

A CATECHISM

IN TWO PARTS.

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PART. I.

CHAP. I.

1. **Q.** *What is God?*

A. God is an Eternal Spirit, of whom, by whom, & to whom are all Things.

2. **Q.** *How many Gods are there?*

A. There is only one true God.

3. **Q.** *How many Persons are there in the Godhead?*

A. There are three Persons in the Unity of the Divine Essence.

4. **Q.** *Which are the three Persons in the Blessed Trinity?*

A. The three Persons of the most Holy Trinity, are the Father, the Son, & the Holy Spirit.

5. **Q.** *How do you know the Father?*

A. God the Father is of himself, & begetteth the Son.

6. **Q.** *How do you know the Son?*

A. God the Son is begotten of the Father.

7. **Q.** *How do you know the Holy Ghost?*

A. The Holy Ghost proceeds from the Father & the Son.

8. **Q.** *Are these three Gods? Or are these three Parts that make up one God?*

A. All the three Persons are only one God, undivided, uncompounded: Each of the three Persons is perfectly God, equal to the other two, having the other two in himself.

CHAP. II.

1. **Q.** *Who made you?*

A. God made me, & all Things.

2. **Q.** *How did God make you, & all Things?*

A. God made me, & all Things by Jesus Christ, & in Jesus Christ.

3. **Q.** *Of how many Parts did God make you?*

A. God made me of two Parts; a Soul & a Body.

4. *Q. How did God make your Soul?*

A. God breathed forth from himself a Breath of Life, which Breath of Life is my Soul.

5. *Q. What is the Nature of your Soul?*

A. My Soul is by Nature a Spirit of Life, Invisible, Glorious, *Immortal, simply flowing forth from God, as a Beam from the invisible Sun, & depending immediately upon him. * *Wisdom. 2. 23.*

6. *Q. How did God make your Body?*

A. God formed my Body of the Dust of the Earth.

7. *Q. What is your Body?*

A. My Body is an earthly, visible, mortal Substance; the Image, Instrument & Habitation of the Soul; formed, enlivened, acted by the Soul, joined to the Soul in one Essence, Form & Life.

CHAP. III.

1. *Q. In what State did God make you?*

A. God made me in his own Image?

2. *Q. What is the Image of God, in which you were made?*

A. The Image of God, in which I was made, consisteth of Righteousness & Blessedness.

3. *Q. What was the Righteousness in your first State?*

A. My Righteousness in my first State, was my Conformity to God: A Divine Light did shine beautifully through all the Powers & Parts of my Soul & Body; A Divine Love did flow sweetly through all, & overflow all: A Divine Life did act & heighten all: The Form of the Divine Glory did appear in the whole, & in every part, as the Face of the Supreme Beauty in a Glass, of pure, living crystal.

4. *Q. What was your Blessedness?*

A. My Blessedness by Nature was Communion with God. I saw myself entirely, constantly in God, as in the Glass of Eternity, where the Picture saw itself in the Life of the Original. I took in God continually, at all my Powers & Parts, in all my Motions & Operations; as the Face in the Glass taketh in the Beauties; Sweetnesses, Motions of the true Face standing ever before the Glass, which hath Life & Sense; where all the Substance of the Glass is the Face itself, in reflection upon itself.

5. *Q. Where did God set you, thus made?*

A. God set me in Paradise.

CHAP. IV.

1. *Q. Did you continue in this state?*

A. No, I fell.

2. *Q. How did you fall?*

A. I fell by the Sin of Adam & Eve.

3. *Q. What is Sin?*

A. Sin is the Transgression of the Law of God.

4. *Q. What was the sin of Adam & Eve?*

A. The Sin of Adam & Eve was the eating of the forbidden Fruit.

5. *Q. What was the Sin of Adam & Eve to you?*

A. Adam & Eve were the common Parents, the representative Head, the collective Body of all Mankind; as Jesus Christ in Glory is of all the Saints.

6. *Q. What came of this Sin of Adam?*

A. From this Sin of Adam came Guilt, Corruption, & a Curse upon all Mankind.

7. *Q. What is our guilt by Nature?*

A. Our Guilt by Nature is our Obligation to the Justice of God for that first Sin committed by Adam.

8. *Q. What is our Original Corruption?*

A. Our Original Corruption hath two Parts:

1. The total Loss of the Image of God, & the Righteousness thereof.
2. The Pollution & Power of all the Evil of Sin, in all the Parts of my Soul & Body.

9. *Q. What is the Curse which lieth upon us?*

A. The Curse is the devoting & separating of us by a Divine Sentence unto Divine Wrath, in Soul & Body; in Life, in Death, & after Death, in Hell.

10. *Q. Can you deliver yourself from your Fallen Estate?*

A. No, I can by no Power of my own, or of any Creature, be delivered from that fate of Evil, into which I am fallen.

CHAP. V.

1. *Q. Is there no Deliverance from the Guilt, Corruption, & Curse?*

A. Yes, Jesus Christ is a compleat Saviour & Salvation.

2. *Q. What is Jesus Christ?*

A. Jesus Christ is both God & Man in one Eternal Person.

3. *Q. How is Jesus Christ God?*

A. Jesus Christ is God the Son, the only begotten of the Father; the Second Person in the Trinity.

4. *Q. How was Jesus Christ made Man?*

A. This Glorious Person took Flesh, & was born of the Virgin Mary, having been conceived in her Womb by the Holy Ghost.

5. *Q. Why was Jesus Christ God & Man?*

A. Jesus Christ was God & Man, that he might be a Mediator between both, that he might make both one in himself.

6. *Q. Why was Jesus Christ Man?*

A. That he might suffer for Man, with Man, in Man; that he might be a Root representative, & first Fruit of Mankind in the Glory of God.

7. *Q. Why was Jesus Christ God?*

A. Jesus Christ was God,

1. That he might Merit in Suffering, by the Virtue & Value of his Godhead.
2. That he might Sanctify, Sweeten, & Glorify Sufferings, by the Presence of his Godhead.
3. That he might rife himself, & raise us out of sufferings unto he Father

8. *Q. What is Jesus Christ to us, as God-Man?*

A. Jesus Christ as God-Man is,

1. The Price.
2. The Pattern.
3. The Principle.
4. The Portion;

& so the ALL of our Salvation.

9. *Q. How many things hath Jesus Christ done for us?*

A. Jesus Christ hath done five things for us.

1. Jesus Christ hath made himself Man for us.
2. Jesus Christ hath made himself under the Law for us.
3. Jesus Christ hath Suffered & Died for us.
4. Jesus Christ hath Raised himself from the Dead for us.
5. Jesus Christ hath Ascended for us to the Right-hand of the Father, taken to himself all Power, Glory, & Majesty over all for us; made himself a continual Intercessor for us.

CHAP. VI

1. *Q. How are we made partakers of Christ?*

A. We are made Partakers of Christ by the Presence, Inhabitation, & Operation of his Spirit in us.

2. *Q. What is the Work of the Spirit in us?*

A. The Spirit makes us one Spirit with Jesus Christ, that we may have one Life with him in his Glory; that he may have one Life with us in our Flesh, that we may live in the Flesh by him, as a Vital Principle, a Quickening Spirit in us.

3. *Q. What is the principal Act of the Life of Christ in us?*

A. The first & principal Act of the Life of Christ in us, is Faith.

4. *Q. What is Faith?*

A. Faith is a Vital Act of the Soul, receiving Christ, adhering to him by Virtue of the Life of Christ communicated to it.

5. *Q. How many Parts of Faith are there?*

A. Two.

1. The first Part of Faith is the outgoing Act of the Soul, rooting itself (beyond everything Created) in Jesus Christ.
2. The Second Part of Faith, is the indrawing Act of the Soul, sucking forth & attracting to itself the Virtue & Fullness of Christ.

6. *Q. What are the Fruits of Faith?*

A. The Fruits of Faith are Five.

1. Justification.
2. Adoption.
3. Sanctification.
4. Consolation.
5. Glorification.

CHAP. VIII.

1. *Q. What is Justification?*

A. Justification is our Acceptance with God through Christ, as perfectly Righteous in the Eye, & Sentence of his Divine, & most exact Justice.

2. *Q. How many Parts are there in Justification?*

A. Two:

1. The cleaning us from all Guilt & Stains in the Blood of Christ made Sin for us.
2. The clothing us with the perfection of Beauty, thus being made the Righteousness of God in Christ Risen & Glorified.

3. *Q. When are we Justified?*

A. Our Justification is perfect at once, & forever in the first Moment of Believing, being incapable of any Degrees, Successions, or Changes.

4. *Q. What is Adoption?*

A. Adoption maketh us Sons to God, in the Sonship of Christ, & Co-heirs with him in the Glory of the Father.

5. *Q. How many Things are there in Adoption?*

A. Three.

1. The ground of the Relation or Sonship is our Union with Christ.
2. One Term of the Relation is God our Father, having the Spirit & Love of a Father in him to us, as to Christ.
3. The other Term of the Relation is a Saint, a Son to God, having the Spirit & Disposition of Christ the Son, to God the Father.

6. *Q. What is Sanctification?*

A. Sanctification is a New Birth unto Holiness from the Seed of God, which is Christ in us.

7. *Q. How many parts of Holiness are there?*

A. Two.

1. The first part of Holiness is the mortification of the corrupt Nature in us by the Death of Christ.
2. The second part of Holiness is the participation of the Divine Nature, by the Resurrection of Christ in us.

8. *Q. What are the principal Works of the Corrupt Nature?*

A. Two.

1. Lusts, which comprehend all Moral & Spiritual Defilement with any Image outward or inward; all Earthly, Fleshly, Worldly Loves.
2. Passions; all things which disquiet our Spirits: Fears, Grievs, Wrath, Hatred.

9. *Q. What are the Fruits of the Divine Nature?*

A. Two.

1. Purity; Moral, Spiritual, outward, inward, which comprehend Chastity, Heavenliness, Spirituality.
2. Love; which hath God for its Center, & Circle; as all things Live, Move, & have their Being in him. The Train of Love are, Humility, Meekness, Kindness, Peace, Gentleness, Joy.

10. *Q. What is the outward Law of Holiness?*

A. The Scriptures in General; The Ten Commandments in Particular.

11. *Q. How came the Scriptures?*

A. By the Inspiration of the Holy Ghost.

12. *Q. How are the Scriptures to be Known & understood?*

A. By the Inspirations of the same Spirit.

13. *Q. What is the inward Law of Holiness?*

A. The Spirit of Life in our Hearts.

14. *Q. What is the universal Subject & End of the Scriptures & the Spirit?*

A. Jesus Christ.

15. *Q. What is Consolation?*

A. The Presence & Operation of the Spirit in us, giving us Peace & Joy in all Conditions, by the Revelation of Jesus Christ in us, & in every Condition.

16. *Q. Of how many Parts doth this Consolation consist?*

A. Eight.

1. The Holy-Ghost is given to us to be ever with us, & in us, as a Comforter.
2. The Spirit bringeth the Father & Christ to us, with all their Heavenly, Train, Furniture, Entertainment, to Sup & Lodge, & abide with us.
3. The Spirit poureth the Love of God abroad in our Hearts.
4. The Spirit taketh the Things of Christ, & sheweth them to us.
5. The Spirit gives us a sight of Christ come again to us, as he is Risen from the Dead; & such a Joy in this Vision, as none can take away.
6. The Spirit resteth upon us, as a Spirit of Glory in all our Sufferings.
7. The Spirit is an Earnest to us, a Fore-taste & Pledge, that we shall never die in Death itself, nor be unclothed of the present Appearance; but that this Mortal Appearance shall be clothed upon with Glory from Above, & swallowed up of Life itself into Immortality.
8. The Spirit is in us the Seal, & First-Fruits of Heavenly Bliss & Eternal Joys.

17. *Q. What is Glorification?*

A. The Perfection of all Holiness & Happiness in our Souls & Bodies, with Everlasting Life in Heaven.

18. *Q. What doth this Glory consist in?*

1. An immediate Sight of Jesus Christ Eye to Eye; in a mutual Presence of both our Persons there, where he is.
2. A naked Sight of the unveiled Person of Christ in the Glory of the Father.
3. An entire Sight of Christ in the compleatness of his Person; all fullness of the Godhead, the General Assembly of Saints, & Angels, both Creations dwelling in one Glorified Body in him.
4. A perfect likeness to Christ in this Appearance, in which we see him.
5. An uninterrupted Fellowship & full Enjoyment of him at once, & forever in Eternity.

19. *Q. What is the Reason & Rule, of this Work of the Spirit in every Soul, by which it is thus made Partaker of Christ in Faith, & all these Fruits of Faith?*

A. No Works, or Power of Working in us; but the Purpose & Grace of God, given to his own Seed & beloved ones, before the World was. This is Electing Love, the Root & Rule of all Fruits of Love, which by all bringeth us, & layeth us there at last, where it found us at first, in the Bosom of the Father.

Now, this World, which came between, is vanished like a Dream: Those seeming two Eternities before & after this World, are broke into one; appear to be one, without Division, Succession, Change, or changeable Shadow.

20. *Q. What become of those that believe not in Christ?*

A. They lie under Wrath while they live; Their Souls are in Prison which the Devils at their Death: At the end of the World, their Bodies are raised & joined to their Souls; both are brought to Judgment; both are cast into the Lake that burns with Fire & Brimstone.

PART. IJ.

CHAP. I.

1. **Q.** *How doth the unity of God appear?*

Ans.

1. The Unity of God is his Simplicity: For that which is one, is Uncompounded.
2. The Unity of God is his Purity; for that which is One, is Unmixed, & so Unstained.
3. The Unity of God is his Glory: For all excellencies of Things meet in one, & are at the highest Point, in the Supreme Unity.
4. The Unity of God is his Omnipotency: The Spring of all Things, the Head of all Power is a Unity: All Causes, Virtues, & Powers, meet in one in a perfect Unity.
5. The Unity of God is his Wisdom. Wisdom is the Order & Harmony of Things. The Divine Unity is the Ground, the Rule, the Perfection of Order & Harmony: For Order & Harmony, Beauty & Musick, are the agreements of Things in One.
6. The Unity of God is his Greatness. That which is entirely one, comprehendeth all Things in itself; is incomprehensible to all, but One.
7. The Unity of God is his Grace, Goodness, & Love. That which is absolutely One, is One to all; One with all; one in all; embraceth all in One. God is not One with any Creature, in Sin; for Sin is a breach of

the Unity, & so no positive Being, but the Privation of Being. God is the Perfection of all Being.

8. The Unity of God is his Eternity, & his Infiniteness. That which is One, is the same at all Times, in all Places, in every State & Form, uncapable of any Change, or Bound; One in all; One with all; One below; One above all; because everywhere, ever the same, without any Diversity.

CHAP. II.

1. **Q.** *Is God only one?*

A. God is so one, that he is three in one; a Trinity in Unity.

2. **Q.** *How comes this to pass?*

A. God is not a dead, but a living Unity. God is not a divided, but an entire Unity. A Unity without Variety, is dead, divided, & so no Unity.

1. A perfect Unity hath all Variety in it.
2. This Unity, & this Variety are one by the Unity, distinct by the Variety: As they are one, & distinct, there ariseth from these two a third, which is the Union of both.
3. These three are equal. The Unity hath the Variety & the Union in itself, without which it would be a barren, broken Unity.

The Variety hath in itself the Unity, the Union, All. If anything were wanting, it were not a perfect Variety. The Union is all, for it joineth the Variety & the Unity, keeping them both one, & distinct in itself, that they may have a mutual & compleat Communion in this Union.

God is Love: He is himself the Lover, the Beloved, the Love-Union: The Enjoyer, the Enjoyed, the Enjoyment & Joy.

God is a Living God. Life in its own Fountain; its own Image springing up within that Fountain; its own Union, Activity, Exercise & Fellowship between these two in all the Fruits & Fruitfulness of Life; which are Light, Love, Joy, an endless Seed & Offspring in multiplied Images of themselves, by the Infinite Union of an Infinite Unity, with an Infinite Variety.

CHAP. III.

1. *Q. What are the three in the Divine Nature called?*

A. The three in the Divine Nature are called Persons; because everyone is a compleat, intellectual Substance, having its subsistence entire in itself.

Every one of the three Persons is compleatly God; hath the Root of the Divine Essence, the Divine Essence, the Operations of the Divine Essence, perfect in itself alone.

Every one of the three Persons hath the other two in himself, with an absolute independence.

2. *Q. What are the three Persons called?*

A. The three Persons in the Trinity, are the Father, the Son, or the Word; the Holy Ghost.

3. *Q. Why is the first Person called the Father?*

A. The first Person is called the Father, because he is of himself alone, & begetteth the Son. The Father is the Supreme Unity, the Godhead in its Fountain.

4. *Q. Why is the second Person expressed by the Son, or the Word?*

A. The second Person is the Son, because he is begotten of the Father. The Son is the express Image of the Father, rising up out of the Father, & abiding in the Father.

The Generation of the Son is Eternal, ever perfect, ever in act; never to come, never imperfect, never past.

The second Person is called the Word, because he is the Supreme Variety: The Godhead distinguishing itself into a variety of Persons in the Unity; & in the Unity of the Person, unfolding all Variety, an Infinite Variety, with most exact Distinctions. For this reason, the Son is said to be the Wisdom of God.

5. *Q. What is the Name of the third Person?*

A. The third Person is called the Holy Ghost, or Spirit; because the other two, as it were, breath themselves each into other, & so become one in this Person.

'The third Person is called Love, & is said to proceed from the other two; because he is the Union & Fellowship, the mystical Marriage & Heavenly Kiss of the other two; the Godhead embracing & conversing with itself.

Chap. IV.

1. *Q. Who made all Things?*

A. God made all Things by his Word. God in his Essential Image brought forth himself into a Shadowy Image, in which all the Creatures subsisted together in the Person of the Son, which is the Word, the Essential Image of the Godhead.

From this subsistence of the Shadowy Image in the Essential Image, the Shadowy Image with all the Creatures were brought forth into a Shadowy Subsistence in themselves. Thus Jesus Christ was the Image, Essential & Shadowy, in the Substance & Similitude of the invisible God. That he was the First-Born of every Creature. Thus all Things subsisted together in him. Thus all Things that were made, were made by or through him.

2. *Q. What was the chief of the Works of God?*

II. Man was the chief of the Works of God.

3. *Q. How was Man made?*

- A. Man was made a the Similitude of the Divine Image, more properly than any other Creatures, in two Respects:
1. Man was made in the Similitude of the Divine Unity, as it comprehendeth the whole Variety in itself. Every other Creature was made in the Likeness of the Divine Unity, as it descendeth into some particular Branches of the Variety. The Essential Image, as it is the Idea of all Ideas, was set as a Seal upon the Human Nature. This Essential Image in some particular Idea, sealed every other Creature. Thus Man was a Similitude of the whole Heaven of the Divine Nature, with all its invisible Stars of Glory shining in it: Each other Created Essence was the Figure of the Heaven in a single Star, or particular Constellation.
 2. Man was the Created Head of all.

4. *Q. What was the Image of God in Man?*

A. The Image of God in Man consisted in Righteousness & Blessedness.

5. *Q. What was this Righteousness in Man?*

A. Righteousness in Man was a conformity to the Divine Nature. All the Creatures food together in Man, as in the Head, in a Divine Harmony of their Essences & Operations, of each with itself, of each with other, of all with God.

From Man, as the Head, this Harmony was propagated & maintained through the Creatures, subsisting apart by themselves.

One Divine Life, moved, shined, sounded in & through all, as an inexpressible Love, Beauty, Musick, made up out of all, compleat in all, beginning & terminating in Man, as the Head of all.

6. *Q. What was the Blessedness of Man?*

A. The Blessedness of Man was Communion with God in himself, & in all the Creatures.

The Divine Life & Love in Man, in all Divine Forms, everywhere met with itself, touched, embraced, enjoyed itself, opened its own Springs upon itself, awakened its own Powers within itself; the Motions of which are all Sweetnesses & Pleasures. This is the Joy, which is the result of the Harmony.

7. *Q. Where did God set Man so made?*

A. God placed Man in Paradise.

8. *Q. What was Paradise?*

A. Paradise was the Similitude & Presence of God in the whole Creation. The Creation was a Garden: All the Creatures were Divine Flowers in this Garden, animated with a Divine Life, clothed with a Divine Beauty, breathing a Divine Sweetness. Everyone did bear the Figure of, & answer to a Glory in the Face of God: The Face of God was as a Sun, shining with all its Glories upon these Flowers, distilling its own Influence upon them, attracting their Sweetnesses to itself; descending into them, drawing them up into itself. Thus was the Divine Similitude, & the Divine Presence in the Creation, the Earthly Paradise; In the midst of Man stood this Paradise; In the midst of this Paradise Man walked.

CHAP. V.

1. *Q. Did Man continue in this State?*

A. No, he fell.

2. *Q. How did Man fall?*

A. Man fell by Sin.

3. *Q. What is Sin?*

A. Sin is the Transgression of the Law of God.

4. *Q. What Law of God did Man Transgress?*

A. Man did Eat of the Tree of Knowledge of Good & Evil, which God had forbidden him.

5. *Q. How could Man, being a Shadowy Similitude of the Divine Nature, transgress the Law of God; seeing Shadows can be nothing besides mere Imitations of their Substances in their Figure & Motions?*

A. Sin came on upon Man by divers Steps, which were like Links in a Chain of Divine Workmanship fastened invisibly, but in-separably one to another:

I. There was a Change of the Divine Presence with Man twice, before Sin came in.

1. The first Presence of God with Man, was in the simplicity of a Love-appearance: Here all Things were very good. The Darkness appeared not, as an opposite Form to the Light: Light & Darkness were seen together in the Figure of the Divine Unity. Darkness stood in Union with the Light, as a Degree of Light, a new Form of Light, in the Light, a pure Crystalline Glass, in which the perfect Face & Form of the Divine Light, was seen entirely all over. Now there was no Possibility of Evil, nor Capacity of Sinning, in this Simplicity of the Natural State.
2. The second Presence of God with Man, was the Love-appearance declining & divided into two Appearances of Light & Darkness, set in opposition one to the other. In the Light, was Goodness, Love & Life; in the Darkness, Evil, Wrath & Death. Yet Light & Darkness appeared not here really; but only representatively in the Glass of the Love-appearance, & the Divine Light, to shew Man the Springs of Good & Evil, that he might fly from one, & drink his fill & bath himself eternally in the

other. This was Paradise with the two Trees, the one of Life; the other of the Knowledge of Good & Evil. Now the Law is come, & Man knoweth what it is to Lust. Now is Man tried, & the shadowy Image is near to discover to itself, whether it be changeable, or of an enduring Substance: Whether it be pure & simple in Truth, or mixed, compounded, bearing the Similitude only of Simplicity & true Purity. Now is the Difference between the Original & the Copy, the Heavenly Substance, & the Earthly Similitude, near to be revealed.

3. The third Presence of God, is the Love-appearance, withdrawing & hiding itself under an appearance of Wrath; like the Sun under a Cloud; the Face of Beauty & Love under a Vizard. Now the Law sheweth itself to be Spiritual, Good & Holy, in being a Ministry of Wrath & Condemnation, letting in Sin & Death, through the Weakness of the Flesh. For God is in this Appearance, a Consuming Fire, burning up the Earthly Man in his best Estate; because he is altogether Vanity, as the Flower of the Field, that he may bring in the Heavenly Man, which is the End of the Law. This is the first Link in the Chain.

II. According to the Change in the Divine Presence, with Man, is Man changed; as the Wax is turned to the Seal.

1. The Essence of Man, being a Shadow, was a Divine Similitude, in the simple Figure of the Divine Unity in Light.

2. This Shadow was the fame Divine Similitude, in a Perspective, or Prospect of Good & Evil, Light & Darkness, as in Opposition, as in Ballance.
3. Now the Divine Similitude, with the Figure of the Divine Unity in Light, with the Divine Prospect of Light, & Darkness in Ballance sinketh down into the Darkness of the Shadow. In the Bottom of the Pit, in this Grave, it maintaineth a real Opposition to the prevailing Darkness; it sendeth forth its Beams continually through the thickest Darkness, as a Testimony against it. In the meantime, the Darkness predominant, beareth a Figure of the Divine Similitude, but Counterfeit, but Disordered & Perverted. In this, it Exalteth itself & Reigneth; by this it deceiveth Man, & slayeth him. This is the second Link in the Chain.

III. Now the Shadow, Man, thus perverted & deceived, seemeth to himself, taketh upon him in his Designs, & desires to have a Subsistency, a Substance, a Power of Acting, a Comprehension of the whole Nature of Things distinctly in himself; like him, who is the Power & Wisdom of God, God himself. Thus Poor Man eateth of the Tree of Knowledge of Good & Evil, that he may be as God; but dieth, as Man; vanisheth like a Shadow into the Darkness of Death. Thus Sin taketh Life in Man, & Man dieth. The Darkness in the Shadow springeth up into its own darker Form, which was before a Form of Light, comprehended in the Light. The Divine Similitude in the Light; which was the Man, disappeareth.

Now God darkeneth himself more to the Creatures, in his appearance of Wrath. From that Darkness, as a Cloud of Wrath; he breaketh forth upon Man in Storms & Tempests, Lightening, & Thundering Vengeance upon him. Accordingly the Darkness is increased & heightened in Man. From this Cloud, the Counterfeit Similitude of God, bringeth forth itself into all Black, False, & Fiery Forms of Lust, of Disorder before God, of Contrariety to him, of Enmity against him. So the Opposition groweth higher & higher, till Wrath swallow up the Sin, the Sinner, the Shadow, & all of the first Adam; when Wrath itself is swallowed up of Grace & Glory. Both these came to pass in the Death & Resurrection of the second Adam, our Lord Jesus.

Christ is

1. God descending into our Nature, & making himself Man, to act & express Love.
2. Bearing in that Nature, our Persons, Sins, Sufferings, to the Extremity of Wrath & Death.
3. Ascending in our Nature, & in that carrying up our Persons, & our Sufferings into the Form of God, into the Light & Harmony of Eternal Love & Glory.
4. Descending again, in that Form of God, as a Spirit, to be a Spiritual Bridegroom, a Quickening Spirit in us.
5. By conversing with us, changing us; in changing us, taking us up by degrees, into the same Form, & first Glory of the Father; out

of which, we through him, he in, after & through us, descended.

Christ is God, in the Divine Unity & Eternal Subsistence of the second Person in the Trinity, in Fellowship of the Divine Essence, & the Trinity itself; making himself Man, so that he still continues to be God, his Person being in every Form entire, the Godhead embracing his Humanity, & sustaining it above in the Heights of all its unchangeable Glories: His Manhood enfolding his Divinity, & carrying that down with it, into the Depths of its lowest descent; then again, by Virtue of the Godhead at once, as a Seed within it, & a Sun, or a Dove above & about it, both return thither, where they find themselves to have ever been; all their Descents appearing not so much as a Sleep, or a Dream in the Bosom of the Eternal Light; but Variety of equal, unchangeable Beauty & Sweetness in the Unity of the highest Loveliness & Love.

FINIS.