy, empty nothings, and

become as 'twere dead in themselves, willing or desiring nothing else save only the mere purity of God in his love-will, and account themselves too unworthy of attributing or taking anything to themselves; and freely fall, in deepest humility, into God's tender mercy, as if they were not: and wholly cast their desires and wills into God's compassion; so that, what he wills and does in them, that they also will, and nothing else. In these, I say, it is a house of teaching and a house of hearing, a Temple of God, where the spirit of God teaches, hears, sings and praises in the soul; for they are dead to all selfhood, and self-willing and weening, and do melodise with unity and oneness of spirit in the praise of God, in the knowledge of the Holy Ghost: these are the Church of Christ.

61. But the rest have only the tower at Babel in the opinion, in their [conceits and] images; these idols they carry with them into the houses of stone, and glory in them, worship them, and carry them again home with them; and fight for them, as if they had the living God in them; and wage great wars for these images; laying country and people waste and desolate; and yet they are more foolish than the birds in the air, which do all praise and honour God in one tongue and understanding; for they are all without any images; whatsoever the great God does with them, therewith they are content.

62. The human tree is one only tree; if they continued in the one only God who has created them, and did not make unto themselves images, who would set them at odds and variance about God? They indeed are and live in the one only God (Acts xvii. 28), and yet they contend and jangle about God.

63. Wherefore do they contend? For the idols of their heart, for the stone-houses of the churches, and for the pride of the images [and forged opinions]. Everyone will honour his image, and set it up aloft as a high tower, that so he might have great respect in the city, Babel. And therefore they build themselves strongholds, and make great bulwarks and walls to defend and keep the image; and flatter themselves in hypocrisy, and understand and mean, by the contrived and painted image, the god Maüsim, viz. the fat belly [god], and pleasure of the beast, viz. of this whore's image. They set the image upon the tower for the show of their holiness, and therewith they are very devout in glistering appearances before God, as with a peculiar self-born god. But they immure the beast within their stone-houses, that it may be secure, and there fat itself.

64. What is now this beast with the whore? It is half devil, which has its kingdom upon the earth, and it is half beast; this evil beast has devoured man, viz. the image of God.

65. And for this cause God became man: that he might destroy, slay, and nullify the works of the devil. And we must put on this divine humanity, and destroy the devil's kingdom in us, and mortify all images; otherwise we cannot see God: the living Word must mortify the literal image.

66. The living Word is therefore become man, that the literal image might die, and the first man, which was formed out of the living Word, in God's image, might be regenerated anew in Christ's spirit, viz. in the living Word; and if now he be born, then all the image-teachers are more prejudicial than beneficial to him; for they introduce only their images into the Temple of Christ, and destroy the image of God.

67. And here let this be declared concerning the children of Nimrod, and the tower of Babel; as the spirit has so given us to know. And we do admonish the Reader, in love, to prove and examine himself: he shall find where he is. This is not written to reproach any. But thus the spirit speaks with open mouth, and shows what all things are, from whence they come, and into what end they shall go.

68. But the reason why so much is written of the beast and the whore of Babel, is because it is at its end, and shall soon be broken in pieces; therefore it must be revealed, that men may see and know it. for Babel falls not: unless that all whatsoever has made the images does likewise fall. All images [opinions and sects of religion] together with the beast and whore must fall; else there is no cure or remedy.

69. Men have for a long time been a patching and piecing of it, and have verily thought to have made a virgin of the whore. But her whoredom has thereby been only adorned, trimmed up, and made the greater. If this whore shall fall, then all sects, which are only the images of the whore, must fall down and come to naught, together with the beast upon whom she rides. Every man must break down and destroy the images and idols in himself: and where they will not do it, there the seal of the Lord does it.

70. How very finely does the whore at present perk up its head, and seeing it hears that the spirit does intimate [great and glorious things] of Zion, viz. of the adorned holy bride of Christ; then it thinks that it is the fair child which God will bring into a golden temple, wherein there shall be a brave golden time, and mere joy, pleasure and delight; and it looks about to see from whence this fair temple of God should come, into which it should enter, and become a virgin; it hearkens continually from whence these holy people should come, who, as it supposes, should make a golden world.

71. But it thinks not to leave off from its covetous voluptuous whoredom, and be converted. No! it grows worse and worse; and more unchaste and abominable, full of blasphemies; so that there is scarce any good at all in it; and it stands before God, as an arraigned condemned whore.

72. Hearken, you adorned and crowned Babylon, full of evil and wickedness in the sight of God and his angels; we have heard a watchman say: Away! the city, together with the tower of the whore and the beast, is fallen, and judged of the Most High. You shall not see the city of God for ever, unless that your children do put off and cast away the defiled garment, full of shame; and fall down wholly naked and bare, without any image, at the feet of the Most High; and turn unto him. Such as these may indeed see it; but as for others, who hope for golden mountains, and seek for temporal honour, money, and pleasure of the flesh; not any of them. Amen.

73. Reason will here, (in the above-mentioned text, where it is mentioned that a true Christian must die to all images [opinions] and self-knowledge, and be wholly annihilated in himself), begin to speculate, cavil, and say, that we do forbid man the natural knowledge and external rational wisdom, whereby men do govern the life and all things of this world, and if this were so all understanding would be abolished.

74. Unto him we declare, that nothing is hereby taken away or abolished in man; neither understanding, skill nor art, for all these arise out of the divine wisdom. We do not nullify the expressed Word of the formed wisdom, but only the beast, which will rule in divine contemplation, viz. the beast-like will of self and selfish ownhood and propriety, which is departed from God, which honours itself as a false selfly god, and cannot believe or trust in God (this is even the

Antichrist, which has set himself up in God's place, 2 Thess. ii. 4). And we withal do teach, that man must wholly die to the Antichristian image, that he may be born again in Christ, with a new life and will; which new will has might and ability in the formed word of nature to see and behold with divine eyes, all the wonders of God both in nature and creature, in the formed wisdom.

75. For if the Antichrist dies in the soul, then Christ arises from death; for he rests in the five vowels in his grave, viz. in the mental tongue, which died in Adam, and lies captive in Antichrist. When this same arises from death in the mental tongue, and is made alive, then he opens all the treasures of the heavenly wisdom in the sensual tongue; so that man does far more clearly understand the spirits of the letters, viz. the formed word of nature, in all the three Principles, than he did before in the Antichristian whore's child.

76. For the new birth is indeed effected and brought to pass in the mental tongue, viz. in the disappeared image of the heavenly humanity; but it tinges and casts away the false Antichristian image of the natural humanity, viz. of the spirits of the dumb senseless letters, and does make them all senseless and dead in their selfhood, and gives them their own life; so that they do behold themselves in the new humanity, and make all their assumptions and formations in the new humanity.

77. These new assumptions and formings are effected and wrought forth in the divine will, in resignation; and they are the heavenly images and formings, which are formed and shaped in the Holy Ghost to the honour of God.

78. For if the holy name of God be not in its power, in the forming of the words, viz. in the spirits of the letters, which are the formed word, and helps to form the word in the sensual tongue, then the false Antichrist speaks only from his own self-assumption of the literal form.

79. For the spirit of God does form and imprint into the word of the mouth (when as the sensual tongue takes it) righteousness, truth, faith, love and patience, viz. divine power and virtue; but the Antichristian child does coform in the conception of the word out of the Serpent's ens, lies, falsehood, tales, unfaithfulness; pride, covetousness, bitter stinging envy, anger, backbitings, revilings, and all

whatsoever is against God, and makes the formed word of the letter to a beast and wicked bastard, which is rejected from the face of God, upon which the judgement passes.

80. The like is also to be understood concerning the external wisdom and art. If the divine wisdom works therein, then the understanding and the art is very good, and grounded in the divine wisdom; but if it be otherwise, it stands in mere Antichristian false image [and fancy], to the judgement of God.

81. Therefore let a man prove and try himself what falls in and suggests itself into the sensual tongue in the formation of his words; if it be truth, righteousness, faith in hope, love in patience, an earnest, full, unfeigned desire to speak and do the truth, and that for God's sake, in hope of eternal life, then it is well with him; let him continue steadfast in such exercise, and work more and more effectually and powerfully therein; and his precious pearl-tree stands in its growth and increase.

82. But if the contrary be found in him, that when he will speak, that then lying, a proud look, great words for pomp and ostentation, also envious bitterness, false speaking against his neighbour, falsehood, anger, a revenging desire, false and evil interpretations, and wrong harsh censurings do fall in and imprint themselves into the formings and fancy of his words; then he may certainly and really know, that he has the Antichristian Babylonical whore, together with the false wicked dragon-beast, sitting in his heart; which does introduce and insinuate and imprint such will and desire in his words, for the forming and building up of the hellish images; for these false insinuations and suggestions are all brought to substance in the formation of the sensual tongue.

83. Therefore know, O man! (and prove yourself) that you are the image of God according to the divine Word and understanding: if you speak, will and do righteously, then you are that same image of God) wherein God dwells, speaks, wills and works; but if otherwise, and the contrary is found in you, then you are the apostate rebellious Lucifer, in his generation and train; and do, will and desire even that which he wills and does.

84. And though you desire not hell-fire; Lucifer also did not desire it; but there is no other reward for the false image, seeing it forms itself out of the abyss, it must verily enter into its father's

country.

85. For the speech and understanding of man does not befall him from the stars and elements; for then other creatures could also speak and understand: Man has the same, originally, from the incorporated formed Word of God; it is the name of God, which he must not abuse, upon pain of eternal punishment. This incorporated Word man has, out of all the three Principles, in himself; and has a free-own-peculiar-will to form a substance out of which Principle he will; and thereupon also follows the separation, and reaping in, of every thing into its receptable [or appointed place].