

The Thirty-Seventh Chapter

Of *Abraham*, and his Seed, and of
the Line of the Covenant in its Propagation;
and also of the Heathenish Gods

1. IF we look upon the history of the acts of the ancient holy patriarchs, with right eyes of understanding, then we see therein mere wonders; for the lines [or races] of the children of God are like unto a tree, which grows into boughs and branches, until it bears fruit. Thus also the line of Christ grew in the stem of the promised Word in the Covenant, from branch to branch, even into the height of the twigs, unto its right age; until the power of the tree, that is, the Word in the Covenant, put forth itself with the glorious sovereign fair blossom.

2. Out of which blossom the holy image of God is again grown in flesh and blood, viz. in a holy body. We see its boughs and branches so fair and excellent, that the soul does most exceedingly rejoice [at this contemplation], and truly desires to bud and grow forth along with these boughs and branches, to the great praise of God in our angelical tree of the hierarchies of Christ, in 1 the holy Paradise.

3. God made a Covenant with Adam after his fall, when he died to the heavenly ens in him, that God would quicken him again, and regenerate him anew. And this Covenant was the root in the disappeared ens which grew in this line of Adam from Seth and his children and posterity, even unto Noah, in one stem of the tree; 2 and with Noah God renewed the Covenant.

1 Text, of. 2 In the stock or body of the tree.

4. For the undivided sensual tongue, wherein the spirits of the letters did rule in one harmony, continued until the flood, so that all men spoke in one tongue, in which tongue the divine spirit of the five vowels, viz. the divine understanding, moved.

5. But seeing they had introduced the image and beast of vanity into the sensual tongue, and fell wantonly in love with the Babylonical whore of selfhood, therefore God complained against them,

that they would not suffer his spirit any more to rule them, and said, that *it repented him that he had made man.*

6. For as the sorrow to destruction did manifest and open itself even so also the sorrow of repentance to the new regeneration out of the Covenant. Thus the sorrow of the formed Word in the only sensual tongue destroyed every life and being which lived in the air, that is, in the manifested spirit of God, viz. in the third Principle; and the word of the sensual tongue did, after the flood, put itself forth in a compaction of the spirits of the letters.

7. For God said to Noah, *the men are flesh, and moreover vain and wicked, even from their youth.* Thus the holy Spirit would not any more manifest himself in the evil contrived sensual tongue, but left them to follow their own fancy; seeing they refused to follow him: he suffered the power and force of nature to manifest its wonders out of evil and good, viz. in images of the dark and outward world, where their images were trimmed up and set forth in the [glory and] light of the outward nature, wherein evil and good are mixed together, to the contemplation of the wonders of God, according to love and anger; from which ground the heathen's understanding, with their idols, did arise and spring forth.

8. For the understanding of the spirits of the letters did bring itself into the formings of many speeches, and in those formings of self the images were brought forth in the understanding, wherein the outward nature did behold itself; and also the devil did, from God's wrath, introduce his imagination and desire into men, thereby to lead them from the true understanding into images; so that they did not know the true God.

9. For all the oracles of the heathenish gods do take their original out of the outward and inward nature of the dark world, as a figure or understanding of the soul of the outward and inward dark world, like a peculiar selfly god, understand, a nature-god; for as the sensual tongue was become such a nature-god, and understanding, which did play the hypocrite with itself; and formed the images in itself; so God suffered it to be that nature did likewise represent itself to them as a god in the oracles, and spoke through the images.

10. For the heathen worshipped the stars and four elements; seeing they knew that the stars and four elements governed the outward life of all things. Their understanding of the compacted sensual

tongue, viz. the comprehended word of the understanding, did also enter into the formed compacted and amassed word of nature in them, and one understanding moved the other, namely the human understanding, in their desire, moved the understanding in the soul of the outward world of the expressed and formed word out of the inward dark and fire world, and out of the outward astral and four elemental world, in which soul the meaning of the sphere of time is in the understanding.

11. Through which understanding of the soul of the outward world the prophetic spirit has signified, from the spirit of God, how the formed and expressed word of nature and time should afterwards bring itself into forms of pulling down and setting up among the nations, viz. into the building and rearing up of kingdoms, and of their destruction and ruin; in which soul of the outward world all things stand in time, limit, measure and weight, like to a clock or horologe, of which the Scripture speaks much.

12. From this soul, viz. from the horologe of the understanding of nature, the heathen were answered by their images and idols, viz. through the sense of the astrum, which their faith (that they powerfully brought thereinto) did move and stir up.

13. And not wholly by the devil, as the calves' eyes judge, who know nothing of the mystery, and say, only devil, devil, and know not what God or devil is: they are themselves idols and men-devils, and serve their image-god Maüsim [and Mammon] in selfhood, and are as much counterfeit images and idols, as the heathen were.

14. And they have at present made the turba in them a false god, which will even bring the deluge of fire upon their necks; of which they have no understanding or faith; and say continually, there is no danger [a brave time of Reformation], whereas they have brought the horologe of nature to its set limit to destruction: for the withheld spirit of the wonders is at the end and limit of its imprisonment, and manifests itself out of the great horologue of the inward and outward nature, with the mental tongue, through the sensual compacted tongue; and this is a wonder, which none can hinder.

15. Now as we are to understand and consider thus, of the sensual compacted tongue of the formed understanding of the Gentiles, who were of Ham's and Japheth's generation, the like also we are to understand of the mental (yet compacted) tongue in the Covenant, which

in the manifestation of it from Shem's children and generation fell upon Abraham, where, after the flood, the first spiritual holy oracle did open itself out of the mental tongue of the five vowels, out of the holy name of God in the Covenant, viz. out of the holy fire of the love of God; through which fire the divine voice was made manifest.

16. And we see very excellently and fully how the spirit in Moses does intimate and declare it in the genealogy, even in the names, how all the ten forms of fire, 1 viz. the ten properties of the holy tongue to 2 the fire-life (understand to the fiery tongue), are set forth, in the names of the children of Noah, even unto Abraham.

- 1 Read the first Question of the 40 Questions of the Soul.
- 2 Of, or producing the fire-life.

17. For in Abraham the spirit of the fiery tongue [viz.] of the holy understanding of the mental tongue did open itself out of the Covenant, and set forth also its figure out of its compacted formed mental tongue, viz. the circumcision and the offerings [or sacrifices], which figures did all point at Christ, who should open and unloose the band of the mental tongue to the divine understanding, and again enkindle the light of grace in love, even in the formed word in the letters of the sensual tongue, and destroy the beast of the formed tongue, in which the devil sported, and set himself therein as God.

18. This guesst the holy flaming tongue, viz. the spirit of Christ, did drive forth in the opening and manifestation of the Covenant; and took possession of the throne of prince Lucifer in the human property in God's children.

19. Moses sets down ten names from Noah to Abraham in the line of the Covenant, viz. Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram: and he sets down very wonderfully that Terah begat three sons, viz. Nahor, Haran, and Abram. This is even a type of the three Principles, intimating how all three should be opened in this holy flaming line of the Covenant, through the holy fire, and be severed from vanity; and how the whole man should be born anew and formed to the image of God, through the holy fire in the Covenant. As indeed the names of the three brothers do represent and hold forth so much in the tongue of sense. If a man does but introduce the true mental understanding thereinto, then he sees it in the form of the composed spirits of the letters; which although we could well give a hint of yet the unilluminated reader would not

understand it; but to our school-fellows we need not decipher it, they have it already in the understanding.

20. By the ten forms of fire I understand first the formed word in the seven forms of nature, and the eighth, ninth and tenth forms are the inward world, which is unformed. The eighth number is the fire of the eternal nature of the divine manifestation, also the strength and omnipotence, which at the end of days shall purge the floor. The ninth number is the heavenly tincture of the fire and light; and the tenth number is the love-fire, viz. the triangle of the holy Trinity in the majesty: signified enough to those that are our school-fellows. It is explained at large in the *Forty Questions of the Soul*; even the philosophic discourse at the beginning and entrance of the same [Questions].

21. Out of these ten properties of the names in the line of the Covenant the oracle, viz. the divine voice, was made manifest in Abraham; and therefore the spirit of the Lord commanded him to go from his own country, and from his kindred; for the voice of the divine manifestation with the Messiah, or Christ, should not come forth out of his kindred, viz. out of his own blood, but out of God. But yet in him lay the vessel, viz. the ens, in which the divine voice would manifest itself; and therefore, because another seed should be introduced into his own seed, viz. a heavenly ens (John iii.), he commanded him to go from his kindred and father's house.

22. For the possibility and ability to the divine manifestation did not stand in man's ens, but in God's; but man's ens must come thereunto, that so Adam's heavenly disappeared ens might be quickened in Christ's living ens, and in Christ arise from death. Therefore God said to Abraham, *Get into a land, that I will show you*. Here the spirit signifies that he should not see God in his father's country, that is, in the earthly man, but in the land which the Lord would show him, in his seed, which was another seed, out of the divine ens. In this strange seed he would bless his own seed, that is, tincture it with the divine tincture of the ninth number in the sacred Ternary, even with the tincture of the holy spiritual world.

23. For thus said the Lord to Abraham: *Get out of your country, and from your kindred, and from your father's house, into a land that I will show you: And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing: I will bless them that bless you, and curse them that curse you* (Gen. xii. 1, 2). The great name which he

would make him in his seed, that was not to be understood only as to the kingdom of this world, for Abraham was only a stranger upon the earth, and must wander [up and down] from one place to another, and possessed no principedom or kingdom, as the great names of the Gentiles out of the sensual compacted tongues; for he was to be a stranger and pilgrim upon the earth in the promised seed and blessing, for Christ said also, *his kingdom was not of this world*.

24. But the great name which should be a blessing, wherein God would bless all nations, was the hierarchy of Christ in the Covenant, which would open itself in Abraham's seed. This was an eternal great name of a royal hierarchy of an enthroned Prince in divine power and omnipotence, which should rule over the curse; for God said, *he would curse them that cursed him*, viz..the apostate revolted devils, and all wicked men, who would curse this holy seed and blessing; upon their head this seed should tread.

25. And here, under Abraham's great name and blessing, the person of Christ is wholly to be understood; for he said, *In you all nations shall be blessed, and you shall be a blessing*. Now all the families of the earth could not be blessed in the outward mortal man of Abraham; for Abraham died, and his children and grand-children were a long time strangers, servants and bond-men in strange countries; as in Egypt for three hundred years and upwards, and had no sceptre till under Moses; who also was no king, but a prince of God [which principedom] continued unto King Saul; where they would indeed have a king against God's command and will; whom notwithstanding God did afterwards reject, and set up David to be king (out of the prophetic spirit in the compacted mental tongue) under Christ's person, who should bring forth and manifest the great name, and eternal blessing.

26. But here now we are rightly to understand what the person of Christ should be, under this name and blessing; not wholly a stranger [or another person] which should not be out of Abraham's, and Adam's seed, as some do err concerning it, and install or set Christ only in the promised seed, viz. in Abraham's promised seed; where-with the poor captive soul would be little benefited; also hereby the resurrection of the dead out of these our present bodies would be wholly nullified.

27. For if Christ were wholly another, then also another [or wholly a strange person] must be born in us out of Christ's seed and flesh, which would not be I [or my self], but wholly another man, as some do err; that we are so born of Christ, as the dew is out of the morning, which indeed is true, but my I-hood [or personality] which was created in Adam out of the divine ens, (viz. out of the good part of the ens of the earth, which came forth also out of the heavenly world's being, as to the good ens into a coagulation) must also be therewith joined, as the like is also to be understood in Abraham.

28. For God said, in you all nations shall be blessed. He said not, alone in me, but he said, I will bless you, and make of you a great nation, and make your name great, and you shall be a blessing, you yourself shall be it; that is, Christ should become Abraham, and Abraham Christ.

29. For the seed which disappeared in Adam and died to the mental life, into which God engrafted or incorporated the limit or aim of his Covenant, with the quickening Word, the same is that into which God would introduce his blessing, viz. the living divine heavenly ens, and would bless Abraham and Adam and their children in this re-quickened ens or disappeared seed, and make them truly alive. The living ens of the Word in the Covenant, and the Adamical disappeared ens in Abraham, should become one person and body; for the same are one kind of ens.

30. But the poisonous malignant sensual desire, which the devil had made monstrous, had shut up this holy ens in Adam in death, and covered it with the gross earthly property; like unto a fair piece of gold which was changed into lead, so that one would say, the gold is dead and gone. And 'twere truly so indeed, if the artist did not again redeem it.

31. Thus likewise the heavenly artist would not reject Adam's disappeared gold, and make clean another new thing, but he took his own tincture, and of his own gold, out of which he had made Adam's gold, and tintured Adam's gold with his own gold, [even] with his tincture, that is, with the Word, viz. with the power of God, and with the essence of the Word, viz. with the heavenly corporality.

32. So that Christ became a God-man, and Adam and Abraham in Christ a man-God; God and man one person undivided, according to and out of all the three Principles of eternity and time, according to and out of body and soul; with every property of man, and every divine property: except the Serpent's property which Adam lusted after, took in, and imprinted on himself; the same he did not assume; but the ens, understand the human ens, whereinto the devil had sown his seed, that he must assume, and therein bruise the head of the devil, and of the insown Serpent's ens, and destroy the prison of death, which held the heavenly ens shut up; and spring forth afresh; as the dry rod of Aaron, which budded and bare green almonds, was a lively representation of this: and this is the true understanding of the seed of Abraham and his Blessing, as he means.

33. Abraham in the spirit of Christ should be a blessing, for Abraham's ens, and Christ's ens, has blessed all nations. Understand, the line of the Covenant, in which the promised Word stood in the aim or limit of the Covenant, viz. the spirit of the five vowels, the great name JEOVA, which God, by the motion of the Covenant in Abraham's seed, made to [be] JEHOVA, or JEHOVAH, as an inspired or inbreathed God, who should bless the whole Alphabet of the sense-all tongue, I understand, the formed compacted word, viz. all nations, tongues and speeches: a blessing of the Jews and Gentiles.

1 Or tongue that expresses the sense of all languages in one.

34. For he said, all nations shall be blessed in you, no nation or people excepted, but all, even all; not only the line of the Covenant, but Adam in his children; the line of the Covenant should bless the line of Japheth and Ham; for Japheth should dwell in Shem's tent, that is, in Christ, viz. Japheth should be received into Shem's line.

35. But the gross earthly Ham (understand the gross flesh) is accursed in Ham and Cain, and shall not inherit God's kingdom (John vi. 63). Not Ham in soul and body [is cursed], but the Serpent's man, whose figure according to the outward, Cain and Ham must represent, so that all properties might be manifest in an external figure.

36. Therefore we admonish the Jews, that they learn to know their Messiah. For the time of their visitation is at hand, wherein they shall be redeemed from the captivity of their misery, and be made free

again.

37. Also we admonish those that are ours, that they grant Mary to be the daughter of Abraham, and Adam, and Christ's mother as to the soul, and Adam's created image, and not according to the Deity, or according to the ens in the Word of life which came from heaven. for that was not her propriety. Indeed it stood in her, but [it was] in the Word of the promise in the eye-mark of the Covenant (which was accomplished, or) at the limit, [in her].

38. But she is not the mother, which has brought forth or born God, as the Jews and Turks do say that we so teach; but God has brought forth and blessed the same in her seed; she in her seed received the power of the Holy Ghost in the Word, and brought forth the creature which was God and man.

39. And not the property of the Deity, which has neither beginning nor end, also does not possess either time or place, but is through all, and in all, from eternity to eternity, and has only manifested itself in the humanity as the fire doth through-heat and iron, and changes it wholly into fire; and yet the iron remains iron still. So also the man or the humanity which Mary brought forth out of her essence, and out of God's essence, in one only essence, is to be understood.

40. She brought forth the humanity, and God the Father has from eternity brought forth the Word which did manifest itself in the humanity, and filled the humanity, as the fire doth through-heat an iron, and the sun does illustrate or through-shine the water or glass.

41. She indeed has brought forth the heavenly body, but not from the power of her ens or seed, but from the power and ability of that ens which did manifest itself in her seed; as the essence or being of eternity manifested itself through time, and yet the time was not able or capable to receive the essence of eternity into its own might; but the essence of eternity assumed or took on it the essence of time; as the inward heaven and world has brought forth and assumed the outward heaven and world: so likewise the eternity assumed the essence, that it breathed into Adam, which died or disappeared in the seed of Mary, understand in her own human seed.

42. And this is the great name of Abraham in Christ, and the blessing of Abraham, wherewith God blessed Abraham and his children, and not a strange person, as some erroneously conceive, who understand not the three Principles.

43. The person was strange, but it is become an indweller in us. The heaven took on it the world, and made the world in it to heaven, and yet each remained dwelling in itself; viz. the formed word of the body, a creature, in itself; and the unformed Word in itself; God over all, and in all, and through all. Thus also we are to understand and consider of the heavenly living essence, which gave itself into Adam's and Abraham's ens, as filling all, in the person formatively, and without the person at once through all, and with the Word of power as a habitation or mansion of the power also through all, or everywhere, but not to be comprehended of anything; as the sun's power and influence, and the air, do penetrate through all things, and give life to every being: the like is here to be understood.

44. We must by no means abolish the creature in Christ's person, for that which he assumed, both from the soul and body of man, the same is creature; but that which he introduced out of the Deity into the humanity, that is neither nature nor creature, yet in our humanity formatively, but immense, uncircumscribed, not particular: like as the air and sunshine is whole or entire, so likewise it is here. And we are in like manner to understand it, as if the sunshine did introduce itself in something, into a form, and yet were wholly one thing with the shine or light without the form: thus likewise Christ's heavenly divine ens, which he introduced into our humanity, is to be understood.

45. God did of ten appear to Abraham, and spoke with him as one man speaks with another. Therefore reason says, How was it done? did God assume the form of a body? God appeared to Abraham in the ens and essence, wherewith he would manifest himself in his seed, viz. in Christ's person, and spoke from the Word of the Covenant in the limit, in Abraham's seed, even unto the mental tongue of Abraham, which moved itself in the Covenant, and this the sensual spirit in Abraham did understand.

46. For otherwise Abraham was not able to see God; but in the formed ens of the heavenly essence Abraham was able to see in the spirit of the Covenant, viz. in the same spirit which would manifest the represented type and essence in the human essence.

47. For it is written in Gen. xviii. that God appeared to Abraham in the form of three men, and told him of a son which should proceed forth out of his loins, whom Sarah should bear unto him, upon whom the Covenant passed. Now what did the appearance of these three men typify? Nothing else but the Trinity of the Deity, and the manifestation of the divine formed word through the three Principles. Therefore the divine image was represented in three men, for it is a threefold ens, but one only essence, viz. three worlds, and yet in one another as one; but differenced in three Principles, viz. with the dark wrathful fire-world, and with the holy light-and-love-fire-world, and with the outward visible world.

48. Out of these three worlds man was created, even into an image of the divine manifestation; therefore God showed himself to Abraham in the same ens and essence, as in the form of the angelical message, and yet spoke of himself.

49. For the represented ens, through which God spoke, was angelical and human: it would become human, for Christ, as to the person of the creature, should be a prince or an angelical hierarchy; so likewise God appeared to Abraham in this ens, essence and property with his own indwelling voice.

50. Very exceeding wonderful is the history concerning Abraham, for the kingdom of Christ is therein wholly represented. Not only the kingdom upon the earth in the time of the four elements, which also is portrayed and set forth under it, but yet only as a pilgrimage, which should not be the right kingdom, for Abraham must continually wander up and down, and also his posterity. And yet God promised him the country wherein he was a pilgrim for his propriety, that he and his children should eternally possess the same.

51. For so God said to Abraham, *Lift up your eyes, and look from the place where you are, northward, southward, eastward, and westward; for all the land which you see, to you will I give it, and to your seed for ever* (Gen. xiii. 14). But now they obtained possession of this land a long time after; and were first brought in by Joshua; and Abraham and his grand-children lived not to obtain it, and they were very often driven out from thence; and yet God said he would give it to Abraham and his children for an eternal possession.

52. But we see at present that they have it not in possession; for the Turks have now possession of it; and Abraham's seed, viz. the Jews, have at present neither land nor principedom, but are almost in all places only as captives. But now the purpose of God must stand, his word must be true: Abraham in his seed shall eternally possess it, for eternal is not temporal only.

53. Therefore also God spoke of the place, and shows the same to Abraham, that he might see it with his eyes. And even here lies the Great Mystery; for Paradise was in the world, and Adam lost Paradise; but in Abraham's seed, viz. in Christ, Paradise was again restored, not according to the mortal man, but according to the heavenly.

54. Now we see at present that Christendom has not these lands or countries in possession; and so likewise the Jews have them not; and now seeing that Abraham shall eternally possess them in his seed, viz. in the holy seed, thereupon we are to consider of the place of the holy Paradise aright; as the prophetic spirit in Ezekiel, and Daniel, and others of them do signify and declare; but especially St John, in the Revelation, concerning the holy Jerusalem, which comes down from God out of heaven, as a bride prepared and adorned to her bridegroom; and in all, thus much is signified: that Christ in Abraham's seed shall take in his kingdom.

55. For with the dissolution of the four elements, when the four elements shall be in equal weight [or brought into the true temperature], and the earth crystallised like a glassy sea, as may be seen in the *Revelation* (Rev. iv. 6); even then that which was promised to Abraham concerning the eternal possession shall be performed; for Christ said, My kingdom is not of this world. But now the kingdom of this world was shown and promised to Abraham; therefore we must thereby understand the heavenly kingdom, and even that very place which was shown unto Abraham, when Paradise shall be again made manifest, and Abraham in Christ shall appear to the eternal possession.

56. For although at present, according to the four elements, the Turk has it in possession, yet Abraham in Christ has it with his seed in possession according to Paradise, viz. in the Paradisical world. Abraham is arisen in Christ, and possesses his promised land in his Principle: He is in Paradise, and the Turk is in the outward world.

57. Paradise is in the world, yet not in the third Principle, but in the second; the one does not confound the other. When Abraham's children in Christ do part from the earthly body, then they take possession of this promised land, according to the spiritual man, and possess the same eternally.

58. And this is that which God so often said to Abraham: That he would give him the land to an eternal possession; for when he promised it him, then he commanded him to go away from that place, to signify that he did not mean the external kingdom, but the eternal; and set him forth a figure in the stars of heaven, [saying] that even so his seed should be multiplied and increased; and as the stars have a pure clear body in comparison to the earthly bodies, so likewise the seed of Abraham should be a heavenly eternal one.

59. But that Abraham's children, viz. the Jews, are at present cast out from thence, and dispersed into the whole world, the reason of it is, their blindness and obstinacy, until the time of the Gentiles be accomplished. They have not known the Lord of glory, but have rejected him; but when they shall know themselves, they shall be planted again into the root.

60. Not that they are cast out of the root, but they must be blind, that their light might shine to the Gentiles; until the Gentiles also become blind in this light of Abraham (as indeed they are at present really blind); and even then the light of Abraham shall again arise out of its own root and stem, and shine unto all nations. Even then Japheth shall dwell in Shem's tent, and Israel shall be brought together unto the open grace-fountain of all nations: concerning which all people are as yet blind.

61. But the time is near, and the morning star is appeared; if any be able to see: But the Babylonical whore has blindfolded all; so that all nations walk in the night. Her abominable whoredom is come before the Most High, who will blot out her shame, which has defiled the heaven. This you shall soon find by experience, in your drunkenness, says the spirit of wonders, from its own root.