

T H E
W O R K S
O F
J A C O B B E H M E N,

The Teutonic Theosopher.

V O L U M E II.

C O N T A I N I N G,

- | | |
|---|---|
| I. The THREEFOLD LIFE OF
MAN. | III. The TREATISE of the IN-
CARNATION: In Three Parts. |
| II. The ANSWERS to FORTY
QUESTIONS concerning the
SOUL. | IV. The CLAVIS: Or an Explan-
ation of some principal Points
and Expressions in his Writings. |

With FIGURES, illustrating his PRINCIPLES, left by the
Reverend WILLIAM LAW, M. A.

L O N D O N,

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A D V E R T I S E M E N T.

THE Figures annexed to this Volume, were left by the Reverend Mr. *Law*, and by him intended for Publication. They contain an ILLUSTRATION of the deep Principles of *Jacob Behmen*, in which the *Mysteries* of *Nature* and *Grace* are unfolded. And as *He* and Mr. *Law* were raised up by God, and highly qualified as Instructors of Mankind in Divine Wisdom; so all who with them are Followers of Christ in Simplicity of Heart, who in the true Spirit of Prayer and Resignation to God, desire that his Will may be done on Earth as it is in Heaven, and seek only God and the Salvation of their Souls in Sincerity and Truth, will find in their Writings every Thing relating to their essential Happiness, and a Preservative from all Delusions. They contain their own best Defence. And all the Efforts of Human Wisdom, Wit, and Learning to depreciate and suppress them, however specious, can be but like sounding Brass, or a tinkling Cymbal.

THE
HIGH and DEEP SEARCHING
OF THE
THREEFOLD LIFE of MAN,

Through or according to

The THREE PRINCIPLES,

By JACOB BEHMEN, the Teutonic Theosopher.

HIGH AND BEST REVEREND

OF THE

THIRTEEN OLD LIFE OF MAN

in which is contained

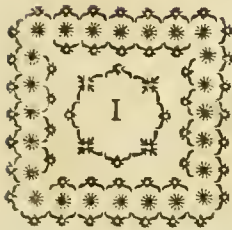
THE HISTORY OF

THE LIFE OF

P R E F A C E

T O T H E

R E A D E R.



I F we consider the great and wonderful Structure of the Heaven, and of the Earth, and observe their Motions, and contemplate the manifold Operations of their Powers and Properties, and the great variety of the Bodies of Creatures, how they are hard and soft, gross and subtil, obscure and glistering, thick and clear, heavy and light, we then find the Twofold Origin of the Manifestation of God, the Dark-ness and the Light, which out of all their Powers and Wonders have breathed forth, formed, and made themselves visible with the Firmament, Stars, and Elements, and all the palpable Creatures, wherein all Things, Life, and Death, Good and Evil, are together. This is the third Life, (besides the two that are hid,) and is called Time in the strife of Vanity.

Here appears the Wisdom, in which the Holy Ghost has manifested the divine Powers every where, through Sun, Moon, and Stars, through Gold, Silver, and precious Stones, through pleasant Colours and Odours, and through all the good Part in all the Creatures, and especially through Man, in his Understanding, Skill, and Knowledge of God, his Justice, Love and Benevolence, his Meekness, Chastity, Modesty, and Virtue

Here also the dark hellish Property manifests itself in the Earth, and through Harshness, Blackness, Frost, Poison, and Stink in all Creatures; and in Man, through hatred, Malice, Anger, Folly, Impiety, Lewdness, Brutality, and all Vice.


So this World stands in a mixed Temporal Life, betwixt Light and Dark-ness, as being actually a Mirror of them both, in which the Wonders of Eternity, in Figures and Forms of Time, are manifested through the WORD, as St. John says, *All Things were made by him, and without him was not any thing made that was made*; as the deep Declaration of it in the divine Light, may be seen in this Book of the Threefold Life.

John 1. 3

B R I E F
C O N T E N T S

O F
T H I S B O O K ;

By the A U T H O R.

 *BEING a high and deep Searching of the Threefold Life of Man, through the Three Principles.*

Wherein is clearly shown that which is Eternal; and also that which is Mortal.

And why God, who is the highest Good, has brought all things to light.

Also why one thing is contrary to another, and destroys it: and then what is right [or true, and what is evil] or false, and how the one ^b separates itself from the other.

^b Or, distinguishes.

Wherein especially the Three Principles are founded, which are the only original or Fountain whence all Things flow and are generated.

Whereby the Multitude of Meanings and Opinions about Faith and Religion may be known: and what is the cause of the multitude of Opinions among Men, concerning the Essence and Will of God; also what is best for Man to do, that he may attain the highest and eternal Good.

And then concerning the End and event of all Things; why all Things have appeared in such a Property and Essence as they have had; for the Comfort of the poor wounded sick Soul of Man, and for the Rebuilding or Edification of the true Christian Religion; wherein the Antichrist stands quite naked and revealed.

Set down for a Remembrance to curself, and for a support to uphold us in these distracted miserable Times.


A HIGH

HIGH and DEEP SEARCH

CONCERNING THE

THREEFOLD LIFE of MAN.

The First Chapter.

1. HEN we consider the beginning of our Life, and compare the same with the Eternal Life, which we have in the promise, we cannot say nor find that we are at home in this life. For we see the beginning and the end of the outward life, as also the total decay and final corruption of our bodies; and besides we see or know of no returning into this [outward] life, neither have we any promise of it from the high and eternal Good.

2. Seeing then there is a Life in us which is Eternal and Incorruptible, wherewith we strive after the highest Good; and a life (from this world) which is finite and corruptible, and also a life in which the source and original cause of Life standeth, wherein the highest danger of Eternal Perdition, misery, and calamity doth consist; therefore it is of necessity that we consider the beginning of Life, from whence all these things proceed and have their original.

3. So now when we consider the life, what it is, then we find that it is a burning Fire, which consumeth, and when it hath no more [fuel] to feed upon, it goeth out; as may be seen in all Fires. For the life hath its nourishment from the body, and the body from the food; for when the body hath no more food, then it is consumed by the fire of the life, so that it fadeth and perisheth, as a fair flower, when it hath no water, withereth.

4. But seeing there is in Man a life which is Eternal and Incorruptible, which is the soul, which is also a Fire, and hath need of nutriment as well as the Elementary life hath, therefore we ought to consider the property and food of that life, what that is which continually feedeth it, so that it never goeth out in Eternity.

5. And thirdly we find in the life of our souls, that there is in it a greater hunger after another higher and better life, *viz.* after the highest Good, which is called the *Divine Life*; insomuch that the soul is not contented with its own food, but it desireth, with great longing and panting, the highest and best Good, not only for a pleasant habitation, but in a hunger for a food.

6. And so now we perceive, in our very great and true knowledge, that every life desireth its [own] Mother, (out of which the life is generated) for a food; as the

Wood, which is the Mother of the Fire, that the Fire desireth to have, and if it be severed from its Mother it goeth out. In like manner, the Earth is the Mother of all Trees and herbs, and they desire it; and the water (with the other Elements) is the Mother of the Earth, or else it would be dead [or barren], and there would grow neither metals, trees, herbs, nor grafs out of it.

7. We see especially, that the Elementary life consisteth in a boiling, and is a [kind of] seething, and when it leaveth boiling it goeth out: also we know that the Constellations kindle the Elements, and the Stars are the Fire of the Elements, and the Sun kindleth the Stars, so that there is a boiling and seething amongst them: but the Elementary life is finite and corruptible, and the life of the soul is Eternal.

8. Now seeing it is Eternal, therefore it must also be from the Eternal; as the dear *Moses* hath written very rightly of it, *That God breathed into Man the living breath, and so Man is become a living soul.*

9. Yet we cannot say, though indeed Man standeth in a *Threefold Life*, that each life is apart in a severall form; but we find that they are in one another, and yet each life hath its own working in its dominion, *viz.* in its Mother: for as God the Father is all, because all cometh from him, and he is present every where, and is the fulness of every thing, and the thing doth not comprehend him; also the thing is not God, nor his Spirit, nor the true *Divine Essence*; so that it cannot be said of any comprehensible thing, that it is God, or that God is here present more than in other places, and yet he is really present, he containeth the thing, and the thing containeth not him; he comprehendeth the thing, and the thing comprehendeth not him; for he dwelleth not in the thing, but in himself, *in another Principle.*

10. So also is the soul of Man breathed in from God; it dwelleth in the body, and is environed with the Spirit of the Stars and Elements, not only as a Garment covereth the body, but it is infected with the Spirit of the Stars and Elements, as the Pestilence or other [infectious] disease infecteth the Elementary Spirit, so that it poisoneth its body, and so it decayeth and dieth, and then the source [or property] of the Stars also breaketh itself off from the soul, and consumeth itself: whereby the Elementary Mother breaketh off, and so the Spirit of the Stars hath no more food, and therefore consumeth itself, but the soul remaineth ^a naked, because it liveth by another food.

11. Understand us here in this manner; though the soul be thus captivated with the Spirit of the Stars and Elements, so that the source [or property] thereof dwelleth in the soul, yet the soul hath another food, and liveth in another Principle, and is another [thing or] ^b being.

12. For its Essences [or the faculties or powers of its substance] are *not* from the *Constellation*, but have their beginning and corporeal union out of the *Eternal Band*, out of the Eternal Nature, which is God's, the Father's, before the light of his Love, wherein he entereth into himself, and maketh to himself the second Principle in his Love, out of which he continually generateth his Eternal Word and Heart, from Eternity to Eternity; where the holy name of God continually ariseth [or discovereth itself] and holdeth its *Divine Nature*, as a Spirit in the second Principle, in itself, and dwelleth in nothing else, but merely in itself.

13. For although the band of the Eternal Nature is in it, yet the Divine Spirit is not subjected under that Band; for the Spirit kindleth that Band, so that it becometh enlightened and ^c springing with the virtue of the Light in the Love, in the life of the Word and Heart of God, so that it is a holy habitation and Paradise of that Spirit, which is called God.

14. So also the soul of Man is out of the band of the Eternal Original, Eternally standing therein, and desireth in itself, in the second Principle, to press into God, and to satiate itself in the Power of God; but because it cannot with its whole being (with

^a Or crude, empty, or feeble, or faint.

^b Being or substance.

^c Or sprouting.

its own Essences) enter into the light and power of God, as little as the Eternal Nature can press into the Light of God, so that it may have the light for its own in its own power, but the Light shineth out of the Love in its own Principle in the Eternal Nature, so that the Light remaineth Lord in the Eternal Nature, because the Eternal Nature doth not comprehend it, but rejoiceth in the Light, and bringeth forth its wonders in the power and understanding of the Light, where then they are revealed. Thus also the soul cannot in its Essences press into the Light of God, and over-master it, but must in itself, in another Principle, press into God, into his Love.

15. For you must here understand another *new Birth in the soul*: For it must not only press forth out of the Life of the Stars and Elements, but also out of its own source [or property] of life, and incline its will into the Life of God, endeavouring to be therein: this [inclined or] created will is received of God, and God dwelleth in that will, and so cometh the Divine Life and Light into the soul, and so it is a child of God: for it standeth in its source [or property] and life, as God the Father himself [doth] in the source [or property] of the Eternal Nature.

16. And here we understand, that ^d without the Divine Light (which is the second Principle) in the Eternal Nature there is an anguishing source [or property]: for the band of life stands in the Fire; but when that fire is ^e inspired and captivated by the Divine Love, then the life in itself goeth forwards forth into another source [or property]: for another Principle is broken open for it, wherein it liveth, and that Life is in God; even as God dwelleth in himself, and yet is really all himself, all is come from his Nature: yet you must understand not as from the Eternal Nature, only the souls and the Angelical Spirits [are so]; but from his ^f created will, which hath a beginning, *viz.* from the External; and therefore every thing of this [outward] world is *transitory*. And herein we find the great and terrible Fall of our soul in our first Parents, that it is entered into the Spirit of this world, into a strange lodging, and hath forsaken the Divine Light, wherein it was an Angel and Child of God; therefore it must go forth again out of the Spirit of the Stars and Elements, and [pass] in a *New Birth*, into the Life of God.

17. But because that was not possible for the soul to do, therefore the Life of God came to us, out of Love and Grace, into the Flesh, and took our human soul again in it into the Divine Life in the power of the Light, that we might here be able to press into the same life to God in a New Birth. For, as we went wholly with the soul of *Adam* out from the life of God, (for the children of *Adam* have inherited [all] from their Parents soul, being sprung wholly [from them] as from a Tree) so also hath the life of God in Christ regenerated us again, so that we *can* enter again, in the life of Christ, into the life of God. And thus now our soul standeth in the Band of the Eternal Original, infected with the spirit of this world, and captivated by the wrath of the original, in the life of the eternal fire, *viz.* in the *Eternal Nature*; therefore we must, every one of us by ourselves, press with our soul in the life of Christ, to God, into the *New Regeneration* in the life and spirit of Christ: and here no hypocrisy, appearing holiness, or any meritorious works, will avail any thing, for the poor soul can *no other way be helped*, except it enter into itself (in a new created will) with stedfast earnest purpose and resolution, into the life of Christ; and then it will be received, with very great ^g Glory by God and his children, in the second Principle; and the noble precious Treasure (*viz.* the Light of the Eternal Life) will be given to it, which enlighteneth the source [or property] of the soul in the first Principle, wherein it standeth substantially with its Essences for ever, and turneth the anguish into love, and the rising and burning own property into an humble lovely mirth in meek joy.

18. And thus the soul is a joyful habitation in the Divine Life, as if I should liken it to a kindled Light, when the wick of the Candle burneth, and casteth a pleasant light, [or shineth bright] and hath no pain in the shining, but a lightsome pleasantness, and

yet the wick continueth burning: yet you must understand, that there is in the burning wick no pain or woe, but that there is only a cause of the glance of life; for no *fire* is comparable to the *Divine* [fire].

^b Inspired or irrested.

ⁱ Or perceived.

^k That which is Eternal.

^l Genitare.

^m Being or substance.

19. For the Divine Nature, out of which the Divine fire of life burneth, is ^b filled with the *Love of God*, so that the light of God maketh another Principle in itself, wherein Nature is not ⁱ felt, for it is the end of Nature; therefore the soul cannot comprehend, in its own Essences, the light of God to possess it. For the soul is a fire in the Eternal Nature, and doth not reach the end of Nature: for it continueth in Nature as a creature created out of the Eternal Nature, which yet hath no comprehensibility, but is a Spirit in a *seven-fold form*: whereas yet in the Originality there are not *seven*, but only *four forms* known, which uphold the Eternal Band, and those [four] are the source [or property] in the Anguish, wherein ^k the Eternal consisteth; and out of them the *other forms* are wholly *generated*, wherein God and the Kingdom of Heaven consist; and in the four forms the Anguish and Torment consist, if they are singly alone, and therein we understand Hell-fire [to consist], and the Eternal wrath of God: and although we do not know the Originality of the Essence of God, yet we know the *Eternal* ^l *Birth*, which never had any beginning. And seeing it had no beginning, therefore it is the same this day that ever it was from Eternity: and therefore we may well comprehend what we see and know this day in the Light of God.

20. None ought to account us ignorant, because God hath given us to know his own ^m Essence, which we cannot and must not deny, upon pain of the loss of the *Divine Light*, and of our eternal salvation; for it is impossible for any man to have it, except it be given him out of Grace in the Love of God: and when that is given to a Man, then that soul standeth in the knowledge in the Wonders of God, which [soul] then speaketh not of things strange and afar off, but of the things wherein it standeth, and of itself; for it becometh seeing in the Light of God, so that it *can know itself*.

21. Now that this can be, consider, that the *Essences* of the soul stand in the *Original* in the *first Principle*, and that the *Divine Light* shineth in itself, and maketh the *second Principle*, and so there are two of *them*; and the soul seeth into the high knowledge of the light of the Second Principle, which shineth in it: why then should it not speak of its native Country, wherein it liveth? and how wilt thou, mad world (in the *third Principle* in the Spirit [or wisdom] of the Stars and Elements) forbid that to it, whereas thou art blind as to God, and liest captivated in the Eternal Wrath, in the source [or property] of the Original?

22. Now seeing it is so, we will therefore set down the *Ground of the Eternal Band*, to be a looking Glass for him that desireth to see; though it be true indeed, that he cannot learn it of *us*, unless he *himself* enter into the New Birth *into the life of Christ*, that the *Divine Light* itself may shine in him, or else ⁿ we are but as a History to him, and shall not be understood by him.

^a That which is here written will be but as a History, without understanding of the mysterious Wisdom couched under it.

^o Astringent or attractive.

^p Or to create the Wonders.

^q Or a vacuum.

23. But when we speak of the source [or original] of the fire, and of its kindling (we mean concerning the Fire of Life) we know for certain, that in its Original, before the kindling of the fire, it consists only in two forms, and hath but one Mother, which is ^o harsh, and draweth to her, and yet there is nothing in herself, but a willing of the Eternal Father in the Eternal Nature which he hath appointed in himself to reveal, and to declare his *wonders*.

24. Now that Will is Eternal, and is not stirred up by any thing but by itself; and if that were not, all were nothing, neither darkness nor light: therefore seeing there is somewhat, it must needs be the Eternal Will, and that is astringent, and desirous ^p of the *Wonders* of the *Creation*. Therefore seeing there is a Desire, the Desire attracteth to itself, and that which is attracted in the Desire maketh the Will full, so that the Desire is fulfilled; for the Will is as thin [or empty] as ^q a. Nothing, and that which is

attracted into the Will maketh the Will thick [or gross and full] and that is its Darknes; and the Eternal Desire standeth in the Darknes.

25. Now when the Will in the Desire doth attract, that attracting is a sting [^r puncture or Goad] of the stirring; for the Will is thin as a Nothing, and is quiet and still, as [if it were] Nothing: but the Will being an Eternal Desiring, therefore it attracteth to itself Eternally; and, having nothing to attract, it attracteth *itself*, and impregnateth [or filleth] itself, and so the Nothing cometh to be a Darknes, and the attracting ^t maketh the sting of the first Essences, so that there is a stirring and *original of Mobility*.

^r Pricking or spurring to Motion.

^t Is the spur to the beginning of the being of a thing.

26. Now the will cannot endure the attracting and impregnation, for it would be free, and yet cannot, because it is Desirous; and seeing it cannot be free, it entereth with the attracting into itself, and taketh [or conceiveth] in itself *another Will*, which is, to go out from the Darknes into itself, and that other conceived Will is *the Eternal Mind*, and entereth into itself as a sudden flash [of lightening] and *dissipateth* the Darknes, and goeth forth into itself, and dwelleth in itself, and maketh to itself *another* [or second] *Principle* of another Quality [source or condition], for the sting of the stirring *remaineth* in the Darknes.

27. Therefore now we should speak of the forms of the four [or astringent] dark Nature. For we understand that the Darknes hath a longing after the Light, which eternally ^t standeth before it, but in *another Principle*.

^t Or is presented to it.

28. For the two Forms, the four and the bitter stinging, are the Original of *All* things, and the Eternal Will is the Mother [or Matrix] wherein they are Generated: and we are to know that the ^v sourness always attracteth with the conception of the Will, and that *attracting* is the stinging of the stirring, which the ^w sourness cannot well endure: for the attracting sourness desireth the four strong *spitting up* in Death, and the stinging bitterness is the *Opener*, and yet it were a nothing in itself without the Will.

^v Astringency: or attracting.
^w Or harshness.

29. Now when the sourness attracteth so strongly, it *cannot endure* the stinging, *viz.* the sourness's own attracting, but stirreth much more; and the sourness may not endure the stirring neither, for it desireth the still *Death*. And thus it is a Chain and Band, which ever maketh itself, and hath *no* [other] *Maker*.

30. Now these entering into one another so swiftly, like a sudden thought, the sting would fain *get out* from the sourness, but cannot, for the sourness generateth and maintaineth it; and not being able to get the upper hand [or get loose] it *turneth round* like a wheel, and so breaketh asunder the attracted sourness, and maketh a continual ^x hurlyburly and mixture, in which the ^y breaking or woe doth consist; yet there is *no* feeling here, but [they are] only Forms of Nature: for it is no ^z Material, but [it is] the *Original* of the Spirit or Eternal Nature in the Eternal Will.

^x Or stirring up and down.
^y Corrupting.
^z Materia.

31. For the four desiring attracteth and maketh penetration, and the bitterness breaketh it asunder in the turning wheel, and so there ariseth *multiplicity* of Essences, and it is as it were a furiousness, or as I may say in a similitude, a *Confusion* of the Eternal Mobility, a cause of the Essences: and this the Eternal Will must suffer [to be] in itself, and *therefore* it conceiveth or taketh to itself *another Will*, to fly out from this wheel, and yet cannot do it, for it is its own substance; and seeing it cannot, and yet cannot leave its eternal desire and longing, it holdeth and attracteth to itself; so that the Essences are continually generated, and yet (without the desiring) they are nothing; and thus the whole form standeth in the ^a noise, and is called *MAR*: and seeing the Will cannot be free, it falleth into a great *anguish*, to speak according to Man's understanding, that the *Reader* may comprehend the sense and depth of it.

^a Or sound.

32. For the Will is the conception, and that which is conceived in the Will is its Darknes, and the desiring is the Essence, and the contrary will is the wheel of the multiplicity of Essences, so that they are numberless, but the multitude is according to the *Mobility*. These two forms are the Eternal Essences, and *the Eternal Band*, which maketh itself, and cannot do otherwise.

33. For the vast infinite space desireth narrowness and inclosure [or comprehension] wherein it may manifest itself, for else in the wide stillness there would be no manifestation; therefore there must be an *attraction* and inclosing, out of which the *manifestation* appeareth; and therefore also there must be a contrary Will; for a transparent and quiet will is as nothing, and generateth nothing: but if a Will must Generate, then it must be in *somewhat*, wherein it may form, and may generate in that thing; for Nothing is nothing but a *stillness* without any stirring, where there is neither darkness nor light, neither life nor death.

34. Now since we clearly perceive, that *there is* both light and darkness, and moreover an eternal stirring and forming, which is *not only* in the place of this world as far as our senses reach, but without end and number, where the Angelical world shineth clearly, and yet not in the inclosure of the Darkness; therefore we should raise our ^b thoughts towards the Angelical world, *which yet is not* without this place [of this world]; but it is in *another Property*, and in the Eternal Light, and yet there could be no Light except there were a *Genetrix* [or *Matrix*] to bring it forth.

^b Or senses.

^c Attract, frame, or Create.

35. Now if it shine out of the *Genetrix* [or *Matrix*], then it must come forth out of the *Genetrix*. For the *Genetrix* is a Darkness, and yet that were nothing neither, if *the Eternal Word* (which ^c maketh the Eternal Will) were not there. And in the making or creating is the *Birth* of the Eternal Being; of which *John* saith, *In the beginning was the Word, which was in the beginning with God, all things were made by it, and without it was nothing made that was made.*

36. Consider *here* my beloved Mind, whence Light and Darkness come, also joy and heaviness, love and hate; as also the Kingdom of Heaven and the Kingdom of Hell, good and evil, life, and the shutting up in death.

^d Canons and Ordinances.

37. Thou sayest, God hath *created* it; very well: but why art thou blind, and dost not acknowledge it, whereas thou art indeed *the similitude of God*? Why speakest thou *more* of God than thou knowest, and is *revealed* or manifested to thee? Wherefore dost thou make ^d *Laws* concerning the will of God, of which thou knowest *nothing*, seeing thou dost not know *Him*? Or why dost thou shut up thy life in death, whereas thou mightest *well* live, and know God who *dwelleth in thee*? for thou hearest it also from *St. John*, *that all things are made by the Word.*

38. Seeing then God is the Word which hath made all things, he must therefore be *in all things*: for a Spirit is *not* a made thing, but a generated thing in itself, which hath the *Center* of its Birth in itself, or else it would be corruptible: therefore now the *Center* must stand in the Eternal Maker, or else it were *transitory*: for there is nothing from Eternity but the Word, and the Word was God: and therefore it must needs be its *own Eternal Maker* of itself; and itself must express itself as a Word out of itself, as out of its own Maker.

^e Quality or Property.

39. For where there is a Word, there also is a speaker to speak it. Now since it is the Father that speaketh it, and the Word which is spoken out of the Center of the Father is the Son thereof; and seeing the Father in his Center calleth himself a Consuming Fire, and yet the Son (the Word) is a Light of Love, humility, meekness, purity, and holiness, and that the Father of the Word is so also called and acknowledged *throughout the holy Scripture*, therefore we should consider the ^e source of the Fire in the Center of the Father, seeing *the Father and the Word is one*, and yet in *two* [*distinct*] forms: and that also the Wrath and the Anger, together with the Abyss of Hell, stand in the *Center* of the Father.

40. For *St. John* saith, *Of and through it are all things, and without it was nothing made*: for when the Word desired to make [or create], and the Father through the Word, then there was *no* Matter for him to make it of; for All was [as it were] *nothing*, neither Good nor Evil, neither Light nor Darkness, but the *Center* stood there: for the Will is his

Heart, Son, and Word, which only is the Eternal Being, and the *Band* which maketh itself, and yet the Deity may *not* thus be comprehended, because a Being affordeth a [distinct difference or] divisibility, and appeareth in *two* Principles.

41. Therefore we will lay before you the Ground, as we *certainly* know it: and our purpose in writing is to the end that you might see *how blind* you are, and how without knowledge you meddle, when you make such large ^f *Expositions* of the Writings of the *Saints*, about the Essence and Will of God, and yet know him *not*.

^f Comments, Sermons, or Glosses upon the Scriptures.

42. You persecute, despise, and disgrace one another; you raise wars, uproars, and Tumults, and make *desolate* Countries and Nations, about [what is] the true knowledge of God and his will, and yet you are as blind as a stone concerning God: you do *not* know your own selves, and yet you are so furiously mad, that you contend about [your knowing of] God, who is the maker, preserver, and upholder of all things; who is the *Center* in all things: so also you strive about his Light, which yet did never appear in wrath and malice or wickedness, but in friendly meek humility and in love his *Center springeth up*: and you are so furious and mad, and yet suppose that you have it upon your *Tongue* in your ^g malicious contention: you have it *not*, but you have merely the history of the *Saints*, who have had the light shining forth out of their *Center*; and therefore *they have spoken from the Holy Ghost*, which proceedeth out of the Light. But you take their words, and the *Center* of your Heart is fast shut, you run galloping in the four Forms of wickedness or malice, [*viz.* in *Pride, Covetousness, Envy, and Anger.*]

^g Wicked.

43. Therefore I will show you the Ground of the *two Eternal Principles* [that spring] out of one *Center*, that you might yet see how you run on in *the Kingdom* of the Devil, to try whether you will yet turn and leave off your pride, and enter into yourself, and so you might attain the highest Eternal Good.

44. Therefore I will show you what we are in soul and body, also what God, Heaven, and Hell are; do not take it to be a ^h fiction, [opinion or conceit], for it demonstrates itself *in all things*, there is nothing so small but it stands manifest therein, and do not blindfold yourselves in your base pride, in your conceitedness, but search the Ground of *Nature*, and then you shall ⁱ understand all things, and do not run on so furiously upon the bare *letter* of the History, do not make Laws according to your own conceits and opinions so blindly, *by which* you persecute [vex and prosecute] one another; in this you are blinder than the Heathens.

^h Or a Fancy;

ⁱ Learn or find all things experimentally.

45. Search after the Heart, and after the Spirit of the Scriptures, that it might be born in you, and that you might open the *Center of the Love of God*, and so you might know God, and *rightly* speak of him. For from the History *none* should take upon him to be a Master, or call himself a knower of the Essence of God, but from the Holy Ghost, which appeareth in *another Principle* (in the *Center* of Man's life) unto those that seek it in true earnestness, as we are commanded by Christ to knock and seek for it of his Father (*viz.* in the *Center* of the Life) with true earnest desirous humility, and *we shall find it*.

46. For none can know or rightly seek or find God his Lord without the Holy Ghost, which springeth forth from the Heart of the humble seeker, and enlighteneth the Mind, so that the ^k senses are enlightened, and the desire is turned to God; that person only findeth the dear Virgin, *the wisdom of God*, which leadeth in the right way, and bringeth to the fresh waters of Eternal life, and quickeneth the soul, and so the *New Body* groweth on the soul in Christ, of which we will, hereafter following, write according to its high and precious worth.

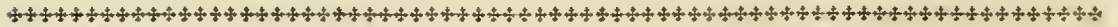
^k Inward senses or thoughts.

47. We advise the seeking Reader, that loveth God, to consider concerning God; and that he do not collect in his mind and thoughts, and seek for the pure Deity *only aloft* above the Stars, dwelling there only in Heaven, thinking that he doth rule and govern only by his Spirit and power in this world, as the *Sun* standeth aloft in the Deep, and worketh by his beams all over the whole world: no.

48. The pure Deity is in all places and all corners, and present every where all over: the Birth of the holy Trinity in one Essence is every where: and the Angelical world reacheth to every part, wherever you can think, even in the midst of the Earth, Stones, and Rocks: as also Hell and the Kingdom of God's wrath is every where all over.


49. For the severe Kingdom in the Anger of the Darknes is in the Center, and keepeth its Source and Dominion in the Darknes; and the Deity goeth forth (in the Center) in itself, and maketh a habitation [of joy] in itself, but unsearchably or incomprehensibly to the Darknes, because it openeth another Principle: for the Eternal Word is the Eternal Will, and a cause of the Eternal Nature; and the Eternal Nature is the Eternal Father, wherein all things are created by the Word, you must understand, in the Eternal Nature: And if the Eternal Will did not create in itself [another or] a second Will, to go forth, (as a shining light flameth forth from a Candle and departeth not away from the Candle) the Father would be alone, and be only an austere Darknes: also this world (viz, the Third Principle) could not have been created.

50. But the Father containeth in him the Eternal Nature in his own Essence, and is the Eternal Will itself, and generateth out of himself [another or] a second Will, which, in the first Eternal Will (which is the Father) openeth the Principle of the Light, in which the Father (with the Eternal Essences in his Eternal Original Will) becometh amiable, friendly, mild, pure, and Gentle; and so the Father is not in the source [or quality] of Darknes: for the recomprehended Will (which goeth forth out of the Center, and dispelleth the Darknes) is his Heart, and dwelleth in itself, and enlighteneth the Father [or is the glance and light or lustre of the Father], and that will is the Word of the Eternal Father, which is generated out of the Eternal Essences, and is rightly another Person; for he dwelleth in the Father's Essences [or Essential powers] in himself, and is the Light of the Father, and this Word (or Will) hath created all things, (understand out of the Essences of the Father) for it [the Word] is the Eternal Omnipotency, because it cannot be comprehended by the Eternal Essences; for it breaketh asunder the Eternal Essences, and dwelleth in itself, and shineth out of the Essences, and yet it cannot depart from the Essences, as little as the glance or light departeth from the fire.



The Second Chapter.

• Begetters, pregnant Mother, or womb of the Conception of the Birth.

I.  E E I N G we have mentioned such a ground to you, we will show you further the ground of the ^a Genetrix [or Matrix], for we see it clearly in this world, in the Dominion of the Elements: (and yet much more in ourselves, in our Minds, whence the senses [or thoughts] arise, whereby they walk, converse, and direct all their actions) that there is a Genetrix, which doth afford so much; and if there be a Genetrix, then there must be a Center or Circle of life, wherein the Genetrix hath its Dominion: for the nothing doth not move nor stir; but if there be a stirring, that moveth every life, that must not be a strange [or Heterogeneous] thing, because it is in every thing that thing's own spirit and life, as well in the vegetative and insensible as in the sensitive living [things].

2. And let not the dissemblers and hypocrites mislead you, who are mere Book-learned in the History, and boast and vapour with strange Languages, and would be respected for it, whereas they understand them not in the least: they understand not their Mother Tongue; if they understood that right (together with the Spirits of the Letters) then they would know Nature therein.

3. It is mere Pride that forbiddeth you to search or seek, that you should not find, and that (the Pride) with her crowned [or cornered] Cap may domineer (like a proud woman)



woman) over the Wonders of God; for so the Devil would have it, that he might not be known: they are more blind than the simple Laity.

4. If you desire to seek, then knock, that the *right* door may be opened for you, and seek in the *fear* and the *love* of God, and you shall find well enough; let not the calumnies of the proud divert you: For if the right door be opened to you, then you shall see how very blind they are: their pride hath blinded *the whole world*, so that every one looketh merely at their eloquence, [fine Language, or good expressions] and upon their [several] strange Languages, and think they understand very well. Thus they domineer over Men's souls, whereas their knowing is altogether doubtful, as may be seen by their *Disputations* and Contentions.

^b Those that call themselves the Clergy, or Divines.

5. Therefore I say still, none should *trust* their soul with such hypocrites and dissembling men: for the soul standeth not in this world, but in the *Original* of the Essence of all Essences, and it is in the *Center of the Eternal Band*, wherein God, and the Kingdom of Heaven and Hell standeth, and if it [the soul] attaineth the love of God in the Light, (which dwelleth in the *Ground* of the soul) it may *well see* the Eternal Nature, as also God, and the Kingdom of Heaven, and of Hell: if it do *not suffer* itself to be blinded: it is *not* hard or difficult: it is *but* to go about the new Birth, or *Regeneration* out of the Darkness into the Light, without which you *cannot* reach the Depth in the *Center*.

6. And now if we will speak of the *Center*, or *the Circle of the Life*, we must consider the *Genetrix* [or *Matrix*] which is the *Center*, and *the Essence of all Essences*. All things are Generated out of the Center, and out of that which is *Generated* all things are *created* which are in Being. And we have cleared to you the Ground, how the Eternal Word was in the beginning (as in the Center) and the Word is God's, and *the Eternal Will* is that Word. For the Eternal God hath that will in him, and that is his heart, and in that recomprehended will (in the Eternal Father of all things) the Eternal Deity hath its Name *GOD*.

7. For we cannot say, that God hath a Maker, as also the Will hath no Maker; for he maketh himself from Eternity to Eternity continually, whereas it is not a making neither, but an Eternal *Generation*. The Word in the Father, and the Spirit which goeth forth from the Power, is the Life of the Deity.

^c Or Birth.

8. But now we see that the *Mark* standeth in the Center: for God is also an *Angry Zealous* or *jealous God*, and a *consuming Fire*; and in that source [or quality] standeth the Abyss of *Hell*, the anger and malice of all the Devils, as also the ^d *Poison* of all Creatures: and it is found that without poison and ^e *eagerness* there is no Life: and from thence ariseth all contrariety and strife: and it is found, that the strongest and most eager, is the most useful and profitable: for it *maketh* all things, and is the *only cause* of all mobility and life.

^d Venom or the corruption.
^e Fierceness or stinging sharpness.

9. For as is mentioned before; The Eternal Word (*viz.* the *Eternal Will* of the Father) is the Creator of all things, and the Eternal Father, is the *Being* of the Will, out of which the Word hath created all things. Now the Essences are the being which *causeth* the Will: for here you must understand, that there are two Wills in one Being, and they cause *two Principles*: One is the Love and the other is the Anger or the Source [or property] of Wrath. The *first* Will is not called God, but Nature: the *second* Will is called A and O, the beginning and the End, from Eternity to Eternity: and in the first Will, Nature could not be manifest, the second Will [it is that] maketh Nature manifest, for the second Will is the virtue in the strength, and the one would be *nothing* without the other.

10. Seeing then, that the Will of the Father in the Eternity, is the first, therefore also he is the *first* Person in the Ternary, *viz.* the *Center* itself. So now the Will or the Center is. to desire to Generate the Word or Heart: for it is nothing else, and it can be called nothing else, but the *desiring* in the Will.

11. Thus we search in a deep sense in the Mind; and find, that the desiring is

eager and *attractive*: for it is the strong might: not in one point only, but every where all over, contracting the wideness into narrowness, to manifest itself [therein]. For else there would be nothing in the whole Deep, and there would appear nothing, but all would be still and quiet.

12. But now the desiring *attracteth*, and yet it hath nothing there but itself: and that which is attracted is the impregnation of the desiring, and maketh the desire full, and yet is nothing but a darkness, for that which is attracted is thicker than the will, and therefore it is the darkness of the thin Will.

13. For the will is as thin [or empty] as [if it were] *nothing*, and very still and quiet: but the desiring maketh it *full*, and the going forth in the desiring is the *Essences*, viz. a sting of sensibility, (which is against the sensibility) which the desiring also cannot endure, but attracteth the more vehemently to it, and so the sting or puncture is the greater, and rageth *against* the attracting, and yet cannot get out of it, for the desiring *generateth* it, and yet cannot endure it, for it is such an Enmity as [is between] heat and cold.

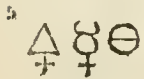
14. And so the desiring, which in itself is an earnest longing, by its longing doth *awaken* such a raging (which doth so sting in that will) that the longing becometh very sour and strongly attracting, that it might *hold* the sting fast, whereby the sting as a stirring life, affordeth mobility, in which the longing attaineth the first crack [or shriek] of trembling, from whence ariseth a contrary *Anguish*: for in the Anguish of the longing (in the hard attracting) is caused a *sharp coldness*: and the attraction is eager, bitter and stinging, so that it affordeth a terrible strong *Power*, which the sting cannot endure, but would fain break away, and yet it cannot: For its own *Mother* that generateth it, holdeth it, and so seeing it cannot get away upwards, it runneth round like a *wheel*, and breaketh asunder the contraction, from whence the *Essences* of multiplicity arise.

^f Or perception.

15. And this is the *right Center*: for in the wheel existeth the nature of Mobility and of the *Essences*: and it is a *Band* of the Spirit, though without ^f feeling or understanding: but in this Form, it is only called the Center: for it is the Circle of life, which the desiring hath shut up, out of the still wideness, into narrowness: although it is not comprehensible, but every where *merely spirit and form of Nature*.

16. Seeing then that the Raver maketh such a stinging bitter wheel (in the sharp cold) therefore the Center is so *terrible*, like a great Anguish, where the life is continually broken, [or *destroyed*] and by the *Essences* is also *built* [again] in such a manner, and is like to Life and Death.

^g Naturalists.



17. The *Philosophers* and high ^g knowers of *Nature*, write, that Nature consisteth in three things, viz. in ^h *Sulphur*, *Mercury*, and *Salt*, which is very right: but the simple will understand nothing therein: and although the apprehension of it was open to the *wise* [so that they *understood* it] yet at this present time, *very few* understand the *Center*, but they have it in the *History*, as also [they have] the *Divinity* or *Theology* from the mouth of the *Apostles*, which at present is also no other than a *History*, without the power and the living Spirit, (which was among the *Apostles*) as is clearly testified by their contentious disputations, lip labour and *dead Letter* [in their *Teachings*].

18. Now seeing we have through the Divine Grace attained the *Light*, and are able to know the Center, which *is the Birth of our life*: we have power to demonstrate it, and show what is comprized and understood in the three words, *Sulphur*, *Mercury*, and *Salt*: not that we thereby despise the ignorant blindness: but as a Christian we would willingly afford and show *them* the *Light*. And although our speech seemeth simple, yet our knowledge, meaning, and apprehension is very *Deep*: none should be offended at the simple speech: as if we had *not* the deep apprehension. Let him but read it with a true earnestness, and consider seriously of it, *in the fear of God*, and he *shall* find well enough what Spirit's child we are in this writing, but we would have him faithfully warned, concerning the scorers and hypocrites.

19. As is mentioned concerning the *Sulphur*, the Center is and may very well be called *PHUR*: but if the Light be generated, the light that shineth out of the *PHUR* is called *SUL*, for it is the *soul* thereof. And as I say of the dark Center, wherein the Divine Light is generated, the same I say also of Nature: though indeed they are one: but we must so speak, that we might bring it into the thoughts of the Reader, that he might *incline* his mind to the Light, and *so attain it*.

20. For the *two* Forms; *viz.* sharp cold, and bitter stinging, which are generated by the longing in the Eternal Will; they *hold* the Center, and make the wheel of the Essences, whence the ¹ senses, as also perception and mobility continually arise Eternally.

¹Or thoughts.

21. Now these two forms are in very great and terrible anguish, in themselves, *without* the other forms that are generated out of them. For the attracting sharp sourness is like to *hard* stones, and the sting of the attracting is the breaker of the astringency: and so it is like a wheel, and may well be called *PHUR*: as the Language of Nature in that syllable *doth declare*.

22. Therefore though the two forms enter so terribly in themselves into the *Will*, and hold the Will in the darkness, yet the will cannot be *captivated*, for its own propriety is to be *meek* and quiet, and that propriety it *cannot* lose in the two Forms, for it is incomprehensible; and yet it must be *in* the two Forms, and dwelleth in the sting, and is the flash thereof: for the two Forms are dark in themselves, but the Will is not [so], for it is free in itself: but the two Forms take it into their property: for it is their *Father*, and it sharpeneth itself in their properties, so that it shineth as a flash [of lightening].

23. For the four astringency maketh *dark*; and the bitter sting (in the wheel) *dissipateth* the Darkness: and so the liberty of the still will *shineth* in the wheel in the whirling as a flash [of lightening]: for the will so sharpeneth itself from the four astringency, that it becometh very *strong*, for it is as when steel and a stone are knocked one against another to strike *fire*.

24. For there is understood to be in the Fire, *two things*; *viz.* the liberty ^k without Nature, and the four strongness of Nature; as you have an Example in a *stone*, out of which you strike Fire. For when you strike upon the *sharp* [Part] of the stone, the bitter sting of Nature sharpeneth itself, and is ^l stirred in the highest *Degree*. For Nature is dissipated or ^m broken asunder in the *sharpness*, so that the liberty shineth as a flash [of lightening]: and that you may here see to be true: for as soon as the liberty *shineth*, it consumeth the Darkness, and thence it cometh, that the *sharpness* of God the Father *is a consuming Fire*. For as soon as the flash in the sharpness seizeth on any thing that is essential, it *consumeth* it instantly, so that there is *no* nature more left.

^k Extra naturam.

^l Vexed or angred.

^m Shivered to pieces.

25. And the cause of the flash going out so *suddenly*, is that the sharpness cannot retain it: for the flash is *free* from Nature, and is only seen in the breaking.

26. And we give you to understand, that this *liberty* without the Nature, is God the *Father*: and the Nature is thus generated in him, so that he is *Omnipotent* over Nature, even as the mind of Man is above the senses; for it hath all one Original, as we will show you hereafter following.

27. Further concerning the *Birth of Nature*, we give you to understand this by way of similitude: When the flash shineth thus in the four anguish, then there is a very great crack, which the fourness captivateth, and terrifieth much more, for its dark propriety in the four Death is *killed* in a moment, so that it loseth its four propriety and sinketh back, and can no more attract so strongly; and then the flash goeth directly through the *sting* of the raging of the whirling wheel: where the sting must spread forth on each side, and the flash goeth through the *midst*; and so the wheel cometh to be a Cross, and can no more whirl about, but standeth shivering in the sharp Might of the Will of the Eternal Liberty, *which is God the Father*.

28. And now when the strong fourness hath captivated the flash of the Liberty, that it

loseth its propriety; then the *fourth* form (*viz.* the *Salt-Spirit*) is generated: for the stern harshness becometh pliant from the fire and the crack; and yet retaineth the sharpness: and so this form is like a sharp *Water-Spirit*: and the flash (*viz.* the crack) is the *third* form, and maketh in itself in the four killed-anguish a *Brimstone-Spirit*.

29. For if the stern sourness loseth its first dry propriety, it must be soft, and yet it cannot, for it is *terribly* sharp: and here is the ^a *Mark* of the *Eternal Death*: for the desire out of the free will cannot attract so any more: for it standeth in the anguish of the Crack, and yet retaineth its propriety in the attracting.

30. For every anguish hath a desire to go forth from the source [or pain]: and it is the natural right of the anguish to *expel* from itself, and yet it cannot, but the pain is thereby more stirred and greater: as may be understood in a raging swelling sore, where the Member in the ^o *Essences* laboureth to be *rid* of the pain, and by the labouring of the *Essences* the sore becometh bigger, and the source (in the *Brimstone-Spirit*) is swelled up: and the more the ^o *Essences* strive, the *greater* is the wheel of the Anguish.

31. Thus I propose *Nature* to you, to be considered of, which if you consider it *well*, cannot be spoken against: for it appeareth in all things, and it hath its Birth just so. And *Nature* standeth thus in *four Forms*.

32. *First*, in a four and strong attracting, which is called ^f *Harshness*, and maketh in itself sharp coldness.

33. And then, *secondly*, the attracting is its ^s *sting*, which rageth in the sourness, and breaketh the hardness, and maketh the wheel of the innumerable *Essences*, wherein the *Wonders* are generated.

34. But the flash of the Liberty of the Eternal Will, which sharpeneth itself in the sourness, and turneth to *consuming Fire*, breaketh its wheel, wherein as a flash it penetrateth through in a moment, and terrifieth its Mother, the sourness, which loseth her hard propriety, and is changed into a sharp nature like *Salt*; and in this sharpness, the sting also loseth its own right and becometh bitter: for it hath in it *two* Forms, *viz.* the raging, and also the flash of the Fire, which are like *Brimstone*, and it is the might of the *kindling* of the Fire, for the source [or property] of the Fire standeth therein.

35. Understand us right thus: the flash of fire out of the sharpness maketh the *third* form in *Nature*: for it maketh in the sourness, and out of the Rager (the bitter sting in the tart anguish) a *Brimstone-Spirit*, wherein the *flash* standeth, and is the soul (or the *Eternal Life*) of the *four* Forms. For the anguish maketh in itself *again* a desire to fly out from the anguish, and yet there is *nothing* that can fly away, but so it is in the *Center*, and is called the *Center* no more.

36. The *fourth* Form is the changing of the hard sourness, *viz.* the Crack of the flash: The dark hardness perceiving that it is feeble, and as [it were] dead and overcome; and it is then turned into *SAL*, and yet retaineth the propriety of the four attracting.

37. Thus the four Forms of *Nature*, are no more called the *Center*, though indeed they have the *Center* in them, and in their Original, but [are called] *Sulphur*, *Mercurius*, and *Sal*. For the *Brimstone-Spirit* is the *Soul* of the four Forms: for it hath the fire in it, and the anguish in it maketh *another* Will, so that the four Forms have an *Eternal* will in them, which is their *own*: for that will is to fly aloft out of the four Forms, *above* *Nature*, and to ⁱ *kindle* *Nature* in the *Fire*, and so to be in a horrible might, as may be [discerned and] considered in the Devils, who live in *such* a Will as this, as we shall show afterwards.

^r Kindle the Fire in Nature.

^t Or Philosophers.

38. Thus understand us rightly, what the ^t *Wisemen* of old have understood by the three words, *Sulphur*, *Mercurius*, and *Sal*: though they all could not apprehend the high Light; yet they understood it well enough in the light of this world, *viz.* in the third Principle, all which hath one and the same understanding and meaning; only they *understood not* the three Principles; or else they *had known* God; and so they remained in the

light of this world as Heathens with their understanding. For they have found the *soul* of the four Forms in the light of the virtue of the Sun, and the *second Principle* was no further revealed to them.

39. There the soul standeth in the Eternal Band, and there, in the Crofs of Nature, out of the Original Eternal Will, is the *Eternal Word* Generated, which is the Maker and Creator in Nature, and this hath been hidden to them, even to this very day: but the Time discovereth it, where it standeth as a 'Banner: of which [shall be spoken] in 'To be seen. its place.

40. And deep confiderate Reason hath it very clearly in our description, what *Sulphur*, *Mercurius*, and *Sal* are: for *SUL* is the soul, and is a Brimstone-Spirit, which hath the flash of fire with all Forms in it: but if the power and light of the Sun operate therein (seeing the soul standeth in flesh and blood) the Sun with its friendly beams, maketh out of the four Salt-Spirit, *an Oil*, and kindleth the Fire: and so the Brimstone-Spirit burneth, and is a *Light* in the Essences: and out of the anxious Will cometh the Mind: and out of the wheel of the Essences come the thoughts: for the virtue of the Sun hath also the Mind, so that it doth not stand in the Anguish, but rejoiceth in the virtue of the Light.

41. Thus *SUL* is the soul, in an herb it is the Oil, and in Man also, according to the Spirit of *this* world in the third Principle, which is *continually* generated out of the anguish of the Will in the Mind, and the Brimstone-Worm is the Spirit, which hath the Fire and *burneth*: *PHUR* is the four wheel in itself which causeth that.

42. *Mercurius* comprehendeth all the four Forms, even as the life springeth up, and yet hath not its beginning in the Center as the *PHUR* hath, but after the flash of fire, when the four dark form is terrified, where the hardness is turned into pliant sharpness, and where the second will (*viz.* the will of Nature, which is called the Anguish) ariseth, there *Mercurius* hath its Original. For *MER* is the shivering wheel, very horrible, sharp, venomous, and hostile; which assimulateth it, thus in the sourness in the flash of fire, where the four wrathful life *ariseth*. The syllable *CU* is the pressing out, of the *Anxious* will of the Mind, from Nature: which is climbing up, and *willeth* to be out aloft. *RI* is the comprehension of the flash of Fire, which in *MER* giveth a *clear* Sound and Tune. For the flash maketh the tune, and it is the Salt-Spirit which ^u *soundeth*, and its form [or quality] is gritty like sand, and herein arise noises, sounds, and voices, and thus *CU* comprehendeth the flash, and so the presture is as a *Wind* that thrusteth upwards, and giveth a Spirit to the flash, so that it liveth and *burneth*. Thus the syllable *US* is called the burning Fire, which with the Spirit *continually* driveth itself forth: and the syllable *CU* presteth continually upon the flash.

^u Or knocketh.

43. And the third word *SAL* is the Salt-Spirit; because the ancient ^w Wisemen saw, how Nature is thus divided into many parts, and that every Form of Nature hath a particular Matter in this world, as may be seen in the Earth: and that the Salt-Spirit especially is the *greatest* in corporeal ^x things, (for it preserveth the Body that it doth not decay) therefore they have rightly set down this Gate only; which is the Mother of Nature. For out of *this form*, in the Creation, Earth, stones, water, and all forts of Minerals were made, yet with the *mixture* of the other Forms; as you shall see hereafter: My beloved Reader, understand us thus according to our own sense, meaning, and apprehension.

^w Philosophers.

^x Or substances.

44. The *four* Forms in *themselves* are the Anger and the Wrath of God in the Eternal nature: and they are in themselves nothing else but such a source [or property] as standeth in the Darknes, and is not material, but an Originality of the Spirit, without which there would be nothing.

45. For, the four Forms are the *cause* of all things, as you may perceive, that every life hath poison, yea the poison itself is the life: and therefore many creatures are so veno-

mous, because they *proceed* from a poisonous Original. And you must know, (though *these* be the *chief* causes of Nature) that Nature consisteth in very *many* more other Forms : for this maketh the wheel of the Essences, which maketh innumerable Essences : where every Essence is again a Center : so that a whole Birth of quite *another* Form may appear.

46. *Therefore* the Power of God is unsearchable : and our writing is not to that end, that we should search out the ground of the Deity in the Eternal Nature [and lay it before any] : no, that cannot be : but we will *direct* the blind the way that himself must go : we cannot go with *his feet*, but (as a Christian) we would fain lead him, and impart to him what we have ; not out of boasting in our selves, but that we might help to plant the great body [consisting] of the Members in Christ ; of which we will make mention hereafter : to which *end* these very high things are mentioned, that we might show you the right mark in the Original : that *yourself* might see, and learn to understand the course of the world, and how blind *all* are concerning God, and what the cause and end of ^s it is.

^r The blindness of the world.

47. We tell you this, that you might rightly consider it ; for, these *four Forms* are in all things : yet in this world (as in the third Principle) they are not understood [to be] in their ^r very eager Essences. For the virtue of the Sun, in the Elements, *tempereth* all things, so that the Essences stand not in such a wrathful source [or property ;] but are as a pleasant friendly life : as the *Light* out of the second Principle, (which is the Light out of the Word and Heart of God the Father) doth enlighten the *four Forms in the Center* of the Angelical Spirits, so that they are in their own Center, friendly, lovely, and very pleasant.

^s Or their utmost effect.

48. And you should well consider *the Fall of the Devils*, who have lost the Light of the Heart of God, and must now stand in the four Forms of the *Original*, in such an anxious source [or condition] as was above mentioned.

49. Thus is the soul of Man also *together*, out of this Eternal Band breathed into Man, and *enlightened* from the light of God : but in the fall of *Adam* it is gone out from the Eternal Light of the Heart of God, into the light of *this* world : and it hath now to expect (if it have not entered again into the light of God, when the light of this world doth break off from it) that it must then remain in the four Forms (without the light) in the first *Birth* of the life, with the Devils.

^a Or breaking.

50. For the four Forms (without the Eternal Light) are the Abyss, the Anger of God, the Hell, and the horrible flash of fire in the wheel of ^a Corruption in the flying up of *Mercury* [or the terrible cracking noise]. *Their light* is in the Brimstone-Spirit, which they must awaken in themselves : *or else* their Spirit standeth in Eternal Darknes, and its living *Form* of the Abyss is a Dominion of a severe [eager property or] source, which climbeth up in the flash of Fire [willing to be] above God and the Kingdom of Heaven, and yet cannot reach, nor feel, nor see them : for ^b it is a *Principle*, which comprehendeth neither this world nor the Angelical world : and yet is *not severed*, [but is] in [one and the same] Place.

^b The Eternal Darknes.

51. For we offer to your consideration : that as we Men with our [Earthly] eyes which we have from this world, cannot see God and the Angels, which yet are every moment present to us ; and the *Deity itself* is in us, and yet we are not able to comprehend it, except we ^c put our imagination and earnest will into God, and then God appeareth to us in the Will, and *filleth* the Mind ; where we feel God and see him with our eyes, [*viz.* the eyes of our Mind.]

^c Set all our thoughts and resolutions upon God and Goodness.

52. So also if we put our imagination and will into evil [and wickedness], then we receive the source of Hell in the Wrath : and the Devil layeth *fast bold* on our very Heart in the Anger of God, yet we see him not with these eyes, only the Mind and poor soul in the Eternal source of the Original, understand it and tremble at the Wrath : so that many a soul despaireth, and casteth itself into the source of the Original, and driveth

the body to death, by sword, the rope, or the water, that it may *thereby suddenly* be rid of the torment, or source, in this life, which is from the Third Principle. For that soul standeth *between* the Kingdom of Heaven and the kingdom of this world, in scorn, and *therefore* maketh haste to the Abyfs.

53. Also we give you very *earnestly* to consider: that God did *not* create a peculiar Hell and place of Torment, on purpose to plague the Creatures, *viz.* Angels and Men; because *he is a God that willeth not Evil*, and doth himself forbid it: and hath therefore suffered his heart to become Man, that he might redeem Man out of the Eternal anguishing source [or torment] of the Abyfs, which endureth *for ever*.

54. And therefore as soon as the Devils went away from the light of God, and would domineer in the Might of the Fire, over the Meekness of the Heart of God, they were immediately *in the same hour and moment* in the Abyfs of Hell, and were held by it: for there was no peculiar source [or place of Torment] made for them: but they remained without God, in the four Forms of the Eternal Nature.

55. So also it is with the souls of Men, if they do not attain the Light of God; which yet with great longing standeth before the soul, and it is hidden in the very *ground* of the soul. And the soul is to do no more, but put its will, (as a sprout out of the four Forms) again into the Light of God, where then it is *regenerated anew in the Will*, and in the Life of God.

56. We give the Courteous Reader to understand: that the [Hellish] creatures, which are the Devils and the damned souls, have *not only* four Forms in the Band of their life; but their Forms are infinite, like the thoughts of Men: and they *can* turn themselves into the Forms of all Creatures: but there are only four Forms *manifest* to them, as also in the Abyfs of Hell: but they may bring forth *every* form out of the *Matrix*, *except* the light, the Fire is their right life, and the four astringency of the Darkeness, is their right food.

57. For one Essence nourisheth the other, so that it is an Eternal Band: and so the Devils and damned souls are only living Spirits in the ^d Essences of the Eternal Original: ^d Or essential out of which they are also created: for the *Matrix* is the original *Genetrix*, which conti² powers. nually generateth itself out of the Eternal Will.

58. And in that respect, [or according to this form or property] God calleth himself a *Zealous [or Jealous] Angry God, and a Consuming fire*; for the fire of this Original is consuming, for it is the Center of the Eternal Band. Therefore if it be kindled in the four sharpness, it consumeth all whatsoever appeareth *Essentially* in the four Forms, (you must understand, all that which is not generated out of their source [or property,] for the Devils are from the same source or property, *it cannot consume them*, for they are crude [that is] without a body, as may be seen by the sacrifices of *Moses* and the children of *Israel*. which the fire devoured, as also by *Elias* and the two Captains over fifties, in that the fire of God twice devoured fifty, when *Israel* was led in the source of the Father by the Word: [when *Israel* was disobedient to the light and Word, and *thereby were given up* to the Wrath of God.]

59. And now I will further show you the form of the Deity, that you may search through the *Ground* of the Eternal Life, and learn to understand what the Eternal Good; and what the Eternal Evil is; as also that which is ^e Mortal in this world: and that you may learn to search and *know the Will of the highest Good*: as also what God, Heaven, Hell, the Devil, and this world is, and what is to be done therein. ^e Or Translatory.

60. *John* the Evangelist writeth very well, also deeply and clearly, that *in the beginning was the Word, and the Word was God, and all things were made by it*: for the Word revealeth the Deity, and generateth the Angelical World [which is] a Principle in itself: which is to be understood as follows.

61. The first Eternal Will is God the Father, and it is, to generate his Son, *viz.* his

Word; not out of any thing else but *out of himself*: and we have already informed you about the Essences, which are generated in the Will, and also how the will in the Essences is set in Darknes, and how the Darknes (in the wheel of the Anxiety) is broken asunder by the flash of fire, and how the will cometh to be in four forms, whereas in the *Original* all four are but *one*, but in the flash of fire appear in four forms: as also how the flash of fire doth exist, in that the first will doth sharpen itself in the eager hardnes, so that the *liberty* of the will shineth in the flash. Whereby we have given you to understand, that the first will shineth in the flash of the fire, and is consuming by reason of the anxious sharpnes, where the will continueth in the sharpnes, and comprehendeth the *other Will in itself*, (understand in the Center of the sharpnes,) ^f which is, to go out from the sharpnes, and to dwell in itself in the Eternal Liberty without pain or source.

^f Which other or second Will.

62. Therefore we now also give you to understand; that the *other* re-comprehended Will, to go out from the sharpnes, *is free from Nature*, viz. from its wrathfulness: for it stands in the Center, in itself, and retaineth all the virtue and form of the [first] Center, out of all Essences in itself: for it is the virtue and power of the *first* will, and is generated in the first will, and maketh (in the Liberty of the first will) a *Center* of an Out-birth [or procreation], incomprehensible by the four forms in the first will. And this other generated will in the first will, is the *Heart* of the first will, and is in the first will as a *Word*, which moveth in itself, and remaineth Eternally in the Birth of the first will; for it is his Son or Heart: and is severed [or distinct] from the first will, in that it hath a *several Center in itself*.

63. Now the Father, viz. the first will, expresseth all things, by this Word (as out of the Center of the Liberty); and that which proceedeth from the Father by the Word (viz. the Spirit and power of the Father in the Word) formeth that which *is expressed*, after a spiritual manner, so that it appeareth as a Spirit.

64. For, in the four *Matrix* (viz. in the *Fiat*) all is comprehended, and the Spirit of the Word formeth it in the *Center* of that Essence, wherein the Father moveth and expresseth by the Word, so that it is, and remaineth to be an Essence. For whatsoever is formed out of the Eternal, is Spirit, and is Eternal, as the Angels and souls of Men are.

65. But because it may happen that we should be as one that is dumb to you, and hard to be understood, in this description, (for the understanding and apprehension of it is not in the *subtil* spirit of this outward world;) we will therefore show how *the other Three Heavenly Forms are Generated* [being together with the four fore-mentioned forms, the seven forms or Spirits of Nature] in which [three forms] especially, God, the Kingdom of Heaven, Paradise, and the Angelical world, is understood; to try whether it might be brought into the mind of the Reader.

66. You must not understand it, as if the Deity had a beginning, or were subject to any alteration, *no*; but I write in what manner it may be learnt and understood, *what the Divine Essence is*: for we can bring no Angelical words: and though we could use them, yet they would appear in this world no other than Creaturely, and *Earthly* to the earthly Mind. For we are but a part of the whole, and cannot speak ^g the total, but in part, which the Reader *ought* to consider.

^g That which is perfect.

67. For the Divine Mind in the Heart of God, that is only total [or perfect], but else there is nothing total, for without that, all stand in the Essences, and God only is *Free*, and nothing else; and therefore we speak but in part, and comprehend the total in the *Mind*: for we have no tongue to express it, we only bring the Reader to a ^h Ladder, [he must go up himself.]

^h Which reacheth to heaven.

68. If we will *rightly* speak or write of God, we must speak of the Light, and of the flame of Love, for therein is God rightly understood.

69. We cannot say, that the source of the fire is Light, we see it only *shine* out of the Fire. Thus now we have informed you concerning the Original of the Fire, how it

it is generated in the wheel of the Essences, in the hard anxious sharpness, and receiveth its shining out of the Eternal Liberty, where the liberty is driven on in Nature, so that the liberty becometh a source [or property,] *which is Fire.*

70. So also we have mentioned, how the flash instantly preffeth through the wheel of the Essences, and maketh a Cross, and then the wheel of the Essences turneth round *no more*; but standeth wavering in the sound [of the crack,] and all Essences receive their virtue and strength in the flash of the Cross: for the flash preffeth right through, and divideth the Essences of the wheel: and the Essences press through ¹ flatly upon the flash: for the flash is their Spirit, which in the four astringency maketh a Brimstony Form.

¹ Squarely.
Crosswise on
each side.

71. Thus the *birth* standeth square like a Cross, and hath beneath the Center of the Birth, which driveth up the flash aloft, and so the whole Birth is as a sprout, where the *fire* driveth up, and the *Essences* hasten after the Fire-Spirit, as their own spirit, which attracteth and desireth them, for they are its food and nourishment, and it is their life, and one is *not* without the other.

72. Now understand us concerning the Crack of the Fire, for it is horrible and consuming, and overcome all the Forms of all the Essences: for as soon as the *twinkling* beginneth, all the forms of the Darkness are consumed, and the dark four astringency (*viz.* the stern Death) trembleth at the life, and falleth back as dead and overcome, and of hard becometh feeble and weak; and so becometh heavy, as being impotent and not ^k fixt in itself; and *thence* cometh weight in Nature. For the four astringent *Matrix* becometh thin and light, and a Water-Spirit, from whence the Water is Generated.

^k Not able to
subsist.

73. And now this Crack of the four astringency in the Dark Death, is a Crack of *Great Joy*, for of dark it becometh light: and now when the flash twinkleth in the four astringency of the sting, the sting is terrified much more than its mother the four astringency, and yet it is no hostile crack or terrifying, but a very joyful crack or terror of exulting, that its *mother* is so thin, pliant, and soft, whereby the sting *loseth* its fiery propriety, and in the Liberty of the Eternal Will (in the Center) becometh white, clear, light, amiable, and joyful; and herewith springeth up *the fifth form of Nature*, *viz.* the friendly *Love*.

74. For there the flash desireth with great longing to have its *mother* for its food, and here is the true original of *Life*; for it is the kindling of the Light in the four astringent *Matrix*, where the severe tartness is turned into meekness: and you should rightly understand it here, that it is not so, wholly in the Center of its being; but (as I may say in a similitude) it is as if Oil were generated in the Meekness, out of which the Light shineth constantly, and remaineth for ever, in which the flash loseth its propriety, and so out of its form a shining and light is produced, wherein there is a ¹ *distinct Center*, out of which the Great Joy springeth up; and yet the first four forms keep their own Center to themselves: for the Darkness remaineth as an inclosed thing, *and the Light shineth in the Darkness, and the Darkness comprehendeth it not.*

¹ Or several.

75. Thus there are *two* Principles; which are therefore two, because the Meekness existeth out of the first Eternal Will, which [Will] is *free* from the Matrix [or Nature] and is as thin as if it were nothing, and is still and quiet. Now that which is still and without a being in itself, that hath *no darkness* in it, but is merely a still clear light Joy, without Essence; and that is the Eternity which is without any thing, and is called God, above all other things, for there is nothing *Evil* in it, and it is *without* a Being.

76. Understand us thus; God the Father is so in himself, but *without* a Name, for he is in himself the light clear bright Eternity without a *Being*, if we speak merely of the Light of God.

77. But since he *will not* be without a Being, therefore we consider his will, which he conceiveth in himself, out of nothing, but merely out of and in himself; and we understand the desire [is] in his will, and [that] in the desire [there is] the Center of the *Genetrix*, wherein the Being is Generated.

78. Now the Eternal *Genetrix* desireth nothing but the Word, which doth create in the *Genetrix*: for the Eternal still and light Joy, *createth nothing*, but is merely still and light; for where there is no darknes, there is mere light without alteration; but the *Genetrix* in the desire maketh the attraction, so that there is a Darknes, which is Eternal, wherein Nature is Generated; as is mentioned before.

79. And now the Eternal *Genetrix*, in the first longing, desireth the Liberty, (*viz.* God, and not the Darknes, in itself: for he willeth not her, but the *Word* which createth in the longing of the *Genetrix*: and yet there can be no *Genetrix* without the attracting, which impregnateth itself in the will, in which impregnation the Center of the Nature doth consist: and there would be no *Word*, if there were no *Nature*.

80. For the *Word* taketh its original in *Nature*: and we here give you highly and dearly to understand that *two words* are Generated in *Nature*: *one* is the first Center of the *Genetrix*, in the stern Wrath, to express the strong might of the Mother of the first four wrathfulness in the fire: which is here called the *Nature of God the Father*, which he thus generateth in his still Joy, in the conception of his will, without touching the Liberty of the Light.

^a God the Father.

^b Or ariseth out of Nature.

81. And the *other Word*, [is that] which ^a he generateth out of *Nature*, out of the Meekness; understand [that] wherein the Eternal Liberty of the Light is which is called God, which is ^b out of *Nature*, and so the dark nature *disappeareth*, [which is] still in the fire of the sharpness, as is mentioned before, and yet the four astringency (in its own dark propriety) is terrified, and loseth its eager propriety.

^c Extra Nature.

82. For the flash maketh the dark stern Might *thin* again, and so a sprout springeth up therein out of the innumerable Effences, and this is the virtue or power of the *second Center*: for in this springing up there is a Love-desire, and the Eternal Light catcheth hold of the Liberty ^c without *Nature*; so that the Liberty ^c without *Nature* kindleth in this *Love*, and becometh a burning Light, wherein the Glance or *brightness* ariseth.

83. For there is *no* Glance ^c without *Nature*, though indeed there is a *light* pleasant habitation: but the Glance ariseth first from the sharpness: and yet in the springing up of Love there is *no sharpness* that is perceptible, though indeed it is really; and so it is a Birth of Joy, and a right fulfilling of the first Will, which is God's, which he putteth into desiring, and so Generateth *Nature*, and *out of Nature* [he generateth] the sprout [or word] of Love.

^d Or wherein it is well pleased.

^e The Love.
^f Or Expresseth its Essential Word.

84. Thus the second Sprout (or Word) of Love dwelleth in the First Will, and is its right *fulfilling* which it ^d desireth: for ^e it is meek, pleasant and friendly, and is the virtue and heart of the first Will, from whence the Eternal Desire continually ^f is *sprouting* and subsisting.

85. And thus the Light breaketh open the Gates of Darknes, and the loving Sprout [or second Word, which is the heart of God] *springeth up* out of the Dark *Nature*, and dwelleth in the Eternal Stillness of the Father, and is called his Son: for the Father Generateth him out of his Eternal Will; and herein is the Glance [Lustre, Glory, or Majesty] of the Father *manifested*, which otherwise (in the first Will in the Dark *Nature*) appeareth only in *Fire*; but in the second Center, [it appeareth] in the Love in the Light; and here Love and Enmity ought to be considered, and how they *oppose* one another.

86. For Love is Death to Wrathfulness, and by its shining taketh *away* the Power of the Wrathfulness. And here the Power of God in Love and Anger, is rightly to be considered.

87. But that the Love may thus be Generated, is caused by the *first* Will from the still habitation; for the still and clear habitation, which is without a source, desireth no fierceness, and yet causeth fierceness: and if the fierceness were not, there would be no sharpness; and so the *second* Center (of Love) would not be generated, out of which the

supernatural light shineth, where then the Name of God the Father and of God the Son existeth.

88. For if the Eternal Liberty did not Generate the Being of Nature, there would be *no* Father, but a mere nothing: but since it *doth generate* the Being of Nature, therefore the *Generator*, whence it is Generated, is called *Father*.

89. Thus *the Light shineth in the Darknes*, and *the Darknes comprehendeth it not*, as *John* saith; and thus *Light* and *Darknes* are opposite one to another, and so the *Light* is *Lord* over the *Darknes*: and it is an *Eternal Band*, where one would not be without the other: and here we are rightly to consider the Enmity against the virtue of the *Light* of *God*, how each of them taketh its original.

90. For the *Darknes holdeth* in its Center, four fierceness; stinging Anguish in the *Brimstone-Spirit*; woe in the flash of fire; great fire in the *Breaking Wheel*; ascending of the *Essences* in the flash of the *Might* of the fire: and yet there is *no* flying out, but it causeth such a will [of flying out, or flying away,] and that is a *Spirit*, and it is the *Band* of *Nature*, which *God the Father* Generateth in his *Will*, wherewith he manifesteth himself in the *Eternal Stillness*: whereas otherwise there would be *nothing*: and herein is *God the Father* (with his *Might* and fiery sharpness) *an angry Zealous Jealous God, and a Consuming Fire*.

91. Let this be shown you, O ye *Philosophers*, which (from the Counsel of *God*) is opened to you in the *Seventh Seal*, in ^f *Ternario Sancto*.

92. Thus the *fountain* of *Love* is a clasping and keeping in of the fierce wrathfulness, yea an overcoming of the fierce *Might*: for the *Meekness* taketh away the property of the fierce four hard *Might* of the *Fire*; and the *Light* of the *Meekness* holdeth the *Darknes* captive, and dwelleth in the *Darknes*, [without being comprehended by the *Darknes*.]

93. And thus the fierce might *willeth nothing else* but the fierceness, and the ^t shutting in of *Death*; for the fierce *fourness* is the shutter up in *Death*: and the *Meekness* ^r presseth forth as a sprout, and groweth out of *Death*, and overcometh it: and maketh the *Eternal Life*, and turneth *Enmity* into *Love*.

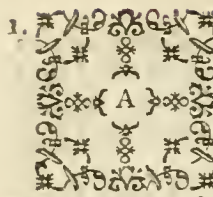
94. Let this be a *Light* unto you, O ye *Theologists* [or *Divines*:] and consider the writings of the *Saints* *better*, and behold the *Wonders* of *God* with other *Eyes*. Consider what *God* is, in *Love* and *Anger*: and observe how *two Principles* stand open, where each is desiring; desirt from the *Natural Wisdom* of this world, and consider the *Eternal Nature*, and so you shall find *God* and the *Kingdom of Heaven*. Your ^u *Laws* will not do it: if you would know *God*, another manner of *Earnestness* [or *Zeal*] must be used [than to make *Conclusions* in *Counsels* and *Synods*;] you must go out from ^w *Babel*, that you may attain the *Center* of the *Son of God*: and so you shall be *born* [or *Generated*] in *Meekness* and in *Love*: and then you may feed the *sheep of Christ*: otherwise you are *Thieves* and *Murderers*, and step into the *Center* of the fierce *Wrath*, where you do nothing else, but devour the *sheep of Christ*, with your blowing up of *hellish Fire*. O how falsely do you deal against *Love*: how will you appear, when the *Sun* riseth, and when you shall stand in the *Light*; it shall hereafter be set before your eyes.

^f The seventh Seal is the Holy Ternary.

^t Or to shut up in Death.

^u Canons and Ordinances.
^w From wrangling contentious disputations.

The Third Chapter.

1.  ND now if we will dive into the blessed *Birth of Love*, and search how it is Generated, and where it hath its Original, we must search the Center inwardly, and set the *Sixth form of Nature* before us, viz. *Mercury*, wherein the sound [sound or noise] is Generated: and so we shall find, (in the Generating of the Love,) the tune, sound and song, as also the *five Senses*, Seeing, Hearing, Smelling, Tasting and Feeling; wherein the Life is understood; as also Pain and Torment, Joy and Love; desire to Good, and desire to Evil; though in itself in nature nothing is to be rejected, [or is in vain,] both must be, else God would not be manifested, and all would be as a still *nothing*: and the whole Being is together in the Eternal God; none hath made or Generated any thing for him: he alone, in his Eternal Will (which is himself) maketh the ^x *Genetrix*; he only is the Eternal beginning, and compriseth the Center to the Genetrix, which maketh the Eternal Mother of the *Genetrix of the* ^y *Essence of all Essences*.

^x Pregnant mother or womb that Generateth all things.
^y Being of all Beings.
Ens Entium.
^z Groundless, or bottomless.

2. For God hath no beginning, and there is nothing sooner than he [or before him,] but his Word hath an ^z unsearchable beginning in him, and an Eternal ^z unsearchable end: which yet is *not* called *End* rightly, but Person, viz. the Heart of the Father: for it is Generated in the Eternal Center, not as a Form of the Center (which belongeth to the Center) but as a sprout of another Center out of the first Eternal [Center.]

^a *Barmberzigkeit*, Mercifulness.

3. Therefore he is the Son of the First; and is rightly the *flame* of Love, and the Glance of the Father in the Eternal Will, and the second Mother [or Matrix] of the Genetrix, viz. the Angelical World out of himself, is a *Principle*, which is called the ^a *Mercy of God*: out of which *Center* goeth forth the Virgin of the *Eternal Wisdom of God*, by which God hath created this World, viz. the Third Principle, (with all Creatures and things) out of the First [Principle.]

4. And we would have the Reader faithfully warned, that he should not seek our meaning in *the Wisdom of this world*; but in the Light of the Eternal Nature, whither we would have him directed also, (viz. into the new *Regeneration* in the life of Christ) else we are but dumb to him, and not to be understood: and without that [*New Birth*] he should leave these writings uncensured; or else he eateth the food of the first Center; and his scorn will *gnaw him* in the Center of his own life.

^b *Arcana.*
^c The children of wisdom.

5. We will readily vouchsafe him the Light; and for that *end* this hand hath set down the *Deep* ^b *Mysteries*, not for any advantage that can be expected, but for the ^c *Lillies* sake, and for the sake of the Angelical world.

6. Here mark exactly: you will see that which you have not seen since the heavy fall of *Adam*: and thereby consider what it signifieth, and what appeareth with it; and tread not in the footsteps of the *proud Pharisees, who Crucified Christ*, and remained *blind* in the Day-light, or else the same will happen unto you.

^d Ground or Foundation.

7. And look not upon the Hand of this Pen, it can do nothing; but upon the ^e *Center*, out of which the light shineth; it shineth *not only* out of this Hand, but in *the whole world*, as an opened Seal in the Eternal Center: *every one* may apprehend it, it is not only without him, but in *him*: and there is no more to be said, but to fly open, and spring with Jesus Christ, and put forth a flower out of this world into the Angelical world: of which we will here speak, and show you *the Eternal Being*.

8. We have showed you above, the *Birth* of the four forms of the Eternal Nature, and thereby have signified how they are Generated out of the Eternal unchangeable Will of the *Liberty* of God: where we have declared to you also how the Eternal Liberty with-

out Nature is a *still* light habitation, yet without Glance [or Lustre ;] also how the Eternal Light Liberty, is sharpened in the four hard fierceness, so that it appeareth as a flash of Fire, where then it dissipateth the Darknes, and taketh away the power of the fierceness, and so getteth a *consuming Glance*, or fiery splendor, by reason of the terrible sharpness ; where then the four *Matrix* becometh an anxious *Genetrix* : and being feeble, (by the flash's taking away its power,) it becometh Essential : and the flash catcheth hold of its Essential Form in the *Anguish*, (that is, the Brimstone-Spirit) which is the *body* of the Flash, out of which it burneth and shineth.

9. And then [we have shown also] how the Wheel of the Essences, with the flash of the four overcoming, is ^e upheld : and how the Center is like that of a ^f Cross-wheel, and how all standeth in the founding of the Essences, like a Sprout : where then the wheel driveth only *upwards* : and therefore it is that the source of the Fire flieth upwards, for all the forms of Nature fly after the Fire ; and the fire flieth from them ; for it willeth to be free, being it is originally proceeded out of the Eternal Liberty, but yet it cannot [be free,] because nature withholdeth it, by the sharpness which subsisteth in Nature.

^e Or preserv-
ed.



^f A wheel with
four spokes a-
cross.

10. And then also we have shown you, how the Crack of the fire killeth the fierce property of the four *Matrix*, whereby it is overcome, and falleth back ; from whence cometh ^g weight in Nature, and the matter of every thing. And then, how the flash in the overcoming *twinkleth* [or loseth its strength] where then (in the Meekness) it is so terrified, that it loseth its fiery property, and becometh clear or bright, which is the shining of its light, where the Glance taketh its Original. And how the Eternal still Liberty taketh the Glance as its own ; and how the first Will is herein satisfied (according to its desire) with that which it would have in the Original in its desire.

^g Or Ponde-
rosity.

11. And so when the first desire, (together with the Generated Essences) is *filled* with the Glance of the Light, then all the Essences (which have *laid hold* on the Light) stand in the first desiring will, and the will thereby becometh *triumphant*, and full of joy, that the child of Light is generated in it : And here the second Center flieth open in the Joy, where the Love is the ^h fire of the Center ; and the Love-desire of the first will, attracteth the Joy, and the Light shineth out of the Joy : And so this precious *Holy Birth* remaineth upon the ⁱ Cross-wheel, where the Wheel of the Essences moveth ^k in the Cross ; and the Joy (*viz.* the source of the Fire) flieth upward, and the Center retaineth it.

^h Its Central
Fire.



12. And so there the *New-born Will* goeth forth with power and ^l Wonders ; and *establisheth* the first will of the Liberty of the Father, with the Center of the Love-Birth of the Son : for this Birth is the Word of the Heart of the Father, which he speaketh out of his ^m Essences : and that which goeth forth out of the Love, is the Holy Spirit of the Word, which formeth the ⁿ Essences ; and this is together the Ternary in one Essence [or *Trinity in Unity*.]

^k Or in the
Center of the
Cross.

^l Or Miracles.
^m The flowing
Essential
powers or fa-
culties.

13. And so now, when the *Center* in the Word flieth open in the virtue of the Light out of the love ; then one form embraceth the other with very friendly desire : for the *first will* is desiring, and maketh the Center, as is declared before concerning the Wrath, so also it is *here with the Love* ^o ; and instead of the striving contrary will, there is nothing herein but an embracing and acceptable relish : For when the Wheel of the Essences is founding, the sixth form is Generated.

^o It makes its
own Center
too.

14. For the sourness retaineth its fierce might *well enough* in the sharpness of the Love ; but indeed it is very soft ; and in the *sixth form* maketh voices, tunes and sounds, so that in the founding, the Essences *hear* one another : and with the Essences of the wheel in the assimilation [infection or mixture] they *taste* one another ; and in the desirous Love they *smell* one another : and with the breaking through of the source, they *feel* one another : and in the Light, they *see* one another : and so there is a living form of the Spirit, which goeth forth as a life, in all forms, and it [the Spirit] is the stirring of the voices in the Essences, which make the ^p *senses*, or stars.

^p Thoughts or
constellations.

^p Or inexpre-
sible.

15. Thus the true ^p insuperable Love-desire, *springeth up* in the first will, which is called Father; for in the Center of the Son, out of the Father's sharpness, the Glance is Generated, which is a very friendly desire, to *turn* the Wrath of the Father into Love: For when the Essences of the Father taste the meekness in the ^s Light, then they are all stirred, and it is a mere lovely desire, pleasing relish, and friendly well doing; and the form *Mercurius* is indeed the Word: which in the dark Center, is a poisonous woe and anguish; but in the virtue of the Light it is the source of Joy: and affordeth voices, tunes, and sounds, but not like the ^r sound in the fire in the First Center.

^s Or Love.

^r Or Noise.

16. Thus, my dear Mind that readest this, understand, and take our meaning right, and consider, what we mean in this Description. We mean *not* two Gods, that are one against another, but one only God in Ternary, or Trinity of Subsistence, in his Eternal Birth, or *Geniture*.

17. In the word *Ternarius*, is to be understood in the Language of Nature rightly the Divine Birth in the six forms in Nature, *which are the six seals of God*.

18. But when I say *Ternarius Sanctus*, then I have therein the number Three in *Seven Forms*, wherein the Angelical world is comprehended, which standeth in the seventh Birth. Not according to the [pronunciation of] the Latin Tongue, but according to the [pronunciation of] the Language of Nature, from *whence all things have taken their Names*, which our *Philosophers*, in the Schools of the *Third Principle* of this world, do not understand; [but the *Theosophers* of the School of *Pentecost* understand it well.]

19. For when I speak of the Wrath and of the Anger of God, I mean not any thing that is *without* God; neither do I mean thereby the pure *Deity* which is unchangeable, and in Eternity is nothing else but *Good*; and is *not Nature*: but the *Word* is generated out of the Nature of the Father, as *another* or second sprout, which is not comprehended in Nature; and therefore it is even *another Person*, and yet is Generated out of the *First*.

20. Understand, that the first will, which is without Nature, is *free* from Nature, but Nature is Generated in its desire: and now therefore the second will (which goeth forth out of the first, out of Nature as a proper Center of its own) is also *free* from Nature: for it dwelleth in the first Will, which is called Father, in the light Eternity, and it is the Glance, [or brightness] power, strength, and being of the light Eternity; or else there would be *therein* no being, but a light still habitation, without being or ^r operation.

^r Wandel,
communion,
or conversa-
tion.

21. But since it would be manifested, it *must* needs *create* a will which is desirous, and yet there was nothing to be desired but the powerful *Word*: and yet *that* was not in the still Eternity neither: and therefore the *seven* Forms of the Eternal Nature must be Generated; *which are the seven seals of the Son of God, as the* ^r *Apocalypse witnesseth*, and thence from Eternity the powerful Word is Generated; which is the power and virtue, the heart, the life, and being of the still Eternity.

^r The Revela-
tion of John.

22. And since it is generated out of the seven seals or Forms of Nature, therefore it is the Maker and *Creator* of all things out of the being of Nature: for there is nothing else that can overpower the Nature, but only the effectual powerful Word in the Light, that only can overcome the Wrath. (*He only hath the Key that can open and break the seven Seals of the wrathful Nature of the Father, and open the Book of life of him that sitteth upon the Eternal Throne. Read Apocalypse 1. it is just so.*) For as soon as the wrath *twinkleth*, that is a *dissipating* of the Darknes, and taketh away the *power* of the fierce wrathful anguish, and is *rightly* called the mercy [the ^s *Barmbertzigkeit*] of God.

^s Merciful-
ness, warm-
heartedness.

23. For *Barm* is the light twinkling in the Center, out of the light Eternity; where the *Glimpse* captivateth the stern hard sour or harsh bitter anguish, and terrifieth it with the *Glimpse*, and taketh away the power of the fierceness, and *turneth* it into meekness: *Hertz* is the flash, that hath captivated the four forms, where the *Glimpse* of the Eternity is sharpened, and thence forward hath the four forms in it, which [*Glimpse*] moveth upon the Cross in the Center, and maketh *another Center* in itself: *ig* is the converting

of the flash into the light of the Glance or Brightness, wherein the *fifth* and *sixth* forms are Generated, *viz.* the Love, and the Joy, wherein the ^v Potency of whole Nature doth consist: and without these two forms, Nature would be a wrathful, harsh, and cruel Death: but the light maketh the Love, and also the desire of the sixth Form; wherein consisteth the life, with the understanding: *Keit* is the Eternal Entrance, and the ascending over the Nature of the four Forms; and an Eternal inhabiting of the still Eternity; and a *satiating* or fulfilling of the first will, which is called Father.

24. Thus the *second Birth* is called the Son of God, the Word of God, the Power of God, the Love of God, the Life of God, the Wonder of God: and is itself the Essence that manifesteth every Essence [or thing.]

25. My beloved seeking Mind, I would willingly write it in thy *Heart* if I could. Behold! *all is but one only God.* But you ask then, whence cometh *Evil*? therefore you have an information concerning that, in this high description: for you see in all Creatures, *evil*, poison, and bitterness, as also *Love*, and ^x Desire: therefore consider now ^x Or Delight. how Nature is such an earnest [or eager] thing.

26. But as the Heart of God allayeth the fierceness of the Father in his Nature, and maketh it *kind* and friendly; so also doth *the Light of the Sun* to all things in this world, which *all* have their original out of the Eternal Nature.

27. For if the fierceness were not Generated in the Eternal Will, there would be no Nature, also there would not, in the Eternity, be generated any heart and power of God, but it would be an Eternal Stillness: But since the *Eternity* doth desire the *Life*, it cannot be generated any other way: and being it is thus generated, it is therefore most beloved Eternally: and therefore the earnest strong Birth may not, nor *cannot cease in all Eternity*, in respect of the life, which is the Spirit of God.

28. Therefore behold thy self and all Creatures, and *consider thy self*, consider also Heaven and Hell in the anger and wrath of God: and thou shalt find it *thus*, and no otherwise. Though indeed here we need an Angelical Tongue, and thou an Angelical Light in the Mind, and then we should well understand one another; *this world apprehendeth it not.*

Concerning the seventh Form of the Eternal Nature.

The Revealed Gate of the Essence of all Essences.

29. **M**Y beloved Reader, if you would understand the *High Mysteries*, you need not first put on an ^v Academy upon your Nose, nor use any [such] *Speſtacles*, nor ^v Or University. read the Books of many Artists and Scholars: for the High Mysteries are not to be sought after, searched out, and found, *only* in the High Schools or Universities: whatsoever Reason seeketh in the Art of this world, *without* the divine understanding, is vain and fictitious; it findeth nothing but this world, and not half of that neither; it always goeth round about in seeking, and findeth in the end only Pride and hypocrisy, in finding *the Wisdom of the World.*

30. *Seek* you nothing else but the Word and Heart of God, (which is *Incarnate*, or become Man) in the Crib among the Oxen in the Stable, in the dark Night: if you find it, you find *Christ* (*viz. the Word, in the Father*) together with the Father, Son, and Holy Ghost: Moreover, the Eternal Nature, also the Angelical World and Paradise: and then you will find your Reason (which hath so long led you reeling, as a drunken Man) to be very blind. You *need not* break your Mind with high thoughts, for with such high fancies and conceits you will not find the *Ground*: do but only incline your Mind and Thoughts, with your whole Reason, into the Love and Mercy [the *Barmbertzigkeit*] of God, so that you be born out of the Word and Heart of God *in the Center of your Life*, so that his light shine in the light of your life, that you be one with him.

31. For *Jesus Christ*, the Son of God, the Eternal Word in the Father (who is the Glance, or Brightness, and the power of the Light Eternity) must become Man, and be born in you, if you will know God: otherwise you are in the dark Stable, and go about groaping and feeling, and look always for Christ at the right hand of God, supposing that he is a great way off; you cast your Mind aloft above the Stars and seek God, *as the Sophisters teach you*, who represent God, as one afar off, in Heaven.

32. But as the Devil would (in his fiery source [or property]) fly up above the Heart of God, and yet *remaineth* still in the four forms in the Eternal Nature in the Darknets, so it is also with blind Reason, which sitteth in the dark, and seeketh God in the Darknets.

33. If you would find him, seek him in his source or *property*, which is *every where*; all is full of God, and he shineth in the Darknets; *God is in your dark Heart*, though in another Principle: *knock*, and it shall be opened unto you; the Holy Spirit of God is the *Key* in the *Center*: go out from the desire of the Flesh, in a true earnest Repentance, and put all your will, reason, and thoughts into the Mercy [the *Barmhertzigkeit*] of God; and so the *Word* of God (*viz.* his beloved Heart) *will get a form in you*: and then you stand before the Crib where *Jesus* is born: and then incline yourself towards the Child, and offer him your heart, *and Christ will be born in you*.

34. And then you must *first* go into *Jordan*: and the *Holy Ghost* will baptize you: and there the *Heaven* standeth open to you, and the *Holy Ghost* hovereth over you: but you must go into the *Wilderness*, and *be Tempted of the Devil* (understand it right: the Devil will make attempts upon you, and will often lead you into the *Wilderness* of the world, and pass before thy soul *into thy fleshly Heart*, and bar it up.) And then great Earnestness is required, to break asunder the Center of the Devil: you shall many times *not see* Christ, the Devil will deny him to you, [insinuating] that he is not become Man in you: for you stand thus, as a Light in the Center, *begirt* with Darknets, and you are a Sprout in the Light of God, [sprung] out of the dark stern Nature.

35. Therefore consider; look to it; and stand fast; as *Christ* did: Do not as *Adam* did, who suffered himself to be brought *into lust*, *by the Spirit of this world*, and brought us into the fleshly Darknets.

^a Or: do Miracles.

36. You must with Christ, be persecuted, scorned, and contemned, if you will ^a move in the *Wonders* of God: *and if you continue in him, he continueth in you*: and then you may seek what you will, you *will find* whatsoever you desire: else you seek in the Deity in vain; and when you have brought things to the highest, you find only that which is *in this* world. Take this, that is set down for a warning, and so you will seek, *find* and know, that which is hereafter written, *concerning the seven Seals of God and of the Lamb*.

^a Note.

37. But because we may be hardly understood by the Reader (though very easily understood by those that are *Eern* of God) and our intention being no other than to show the way to the blind: ^a therefore we will show you the *Revelation of John* (which is the *Revelation of Jesus Christ*) with the Seven Spirits, and Seven Seals of God: wherein the whole Deity (in the Humanity) hath revealed itself; and together with the Person of the Wisdom, hath shown the Essence of the Number Three in *Ternario Sancto*: whereby the Deity is seen not only in *Ternario*, but also in the Angelical world.

38. And those that be born of God, will here have their eyes *rightly* opened: therefore let none be *wilfully* blind: for the time cometh, and is already, wherein the *seven Seals* are broken open, and the *Book* of him that sitteth upon the Throne is opened, which the *Lamb* of the House of *Israel* hath broke open, which was slain, and liveth Eternally.

39. And although hitherto the *Revelation* hath continued sealed, and hath not been understood in the ground, by any Man; yet none should conceive and think, that such a thing hath been in the *power* of Man; for it is the Revelation of God, and it hath Seven Seals, which were sealed up, *till the anger of God was accomplished*: and they are the

seven

seven Spirits of God the Father, as is mentioned before, concerning the forms of the Birth of the Eternal Nature, which is God's.

40. And now this world, with all that belong to it, as well as man, is *created* as an Out-birth, out of the Eternal Nature; understand, out of the seven Seals of the Eternal Nature: and God hath created this world for no other cause, but that he would, in his Eternal Wisdom, *manifest the Wonders*, which are in the Eternal Nature; for they must come to Essence, and appear in the light, to his joy, honour, and glory, not only in *this time* of Secrecy, [or hidden mysteriouness,] but *after this Time* also.

41. For this Time [from the beginning of the world to the end] is as the soil, [or ground,] and is the *Seventh* Seal of the Eternal Nature, wherein the *six* Seals, with their Powers and Wonders, disclose themselves, and *pour* forth their wrath: from whence were Generated and found out, in this world, the Natural Wisdom, voices, thunders, and strife: wherein men have *always sought* the Heart of God, and yet *found* the Wonders, out of which have arisen strife and ^b compulsion [of conscience,] where one Seal hath been opened after another: but human Reason hath not understood the *powers* of the Seals.

^b Or force and wars.

42. For when, after the Times of the Apostles, men *departed* from the true Love and Humility towards God, and ^c fought after Wisdom for their *own Ends*, and made of the Kingdom of Christ, a Kingdom of Pomp, Might, and the Glory of this world; then the *Candlesticks* withdrew from *these men*, that is, went (in the Father's Nature) into the Seven Seals of God, and forsook the seven Golden Candlesticks, the seven Seals of the Heart of God, which are the seven Seals of the Lamb, which shine *bright* out of the Father's Nature; for ^d they were in the hand of the Son of God, who was become Man: as may be discerned by the *Image* in the *Revelation*, that the Man *Jesus Christ hath seven Stars in his hand, and standeth between the seven Golden Candlesticks*.

^c Went a whoring after their own Inventions.

^d The seven Seals.

43. The seven Stars are the seven Spirits of God the Father, which are *bidden seals*; as I have shown you before, how one form is continually generated from another; and that one form would not be without the other; and yet one Seal openeth itself after another, and they have *the seven Thunders, whose* ^e *speech is sealed up*, for they are in the Center of the *Spirit*, but the seven Seals are in the *Essence*: [or in the Center of the *Corporeity*:] for they are manifested through the humanity of Christ, therefore the Spirit of God demonstrateth them in the form of Seven Golden Candlesticks, and they give light in the Father out of the Center of the Son.

^e That which the Thunders declare.

44. For you see, that *there is a Glassy Sea before the Throne of the Ancient* [of Days,] who is God the Father, and the *Sea* is the seventh seal, but *opened* and not sealed; for therein standeth the Angelical World: but the *six* seals are the *Birth* of the Eternal Nature, which are Generated in the first Will of the Father, out of which the Heart or Word of God is from Eternity continually generated, as a *peculiar* Center of its own, in the Center of the *seven Spirits* of God; and although the seventh seal also, is in the Father, and belongeth to the Center, yet it is brought to ^f *Essence*, by the Word, for therein consisteth the Angelical world.

^f Being or substance.

45. Therefore, my beloved Reader, thou art to know, that whatsoever is written or spoken of God, is *Spirit*, for God is Spirit, but in himself should not be manifest, except the seven Forms make him manifest: and therein the Creation of the Angelical world is brought to pass, and is called *Ternarius Sanctus*: for the number Three [or Trinity] is incomprehensible; but the Word maketh the *Glassy Sea*, wherein the comprehensibility is understood: and it is clearly represented to you, in the figure of the *Image*, in the *Revelations*.

46. For you see, that *the Image standeth in the midst of the seven Candlesticks, which are the seven Spirits of the Deity; and it hath seven Stars in its right hand, which are also*

the seven Spirits of the Deity in the Center of the Father, and the Word hath them in his power, in that it changeth the fierceness and consuming nature into a meek habitation in the Glassy Sea, wherein God's Light of the Word shineth out of the Word: and then the seven Spirits of God stand in the Center of the Word in form like unto seven burning Torches: and hereby the Deity is pourtrayed unto you, in the Image in the Revelations.

47. And we give you also to understand further (as is mentioned above) that the Word (or Heart of the Father) in its seven shining Spirits, is in the Father (in the Center of the Father) as his Heart; and hath the seven Stars (viz. the seven Forms of the Eternal Nature) under its power, and therefore the Image hath them in its Hand.

48. But since all things (that should come to have an Essence) must come forth out of the Father's Nature, and we know also that Moses witnesseth as much, that God the Father made all things by the ^a Word Fiat, as by the Word Spoken, and the speaking stood in the Fiat; and the Fiat is the four Matrix in the first will of the Father, which comprehendeth and holdeth the Nature, which the Spirit (that is Generated *ex Mercurio*) formeth, which is the Spirit of God: And since all Creatures stand in the Father, and that he is therefore called Father, being a father of every thing; as also we Men are his Children; and yet we with Adam, being departed from the virtue of the ^b seventh Spirit of the Word, and with our Imagination are gone into the Out-birth of the Father, viz. into the Spirit of this world, which cloaths us with corruptible flesh and blood, and holdeth us captive; therefore we are now in the virtue or power of the seven Stars, or seven Spirits, of the Father's Nature, which bring their Wonders in us to the Light.

49. For we are the ^c Representation of the Deity, in which the Spirit of God openeth his Wonders: and be you rightly informed, God the Father hath begotten us again in Christ, that we should with our Imaginations enter again into the Word, viz. into the Center of the light flaming Heart, that the Holy Ghost might proceed from us again with power and ^d works of Wonder, as may be seen by the Apostles of Christ.

50. But since we have suffered ourselves to be held, by the seven fierce Spirits of the Father's Nature, out of his Center; and are not with our Immanuel, gone forth from our own reason and knowledge, and pressed into the life of Christ, that the Word in us might ^e become Man; therefore also all the six Spirits of the wrathful Nature, have shown their Might and Wonders in us, and have let us go astray in Babel, so that we have not walked in the Love of the Word, in the Life of Christ, but after our own Inventions in a forged hypocritical seeming holy conceit, about the Will of God; and have not walked in the Spirit of Christ, but in Pride.

51. And because the Seekers in the Father's Nature) have found out Arts, therefore they have trodden simple Humility under foot: and because, in their own Inventions, they have departed from the Heart of God, and so have erected an Earthly Kingdom for their voluptuousness, therefore all the six Spirits of Wrath, have justly produced their effect upon them.

52. For though the Heart of God hath founded a Trumpet with a Spirit out of its Center, and called upon people to Repent, yet they had always rather take delight in their tender flesh, [and delicate life,] and had rather follow the Devil, who hath always from the Anger of God founded a Trumpet contrary to it, [viz. contrary to Repentance,] and hath stirred up Wars and blood-shedding, of which the Revelation testifieth in a Figure: And the Spirit of God hath therefore declared the Revelation, as a clear Glass.

53. And mark what the Angel said; Seal what the Seven Thunders have spoken. The voices of the seven Thunders out of the stern Essences, would be well enough hidden from us, if we did not ^f put our Imagination into them, and open them in us: for in the Center of the Son (in the meek Love) they are not manifested or revealed.

^a Verbum Fiat.

^b Alias seven Spirits.

^c Express Image, Similitude, Resemblance, Portrait or Type.

^d Miracles.

^e Be incarnate.

^f O. employ our senses, passions, and imaginations in the same thing.

54. But seeing the Word, or Heart of God, is ^a become Man, and that in him it hath ^b Or incarnate. assumed a human soul, to bring us again out of the *wrathful Nature*, into the Glassy Sea, *viz.* into the Angelical world, to the wonders of the seven Golden Candlesticks; and because we yet lay *bidden* in the seven Seals of the Father, therefore the ^c Word of God, ^d *Verbum Dei*, with its assumed humanity, must enter again into the stern *Matrix*, into the sharpness of Death and of the Anger: And there the Man Christ *hath broken* the seven Seals in the soul of Man.

55. For the ^e Word of God, or the Heart of God, which became Man, and the ^f *Verbum Dei* human soul, which out of the seven Spirits of God was breathed into Man, from the Spirit *Mercurius*, (that is, the Spirit of the seven Seals, which in the Word, is called the *Holy Ghost*, and yet from the Center of the Father, [is called] the Spirit *Mercurius*, *viz.* out of the sharp Essences, out of the fiery wheel, as is mentioned before; but in the Out-birth of the Father, through the Meekness of the Love in the Word, in this world, *viz.* in the third Center, is called *Air*;) hath broken the fierce might in the Center of the soul.

56. For, when the soul of *Adam* went forth out of the Word, and entered into the *Third Center*, (*viz.* into the Spirit of this world) then the Center of the soul was Eternally Sealed up in the *Matrix* of the Wrath, in the seven Forms of the wrathful Nature of the Father: and *there was none in heaven, in the Glassy Sea, nor in this world, that was able to break open these seven Seals*: there was nothing else in the soul, but the Eternal Death in the horrible Anguish, and in the Darknets.

57. And there the *Mercy* [or *Barmhertzigkeit*] broke forth out of the Heart of the Father, and entered into the human soul, and broke the seven Seals of the fierce wrath, and kindled *the Light* (which overcometh the Death and the Anger) in the soul.

58. Not that the soul was *rent out* from the Father's Essences, as if it were no more in the seven Spirits of Nature; no, that cannot be; all standeth, in the seven Spirits of the Father's Nature, yea even the Heart of God itself [standing therein;] only, the seals of Death, in the fierce wrath, are *broke open*, by the Light of the Heart of God, in the *Center* of the human soul.

59. For which, we thank God the Father in *Jesus Christ*, who became Man, and Regenerated us in him to the Light, and Redeemed us from the fierce wrathful source [or torment] in the zeal of the Anger, in Eternity.

60. But because we men did not ^g acknowledge such great grace and light, neither did ^h esteem it, but were pleased with the *flesh of Adam and the lust of this world*, (and though indeed we saw, that God, in the Man Christ, as also in his Disciples, and in all those that earnestly clave to him, in the New Regeneration, did great Wonders and Miracles; yet we ourselves put away *our Candlestick*, and lived in hypocrisy, and in our own seeming holiness, and in tyranny, and persecuted Christ) therefore he *left us* also sealed up, so that we knew his Light no more, but we sought out for ourselves ways to God, and would by our own contrived opinions come to God. The Kingdom of *this world* ⁱ was ^j *Pleased us better.* more acceptable to us, than the Kingdom of God: we practised before him nothing but *hypocrisy*, and our heart was far from him: Therefore we must also, in the Nature of the Father, remain under the seals, till the Spirit *Mercurius* [that is, the wrathful spirit in the Anger of God, according to which God calleth himself a *Consuming Fire*] hath manifested all its Wonders in us.

61. And the *Revelation* showeth very clearly, how the Spirit *Mercurius* hath opened one Seal after another, and hath poured forth all plagues and abominations ^k in us, and hath ^l *Upon or amongst us.* brought forth mere contention, wars and malice, mere cunning crafty subtlety, deceit, and falshood, with wonders and powers in us, as indeed he very finely portrayeth us, as an abominable *Beast, like a Dragon with seven Heads and ten Horns, and upon his Horns*

¹ Clergy, Ministry, or such as have received Ordination: and are therefore called Divines and Preachers.

ten Crowns, and our formal demure ¹ Spirituality, sitteth aloft upon the *Dragon*, nicely and stately trimmed and adorned with a Crown.

62. And there you may behold yourself, you fair Bride upon the Dragon, do but see what you ride upon: is that *Christ's* Ass in lowliness, or is it the Devil from the Abyss? Your own authority, and the climbing up of your *Tyrannical* Power (which you yourself have erected) is your *Beast*; in that you have set up a wicked compulsion, forcing and oppressing of poor people; and have lived only in Pomp, State and Pride: your ipiritual Heart is the beautiful glittering *Bride* upon the *Beast*.

63. Behold, I must tell it you! behold yourself, you dainty Bride, full of abominations and defolations; since you *account* yourself so fair: behold, what have you built? Great glistering *Houses of Stone*, into which you enter, and there practise *whoredom*, hypocrisy, and dissimulation: you give God fine words, and your heart hangeth to the *Dragon*: you devour the fat of the Earth, and your Hypocrites must fall down before your *Beast* and *Dragon*, viz. your tyrannical Power, and worship you, or else your *Dragon* will devour them: whatsoever you ² set up must be *accounted* Divine.

² Ordain, Preach, Teach, or Dict.

64. O how finely are you deciphered: do but behold yourself, it is *high time*: do you not see, how the Angel throweth you, together with the Dragon, into the Abyss, *into the Lake of [Fire and] Brimstone*; or do you not know your *self* yet?

65. Do you not know, that we must be born of God, in Christ, and live in the conversation of Jesus Christ? Do you not know that the Word is become Man? We must be new-born in Christ, that so the soul may be a *Member of Christ*: we must all be generated out of one body, which is *Christ*; or else we cannot behold the seven Candlesticks [or Lights] of God in us.

³ *Thus Divinums.*

66. To what purpose do you so much play the Hypocrites with your *seeming* holiness; why do you usurp ³ *Divine* power in your seeming holiness; you have it *not*, you have nothing else but the power of the Dragon, your Antichristian *Idol*: if you desire to have ³ *Divine* Power, you must be (in the life of Christ) in God, and so you receive *Divine* Power, to work in those who lift up their heart to Christ in God; there you have *the Keys of the Kingdom of Heaven* in the Angelical world.

67. Your Laws, Councils, Decrees, Canons, and your singular Articles or Opinions, are but mere deceit: the Spirit of Christ in God, *will not be bound* to any Laws. Whatsoever you teach concerning your own Power in Heaven, which you appropriate and usurp to yourselves (without the New Birth in Christ) is all false and lies, and the power thereof belongeth to the Dragon [or your own power consisteth in the Tyranny of Rulers.]

68. None have any Power in God, except he be born of God in *Christ Jesus*, and such a one *can* open the seven seals to the inclined heart (which inclineth itself to God in Christ Jesus) by his voice and word (which soundeth from God,) and can *sound the Trumpet* into the desiring Mind.

69. Therefore behold yourself in the *Revelation*, in that Representation or Image of your riding upon the *Dragon*. How bravely ride you on Earth, as the Dragon, the old Devil, doth in the seven Seals, (which would always ride over the heart of God in the might of the Fire, and yet remaineth *sealed up* in the seven Seals, in the dark Abyss of the Eternity in the original of Nature, in the wrathful *Matrix*) and so you ride also.

70. And though the seals in the soul of Man *are broken in the Death of Christ*, yet the Anger of God, with the Spirit of this world, hath sealed you up, and driveth you on, that it may accomplish all its wonders in you.

71. Behold, you proud Whore upon the *Beast*! what have you sought after, since the Times of the *Apostles*, who walked in the life of Christ, and not according to the lust of the fierce Spirit in the original of Nature, as you do; behold your brave Kingdom that

you have erected in the world, in which you go about to compel men to turn away from God, and to reverence and *worship* your laws.

72. Christ ^{*} worshipped his Father; his soul pressed *in verbum Domini*, into the Word ^{*} Or prayed of the Lord, *in the seven Golden Candlesticks*, which are the burning Love-Spirit of the ^{to.} Heart of God, in the Father, in the still Eternity; there, in the source of the Father, Christ wrought great ⁷ Wonders: for he opened the seals of the hidden Mystery, and ⁷ Miracles. *did drive the unclean Spirits out of the wrathful source of the souls*, and founded with his Word in the Center of the poor captive souls, so that they stirred all Seals, and in the life of Christ *pressed* into God: and there the Devil could not dwell, for he is a Spirit of Darkness, as we will hereafter show him to be.

73. But you *take* and usurp the Kingdom and power of Christ, with fair hypocrisy and *deceit*: where are your Wonders, while you make Divine Laws, only for your worldly honour and deceit, only that you might rule *over silver and gold, and the souls of Men?*

74. O you Babylonish *Whore!* you are she of whom the Prophets have spoken, who have prophesied (in the hidden seals) of the Wonders, which were hidden in the Eternal Nature, in *you* the Wonders are brought to Light: But you spoil the Tree of Life, therefore you must go into the Lake which burneth with Brimstone: and therefore the Spirit saith in the *Revelation*; *Go out of her, my People, that you be not partakers of her source [plagues or Torment.]*

75. Now since you are grown forth of yourself, in the fierce Might of the Anger of God, and are a devourer, and have ² set up the Wonders of God, in pride, for the honour ² Or used. of your *Beast*; therefore the seals in you are ^a sealed up, till the time that the Anger hath ^a Or hidden shown its Might upon you, and that you devour yourself. ^{to you.}

76. For you have *despised* the Angel's founding of the Trumpet, *and persecuted those that were sent from God*: you esteem your belly God, and glory most of all, and love flattery.

77. The *Bride* of the *Beast* saith: I am your God, set me upon you, ride on how you will: I will cry aloud and say; the fatness of the Earth is yours, and men shall worship you in *me*; fear and horror be upon all those that disesteem us; Thus I ride over the bended knees, and over the souls of men, where can there be such a Kingdom as we have? [for we are exalted more than Princes and Kings, and we are honoured and revered by them, and placed above them.]

78. But the Spirit *Mercurius*, which goeth forth out of the *burning Torches* (which is the Spirit of God's *Bride*) declareth in the *Apocalypse*; that *when the seventh seal shall be opened, then shall the hidden Mystery of the Kingdom of God be accomplished.*

79. For the *Lamb which was slain*, did (at the time of the seven Seals) *take the book out of the right hand of him that sat upon the Throne, and opened the Seals thereof: and the four and twenty Elders fell down before the Lamb, and said, Thou hast opened the book, and broken open the Seals: Praise and Honour and Glory to God and the Lamb, which was worthy to take the Book, and to break open the Seals thereof: and the Whore together with the Dragon was cast into the Lake of Fire.* If you understand not this, you are under the Seals.

80. Behold! when the seventh seal shall be opened, then the Arch-Shepherd will feed his sheep *himself*, in his green Pasture: he leadeth them to the springing Waters, and refresheth their souls, and bringeth them into his *right Path*, and is a *good Shepherd*, *and the sheep follow him*, and he giveth them Eternal Life.

81. ^b At that time, *Babel*, that Great City on Earth, *breaketh* in the Wonders; and all ^b Note. the souls of those that are written in the Book of Life, in the Glassy Sea [or *Angelical* ^c Or habita- world;] all those that are born of God, go *cut from her*: and that is the ^c Tabernacle tion.

of God *with Men*; for he that seduced them is sealed up, the Light driveth him away.

82. Therefore hearken, you that are drowsy and awake, the Day breaketh, it is high time; that you may not be captivated by *the Anger in Babel*: there is great earnestness [or severity] at hand: leave off your contention about the Cup of Christ, else you will be found to be but fools in the presence of God: your *Decrees* avail nothing, when you assemble together, and make results and *conclusions*, saying, thus we will have it, this is the Confession of Faith, thus we will *believe*, and then the *Church* of God will be upheld; and another party gainsayeth; and they call one another *Heretics*, and so you lead the blind laity captive in your *Devilish* Contention, in your Pride.

83. You bind the true meaning [of the Scriptures] to your Art: he that hath not been a Student, or Scholar in that, can have no understanding in the hidden Mysteries of God, you say. O you proud blind Men, how you suffer yourselves to be seduced, by ^d human Traditions, without the Spirit of God; how will you stand in the Day of the Judgment of God, with *your confounded Sheep*, which you have thus led along in blindness? You have filled them full of reproach, and blasphemies; and have ridden up and down upon the *Dragon*, in mere hypocrisy, covetousness, high-mindedness, and false Teaching: outwardly you have made a *fair show*, and inwardly you have been *full* of the Devil.

84. Where is your Apostolical Heart? Have you *Christ* [in you?] Wherefore then do you dispute and contend about him? and make the common Lay-people contend also, who know not what they do; they play upon your Musick, [and dance after your pipe,] and would rather *lose* their lives, than leave *your follies*, and enter into the Life of Christ.

85. O simple ^e Devotion! Wherefore do you not take Christ (your true Shepherd) to be your Shepherd, and let the *Wolves* go? you need not be contentious about the Kingdom of Christ; neither have the Wolves any power to give it you, or take it away from you: you *need* not ask *where is Christ?* is he in the Baptism, or is he in the Supper? is he in the Hearing of the Preacher, or Ministry, as is so *hard pressed upon people* now adays?

86. Do but mark, and incline your heart, mind, and thoughts unto Christ, that *Christ may be born* in you; and then you have Christ, the Baptism, ^f Sacrament, and the Holy Ghost in all Places; you have him in the hearing of the ^g Divine Word.

87. The *Covenant* and ^h *Testaments* of Christ have indeed been long *used*, without faith, and therefore are but *bidden seals*: but if you be once born in Christ, then they become *opened seals* in your heart, in your soul, *all is yours*; Christ is in the Father; and *you* in Christ are also in the Father; and the Holy Ghost goeth forth from the Father in Christ, and also *in you*: the word of Life is *always* in you, what do you then seek after for *salvation*? When you hear teaching of God, then the Spirit also teacheth from your heart, and there is one Love, one Christ, one salvation in *all places*; wheresoever you are, there is the *Gate* of Heaven; it is not only in the *Churches* of stone, where men glisten in Pride, but where there are penitent people together, in true sorrow, who with earnest desire long after God's *Mercy* [Barmhertzigkeit,] who willingly speak of Love, and of the Wonders of God, [*there is the Gate of Heaven.*]

88. Hear, O thou blind *Babel*! should the Holy Ghost work powerfully in your words? When you stand before the Congregation, and despise your *forefathers* or Predecessors *for their blindness*, in *their* opened seal, whereas you yourself are a false malicious *Adler*, and teachest nothing but *sedition, contention, and scorn*? You do *not* pour the Holy Ghost into your Hearers, as you *boast*, but you drive into them *the spirit of contention*: you teach scorn, and not love. What doth the Layman know of those
The Dead. that were dead a thousand years ago? are not ⁱ they in the power of the Judgment of

^d Or your own Inventions and Concoits.

^e Or Holiness.

^f Supper of the Lord.

^g That Word is near, that is, in thy heart.

^h Baptism and the Lord's Supper.

God, and not in your power? you judge and condemn many that are in the Angelical world, should then the Holy Ghost, in your false judging, be preached into the hearts of Men [by you?] you preach not the Spirit of Christ, but the Spirit of the Devil into their hearts, insomuch that they rely and depend upon your fables, and let go the highly precious word of Christ.

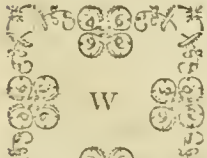
89. Look ^k into the Acts of the Apostles, when they were together very unanimously, with great desire of the Kingdom of God, and spoke of the Works and Wonders of God, and of his Love towards Men, how the Earth moved under them, and the Holy Ghost also moved the Earthly Center for great Joy. But had they sat together to deride the Pharisees, and scorned and made a play-game of them, the Holy Ghost would not have been so powerful among them. ^k Or upon the doings of the Apostles.

90. Therefore open your Eyes (ye children of God) and go into the Temple of Christ; and hang no more to the Temple of dissimulation, to the Hypocrites and Murderers. Yet I do not hereby prohibit the Stone Churches, but I teach [that] the Temple of Christ [is] in all places: indeed, the greatest Pomp is exercised in the Churches.

91. But if you desire to go into the Temple of Christ, you must bring an humble, contrite, and broken heart with you, which earnestly longeth after the Kingdom of God; it must not consist in hypocrisy, where they show themselves in a holy and devout Posture, but the poor soul is left without the Temple of Christ, in the seven Spirits of Darkness, where only the mouth is a Christian, and the heart is in doubt, or else in mere voluptuousness of the Flesh.

92. O you blind Sophisters! what have I to do with you, that I must thus write of your ^l Wonders? I have not sought your ways, but [I have sought] the Heart of God, that I might hide myself in Christ. I desired only with the Virgin in the Revelation, (which standeth upon the Moon,) to fly into the Wilderness from the Dragon; and yet I myself must now show the Dragon. LORD! thou doest whatsoever thou wilt, thy ways are mere Wonders. ^l Or Doings.

The Fourth Chapter.

1. HEN we thus show you the way of the Light, the Spirit is pleased, not to speak barely as in a History, but to set forth the Light in its deepest Depth, in its Wellspring or Fountain, that you may look as through an opened Seal, in Ternarum Sanctum, into the holy Ternary. [or the External Essentiality.]

2. For seeing the hidden Mystery of the Kingdom of God shall be revealed in the seventh Seal, and the Lamb himself shall be Shepherd over the sheep, therefore it must not be sealed up: for we have known the voice of the Trumpet of the seventh Seal in Ternario Sancto, in the holy Ternary, and therefore we may well speak of our native Country, to which our Labour [or Journey] tendeth.

3. None should suppose us to be ignorant, in that we write so very deeply; for if we did not see and know it, we must be silent: it is a common saying, *What the heart is full of, that the mouth speaketh.* This [which we have written] was not sought by this Hand: But it is written, *I am found of them that sought me not, neither did they enquire after me.*

4. I was as simple concerning the hidden Mysteries, as the meanest of all; but my Virgin of the Wonders of God taught me, so that I must write of his wonders: though indeed my purpose is to write this for a Memorandum for myself, and yet I shall speak as for many, which is known to God.

5. And now being to speak of the seventh form of Nature, we see that the Corporeity especially subsisteth therein, for a Spirit is void [or crude] without a body: whereas there is no understanding without a body: and, moreover, the Spirit itself doth not subsist without a body. For a form in the Spirit, is a hunger, and a longing desire, of one form after another.

6. For all things stand in the will, and are driven on in the will; for if I have [or ^m Or purpose *conceive*^m] no will to go, my body standeth still; therefore my will carries me; and if not. I have no desire towards a place, then there is also no will in me; but if I desire any ⁿ The Work thing, then that is the will of the ⁿ Essences.
or Deeds.

7. And yet the Essences desire nothing but preservation and sustenance of the body, for the body is food: and the whole Essence of all Essences, is a continual hunger and fatiating [or fulfilling,] and a regeneration or propagation from its fulness: as may be seen, that each form of the Spirit desireth the other in its hunger, and when that is attained, another, or *second* form, ariseth out of it; and yet the *first* doth not vanish, but the other, or second, formeth itself in the first, into another source or property: and yet both keep one in another, each in its own property: as we have written concerning Nature, in six forms; how one proceedeth from the other, and how one causeth the other, that it be generated, and yet each keepeth its *property* in the other; and there now they stand in six forms one in another.

8. And so there is no place of rest, but there is a constant desire of all the six forms, as a hunger out of which the will is continually Generated: and yet there is nothing wherein rest can be, but the still Eternity: and yet also this cannot be apprehended or found in the *Wheel* of the fiery Essences: and therefore the hungry Nature seeketh in its Mother, (*viz.* in the desire of the founness,) and the founness catcheth hold of the *desire* of the Essences, and holdeth it fast: and thus all Essences of the hunger are held in the four Mother, for she is their only rest, which they fill again with that which is in them, that is, with themselves.

9. And herein consisteth the Dominion of a Spirit: for Nature doth consist not only in seven forms, but there may (out of every desire) again a will be generated, wherein the Essences subsist again, but *alterably*, according to the desire of that will, where there is no number found, as you may see in the Creation of the World.

10. But seeing the Eternal Essence doth desire a certain ^o bound or limit, further and ^cMark or bound of circ- more than which, or to go higher, or ^cum- scription. to be other, it desireth not; *therefore* the heart generateth itself, which is *the end of Nature*; and the heart is the fulfilling of the Eternal [Being, Essence, or Substance.]

11. And the heart is not comprehensible by Nature, but Nature remaineth in the darkness in itself, and the heart remaineth in itself in the light: and *neither* would be manifest without the other; and yet there is a continual hunger in them both, for both have wrought from Eternity, *viz.* *Light* and *Darkness*.

12. Now thus we see, in the Angelical world, as also in this world, that the seventh ^p Or Essential. Form of Nature, is a ^p *substantial* Form, out of which is proceeded the Being of Corporeity, *per verbum Fiat*, by the word *Fiat*; and we have searched the ground, and find, ^q The Corpo- that the ^q same standeth also in *two* forms, one in the Darkness, the other in the Light; reity. and yet they belong not to the Birth of the Darkness and of the Light, but they are the Body, or Comprehensibility.

The most Mighty Gate in the Center, highly to be Considered.

13. ^r Begirteth. **T**HIS we demonstrate to you in Light and Darkness; for we cannot say that the Darkness is the source [or property,] but the Darkness ^r encompasseth the source [or property,] and causeth that a source of Anguish of the longing and desiring,

is [*generated*] in it; for the Darknes has no desiring, but the desiring is generated in it, and the Darknes causeth the desiring, *viz.* that there is *conceived* a desire to be free from the Darknes; and *therefore* the desiring laboureth so eagerly after the liberty, till the Anguish in the sharp desiring, [†] discovereth the liberty in itself; and yet there it is not [†] [rightly called] the Liberty, but it standeth in the sharpness of the Anguish, and is called [†] Fire, where the desiring then can go *no higher*, but must be stifled in itself, and must sink down into the source.

14. And the sharpness of the flash of the fire, in the Liberty of the sharpness, holdeth its right, like a still source [or property] standing in the *sharpness* of the Liberty: and the sinking of the Anguish is as it were a *Death*, out of which the Life is generated, which Death, affordeth [†] *weight*: for it is (being compared with the fire of the Liberty) [†] like a sinking down in itself, and in its sinking, the Anguish becometh material, so that in that Death, the whole form of the source [or property] may be found, as I may say, palpably, or [†] sensibly; and the sensibility, is the Corporeity of the Darknes; and the [†] fire of the Liberty in the fierce flash, is its Spirit and Life.

15. And hereby you are advised to enter into yourselves, and you may see, that the fire causeth the feeling [or sensibility] in the sharpness of the dead Corporeity: for without fire there is *no body*, that hath any sensibility [or feeling,] as you may see by the Earth and Stones.

16. Now therefore it is here further declared to you, that the body, or substantiality, is not *so dead a thing*, that it is altogether useless, and fit for nothing: for the stifling driveth its property or source downwards, and *affordeth weight*, and the fire driveth upwards, and *giveth Spirit, Life, and Mobility*. And now between these two, in the midst, is the Center of the desiring Anguish, which is a cause of that which is uppermost, that is, the fire; and also of that which is nethermost, that is, the substantiality: and if the Center cannot get upwards nor downwards, and yet driveth with its desiring, then it driveth forth *sideways*, and the whole form or figure of it is as a *Growing Tree*; for it appeareth in the Center like a [†] Cross, out of which the Essences of the desiring spring forth, like a [†] Tree or Sprout (as I may so say) and yet is not a Sprout, but like a driving forth in itself, like a *kindling* in the dead [†] Essentiality.

17. And hereby we give you earnestly to understand, that the source or property in the Center (out of which the fire goeth forth upwards in the Essentiality, and where the Death sinketh downwards, and the Essence sideways) generateth another Will, which hath a desire to put the Death, as also the fire in the sharpness, with the Essences of the Will, into the *Liberty*: and the Will attaineth the Liberty, in the fire; and maketh the fire shine bright, and maketh the Joy, and this second or *re-comprehended* Will is called the *Tincture*.

18. For it is a glance or splendour in the darknes, and hath the power of life, and sprouteth through the Death of the Essentiality; and quieteth the Anguish: yet it hath no Essences in itself, but it is the Ornament and Virtue of the Essences, it is the joy and habitation of the Life, it cannot depart from the anxious or painful sharpness, and yet the sharpness retaineth it not; for it is free and a blossom of Life, it is not soft nor sweet, but it is like *burning Brimstone*, where the fire attaineth a *Glance*, which otherwise, in the Center in the Anguish, is black and dark.

19. Thus we distinguish to you, the *substance* in the darknes; and though we are very hard to be understood by you, and though also little belief may be afforded to it, we yet have a very *convincing* proof of it, not only in the created ^x Heaven, but also in the Center of the Earth, as also in the whole Principle of this world, which would be too long to set down here; but we will discuss, and set down a *few things*, to open the understanding of the Reader.

† Espies, or attaineth.

† Ponderosity.

† Or feelingly.

† Or Substantiality.

x Gassin, Constellation, or firmament, aliter Geistera Spirits.

7 Receptacle
or devourer.

20. Consider the Center of the Earth, which God hath created by his Word, even out of the Center of the Deep Eternity, out of the Darkness, out of the Center of the desirous Will; but not out of any *separate Place*, but out of the space and Depth, so far as the Word hath yielded itself unto the ⁷ *Ether*, there hath the Center been *every where*, and is so now, and remaineth so in Eternity; for it hath been so from Eternity.

21. And this is the beginning, that the Word hath created [or conceived] a *Will* in the Darkness, to manifest the Darkness with all its forms, of the Wonders of God the Father, *in his Nature*, which he generateth in his Eternal Will: and we demonstrate it to you thus: Behold the Earth, Stones, and Metals, which are all of them as it were dead and afford weight; and also they are dark, [*opaque*,] and yet have *in them* the light, *viz.* the Noble *Tincture*, which is their light and life; wherein the *Ore* [or Mineral] stone doth grow, in which the Tincture is strong.

8 Or find.
9 Mixture or
Copulation.

22. Thus you see also, how the Brimstone Fire is the Overcomer of Nature, in which the *Tincture* doth exist, and so through the Death of Nature springeth up, in Stones and Metals; and in Nature bringeth forth the *substantiality* of the shining and glance, or brightness, which may be seen in gold, silver, and all glistering Metals. Wherein also we ⁸ see the poisonous anguish of the Darkness, as also the four Death of the Darkness, and the strong matter of ⁹ Conjunction; as they understand, who *work* and deal therein.

23. Also we see how the *Tincture* can bring that which is lowest in the Death, to its highest Ornament or Glory, (*viz.* *an inferior Metal into Gold*,) and all that, in respect of the great power of the Eternity. And therefore also the Tincture is *bidden* from the *Alchymists*, because it is originally out of the Eternity, and they seek only that which is *Earthly*; if they did rightly seek, they should well *find it*, as we have found in the Spirit.

10 Or changing.

24. But we have yet a greater knowledge of this, in the many materials or kinds of Earth, which we know to be created out of the Eternal Essences, as an Out-birth, and so are in substance as an Image of the Essences; where we may see ^b the altering of the Will in the Essences, and the Great Wonders of the *Omnipotence* of God.

25. For all things, which are come to an Essence, proceeded out of the Eternal *Genetrix*, not at several times, but all at once, yet stood [or were manifested] in several times, in the forming of the Essence or Substance (in the wrestling of the *Center*) in the Figure, and were seen by the Heart of God in the Light, which at length created it; where the Time took its beginning.

26. For the Deity hath had a *longing* to see the Wonders of the Eternal Nature, and of the innumerable Essences, in substance, and in corporeal things; and we give you to understand this highly and exactly, that God hath created all for the Light, and not the Darkness.

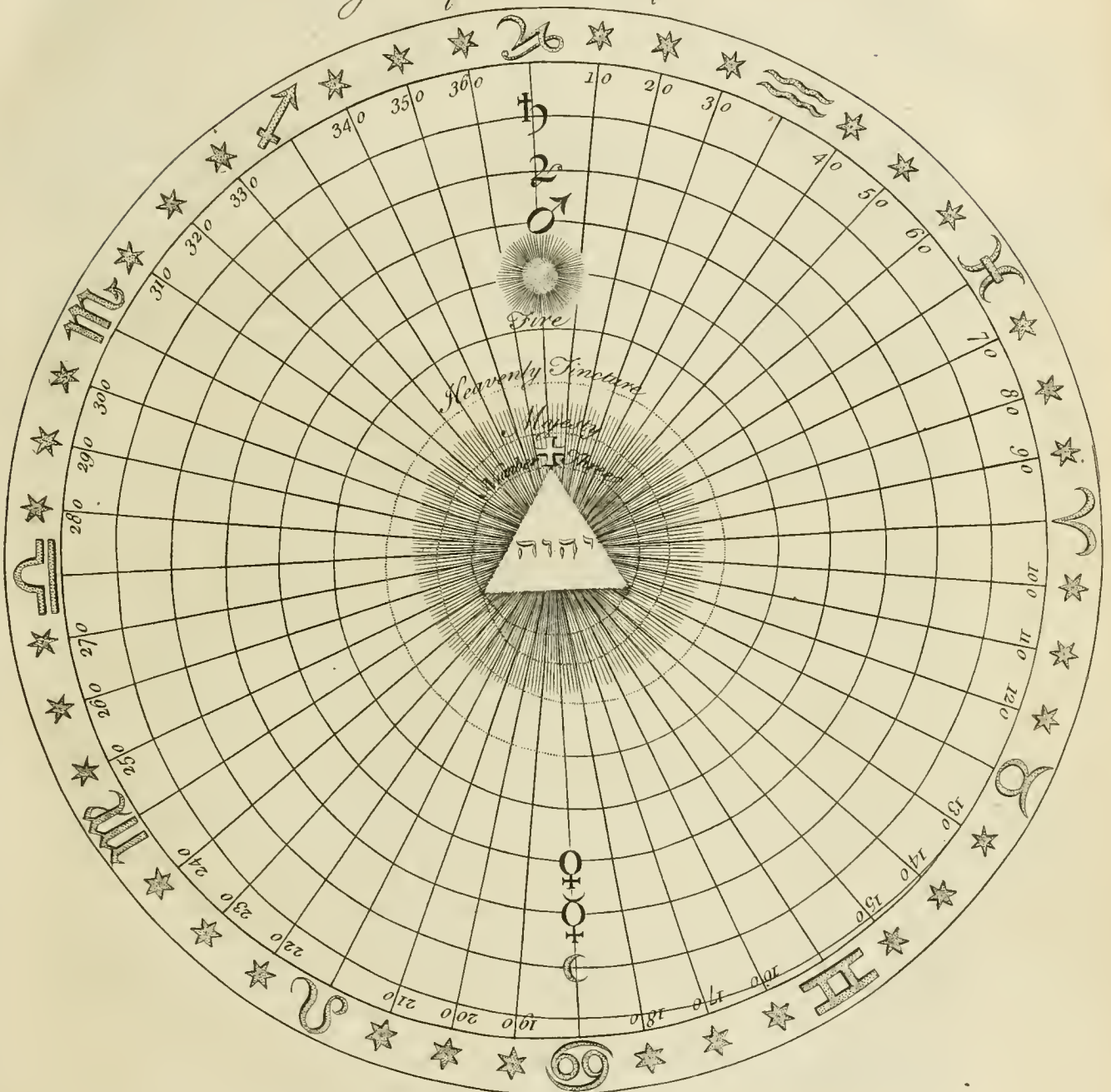
c Being, Ef-
fence, or Sub-
stance.

27. For he hath awakened the *Tincture*, to the Death in the Center (*viz.* to the Body or Corporeal substance of the Earth) and that is its Luster and Light, wherein its *life* doth consist. And, to the Deep above the Center, he hath given the *Sun*, which is a Tincture of the Fire, and reaches with its virtue into the Liberty, *beyond* Nature, wherein also it retaineth its Glance and Luster; and it [the Sun] is the *Life* of the whole wheel of the Stars, and an Opener of Death, in the Chamber of Anguish, [or in the wrathful Nature.] For all the Stars are its Children, not that they have their Essences from it, but it is their life, and in the beginning, they proceeded from its *Center*: it is the *Center* of the uppermost in the Liberty of the Life, and the Earth is the Center of the nethermost in the Death; and yet there is no dying in either of them, but an altering of one ^c thing into another.

28. For this World *dieth not*, but it shall be changed into such a substance, as it was not before; (understand its Essences :) but the *shadow* of all things remain standing forever, as a *figure* to the honour, joy, [and manifestation] of God's works of wonder.

The Figure of the Wheel of Nature.

To front Page 94.
of the *Threefold Life*.





29. And further we give you to understand, that the Spirits also were all created unto the Light; for they are the *Essences* [or proceeding powers] out of the Life; not out of the Corporeity of the Death, but out of the Center of the Essences in the *Original* of the Tincture, which reacheth the Liberty of God the Father, which is light, joy, or a habitation of Eternity, wherein the Word with the Angelical world hath its *dominion*. They all are created out of the sharpness of the twinkling in the wheel of the Essences; and they stand in the *Liberty* before the Heart of God, and they are the Wonders in the divine delight, which are ^d discovered by the Heart, in the Wonders of the Power, and therefore it set the Will in the *Fiat*, and created them.

^d Beheld, or aspected.

30. And we understand by the word, [*Schuff*, which signifieth] Created, [and in the Language of Nature signifieth] a Separation of the Essences, in the Center, in the four *Matrix*: and therefore there is also such great diversity in the Spirits, as there is great diversity in the will of the Essences; whereof we have an Example and similitude in the will [and purpose] of our *Mind*, out of which spring so many various *thoughts*, where every thought hath again a Center to a Will: that so out of a ^e conceived thought, a substance may be [produced.] [For Example, a Woman with child *can with her thoughts* set a mark, or make some monstrous alteration in the fruit of her womb, which is a substantial thing.]

^e Or an Imagination.

31. In such a manner are all Spirits created out of the *Eternal Mind*, and therefore they are also Eternal; for all whatsoever is generated out of the Eternal Mind, is Eternal.

32. For before God had conceived the *Fiat*, the wheel of the Eternal Essences went forth without substance, into the Wonders: but when God set the will in the *Fiat*, then the wheel of the Eternal Essences went forth into a substance, and there the Time had its beginning, which was *not* from Eternity.

33. And we give you highly to understand, the heavy fall of *Lucifer*; which [was that] he put his will back again into the *Matrix* of the Fire, in the *Center*, and turned away from the will of the Eternal Mind, which tendeth only to the Heart of God, and would domineer in the *Tincture* of the Root (*viz.* in the *Matrix* of the Fire) over the Heart of God: for the fierce power of the Fire delighted him more, than the Meekness in the still habitation; and therefore he was thrust back also, (into the dark *Matrix*, into the anguishing Mind) in the sinking down of Death.

34. But to satisfy the high enquiring mind, and to fill its apprehension, concerning what moved *Lucifer* to this, we offer the *Matrix* of the *Genetrix* to be considered; and there you find all the Forms, which can be found in the whole Nature.

35. For you find there the four, bitter, dark, tart, stinging, envious [properties or forms,] which stand all in the Center of the *Genetrix*, before the kindling of the Light.

36. But when God set his will in the *Fiat*, and desired to create Spirits, it was no other than as when God said to the *Matrix* [or womb] of the Third Principle, of this world; *Bring forth all sort of Beasts, Fowls, Fishes, and Worms, every one after its kind*: understand, that their body is according to the kind or quality of their Essences, and so is the Substance or Essence in the body, which is their Spirit; and so also it is with the high Spirits: there went forth out of the *Eternal Matrix*, Spirits, out of all Essences, which are innumerable, to our account.

37. And as we have shown you already, concerning the seven forms of the *Center* of the Eternal Nature, where every form is a several wellspring of Nature; in like manner, out of every form, out of every wellspring, go forth *Spirits*, according to the multiplicity of Essences and properties, every one according to its kind.

38. And the uppermost Principal Dominion proceedeth from the Head-source, which is the cause of the multiplicity therein, as the mind is a cause of the senses [or various

thoughts ;] and we intreat you to consider the *Matrix* earnestly ; wherein you shall quickly know the Conceived Will of *Lucifer*, what it is in its Original, how the Creature hath imagined into the *Matrix*, and suffered itself to be withheld there ; and yet God created all Spirits ^f in the Light.

^f To or for.

39. For the Tincture of the friendly habitation shined out of them all, and the Heart of God shined to them, [like the Lamb in the *New Jerusalem*,] and they *should* put their Imagination into it, and form their will and power *in verbo Domini*, in the Word of the Lord.

40. But as they saw, that the *Verbum Domini*, the Word of the Lord, in the Center, was as another [or second] birth out of the Center ; and that they were generated out of the Effences of the great fountain, which is the Nature of Eternity ; they *despised* the humility, out of which the Love and Light is generated, and *would* domineer (in the fierce power, in the source of the Fire) over the Humility: for the *Matrix* of the Fire *desired* to have the Dominion.

41. For we cannot know any otherwise, than that *Lucifer* was created in the fourth form of the *Matrix*: for there stand the Anger and Love in opposition, and this is the strife and overcoming, where the Light overcometh and holdeth the Darkness captive. [The Fourth form is in the midst of the seven forms, and *may turn* itself to the Three in the Anger, or to the Three in the Love of God, and is severally drawn and desired by *each* of the Three.]

^g The Spirits
or fallen An-
gels.
^h Or Original.

42. Also the Wrath and Zeal of the Eternal Nature of God, *desired* to be creaturely, and to show forth its wonders ; and therefore ^e they were held in the fountain of their *own* ^h Nature ; and they have kindled the *Matrix* of the fierceness of the Anger and Envy, so that now it is *their* Eternal Habitation.

43. The *Tincture* (in their Conceived Will) is become *false*, because they would domineer (out of their Pride) over the humility of the Heart of God : and therefore they were cast out of the uppermost Center into the nethermost, *viz.* into *Death*, where is nothing but mere Darkness, and they cannot reach the Light of God.

ⁱ Humble
comprehension.

44. For, to the Light of God, there belongeth a ⁱ Comprehension of Humility, wherein the desire of Love is Generated, which apprehendeth the Heart of God ; and this *Lucifer* hath not, but mere anger, envy, and high-mindedness, and a continual desire to fly up above the Heart of God, and to domineer in the stern Might: and therefore he is thrust out from the Divine Principle, into the Center of Darkness; and that is his Eternal Kingdom.

^k Theologists
called divines.

45. And here is clearly shown to the ^k *Theologists*, who *undertake* to preach of the Will of God, that their devices, about ways to God, are *mere* Fables, when they make Laws, and set down things, as the means whereby the Light of God may be attained: For it only consisteth in this, and it lies in our ^l Imagination, that we form our will into *Humility*, wherein the Love is generated, which penetrateth to the Heart of God, as into that which is its own, where the human soul is then born in God, so that it embraceth the will of God, to do that which is the will of God.

^l Purpose or
fixed resolution.

^m Or Folly,
human Tradition,
or Invention.

46. For *All* men's *doings* without the will of God, are nothing else but ^m Graven Images of natural skill, which *remain* in the Anguish of the Center: and it is a seeking, where nothing is to be found ; like one, that maketh a costly piece of work, which himself taketh pleasure in.

47. So also *sub works* stand before God, as a figure, which yet remain in the *figure* *Eternally* ; but, to the true *Regeneration*, to the attaining of the Heart of God, there belongeth only an earnest will, and submission, where Reason lets go all that it hath invented and contrived, and dependeth merely on the *Word* of the Lord, *viz.* on the Heart of God, and so the Spirit is conceived and born in the Love of God.

48. And we have already clearly shown you, that every thing is generated out of the Will, and every thing hath its propagation again in the Will; for the Will is the Master [Artificer] of every work: for it hath its first Original to Nature, from God the Father, and passeth *through* Nature to his Heart, which is the end of Nature, which dwelleth there in the still Eternal Liberty without Nature, and is in Nature as a peculiar Principle of its own in itself.

49. Thus the Original of Nature hath the second Principle, out of which proceed those things or substances, that may be altered, but the Principle of the Heart of God doth not [alter or change.]

50. Therefore I still say, and it is the very truth; that whatsoever is built, invented, and taught, concerning the way to God, (if it proceed not out of the *Humility of Love*, and goeth on to the comprehending [or purpose] of the Will, to the Heart of God) is only an ⁿ Invented work, in the Wonders of God: whereby the Wonders of God, which stand in the *hidden seals*, are brought to light: and the builders [or contrivers] are but labourers in the Wonders of God, in the great building, to the Glory of God, which [building] shall appear in the Wonders, at the change of Time, when all things shall enter into the ^o *Eiber*.

ⁿ Or Graven Image, trifle, or Folly.

^o Receptacle, or devourer.

51. Yet we do not judge, nor condemn, the *desirous seeker*, who seeketh in blindness, and knows not what he does; seeing he labours in the building of the Great Wonders of God, [with a blind Zeal.] For he shall find his *reward* in the end, in as much as he has had a will to press into God, and yet sticketh in the building.

52. And when the building shall appear before God, at the end of Time, then the *Artificer* or Workmaster shall also appear before God. But do we alone say this? Doth not the Scripture in the *Revelation of Jesus Christ* say; That *our works shall follow us; where every one shall reap what he hath sown?*

53. Therefore leave off your calumnies and blasphemies, and your fine contrived ways to God; and forsake the covetousness and high-mindedness of the Devil, and enter into the way of *Love*, which consisteth in Humility (towards the Heart of God) in Christ Jesus, who hath opened again the hidden seals, wherewith we in *Adam* were sealed in the Eternal Death; and then you are in *Christ*, born in God, and *attain* the Divine Will.

54. We give you further to understand, according to our apprehension and knowledge, in the Wonders of God (because every thing that liveth and moveth, is created for the honour [the manifestation] of God's works of Wonder) that there are *many* Spirits in shape and ^p figure, which have *not* their original out of the Eternal Wellspring, but out of the ^q beginning will; such as are in the Water, the Air, the Earth, and the Fire; especially under the Firmament, those *Ascendants*, of which there are multitudes in great Hosts, and have also their Government; yet they are mutable, but their shadow remains; and there are several pure Spirits which do not propagate out of themselves, but are generated at several Times, by the working of Nature, by the *Tincture* of Heaven; understand, the superior [Spirits]

^p Or shadow.
^q Inceptive Will, *alias* Anxious will.

55. But the Terrestrial have their Center from the Inferior Globe; and the watery, out of the *Matrix* of the Water; and they have several Heavens for their Government, yet they all ^r *pass away* at their Time, and stand to the [manifestation of the] Wonders of God.

^r Perish or vanish.

56. And we give you to understand, that *before* the Time of the Angelical world, from Eternity there has been such a Government; where the knowledge and *understanding* was only in God, but by the Angelical world *is also come* into the Creatures.

The Gate ^c in *Ternarium Sanctum*.

^c Into the holy
Ternary or
Trinity.

57. **N**OW having shown this concerning the Corporeity, (and indeed the Spirits are creaturely and substantial, though incomprehensible to us,) therefore we will further show you the Kingdom of Heaven, with its *Spirits* and forms, and after that, the human Kingdom: whereby the Great Wonders of God shall be brought to Light. Let none be wilfully blind, it may be *demonstrated* in every thing, in whatever you look upon; especially in *Man*, for he is the Image and similitude of every thing, and *therefore* is called the Similitude of God.

58. There is no Creature, either in Heaven, or in this world, wherein all the Three Principles *stand open*, as in Man: and if his soul be born in God, he *excelleth* the Angels, in the Wonders, as I will show you hereafter.

59. But if this Text [or Matter] happen to be *difficult* for the Reader to understand, we would have him admonished, to read it patiently and diligently: and though he be not able to comprehend it [*presently*,] yet it will be very useful to him hereafter, when *the Threefold Life of Man* shall be written of, and *then first rightly* come into his understanding, so that he himself will *then* esteem it as a *Great Jewel*.

60. For the Mind does not leave off searching, till it comes to the Innermost Ground, which is *here* shown. But if it reach not the Ground, it sinketh down in the Ground, and cannot apprehend it, and then cometh doubting, unbelief, and contempt, into the Mind, [as if this writing were not worth the troubling one's head about it,] therefore we would have the Reader admonished, not to jest with the high hidden Mysteries; for thereby the Spirit of God is blasphemed.

61. And it is with the Mind, as with *Lucifer*. When he saw the greatest hidden Mysteries of the Deity stand in such humility, he took offence at it, and entered into the fierce Might of the Fire, and *would* domineer with his own self, wit, and reason, over [the Heart of] God, he *would* that God should be in subjection under him, he *would* be the Former and Creator in Nature, and therefore he became a Devil.

62. For in the meekness and lowliness, consisteth the Kingdom of Heaven, with the Angelical world, and the virtue of the Heart of God.

63. For the Light consisteth in *meekness*: and though it has its Original out of the Center of the Fire, *viz.* out of the sharpness of God, yet it placeth its Center in very great Meekness; for the Liberty without Nature is the End of Nature: and the Light dwelleth in the Liberty, as a Glance or brightness of a still ^c Joy; and the *Word* [proceeding] out of the powers of Nature, is the Fire of the Light, out of which the shining goes forth, and enlightens the whole Deep of the Father; so that it is *one* Essence together, but with *three* Distinctions, where every Distinction hath a Center, and may be called a *Person*.

^c Habitation.

64. For, the Father generateth the Nature out of the Eternal still Liberty, which is himself, and yet in the stillness is *not* called Father; but in that he is desiring [or Generating,] and ^a comprehendeth a Will in himself, to [have] the Genetrix of Nature [to be,] *there* he is known to be a Father, from whom all things proceed, as out of his first Will through all Wills.

^a Conceiveth,
frameth, or
purposeth.

65. Even as the *Mind* of Man is but one only will, which is desiring, and yet conceiveth in it, out of the Eternal Will, innumerable Wills, and one always goes forth out of the other. Whereby we see and find, that the first Will is Master, and the other comprehended Wills lead to Light and Darkness, to joy and sorrow, according as they conceive any thing good or evil in them, as Reason can discern. So it is also in the Fa-

ther, in Nature, but *not* in the Liberty, for there, there is nothing in himself, but the Light Eternity.

66. Seeing then a twofold comprehension thus proceedeth out of one will, as to joy and sorrow, love and hatred, therefore each has its *birth* to ^v will again, out of one into many: Nature has its will to the sharpness of its stern Generating: and the first will of the Father, (which ariseth out of the Light Eternity,) to the still meekness: even as the still Eternity is, in itself, a still soft joy, without substance.

^v Or to a contrary will, out of one and the same point.

67. Thus there is a *twofold* driving in one only substance, and therefore also *two Centers* are generated, the one tendeth to meekness, and the other to fierceness, and yet are not separated: for the fierceness in Nature is the *first*, and out of the fierceness is the meekness generated, which is the *other*, and one without the other, would be only a still Eternity.

68. Therefore now, the Meekness is the Son of God, which dwelleth in the still Eternity, and ^x *mitigates* the Wrath, and is therefore called the *Son*, because he is Generated out of the Father's Nature; and is called the Word of the Father, because he is with the Glance of the Eternal Liberty, [proceeding] out of the Eternal Liberty (out of the Wheel of the Essences, out of the Forms of Nature, as the life of Nature) expressed in the Liberty of the Father; and is called a Person, because he is a self-subsisting ^y Essence, which does not belong to the Birth of Nature, but is the life and understanding of Nature; and is called the Heart of the Father, because he is the virtue and power in the Center of Nature; and he is in Nature, as the Heart in the Body, which gives strength and understanding to its Members; and is called the Light of God, because the Light is *kindled* in him, and taketh its original in him; and is called the Glance [or brightness,] because, in the Eternal still Liberty, he maketh a Glance [or Luster,] which takes its original out of the *sharpness* of the Eternal Nature, as is mentioned before. And he is called the *Love* of the Father, because the first Will of the Father, to the *Genetrix* of Nature, desireth only this his most beloved Heart, and this (in the Will of the Father) is the best beloved above Nature, and yet is his Essence: And is called *Wonder*, because he is the Creator of all things, by whom all things, out of the Center of the Essences of the Father, are brought to light, and being; so that the Nature of the Father standeth in Great Wonders.

^x Satiates, quenches, or allays.

^y Substance, being, or thing.

69. And this is the diversity, [and the cause] that the Father and the Son are called *two Persons*, and yet are but *one God* in one only Essence, that is, the Father is the Generator of Nature, because it is Generated by his Will, out of the desire; and because his Heart separateth itself from Nature, and is not comprehended by Nature, and exerciseth a several Center, *viz.* the *Love*; and the Father exerciseth the Center of *Wrath*. In the sharpness of the Father, is the Fire, and in the sharpness of the Son, is the Light, and yet they are in one another, as Fire and Light.

70. But as the Fire will be free (or else it is smothered) and yet it burneth out of the dark sappy wood, so is the Divine Nature also free from the inward wrathful darkness: and though the fire burns out of diversity of materials, yet it affordeth but one kind of source or property, *viz.* heat and light. And in the same manner also you must understand us, concerning the Deity.

71. The Son is in Light Eternity of the Father, (and in his comprehended will) in his Nature, but *one* only source, which burneth in Love and Light, and is the Glance of the Glory of the Father, and cannot be separated or *disunited* from the Father; for there is but one will in him, which is called the desire of Mercy [*Barmhertzigkeit*,] and that is attractive of whatsoever inclineth towards it.

72. And the Holy Ghost is the Third Person, which I formerly called the Spirit *Mercurius*, in the Divine Nature, in respect of its Property: For you see that every Will in itself, is still, and every Light is still, and the noise maketh the Will manifest, which

then standeth before the Will, and maketh *another Center*. For the noise or sound is comprehended and carried forth, but the Will is not so; which you may perceive by a word, how that is comprehended and carried forth, which is generated in the noise. And you know also, how the noise has its beginning in the Heart, and goes forth out of the *Essences* of the Will, and is comprised in the Mouth, and yet presseth forth out of the Heart, and soundeth out from the *whole* Person, and declareth what is in the Will.

² Or Work-
master, Arti-
ficer.

73. And we find also, that the *noise* is the awakener of the Life, also the ² framer of the senses, reason, and understanding; for it is the hearing, and bringeth one Essence into another, from whence the smell and taste arise: also it is the cause of the feeling, by bringing one Essence into another, where then they feel one another: also it causeth the senses: for the Essences [or the out-flowing faculties] comprehend the noise, so that every Essence is a will, and again in the will, is the introduced Center, to a *Genetrix* of many wills.

³ Or Sound.

74. And secondly, we perceive, that the *Air* which presseth forth from the Heart, comprehendeth the ² noise, and in the mouth maketh a Center, where the will formeth the Word, and the will, which thrusteth forth from the heart, bringeth the noise of the will, in the conceived Center, which existeth in the mouth, out from the Center of the mouth: and that noise is sharp, and penetrateth through the heart, mind, and senses: for it is gone forth out of the Center, into another [Thing or] Essence, as into another mind, and bringeth with its sharpness that [mind or Essence] into its will: and if that will [or the other mind] pleases it not, it *breaks* that will, and destroys it, *viz.* punisheth that mind, which is not ^o one with its will.

⁴ Or agreea-
ble.

75. Thus, my beloved, seeking, and desiring Mind, consider thy self, search thy self, and find thy self; thou art the Similitude, Image, Essence, and proper portion of God; and as thou art, so is the Eternal *Birib* in God; for God is a Spirit, and the ^c government in thy body, is also a Spirit, and that is proceeded and created out of God's Government.

^c Or that
which go-
verns thy
body.

76. For God hath manifested himself in the spirit of Man, both in Love and in Anger, *both* the Centers are in it; and the *Third* [Center] with the Exit of the Spirit is the omnipotence, if the Spirit of this world, (*viz.* the Third Principle) had not set its bar in *Adam*, which is broken by the *Birth* of *Christ*, and is made a Wonder; being born as a Great Wonder, and shown in the presence of God.

77. Thus in like manner we acknowledge a *Third* Person in the Deity, which proceedeth from the Father and the Son. For he is the Spirit of the mouth of God, and hath not his original in Nature, but is the spirit of the first will to Nature, yet he getteth his sharpness in Nature: and therefore he is the *former* and framer in Nature, as most powerful and *omnipotent*.

78. For he manageth the sword of Omnipotence, [as may be seen by the Image in the *Revelation*] he is the bringer forth, the Conductor, and the Director; also the destroyer of malice and wickedness, and the opener of the *bidden* Mysteries; he existeth in the Father from Eternity without beginning: for the Father, without him, would be only an Eternal stillness without ^d Essence.

^d Being or
substance.

79. He is the Essence of the Will, as is mentioned concerning the Fire, out of which the Air ariseth, which goeth forth from the Fire: and as you see that the human life, and its understanding, consisteth in the *Air*, and that the Air governs the life: so you must understand us concerning the Spirit of God; which is the out-going and flowing virtue out of the Heart and Word of God.

80. For the Heart is the Word; and the Spirit is the former of the Word; not that he maketh the Word, but he is the self *subsisting* Essence: when the wheel of the Essences in the Center of the Father, goes on in Triumph as a *Genetrix*, then he is in the wheel,

in the appearing [or shining] of the Liberty, and opens the *Genetrix* in the Darknes, and causeth the longing of the other [or second] Will, to the Center of the Word.

81. He is the *Key*, in the shining of the Will in the Essences, and opens the *Matrix* of the *Genetrix*. He is not comprehended by the Essences, nor by the Center of the Word; but he closeth with the Word and Heart, and opens the Heart to the ° pressure; ° Or representation. that so the will of the Father may impress in the Heart, and then he is in that which is impressed, and formeth in his own Center, in that which is impressed, and goeth forth with the virtue of the Word, out from the Heart, and [expresseth or] bringeth forth the *Thoughts* of the Will.

82. For the *Thoughts* are the *bidden seals* in the seven Forms: and they open the Spirit, that it may come to the Will, that so out of one form of the *Genetrix*, many wills may come, and go forth, without number *infinitely*, but yet in the opening and driving of the Spirit: and all Wonders without number stand in the opening of the Spirit: he it is, that manifesteth the Deity in Nature: he *spreadeth forth* the Glance of the Majesty, so that it is seen in the Wonders of Nature. He himself is not the Glance, but the power of the Glance, and leadeth the Glance of the Majesty of God in Triumph: he is the joy of the Deity, and maketh the *Holy sport*, with his opening, in the hidden seals of the Essences.

83. I give you a similitude of this, in the spirit and life of Man: you see the Body, which is in itself, a dark [*opaque*] thing, void of understanding: it hath indeed the Essences, but from the opening of the Spirit, which openeth the Essences, and bringeth them to the will, or else the body would be *dead*, still, and senseless.

84. So you see also, that the Spirit is not the Body, but it hath a Government of its own: and when it departeth from the body, the body *perisheth*, for the Essences [or the flowing faculties] remain in the dark Death, and there is no understanding: for it is the Spirit which openeth the *thoughts*, [and bringeth them forth] out of the Essences.

85. And you see moreover, that the Spirit is not the light itself, for the light hath its original in the *Tincture*, which is the blossom of the Fire, but the Spirit is the blower up of the Fire, as you see by the *Air*, which bloweth up the Human Fire: and we may *understand* it well enough in our selves, if we do but open and know our selves, by our spirit, which shall as follows be showed us.

86. Understand us here rightly concerning the number Three [or *Trinity*] of the Deity: we mean but one God in three Persons, of one Essence and Will. But we give you to understand concerning the *Ternary*, that there are Three Centers therein, which are known in the Eternal Nature, but are not known *without* [or beyond] Nature: for without the Nature, the Deity is called *Majesty*, but in Nature, it is called *Father, Son,* and *Holy Spirit; Wonder, Counsel, Power.*

87. For whatsoever is without Nature, could not help me, I could not in Eternity, either see, feel, or find it, because I am in *Nature*, and generated from it.

88. But because the Majesty hath generated the Nature, and so hath manifested itself therein in *Three Persons*, therefore I rejoice in *that* manifestation, as being a Creature inhabiting therein, in *Eternity*.

89. And seeing then that I am generated out of the Nature of God, therefore is it my *Mover*, and the food of my soul; and my soul is the food of God: for I am his praise [and glory] which he receiveth from my spirit: for my soul openeth his wonders, through his working, and so is a joy[†] in *Ternario Sancto*.


90. I speak not *only* of myself, but of *all men* and *Creatures*, wherein his wonders stand open, both in his love and anger. For the *Devils* themselves stand in the Wonders of God: for *they open the Scals of the Anger*: and all standeth to the Joy and Glory of God.

† In the Holy Ternary, or Trinity.

The Fifth Chapter.

Of the precious and most Noble Virgin, the Wisdom of God: and of the Angelical World.

The two Gates in *Ternarium Sanctum*, highly to be Considered.

1.  HOU Sophister, I know thou wilt accuse me of Pride, because I (being a mean simple man in this world) soar so high into the Deep. But it is said, that you look only upon the wisdom of this world; I do not esteem or care for it, for it affords me no joy at all. But I rejoyce at this, that my *soul* moveth in the Wonders, to the praise of God, so that I know his wondrous works, in which my soul delighteth as in its *Mother*. Now every Spirit speaketh of its own Mother, whose food it eateth, and in whose source [or property] it liveth.

2. Now since I know the Wonders, shall I be *silent*? Am I not born to it, as also all the Creatures, that they should open the Wonders of God? Therefore now I labour in *my* [employment,] and another in *his*, and thou proud Sophister in *thine*.

^a Pious or godly.

3. We stand all in God's field, and we grow to God's glory, and to his works of wonder, as well the *wicked* as the ^e *virtuous*; but every fruit groweth in its own property: when the Mower shall cut it down, then every fruit shall come into its *own* Barn, and every property receiveth that which is its own; and then the field in its *Essences* (out of which we are grown) shall be *manifested*: for there are two Centers in the Eternity, and each Center shall bring in its own Crop.

^a Or Kindled.

4. Therefore consider, O Man, what you judge, that you fall not upon the sword of the Spirit of God, and that your work be not ^b *blown up* in the Fire of Wrath: for look upon the *Image* in the *Revelation*, which *beareth the sword in its Mouth*: surely it signifieth the Spirit of God, concerning which Christ said, *When he cometh he shall reprove the world of sins, of righteousness, and of judgment*.

5. Of *Sins*, because they live in hypocrisy, and are not obedient to the Spirit of God, nor believed in him, that he might manifest heavenly wonder in them, but they continue under the wrath in the first Center, and will not be regenerated, and open [or manifest] no other wonders, but such as are in the Wrath in mere hypocrisy.

6. And of *Righteousness*, Christ saith, *Because I go to the Father*; He hath destroyed Death, and opened the heavenly Gate for the soul, and is gone again to his Father, and hath called us to him; but the dissembling hypocrite will not come, he taketh more delight in his pride: therefore the Spirit reproveth him, and rebuketh him to his face, and layeth all his false ways open to the light, that *he might see*, and beware.

7. But he striketh down the Wonders of the Reproof to the Ground, till the Spirit reproveth him *of Judgment*, because the *Prince of this world* (who held men captive) is *judged*: And thou Sophister runnest on wittingly (for thy own profit, transitory voluptuousness, and honour's sake) to the Devil, and canst not see the open Gate, which the Spirit showeth thee, therefore he reproveth thee, and showeth it to thy face.

8. And if you will not, for all that, then it is as was said; *We have piped unto, but you have not danced*; we have called you, but you are not come to us; I have been hungry after you, but you have not fed me; you are not grown in my Garden of Roses, therefore you are none of my food; your heart hath not been found in my praise; therefore you are

not my food. And *this Bridegroom passeth by*; and then cometh the other, and gathereth, what he findeth, into his Barn; you should consider that.

[*Further Information touching the holy Trinity.*]

9. Now since we speak of the Holy Trinity, as of one only God, in one only Essence; therefore we say, that the Holy Spirit goeth forth from the Father and the Son. And seeing God is *every where*, and himself filleth all things in the whole Deep, therefore the mind asketh, Whither doth the Spirit go forth, seeing it is in the mouth of God, and also remaineth only in God, as a spirit in a body?

10. Here see *Apocalypse* the fourth, there appeareth before the Throne of the Ancient [of Days] a *glassy Sea*, wherein stand *the seats of the twenty-four Elders, with the Lamb, which was slain and liveth Eternally*: and the Ancient [of Days] sitting upon the Throne, hath the Book with seven seals, which the Lamb that was slain took out of his hand, and broke open the seals.

11. There you see, the seventh Spirit of the Divine Nature, which is the joy of the Majesty of God, wherein the *Trinity* manifesteth itself; and you see the *true Angelical world*: For the Sea is the Water-Spirit, which in the Original of Nature, is the fierce founness, but it getteth a shriek [or aspect] from the light of God, where *this form* departeth: and the crack or shriek, in the darkness, turneth to be a sinking down into Death; where yet the captivated shriek in the light (which is now called *joy*) is also a sinking down, and is turned into *Meekness*, wherein the light shineth: And it is like unto a Glassy Sea.

12. But it is the ⁱ *Corporeity* of the Divine Nature; and herein the seven Spirits of ⁱ *Body or substance.* God, *viz.* the seven burning Torches, are revealed, which the Angel in the *Revelation* biddeth to be written; but *the seven Thunders* in the dark Matrix in the fierce Nature, *he biddeth to be sealed, and not written*: for they would be opened one after another, and pour forth their wonders, which none should know, till they are *past*, till the seventh seal in *Ternario sancto* is opened, and then shall the hidden Mystery of the Kingdom of God be finished, when the seventh Angel foundeth his Trumpet.

13. And here we give you to understand what *Moses* saith; *God created the Heaven out of the midst of the Waters*. Behold, thou seeking Mind! this Glassy Sea (which is the Water-Spirit in the presence of God) is the *Matrix*, out of which the word *Fiat* created the Element of Water: for the Element of water in this world, is an Out-birth out of the Matrix of the *Heaven*.

14. For they use to say, God dwelleth in Heaven, and it is true; and that Heaven is the Comprehension of God, wherein God hath manifested himself through the Creatures, *viz.* the Angels and the souls of Men: for in this seventh Form (*viz.* in the Glassy Sea) the *Nature* of the Father standeth revealed in great *Holiness*, not in the Fire; but the word is the Fire of this source [or property,] and the Holy Spirit here goeth forth through the Word, in the Angelical world, and formeth every thing that groweth and liveth; for he is the *Spirit of life*, in this source [or property.]

15. Behold, thou seeking Mind! I show it to you yet more deeply and clearly; thus Nature is generated out of the Father's first will, which is in itself only a Spirit, and a Darkness, and yet is driven so far by the will, as *into seven Forms*, and out of seven *infinitely*: But the cause of Nature consisteth in the first four Forms, *viz.* in *four* or harsh desiring; in the *bitter* sting; in the *flask* of Fire, where the life taketh its original; and the fourth in the crack or shriek of the Matrix before the Fire; where the sinking of the heavy Death downwards, and the going of the Fire-life upwards, is generated, where

I.
II.
III.
IV.

v. the Center then standeth in the midst, as a heart in the body; out of which the *Tincture*
 VI. (as the fifth Form of fire) ariseth, which is the Love-desire: and that desire is a penetrat-
 VII. ing *noise* [or sound] in the sixth Form; and the life of the Tincture penetrateth
 through the sinking down of Death, where then we understand the *Meekness* of the Tinc-
 ture, which maketh the sinking down corporeal, which is the seventh Form: out of which
corporeity in the beginning of this world, the Earth, Stones, Metals, and the whole
 Center of the Globe of the Earth, were generated; and in the six forms of Nature
 standeth the Globe of the Earth, with its Regimen, and the seventh Form, is the *Com-
 prehensibility*, or palpability, as is in Earth and Stones, and it is the body of the six
 Forms, wherein they perform their work, as a spirit in the body. And the upper
 Globe in the Deep above the Earth, hath just such a Regimen in seven Forms, where
 then the four Elements keep the upper Center; and the Constellations [keep] the
 wheel of the Essences of the Will; and the Sun the Tincture of Fire, wherein every
 life in this [outward] world consisteth.

16. And just so also is the *inward* Regimen in *Ternario sancto*, not separated from this
 world, but this [world] is separated only by a Principle: for there is no corner or place
 in this world, where the *inward* Regimen is not.

17. For this world is become corporeal out of the Father's Nature, out of the Wrath,
 out of the seventh Form, where the Tincture of the Sun maketh it lovely and plea-
 sant again.

18. And therefore the Devil is called a *Prince of this world*, for he is the Prince in
 the Wrath of the Father's Nature: and the Angelical world is the Son's Nature, in great
 love, joy, pleasantness, and *Humility*: for the Word (or the Heart of God) is the
 Center therein.

19. And the Flash (where Light and Darkness separate) maketh the Principle, and
 separates it into *two* Kingdoms: where one Center burneth in the Fire [or Anger,] and
 the other in Love, out of which the clear Light shineth. And you must know, that
 the fierce Flash, is the mark or limit of separation: for that is the crack or shriek to
 Life and to Death, where Wrath and Love part; which I will explain to you hereafter.

20. Thus we give you to understand concerning the Angelical world. The Father's
property is no darkness, but the darkness is generated in the stern desire; and the Father's
 property is the *light*, clear, free Eternity, which hath a will to Nature, and that light
 will, in the Nature, is the flash of the Essences, and sharpeneth itself, in the stern hard
 wrath, and driveth itself on, to the *fourth* form, where the flash of the liberty in the
 sharpness shineth like Fire: and there the flash of the liberty divideth itself into *two*
 Principles: one forward from it, with the strong might of the Fire; the other in itself,
 in the free light Eternity, and it giveth the ^k Glance to the light Liberty.

^k Or Bright-
 nefs.

^l +

21. And in this separation, the flash maketh the ^l *Cross*, where it presseth so terribly
 through the dark Wrath. And so the fierceness, with its Center, flieth *upwards*, for the
 fire driveth upwards: and the Matrix of the sourness sinketh (as a thing that is killed,
 by the shriek) *down* into Death; and the flash upon the Cross standeth still Essentially:
 for it hath discovered the Matrix, and the Matrix hath infected it, and holdeth it cap-
 tive: and the fierce flash in the Matrix turneth to meekness: for the flash in the terrified
 and overcome Matrix, getteth a terror or crack also, as when water is cast upon fire:
 where yet there is no water, but spirit [to be understood.]

22. Thus the fierceness of the fire is *quenched* upon the Cross, and the blossom of the
Noble Tincture springeth up upon the Cross, as is mentioned before; and the blossom of
 the life in the Tincture (as a pleasing fire) springeth up like a sprout; and the crack or
 shriek sinketh down as a faintness and weakness, though there is no parting asunder, but
 the forms of the Divine Nature are in *such* a manner; and that sinking down, is as a

joy, and is *not* the spirit in the six Forms, which are incomprehensible; for the sinking is comprehensible by the spirit: and the ^m Joy hath all the forms of the Spirit, and is the food and *satiating* of the Spirit; for it hath its original out of the four Matrix, and so every life eateth of its own Matrix [or Mother.] ⁿ Or habitation.

23. And although we have no tongue here, that can (according to our [outward] Language) bring these hidden Mysteries to the *understanding*, yet we speak as a Child of its Mother. For the Mother hath taken up our mind, and our sense sinketh down into her *bosom*; where then we see in the light, and know our Mother, and speak thus of our Mother's house, and of her food [which we live upon.]

24. And though we cannot well speak the Language, yet we know it in the sense *very well*: and the cause why we have not that Language, is because (according to the outward Man) we are altogether *a stranger* in our Mother's house, for the outward man doth not belong to that house, and therefore it hath *not* the Mother's Tongue, [or Language,] but speaketh with the *sense* of the inward Man, which *reacheth* to the Mother.

25. Therefore here we shall be as it were dumb, to those which are not born of God; for (according to the outward Man) we are in this world, and according to the inward Man, we are in God: therefore the sense of the mind speaketh of the Kingdom of Heaven, and the *outward Spirit*, (which is generated from the Principle of this world) speaketh ⁿ of *this world*, and the *inward* [Spirit] (born of God) speaketh ⁿ of the *inward* ⁿ Or from World.

26. Since then we are generated out of *both* worlds, therefore we speak in *two* Languages: and so we must be understood also by *two* Languages, one whereof will despise this [work,] and the other will highly believe and love it, for every spirit taketh its own, [the *Spider* poison, the *Bee* honey; the corrupt *Adam* (in *Ismael*) loveth scorning; the true Man (in *Christ*) with *Isaac*, loveth obedience.]

27. But seeing we are with our soul (in this world) in a strange lodging, and yet we certainly know, that we must travel, either into Heaven to God, or into Hell to the Devil; and since we like not the Devil, we should do well to *seek* after the Kingdom of Heaven, and to cast our mind and thoughts upon *it*; for thereby we gain *the precious Crown of Pearls*, instead of the *Crown of this world*, which the Devil hath set upon us, through *sin*, wherewith we go about in this world, with brave shows, in hypocrisy, in high-mindedness, and in our own authority and power: and therefore we will let them go, and speak of our *Mother's Crown* in our Native Country.

28. We have sufficient understanding of it, if we *know our selves* aright: and we find it in our body and soul, as also in the form and shape of the body, but especially in the *Mind*: but the Spirit of this world knoweth not itself, except another light shineth in it, wherein the mind can see and know itself.

29. For the *Spirit born of God*, (which goeth forth from God in the *Divine sense* [or understanding]) openeth to the mind the understanding and knowledge, so that man seeth himself in the Bands of this world; yet he seeth not his Glory, but he looketh in *Ternarium Sanctum*, [into the Holy Ternary,] into the Angelical world, which he laboureth for, with great longing, and there is a continual restlessness in him.

30. For he is attracted by two, *viz.* by the Spirit of God, and by the Devil, in whose bands also he is tied, according to the outward sinful Man: and his Center standeth directly upon the Cross, and he is in this world like a *Balance*, whereof one part goeth suddenly up, and then suddenly down again: and we are here only in a valley of misery, anguish, and perplexity.

31. Now seeing God is *so near us*, yea in our selves, therefore let us seek him: and if we would find him, we must turn away from this world, and become like a little Infant, that is without understanding, which only hangeth to the breast of its Mother:

and we must be *new born* in God, with our mind and thoughts, or else we cannot see him: and Christ himself teacheth us the same, [saying] *that his light shineth in us.*

32. We must wholly reject our own Reason, and not regard the dissembling flattering Art of this world, it is not available to help us *to that Light*; but it is a mere leading astray, and keeping of us back.

33. This we intimate to the Reader, that he may know [what it is which] he readeth: [it is] not the writing of a Man of understanding, but of a Child; as a child [newly born] from the Mother, is a stranger to this world, [and hath no understanding of it.]

34. Therefore we speak of our Child-like Birth in God, for our beginning is upon the Cross: we are created upon the Cross as to our soul, therefore the Body also is a Cross: and the Center, (*viz.* the *Heart*) is in the midst of the Cross: and we are with *Adam*, gone forth from the Image of the Cross, into the Image of the Serpent: But the Son of the Virgin hath *regenerated* us again on the Cross to a Heavenly Image.

35. Therefore we will speak, what we see and know in the Ground, and not be silent; for a Cross-birth keepeth its Center *in Ternario sancto* [in the Holy Ternary,] understand it right, in the holy number Three, but not in the Majesty, which is without Essence, but in the *distinction* of the Trinity, where the Deity is called Father, Son, and Holy Spirit, where the two Principles part, the *Holy* and the *Wrathful*; and there it is that the flash maketh a Cross, and upon the Cross, the Heart of God is generated, [from Eternity to Eternity,] and standeth as a Heart in the body, or as God the Father's word in his *Center*, and so maketh *another Center* in itself, [as the Light maketh another Center than the Fire, and yet they are not parted asunder.] For it entereth into itself, into the Light of the Liberty of the Father.

36. Therefore it is the Heart of God, for it is the *power* of the Majesty, and affordeth the ^o Luster, power, and glory of the Majesty.

^o Glance or Brightness.

37. Out of this Word, the Father speaketh forth his Spirit, [as the fire sendeth forth the Air through the Light,] which Spirit goeth forth from the Word, into the meekness of the Word, and bringeth with him the Glance of the Majesty; for the meekness taketh its beginning with the Flash [of lightning] which is the separating mark of the *two Principles*: where the Wrath goeth upwards, and the Meekness downwards: and are both the substance of the Corporeity.

^p Cross-wife, or square.

38. For although the wrath in the flash inclineth upwards, and also ^p side-ways, yet the sinking down of death is in it also: for the flash *killeth* the hard strong might, as it is seen how it dissipareth the darkness, and yet the sting of the wrathfulness remaineth in it, where no death is perceived, but substantiality without understanding: as also in the sinking of the captivated meekness in the Light, there is no understanding neither, but *substantiality*, and yet it hath the *Tincture*, which springeth in the substantiality, and is like a growing: and the understanding remaineth merely in the *Center* on the Cross in the ^s Number Three.

^s Or Trinity.

39. Thus we say the Holy Ghost goeth forth from the Father and the Son [as the Air from the Fire and the Light:] But *whither* does he go? Into the substantiality, with the Glance of the Majesty wherein the Deity standeth revealed. This *Gate* is called by me in all my Writings, *Ternarius Sanctus*; for I mean the Number Three [or Trinity] in the substantiality, (*viz.* in the Angelical World) where the *Three Persons* have revealed themselves.

^t The Holy Ternary.

40. Now therefore we say very right, that the Son is the Word of the Father, which the Father speaketh; but now the Deep Mind asketh, *Whither* doth he speak it? [or *into what* doth he speak it forth?] Behold! the Word is the Heart, and soundeth in the Essences [or working powers] of the Father; and the Heart speaketh it in the mouth of the Father, and in the mouth, the Holy Spirit of the Father comprehendeth it, in his

Center, and so goeth with it forth, from the Father and the Son, *into the substantiality*, where it standeth with the Glance of the Majesty, as a Virgin of the Wisdom of God, in *Ternario Sancto* [in the Holy Ternary.]

41. This which is spoken forth, is an *Image* of the Holy ^f Number Three, and a ^f Trinity, *Virgin*, but without substance, yet a similitude of God. In this Virgin, the Holy Ghost openeth the Great Wonders of God the Father, which are in his hidden seals.

42. ^t Moreover the Holy Ghost manifesteth the *opened* seals of the Heart of God in the Glance of the Majesty, which stand in the light, and are called *the seven Spirits of God*. ^t *Alias* not that.

43. Thus the Image of the Wisdom of God *standeth* in substance among the *seven burning Spirits*, which burn in the Light of God, (for they are the Divine Nature:) *and it hath the seven Stars* (of the hidden seals, which stand in the Anger of the Father in his Center) *in its hand*: for the Heart of God is the might of the number Three, as the *Apocalypse* showeth you in the first Chapter.

The highly precious Gate for Man to Consider of.

44. This Wisdom of God, is an Eternal Virgin, not a ^u Woman, but the Chastity and Purity without blemish, and is as an *Image* of God: She is a representation of the number Three, which generateth nothing; but in her stand the great Wonders, which the Holy Ghost discovereth, and the Word of the Father createth, through the four *Matrix*, viz. the *Fiat*; and she is the wonderful Wisdom without number, in her hath the Holy Ghost discovered the Image of Angels, as also the Image of Man, which the ^v *Verbum Fiat* hath created. ^u Or Wife.

45. She is the *Great secret Mystery* in the Counsel of God, and goeth ^x into the first Principle, viz. into the Anger of the Father, and openeth the Wonders in the hidden seals or forms of Nature in the wrath, and is comprehended by nothing; for she is an Image without substance of Generating: the Holy Ghost hath, through her, discovered the *Third Principle*, which the word *Fiat* hath made corporeal, out of both the Matrixes, (out of both the Mothers,) of the substantiality: and he hath discovered a limit to that substance in the *Center* of the Seven Forms, where they shall go into their Ether with the corporeal substance: and yet both the Mothers [or Matrixes] shall stand in the substantiality, (before the Virgin of the Wisdom, before the number Three [or holy Trinity]) in the *Eternal Figure*, to God's glory, and ^y his works of Wonder. ^w The Word which giveth being. ^x *Alias*, in the second Principle.

46. Therefore consider, O ye *Philosophers*, how God created this world in *Six Days*: for each Day's work is a Creation [or Creature] of a Spirit in *Ternario sancto*: and the *Seventh Day* is the Rest of the *Sabbath* of God, in the Seventh Spirit of God, wherein the Virgin of the Wisdom of God standeth; and therein is no more any working of Anxiety, but the Eternal Perfection of *Rest*. ^y The manifestation of his miraculous deeds.

47. For the six Spirits must shed forth their operations of what is in their seals; and are not known before, till they have powered forth the virtue [or power] of *their Vials* in the Principle of this world, which Men and [the other] Creatures bring to *substance* and ^z act, [or *eff. &c.*] as a building to [the manifestation of] God's Works of Wonder. ^z Work.

48. And when *this* shall be accomplished, then the hidden Spirits of God (under the seals) enter again into the Ether, viz. into their Center: and then the Time of the *seventh Seal* beginneth, in the substantiality, in the presence of God, and the hidden Mystery of the Kingdom of God is accomplished, as is mentioned in the *Revelation* of Jesus Christ, and as we have known in *Ternario sancto*, [in the Holy Ternary.]

49. This Wisdom of God (which is the Virgin of Glory and Beautiful Ornament, and an Image of the number Three) is (in her figure) an Image, like Angels and Men, and she taketh her *Original* in the Center on the Cross, like a blossom of a branch, out of the Spirit of God.

^a Or Essentiality.

50. For she is the ^a *Substantiality* of the Spirit, which the Spirit of God putteth on as a Garment, whereby he manifesteth himself, or else his form would not be known: for she is the Spirit's Corporeity, and though she is not a corporeal palpable substance, like us Men, yet she is substantial and visible, but the Spirit is *not* substantial.

51. For we Men can, in Eternity, see no more of the Spirit of God, but only the *Glance* of the Majesty: and his glorious *power* we feel in us, for it is our life, and conducteth us.

52. But we know the Virgin in all her heavenly Similitudes or Images; whereas she giveth a *body* to all fruits, she is not the Corporeity of the fruit, but the Ornament and Luster.

^b Or Vegetation.

53. The Corporeity goeth forth out of the Substantiality, which is not the Spirit, but an impotency, in comparison of the Spirit, in which the number Three dwelleth; and that Substantiality is the Element of God, for there is a life therein, (but without understanding,) in which the Paradise of God consisteth; for the seven Spirits of God work therein, and it is as a ^b growing; and herein consist the *Great Wonders* of God, according to all Essences infinitely.

54. For every form of the Essences bringeth forth its fruit, which by the *wrestling of the Wheel* attaineth its highest Ornament and Power, and yet passeth away as being overcome, for all is herein as a wrestling, where one is now uppermost and mighty, and then is overcome again, and another riseth up which hath other Essences: and so it is a holy sport, a joy or *fruit* of Angels, a fulfilling of the will of every life.

55. Here again we need an Angel's Tongue; for the Mind ever asketh; *How and where?* for when the Deep is spoken of, which is without comprehension and number, [or measure,] the mind always understandeth some corporeal thing.

56. But when I speak of the Virgin of the Wisdom of God, I mean not a thing, that is [confined, or circumscribed] in a place; as also when I speak of the number Three; but I mean the *whole Deep* of the Deity without end and number [or measure.]

57. But every Divine Creature (as are the Angels and souls of Men) hath the Virgin of the Wisdom of God, as an Image in *the Light of Life*; understand, in the Substantiality of the Spirit, wherein is the number Three, dwelling in itself.

^c Externally.

58. For we comprehend (before us) the number Three in the Image, *viz.* in the Virgin of the Wisdom of God; understand, ^c without our Person, we see only the Majesty of the Deity, for the Creature comprehendeth *not* the number Three, *in the appearance to the eye*; but the Spirit of the soul (which standeth in the Divine Center) seeth it, but *not perfectly*.

^d Total.

^e Various, distinct, and different.

^f Of different qualities and properties.

59. For the Spirit of a soul, is out of *one* form of Nature, and yet can bring forth in itself all forms of Nature. Seeing then there is nothing ^d *whole* and perfect, but only the number Three [or the Trinity,] therefore other [things] are ^e several, [or divided,] as there are various ^f sorts of Angels.

60. And so the Essences of the Center in God, [as to, or] with the Angelical Spirits, stand all in the Wonder, and God is manifested in a Creaturely Form, *by* the Angelical world; for they are all out of the Being of God.

^g Or Hierarchy.

^h Worldly Dominion.

ⁱ Government.

61. We speak thus only concerning the *Distinction* of the Great Wonders in God. The spirits of Angels are not generated out of the substantiality which is without understanding; but out of the *Center* of the seven forms (or Spirits) of the Eternal Nature; out of each Form a Throne [Angel:] and out of the Throne [Angel] his Angels (or Ministers:) and therefore a *whole* ^g *Dominion* is fallen with *Lucifer*.

62. And the *Kingly* and *Princely* Dominions [or Governments] of this world, have their original here; for seeing ^h it hath a principle of its own, therefore it hath all forms of the heavenly ⁱ: and though the flattering Hypocrites, the High Spirituality (as they call

call themselves, who lift up themselves *above* Kings and Princes) will not believe it, yet it is true.

63. For the *fierce* Might of the Principle [of this world]. driveth its ^k *order* according to the Heavenly Form. And although the *fierce Spirits* (of the hidden seals) *pour forth their Vials of anger* herein, [in the Dominions and Governments of the Principle of this world,] and that the Devil getteth great *Prey* in it, what is that to the [heavenly] *Ordinance* [of Government?] Have we not Life and Death before us, and may chuse and take which we will? Who can blame God then? Every one may go whither he will, *To whom he giveth himself a servant in obedience, his servant he is:* and in that Kingdom he shall ever be, whether he be *Prince* or *Servant*. ^k Ordinance of Govern-ment.

64. And though one be a superior Leader and Ruler in this [worldly] Principle, yet he hath not [therefore] ^l *Divine Authority*, but in that Condition he is a Steward of the Principle, and is under the seals, which under his Government bring their Wonders to light. ^l *Jus Divinum.*

65. A *Prince* is as often a servant in obedience to the Devil, as a miserable *Herdsmen* is, and there is no difference between them, but in the Office they bear, which he beareth for *God*, and not ^m for himself.

66. For in the Courts of Kings and Princes, the Vials of wrath, of the hidden Seals (or Spirits) are poured forth; from whence come the Thundering, Lightning, and Wars, Contention and Strife upon Earth: which the flattering Hypocrites of the great Whore in *Babel* (which ride, as a God, upon the *Beast*, the might of Princes) continually blow up, by their sounding of their Trumpets: which *Princes* should take heed of, if they will prevent their going with the Whore into the Lake of Brimstone, of the wrath of God; as may be seen in the *Apocalypse*. ⁿ To.

The Gate of the Distinction between the Substantiality and the ⁿ *Element. Also between Paradise and* ^o *Heaven.* ⁿ The one-pure Element. ^o The Eternal Heaven.

Every *substance* hath its Form, which the Reader should understand to be one of these *four*, and we will show him the Distinction.

67. The *Heaven* standeth in the Matrix of the founness, which in the Meekness is called the Water-spirit; and is the outward Inclosure [or Firmament] which parteth the Principles.

68. The *substantiality* is in the Heaven, and is the virtue or Corporeity of the seven Spirits of God, and is called the Body of God, which our hands are not able to comprehend or feel, and yet it is in substance, and comprehensible by the Spirit, for it is the Body of the Spirit; also the body of our soul if we be new-born in God: for it is *Christ's* body, which he giveth us in the *Faith*, to eat, as is to be seen in his *Testaments*: And the [one] *Element* leadeth the Principle therein as a moveable Life, which indeed is not the Spirit of God itself, but the Spirit of God hath this life and substantiality in him, as a body, and he is the first Spirit of understanding and of omnipotence.

69. For *Paradise* is the springing up out of the Essences in the Divine Center: which [Paradise] ^p goeth through all Forms, it goeth through the [one] Element, and through the substantiality, and also through the Heaven, as a springing of a pleasant Garden; therefore *Adam*, even in this world, was in *Paradise*. ^p Or Sprout-eth.

70. O dear Children, if ye understood this, how would you tread under foot the *Contentions* of the Sophisters. Much consisteth herein, which shall hereafter be shown you, so far as we ought: let none be *wilfully* blinded, nor be offended with the simplicity of this hand.

71. For if we will enter into the Kingdom of Heaven, we must be *children*, and not cunning, and wise, in the understanding of this world; we must *depart* from our own Reason, and enter into obedience to our [Eternal] first Mother, and so we shall receive the spirit and life of our Mother, and then also we shall know *her habitation*.

72. No wit of our own attaineth the *Crown* of the mystery of God, it is indeed revealed *in the Scriptures* of the Saints, but the Spirit of this world apprehendeth it not. Herein *no* Doctors (though they have studied ever so much) have any ability in their own wit, to attain the Crown of God's secret Mysteries.

73. No one can in his own power apprehend any thing of *the Depths* of God, and teach it to another; but they are all children, and Scholars in their A. B. C. And though we write and speak highly thereof, yet the *understanding* is not our own, but the Spirit is of the Mother, which speaketh out of its children, what it will; it revealeth itself in ^a many forms, in one otherwise than in another, for its wondrous wisdom is a Deep without number, and you ought not to marvel, that the children of God have not *one* ^r manner of *speech* and word, for every one speaketh out of the wisdom of the Mother, whose number is without ground and infinite.

^a Divers ways
and manners.
^r The same
terms of Ex-
pression.

74. But the limit is the *Heart* of God, they all run thither, and that is the Trial [or *Touchstone*] whereby you shall know, whether the Spirit speaketh from God, or from the Devil: for the Devil hath also his *Matrix*, and his children therein, who also speak out of the spirit of *their* Mother.

75. Here behold the flattering Hypocrites, the proud vain-glorious Boasters, who account themselves *Masters*, and sufficient *able expounders* of the Scriptures of the Saints, who say, we have studied in the mysteries of the Scriptures of the Saints, and we understand them sufficiently; and moreover [we have studied and taken our degrees in the University and] can make conclusions, and determine, thus we will *believe*, thus we will have *the Scripture* to be understood. And they Decree *strict* Laws, and severe punishment, against those that will not stick to their Laws, which they execute under the shelter and protection of a *worldly power*.

76. Is not this *lifting* up himself, in his own lust and glory, *above God*, as the Prophet *Daniel* speaketh concerning the hypocritical *Antichrist*: Take heed of *those*, ye Children of God; they speak from themselves, and not from the Spirit of God, they have *not* the Children's *filial* spirit of humility (in obedience and love) towards their Mother, much less towards *her* children: They devour the Children's Bread, and get their living with *deceit*.

77. They are the true murderers and Wolves, who in their conceived Opinions, and proud Conceits, stir up *Wars* and bloodshed, and set up all manner of wickedness and abominations: they are the great proud *Whore* of *Babel*, who ride in the Hearts of Princes; through *them* is poured out the vials of the wrath of God; and yet they call themselves the *Lambs* and sheep of Christ.

78. O ye Wolves! where is your ^r child's Garment? if you have sufficiently learned the hidden Mysteries of God, you are no children and Scholars [that go to School:] but [if you have] then live in the Wonders of the Mother, in her humility and purity in God's works of wonder, and we will believe you: Put off your proud Robe and Gown, and receive us poor A. B. C. *Scholars* into the Bosom of our Mother, and teach us ^r our *Mother Tongue*, and then we shall live together in unity as Brethren. But what shall they say of you? The Spirit of the Mother declareth concerning you, that you are *the proud Whore of Babel, riding upon the Dragon*, in the Revelation of Jesus Christ; there is *your* Looking-glass.

^r The Garment of our Mother's child.

^r The Language of our Mother.

The Gates of this World;
[Also concerning the Language of Nature.]

79. Reason always asketh, Out of what is the Earth and Stones, also the Elements and ^a Stars, generated? We cannot know this in the Reason and Art of this world, neither can the Books of the Doctors teach it, we know it only in our Dear Mother, we see it in the Light of the Mother: but in this world we are blind concerning it, neither can we learn it of any body.

^a Or Constellations.

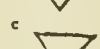
80. The Writings of the Saints and the Children of God tell us, that God created the World by his Wisdom, and by the Spirit of his Mouth; and it is so, neither have we any other knowledge, than that God hath revealed himself in his wisdom.

81. But this world is not his wisdom: but it is a Figure [come] out of his wisdom: it hath not the wisdom of God palpably, but the ^w Wonders of the Wisdom: and this world is only a similitude of the Deity, according to Love and Anger, in Nature and ^x without Nature.

^w Or Works.
^x Extra Naturam.

82. For behold the ^y Wheel of the Stars, and the seven Planets; and also the four Elements; ^z Fire, ^a Air, ^b Water, and ^c Earth; and then you shall find the ground, that it is all really an out-birth out of the Eternal Nature, where the Deity hath revealed itself comprehensibly [or palpably.]

^y Starry Sphere.



83. For the Spirit of God hath discovered the Image of God in the Virgin of his wisdom, and the Verbum Fiat hath created it: The Form of this world was from Eternity in the Nature of God, but invisible and immaterial.

84. * Then saith Reason: What was God's Creating? The word Schuff [which signifies Created] hath it in its own meaning, according to the Language of Nature: and if you would understand that Language, observe in your mind, how each word from the heart is framed in the mouth, and what the Mouth and the Tongue do with it, before the Spirit sendeth it forth.

^z Note; Concerning the Language of Nature.

85. If you did apprehend this, you should understand every thing in its Name, why each thing is called as it is: it would be thus understood in the Language of every Nation, every one in their own Mother-tongue. And in this place lieth the heavy fall of Adam, in which we lost what we had in the [state of] Innocence; but in the Regeneration of Jesus Christ (according to the Inward Man) we have attained it again.

86. You must have the understanding of the Three Principles, for [the attaining of] the Language of Nature: for there are Three of them, that ^d form the Word, viz. Soul, Spirit, and Body. Behold! and observe whether it be so or no, as I tell you, concerning the Language of Nature; Try and consider of it, not only in the ^e word Schuff, [which signifies Created,] but in all Words and Names that are in every Language of every Nation, every one according to its own understanding [and meaning.]

^d Or Frameth the Word, as in an Image.
^e Or Syllable.

87. (Indeed it is not good that man should have known it, but since he is gone out of the Inward into the Outward, and standeth now in the Seeking, therefore he must enter again into the Inward, where, in this hidden Mystery, he beholdeth the mystery of the Creation.)

88. When you say Schuff, [which signifies Created,] the ^f Spirit formeth itself in the Mouth, and shutteth the Teeth together, and hisseth through the Teeth, as a kindled Fire that burneth, but openeth the Lips, and keepeth them open, and then goeth the pressure from the Heart, and the upper Teeth lean upon the under Lip, and the Tongue draweth back, and leaneth upon the lower Gums, and the spirit [or breath] thrusteth the syllable Schuff forth through the Teeth, and the word of distinction, which the syllable

^f Or Breath.

Schuff thrusteth forth, remaineth in its seat in the *Heart*, and doth not awaken the four Mother in the strong Might, so that it kindleth no Fire. [The *R* is the Character of the fire-source, for every *Letter* is a *Spirit*, and is a form of the Center, although by the transposing and turning of the word they alter, yet every *Letter* hath a meaning or understanding in the Center, but it is wonderful, and yet is apprehended in the sense when the Light is shining in the Center.]

^z Or from the Center of the Cross.

89. Behold! Man is the *similitude* of God: for his soul is ^z out of the Center upon the Cross, where the *Eternal Word* is Generated, comprehended by the Spirit of God, there the Spirit hath comprehended all the Three Principles, and brought them into a body; as we see, that the *Spirit* liveth from the inward and from the outward, *viz.* from the Spirit of the *Center*, as also from the Spirit of this world, *viz.* from the *Air*.

^h Alias, one and the same Center.

90. Now as the Spirit of Eternity hath formed and framed *all* things, so also the spirit of Man formeth *them* in his Word, for all ariseth from ^h his Center: for the *human* spirit is a form, figure, and similitude of the Number Three of the Deity; whatsoever God is in his Nature, that the Spirit of Man is in itself: and therefore he giveth every Thing its *Name*, according to the spirit and form of every thing, for the inward speaketh forth the outward.

91. And as this world was from Eternity hidden in the Nature of God, and stood in the Wisdom, and, as it may be said, hath a beginning and end from the *Word* of the Center, spoken forth from the outgoing spirit of the *Center*; (understand, out of the Substantiality of Nature, into a comprehensible substance, where this world appeareth as a Principle, having its own source and Government;) so also the *Name* and *similitude* of God, *viz.* this world, is in the Spirit of Man, and it speaketh them forth with its word in the same manner as they were spoken in the Nature of God, from the Spirit of God in the Wisdom, where then they were seen in the Light of God.

92. Observe it rightly, accurately, and deeply: the human spirit in its *Threefold* Form hath all the *Three Principles* in it, *viz.* the Kingdom of God, the Kingdom of Hell, and the Kingdom of this world; and it speaketh forth from itself, from the source, and form, of every Being, whether it be Heavenly, Earthly, or Hellish, as it hath been spoken forth [or expressed] by the Spirit of God from Eternity, in the invisible substance of the Eternal Nature, as a figure or spirit of the Word of God; and was without substance, till the A and O, and in the A and O, in the beginning and end: so also the spirit of Man speaketh it forth in beginning and end without substance, for the substance was *once* Created in the Creature.

ⁱ Enlightened by God.

93. And observe us thus further, concerning *the Language of Nature*, when we say: *Im Anfang Schuff Gott Himmel und Erden* [in the Beginning God Created Heaven and Earth] then we name [or express] *all* that, out of which Heaven and Earth was Created, and this the *Mind* ⁱ in the Light of God only understandeth.

^k Or of.

94. For as the form of this world was seen in the Light of God, before the substance [was,] so also the Mind in the Light of God seeth it in the *Creation*, as it is brought into Essence or Substance; for Nature in the spirit of Man, and Nature in the Spirit of God, according to the Three Principles, is of one [and the same] Essence or Substance, the human spirit is a perfect *Sparkle* ^k from it.

95. But you must know; that as the Eternal Nature has not the Glance and Might of the Majesty in its *own power*, so that it can comprehend the Number Three in *Ternario Sancto*, (although indeed the Number Three dwelleth in Nature, and yet there is a difference between the Seven Forms of Nature and the Number Three;) so there is also a distinction between the soul's spirit of *Nature*, and the Number Three of God, so that the spirit of the soul, when it imagineth back into *Nature*, into the Center of the Wrath,

loseth the Majesty, and in the Wrath flieth out above the Majesty, and then may be called a Reprobate Devil [or cast-away.]

96. The Mind may understand the Word, and the forming of the Word, thus: Observe, when the Three-fold Spirit of Man saith *Schuff*, [which signifies *Created*,] then the Mind may observe the *form* of the Generation of the Word; first, the spirit [or breath] frameth the Word in the Mouth, and not in the Heart, and closeth the Teeth together, and hisseth through the Teeth, like a kindled fire, which denoteth the *Comprehension*: for the Lips open, and the hissing is the fire from whence goes the Air: understand it thus.

97. Before Time [was,] the world was in God, but *without* Substance: Now *Lucifer*, the Great Prince out of the Center of Nature, awakened and kindled the wrath and fire, which was not known in the Eternity; for he would domineer in the Might of the Fire, above God, and therefore the source of *Fire* became his Habitation.

98. And we mean here the stern *Fiat*, (*viz.* the Mother of Nature,) the sourness and hardness, which was kindled in its stern Might, and hath in the Center of Nature attracted together the substantiality of the stern *Matrix* out of the Numberless Essences, whence Earth, Stones, and Metals, have come to be.

99. For the Center was ¹ *Sulphur*, *Mercurius*, and *Sal*, and it [the Center] was but a ¹ Spirit, but in the stern *Fiat* (in the stern fierce attraction) it came to be such hard Stones, Metals, and Earth, all according to the Forms of the Essences: It is *all* become material: that which [before the Time] in the Nature of the dark wrathful substantiality ^m, was only as a raised dust, became in the attraction wholly gross, dry, and hard; and God would *not* have it so particularly *before* the Majesty, to speak in a Creaturely manner; and *therefore* it was suddenly in that instant together ⁿ Created to a proper Center of its own.



^m *Ein Gestüb.*
as dust of
flower sifted
or bolted as
small as Atoms.

ⁿ Or con-
creted.
^o Or the
Light.

100. And here ariseth the *Distinction* of the Three Principles, which before was not known: for they were in *one* only Being, and were only known in the ^o Wisdom, before the Majesty, with their *Distinction*.

101. Observe the meaning right: as the Mouth formeth the word *Schuff*, [which signifies *Created*,] just so was the Creation formed: for the Lips open, and the upper Gums with the Teeth touch the under Lip, and the spirit [or breath] hisseth through the Teeth: and it is thus; As the Lips (*viz.* the outward inclosure) open, so hath the *Matrix* of the *Genetrix* opened itself, *viz.* in the Kindling: The hissing is the Fire, and out of the Fire [goes] the Air, as a spirit of the *Matrix*, which was now awakened, and was not before in the *Center*, but only in the Wisdom of the Number Three.

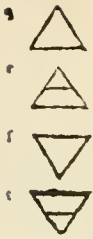
102. The *Air* [wind or breath] is not the spirit of the Number Three, but the awakened spirit out of the *Matrix*, *viz.* out of the Center of Nature: for the spirit of the Number Three is a *cause* of Nature, and hath in it the wisdom; but this [Spirit of the Air] is *without* understanding as the substantiality is.

103. And as the *Fire* hath its original from the Eternal Liberty, wherein it attaineth the sharpness of the wrathfulness; so also the *Air-spirit*, from the Holy Spirit, which giveth life and mobility to Nature; so Nature again sendeth forth the spirit, *viz.* the Air, out of its virtue, *viz.* out of the ^p inanimate substantiality, and hath its original in the Fire.

^p Dumb or
senseless.

104. And observe further; how in the word *Schuff*, [which signifies *Created*,] the spirit [or breath] thrusteth the impression or pressure from the Heart, which overtaketh the kindled fire, and holdeth it captive: and so the Water-source overtaketh the fire, and *boldeth it captive*.

105. For the Water ariseth from the substantiality, and from the being overcome; and



the ' Fire, ' Air, ' Water, and ' Earth, are all gone forth out of the *Center of Nature*, and before the kindling, were all *in one being*, but with the kindling were known in *four forms*, which are called four Elements, and yet are in one another as *one*, and there is no more but one; there are not four Elements in Heaven, but one: yet all the four forms lie hidden therein, and with the kindling they become *active*, and now they stand in the outward substance, comprehensible to the Creatures.

106. Observe also further; that as the under Lip toucheth the upper Teeth, and the Spirit stays in the Mouth, and thrusteth the word *Sebuff* through the Teeth, where the Tongue draws back towards the lower Gums, and will not frame the word *Sebuff*, but letteth the Spirit thrust it through the Teeth: So observe, the Spirit of God hath driven forth the *four Elements*, which are the four forms, which appeared in the substance, *ex Ternario sancto*, out of the Holy Ternary, into the outward, and made an inclosure therein [or a *Firmament*] which is called *Heaven*: and the Holy Spirit stays in Heaven, and leaveth the four forms to their *own* Dominion, and then they appear as a Principle having power of their own.

° Or Typi-
fes, denotes,
or betokens.

107. For the *Tongue* ° signifieth the Spirit of God, and the *four Elements* [signify] the Spirit of the Center, together with the Center itself.

108. Thus we understand here in the Word, Three Principles; whereas in the Original there is but one: for we understand by the kindling, the Center of Nature, in the Center of the Globe of the Earth, and that in the *Matrix* of the *Genetrix*, there is a very earnest stern Dominion, out of which Earth and Stones are proceeded, and therein one Principle consists.

° Or clofure.

² Essence,
Being, or
Thing.

109. And then, secondly, we understand, that there is a Dominion of Meekness, which overcomes the Wrath, and holds it captive, as we see in the source [or property] of Water, that it captivates the Fire, and yet the property of the Fire remaineth therein, with its whole Dominion of all forms of the dry hunger, wherein consisteth the *Abyfs of Hell* in the Anger of God. Also we understand, that there is the ° Firmament (between these two Principles) which is called Heaven, by the shut Mouth, both in the Word and in the outward ² Substance. For the Spirit, the *Air*, giveth Life to the outward meek water, as it goeth forth with the pressure from the Heart through the Teeth in the Word, and so there is a *Dominion* and Life Externally, which yet ariseth from the Internal, and yet the outward captivates the Inward.

110. And thus the *Spirits* of the Darkness lie in the Abyfs, captivated in the [property, or] source of the Anger, and have no power of their own in this world; and here the subtlety of the Devil in the Might of the fire is cast down to the Ground, in the *sinking*.

111. Open the Eyes of your Minds, you Seekers, and seek here the Abyfs, wherein the Devils dwell in the Elements, and not *afar* off, as if they were far absent, as ye have done hitherto. *Mark* this.

112. And we understand, that there is the Third Principle in the *Word*, and also in the power of *Creating*: for the Tongue inclineth to the lower Gums, and lets the two Dominions go away through the Teeth, and holdeth its Dominion without any awakening of the Heart.

³ Scope or
meaning.

⁴ The second.

113. Thus observe the ³ Ground; the second Principle, (*viz.* the Kingdom of God,) is in the midst in both the Principles, that is, is not awakened or enkindled with the kindling: for it remaineth as it was from *Eternity*, and is not altered therein, neither increased nor diminished; in the Creation there is nothing added nor taken away from it: and ⁴ this Principle has the right spirit of wisdom and of understanding; which has severed the fierce wrathful and the meek [Principle asunder,] and each of them has its life awakened in it.

114. And we give you to understand, that it is neither captivated nor shut up by the inward or the outward : It sprouteth in both, for it is the Might of both : In the Inward it sprouteth in angry ^a Zeal, with great wonders and powers, where all forms are working, and therefore in those Creatures stick all wit and cunning, craft and subtlety, as in the *Devils*, who bring ^b to pass all Wonders in the wrathful *Matrix* : as the Histories in the world, concerning the Children of Wrath, testify.

^a Or Jealousy.

^b Or to being.

115. And in the Outward it Sprouteth through the Meekness with the power [and virtue] of Life, which goes forth from the Heart of God, through the Spirit of God ; and that sprouting [or *vegetation*] is called *Paradise*, and is a sprout in the Children of God, together with which, the soul also sprouteth : for in this sprouting the new body of the soul grows in the [one] *Element*, in the substantiality, before the Number Three in *Ternario sancto*.

116. And here we give you to understand in a true *Ground*, as we *certainly* know it, that the *Paradise* is in this world, and also without this world, and that God dwelleth in this world, and yet is every where ; and the source [or property] only ^c maketh the difference.

^c Or is.

117. For the Angelical World is manifested in the *Paradise*, but it is apprehended only in the paradisaical source [or property,] *viz.* in the [one] *Element*, and not in the going forth, in the Dominion of the *four Elements*.

118. For the Four Elements are in another Principle of another property [or source,] also have another Light, *viz.* the *Sun*. But in the Pure Element, the ^d things of this world is only as a figure, which is not palpable, and there the four distinctions are in one, and that maketh no *Darkness*. And there the Liberty of God without Nature shineth in the Glance of the Majesty, but in the four Out-births there is a *Darkness*, for the Things [thereof] are gross and palpable.

^d Substance or beings.

119. For the Heaven, which is a distinction between the Kingdom of God, and the Kingdom of this world, is a *Firmament* with all forms of Corporeity, and is the veil on our Eyes, for we have Firmamental Eyes, and therefore we cannot see the Kingdom of God.

120. And that is the heavy *Fall of Adam*, that his Eyes and Spirit entered into the Outward, into the four Elements, into the palpability, *viz.* into *Death*, and there they were blind as to the Kingdom of God.

121. For the outward, in the four Out-births out of the [pure] Element, (*viz.* the Substance of the four Elements,) hath a beginning and end, and is *corruptible* : and therefore all things that live in it must corrupt.

122. For the Principle of the Outward World passeth away again ; for it hath a Limit, so that it goeth into its *Ether* again, and the four Elements into *One* again, and then God is manifested, and the virtue and power of God springeth up as a *Paradise* again in the [One] ^e only Element ; and there the multiplicity or variety of things come into one again ; but the figure of every thing remaineth standing in the [one] only Element.

^e Eternal.

123. For all things are come to a corporeal substance (to [the manifestation of] God's works of wonder) that they might be seen Eternally by the Creatures, *viz.* Angels and Men : which, before the time of the world, were manifested only in the *Wisdom of God*, and now shall stand in substantiality in the presence of God.

124. Ye dear children of God (in *Christ Jesus*) open the eyes of your Mind : raise your mind up out of this world into the Element before God, [that is, into the glassy sea, or Angelical world :] and the Creation shall be rightly shown to you here, and let not the Sophisters and Jugglers befool you, and lead you astray.

125. For the *Paradise*, which the souls of the holy children of God go into, (when

the body *deceaseth*) is in the very place where the body deceaseth: it is also in the Earth, it is in all the four Elements; not divided, but *entirely* every where.

126. For in the pure Element (out of which the four Elements proceed) is the Paradise: it is a sprouting out from the substantiality before God: its life and understanding is the Holy Spirit of the Number Three of God; its Light is the glance of the Majesty of the Number Three; the Matter only is about the *Outward*. When the four Elements in Man *break*, then is the soul already in the Paradise, or in the Abyfs of the Center in the Dark *Matrix*, all according to that wherein the soul was grown in this [life] time upon Earth.

† Resolution
and purposes
into God and
Goodness.

127. If it has set its ^f imagination upon God, then it is grown in Paradise, and the stuffed dark body hath but covered it, during this [life] time.

128. But if it be grown in the stern wrath, in falsehood and in pride, to fly out above Paradise, then it flies in high-mindedness in the stern *Matrix* aloft over Paradise out, and cannot get inwards into the Meekness; and there it is in Hell with the proud Devil.

129. For after this life, there is no regeneration more; for the four Elements and the outward Principle (wherein the Genetrix stood in the working and Creating) are gone; it has no more to expect after this Time, but *only* (when at the end of this Time, this Principle shall go into the *Ether*, that the substantiality which hath been from Eternity, shall be *free* again) that it shall get a body again out of the property [and source] of its *own* Mother, where then all its works in its Mother shall appear before it.

130. For the Last Day is only to awaken again that which slept, and to break the Death which is in the four Elements: For *the veil must be done away*, and all that which is generated out of the Eternal, must spring up again and live.

131. But that which is Generated out of the Death, *viz.* out of the four Elements, as the *Beasts*, and every living Thing of the four Elements, attains *no body* any more; and if the spirit of it be generated only in the four Elements, it breaketh with the four Elements also, and the *Figure* only remaineth of the Elementary Substance, *viz.* of the four Out-births.

† Death.

132. But that which is out of the Eternal (out of the *Center* of the Eternal Life) is and remaineth for ever: even all words and works which are *generated* out of the Eternal, remain in the *Substance* of the Figure: but they cannot remain for ever in the *Spirit* and power, for a word of a ^g Spirit doth not proceed from the Eternity, but hath its beginning in the outward Principle.

133. And therefore every Spirit will have joy and sorrow in its works and words in Eternity, all according as it is in its place and source, or property. For, when the *Spirit* shall consider with itself its source [or *condition*,] and *why* it is in the place where it is, then the source or property of its words and works ascend in it; and giveth it joy or sorrow, according to the condition or source and place that it is in, every one in [that which is] its *own* duly.

134. But you must know, that the sins, evil works and words of the new *Regenerate in Christ*, sprout out from the Death of Christ, (into which the Children of Christ are again entered *from* their sins,) and shall receive another source [or property:] and in the beholding and *considering of them*, the Spirit shall make a *Hymn* of thanks to the praise of God's works of wonder; as *Esaias* saith, *Though your sins were red as blood, (if you turn,) they shall be as wool, white as snow.* And yet you must know, that in the life to come they shall appear in the *Figure*, but in another source [or property.] *Mark* this, ye children of God, for much is herein contained.

135. From this *Ground* we know, that *Adam* in his Innocence before his sleep, (which signifieth Death, when he had imagined into the spirit of the four Elements,) was in this

world in *Paradise*; and yet it might well be said, not in this world; he was indeed in this world upon the face of the Earth, but in a paradisaical source [or property] in the Dominion of the [one pure] Element, and not in the four Elements.

136. But when he entered into the four Elements, he *Entered into Death*, and his body became like a Beast; and the Earth was cursed from the Lord, so that it bore no more Paradisaical Fruit: For *Adam* was driven out, into the outward Principle: and there he must eat Earthly Fruit, and open [or manifest] the Wonders of the Outward Principle, and so he instantly became Earthly.

137. For his body was from the Earth, and Created out of the Earth, but it was not Earth, [no more than Gold is Earth, though it groweth in the Earth, and proceedeth from the Earth,] for it was *Ex Matrice, ex Massa*; [from the Matrix, out of a Mass;] understand, out of the substantiality, out of which the Earth was *originally* generated and created. The pure Element is also in the Earth, as also *Paradise*: and it is only the source [or property] that maketh the alteration, wherein the Light of God is *detained*.

138. *Adam* would be as God in all the Three Principles; and the Serpent also persuaded *Eve* to it, that if she would Eat of the fruit of the Earth, she should know good and evil: indeed *evil enough*, care, misery, and sorrows, in the Death of the four Elements.

139. And therefore seeing the four Elements must break, thence it is, that ^b *Corruption* is in Man's Body; and the soul (which is taken out of the Eternal) remaineth in the Eternal: therefore there must come a heavenly body out of the pure Element again, out of the substantiality [which is] before God, out of the *Matrix* of the Earth, like the first Body which was in *Adam*, and must ⁱ receive our human soul into it, and ^k *Enter into Death*, and bring us out of Death on the Cross into the Element again, into the substantiality in the presence of God, in *Ternarium sanctum*: [into the Holy Ternary:] For *Adam's* soul was taken on the Cross in the Eternal Center, where the Heart of God ariseth from Eternity, and was breathed into the Created Body of *Adam* from the Spirit of God: and therefore the Heart of God ^l *must become Man*.

^b Transitoriness, or perishableness.

ⁱ Or assume our human soul.
^k Or suffer Death.

^l Or be incarnate.

140. And as *Adam* was entered into the Earthly Cross, into the Death of the four Elements; so must the *New Adam* (*Christ*) suffer himself to be ^m Hanged on the Earthly Cross, and enter into the Earthly Elementary Death; for Death sticketh not only in the Earth, but also in the *Air*, and *Adam* desired also with his Imagination, not [to enter] into the Earth, but into the *Air*: he lusted after the *Spirit* of the Principle of this world, and it laid hold on him: And so he fell also into the Earth.

^m Crucified.

141. For the four Elements are altogether in one another, and the *Ground* [or Foundation] upon which they stand, is the Fire of the fierce Anger of God, wherein the Devils dwell, as is above mentioned.

142. * And so the *New Adam* (*Christ*) must enter into the Abyfs of the four Elements, * *Note*. *viz.* into the Hellish Fire of the Wrath, and ⁿ pass through the Hell of the wrath, ⁿ Or pass. through Death, and bring the human soul again into the *Paradise* of God.

143. And therefore the *New Adam* (*Christ*) was [Tempted or] Tried forty Days in the Wilderness, whether he could stand in the Paradisaical source [or property,] and so eat only Paradisaical Fruit, which groweth in the source [or property] from the Essences of the Spirit of God; and there he did eat, *ex verbo Domini*, [of the Word of the Lord,] and not at all of the four Elements.

144. For he did bear also the Earthly Image, and there the *New Heavenly* must overcome the Earthly, and the soul must enter again into the new heavenly body, that the Earthly may *but only hang to it*: And thus also was *Adam* Created in the beginning.

145. He was to eat of Paradise, whose Property should rule over the Earthly ; and though he was in the four Elements, yet he was to live in the *Pure Element*, and then he might have continued so Eternally ; though the Outward Principle should be broken, yet he should have remained.

146. For he was in Paradise, and not in the four Elements ; but when he entered into them, he entered into *Death* ; and the Anger of God, in the Abyfs of Hell, captivated the soul, which *Christ* brought forth from thence again.

147. O ye Children of Men ! *Mark what is revealed to you*, do not account it a fiction and a History. It is known in *Ternario Sancto*, in the open seal of the Seventh Form, in the Center, therefore consider what it is.

148. Hereby is signified to you the *final breaking of the outward Principle* : *Trim your Lamps*, the Bridegroom is ready, his Trumpet soundeth, the Seventh Angel from the Throne of Heaven soundeth : The Myfteries of the Kingdom of God shall be *accomplished* at the time of his founding, and then there is no time more in the four Elements ; but then the Eternal Time in the Element in the Life of God, and the Time in the Abyfs, goeth on.

* Or finished.

* From the Confusion of Tongues.

149. Go out from the *Languages in Babel* : for we all speak but *one* only Language in *Jerusalem*. *Babel* burneth in the Fire, [or confounded Christendom is kindled in Wars, Contention, and Strife, in Famine, and Pestilence, in the Anger of God.] *Amén.*



The Sixth Chapter.

The Two Gates : Of the World, and also of Paradise : most highly to be considered.

Note ; more of the Language of Nature.



1. **W**E have shown you before, the *Ground of the Language of Nature*, how *Adam* gave *Names to Every thing*, and out of what *God* spoke to *Adam*, viz. out of the Life of the Birth, as we speak at this very Day : and if we consider ourselves therein, we find the *whole* Ground in Heaven and in this world : and we see it well enough with Earthly Bodily Eyes, that it is true : we need no other Testimony, than the *Great Book*, Heaven and Earth, the Stars and Elements, together with the Sun, wherein we well know the similitude of the Deity.

2. And yet a thousand times better, *in ourselves*, if we know and consider ourselves ; for the Spirit giveth every thing its *Name*, as it standeth in the Birth in itself ; and as it formed them in the beginning, in the Creation, so it also formeth our *Mouth* ; and as they are generated out of the Eternal Being, and are come to a substance, so the *human* Word goeth also forth out from the Center of the Spirit, in shape, property, and form, and it is no other, than that the Spirit maketh such a substance, as the Creation itself is, when it expresth the form of the Creation.

3. For it formeth the Word of the *Name* of a Thing, in the Mouth, as the *Thing* was in the Creation : And hereby we know that we are *God's Children*, and Generated of *God* : for as *God* from Eternity hath had the substance of this World in his Word, which he

hath *always* spoken in his Wisdom, so we have ^a it in our Word also, and we speak it forth in the Wonders of his Wisdom.

4. For God is himself *the* ^r *Being of all Beings*, and we are as Gods in him, through whom he revealeth himself; we see that a Beast cannot express, [*viz.* it cannot give any thing its name according to its property,] which is *because* it comes not out from the Eternity as Man doth, it bleateth and barketh, as the form of the Out-birth of the four Elements is, and hath *no higher Spirit* than the Elements are, though their flitting senses [or perceptions] are from the ^t Constellations, which yet are dumb [or inarticulate,] and without ^t comprehension of any substance.

5. Now therefore we will set before you the Ground of the Heavens, the Stars and Elements, *fundamentally*, that you may yet see what is Heavenly, and what is Earthly; what is Transitory and Mortal, and what is Eternal and Permanent. To which end *only* we have purposed to ourselves to write this Book; *not* to boast of our high knowledge, which is in God, and is *no worldly profit* to us, but out of *Love*, in *Christ*, as a Servant, and Minister of Christ; *to seek the lost Sheep of the House of the Israel of God*.

6. For the Lord hath both the willing and the doing in his hands; *we are able to do nothing*; also our Earthly Reason understandeth nothing: we are yielded into our Mother's Bosom, and do as the Mother showeth us, we know not of any body else, we are not born with it, from *the wisdom of this world*, neither do we understand it; but what is bestowed upon us, that we bestow again; and we have no other purpose herein, neither do we know to what end [we must write these high things,] but merely what the *Spirit* showeth us, that we set down.

7. And thus we labour in our Vineyard, into which the ^u *Master of the House* hath put us, hoping also to eat of the pleasant sweet Grapes, which indeed we have very often *received* out of the Paradise of God. We will so speak as for [the use of] many, and yet we think we write it but for ourselves, all which is hidden in God: for the fiery driving will have it so, as if we did speak of and for Many; and yet I know nothing of it.

8. Therefore if it shall happen to be read, let none account it for a work of *outward Reason*; for it hath proceeded from the Inward hidden Man, according to which this hand hath written without respect of any person.

9. And therefore we exhort the Reader, that he will enter into himself, and behold *himself* in the Inward Man, and then we shall be *very sweet and acceptable* to him; this we speak seriously and faithfully.

10. When we consider ourselves rightly, in this ^v knowledge, we see clearly, that hitherto we have been *locked up*, and led as it were blindfold; and they are even the Wife of this world, who have shut and barred us up in their Art and Reason, so that we *must* [be tied to] *see with their Eyes, both in Philosophy and* ^x *Theology*.

11. And *this Spirit*, which hath so long led us captive, may well be called *the Antichrist*, I find no other Name in the Light of Nature, which I can call it by, but *the Antichrist in Babel*.

12. Observe it well, and you shall see it riding, it shall rightly be showed to you, you need no spectacles, or ^y *Academy*, [to see it withall:] It rideth over the whole world, in all Corners, Cities, Towns and Villages, over body and soul: and therefore the Angel in the *Revelation* bids us, *Go out from it*.

13. It is so proud, that it rideth aloft over Heaven and Earth, yea over the Deity: it is [like] a ^z King riding over the Principle of this World, and over Hell. But whither wilt thou ride, thou proud Woman? when this Principle breaketh, *thou art then without God with all Devils*. Why dost not thou stay here among the Children?

14. O *Adam!* if thou hadst not mounted upon the proud Beast, thou hadst remained with the Children of God in Paradise: What doth it avail thee, that thou ridest in a

^a That substance, Essence, or thing.

^r *Ens Entium, Essentia Essentiarum. Substantia Substantiarum.*

^t Or Stars.
^t Or Expression.

^u Or Fathers

^v Or description.

^x Divinity.

^y Or University.

^z Or Queen.

strange Principle, over God? Were it not *better* for you to *be in* God? What availeth your Astral wit, that you ride as you own God in Pride? you ride merely in *Death*: *Who* will bring you out from thence, if you light not off from your *Beast*? There is none neither in Heaven nor in this world, that can bring you out from thence, but only a lowly simple slain Lamb, who hath *not* the wisdom of this world. How will you get out, when you ride upon a *Dragon*? The *Lamb* fleeth before *thy Beast*, it will not bring thee into its *Pasture*.

15. If you Light off, and pull off your Dressing, and go in the form of a *Child* to the *Lamb*, then you may catch it, it goeth willingly with you, if you play like a child with it in simplicity; you must not ride upon it: But if you [offer to] *ride* upon it, it fleeth from you, and you *find not* its *Pasture*, neither can you *light off* your *Beast*, it will not let you, it holdeth you fast, unless you hear the bleating [or voice] of the *Lamb*; at which the *Beast* trembleth, and falleth to the Ground, and then you may flee [or *go out from Babel*.] If you understand not this, you are *held fast* by the *Beast*, and you ride in *Babel* in the Confusion.

16. My dear seeking and hungry Mind, if you would fain be released from the *Beast*, consider what we here shall show you; we will not push with horns, and cast you with the *Dragon* into the Abyss, do but light off, and incline your ear to the *voice* of the *Lamb*, go forth from your outward Man, into the Inward Man, and so you *shall come* to your true Native Country, *into Paradise*.

17. The desirous Seekers have found out many difficult things, and brought them to light, and always thought to find the *Pearl* of the *Creation* of this world, and it had been much nearer found, but that the Time of the *seventh Seal* or *Angel* was not yet come; the six *Angels* must first sound their *Trumpets*, and pour forth their *Vials*: therefore none should contemn ^a another, for he knoweth not under what voice every one *hath been*: only that is ^b come to pass, which should ^c come to pass.

^a The former zealous Seekers.

^b Done.

^c Be done.

^d From the Rising to the Setting.

^e Wit or skill.

18. Yet every one hath been free [or at *Liberty*] to go out from the *Seal*: for the *Sun* of Righteousness hath shined ^d, from the East to the West: If any one has immersed himself in the *Darkness*, God is not to be blamed for it.

19. The Law of God, and also the Way to Life, *is written in our Hearts*: It lies in no man's ^e supposition and knowing, nor in any Historical Opinion, but in a *Good will* and *Well-doing*. The will leadeth us to God, or to the Devil; it availeth not, whether thou hast the Name of a Christian, Salvation doth not consist therein.

^f Or leadest a wicked life.

20. A *Heathen* and a *Turk* is as near to God, as *thou*, who art under the Name of Christ: if thou ^f bringest forth a false ungodly Will in thy Deeds, thou art as *much* without God, as a *Heathen* that hath no desire nor will to God.

^g Heap or Company.

21. And if a *Turk* seeketh God with Earnestness, though he walketh in blindness, yet he is of the ^g Number of those that are children without understanding, and he *reacheth to God* with the children which do not yet know what they *speak*: for it lies not in the knowing, but in the ^h *Will*.

^h Or purpose, and resolution.

ⁱ God and Goodness.

22. *We are all blind* concerning God; but if we put our earnest will into ⁱ God, and *desire him*, then we receive him into our will; so that we are born in him *in our Will*. For by the will, this world was made, also our life and all our doing stand in the will.

^k Choir.

23. Or do you suppose we speak without knowledge, and alone? [by ourselves?] No; the Book of the *Revelation* of Jesus Christ shows us, that *the innermost* ^k *Court of the Temple shall be cast out, and given to the Heathen*, who know not the Name of Christ, but press with earnestness into God, and so they come to him ignorantly.

^l JEHOVAH.

24. And this is that which *Isaiab* saith; *I am found of them that sought me not, neither did they enquire after me. For my Name, the* ^l *L O R D, was not revealed unto them*: and thus they are children not in Name, but in Will: But when the Driver goeth away to his

own place, then we live together as Children, with our Father *Adam*, (in *Christ*;) out of whose Loins, life, and spirit, we are all propagated, and begotten to life through *Christ*.

25. Or dost thou boast of thy *Calling*, that thou art a Christian, or a Jew? Indeed let thy Conversation be *accordingly*, or else thou art but a Heathen in the Will and in the Deed. *He that knoweth his Master's Will and doth it not, must receive many stripes.*

26. Or dost thou not know what *Christ* said concerning *the two Sons*; when the Father said to one of them, go and do such a thing, and he said he would, and the other said no; and the first went away and *did it not*; but the other that said no, went away and *did it*, and so performed the will of his Father: and the other that was under the Name of Obedience, [or who in word was obedient, or had the name to be so,] did it not.

27. And we are all such, one and other, we bear the name of *Christ*, and are called Christians, and are within his Covenant: we have said yes, we will do it; but they that do it *not*, are *unprofitable servants*, and live without the will of the Father.

28. But if the Turks (as also the Jews) do the Father's will, who say to *Christ* No, and know him not, Who is now their *Judge*, to thrust them out from the will of the Father? Is not the Son the Heart of the Father? and then if they honour the Father, they *lay hold* also on his Heart: for without, or beyond his Heart, there is no God.

29. Or dost thou suppose, that I ^m confirm them in their blindness, that they should go on as they do? No: I show thee thy blindness, O thou that bearest the name of *Christ*! and thou judgest others, and yet dost the same thing which thou judgest in others, and so thou wilfully bringest the judgment of God upon thyself. ⁿ Or encourage.

30. *HE* that saith, *Love your enemies, do well to them that persecute you*, doth not teach you to judge and despise, but he teacheth you the way of Meekness: you should be a Light to the world, that Heathens might see by your works *that you are the Children of God*.

31. If we consider ourselves according to the true man, who is a true similitude and Image of God, then we find God in us, and ourselves without God. And the only remedy consisteth herein, that we enter again into ourselves, and enter into God, *in our hidden Man*. If we incline our wills in true earnest singleness to God, then we go with *Christ* out of this world, out from the Stars and Elements, and enter into God; for in the will of Reason, we are children of the Stars and Elements, and the *Spirit of this world* ruleth over us.

32. But if we go out from the will of this world, and enter into God, then the *Spirit of God* ruleth in us, and establisheth us for his children; and then also *the Garland of Paradise* is set upon the soul, and then it becometh a child without understanding as to this world, for it loseth the Master [or Ruler] of this world, who *formerly* ruled it and led it in Reason.

33. O Man! Consider who leadeth and driveth thee; for Eternally without end, *is very long*: Temporal honour and Goods are but dross and dung in the sight of God: It all falleth into the Grave with thee, and cometh to nothing; but to be in the will of God, *is Eternal Riches and honour*: there, there is no more care, but our Mother careth for us, in whose Bosom we live as children.

34. Thy Temporal Honour is thy ⁿ Snare, and thy Misery in Divine hope [and confidence] is thy Garden of Roses: Patience is a precious herb; O how gloriously wilt thou be crowned! what is brighter than the *Sun*? and yet thou shalt be *far brighter*; thou wilt obtain a Garland *in Ternario Sancto*, [viz. in the Angelical World, in the Eternal Essentiality, before the Holy Trinity.] ⁿ Pit-fall Trap, or Gin.

35. Or dost thou suppose again, that we speak historically? No, We speak the very life, in our own knowledge [or *Experience*,] not in an Opinion from the mouth of another, but from our own Mouth: we see with our own Eyes; which we boast not of, for the *Power* is the Mother's; but we exhort thee, to enter into the Bosom of the Mother, and learn also to see with *thy own* Eyes: so long as you suffer yourselves to be rocked in a Cradle, and desire the Eyes of *others* [which are strange Eyes in respect of your own] you are blind. But if you rise up from the Cradle, and go to the Mother, then you shall see the Mother and her children.

o Or lulled asleep.

36. O how good it is to see with one's own Eyes. One that is blind, and seeth not the light of this world, is accounted as one that is asleep and dreameth: for he *beareth* of the Pomp of the World, but he knows it not: he apprehendeth it by *bearsay*, and many times thinks it is better, or worse, than it is, because he seeth it not, and so imagines it by that which is said; but he that seeth the light, he speaketh according to the *Truth*, for he apprehendeth the Thing as it is.

37. So also I say, we are all asleep in the outward Man, we lie in the Cradle, and suffer ourselves to be *rocked asleep* by Reason; we see with the Eyes of the dissimulation of our *Hypocrites*, who hang Bells and Baubles about our Ears and Cradles, that we may be lulled asleep, or at least *play* with their Baubles, that they may be Lords and Masters in the House.

38. O Blind Reason! Rise up from thy Cradle: art thou not a Child of the Mother, and an heir to the Goods, and moreover a Child and Lord of the House: why sufferest thou thy servants thus to use thee? Christ saith, *I am the Light of the World, he that followeth me, shall have the Light of the Eternal Life.* He doth not direct us to the flattering Hypocrites, Murderers, and Contenders; but only to *himself*: we should see (with the Inward Eyes) in his Light, and so we should see him, for he is the Light: when we see him, then we walk in the Light: He is the Morning Star, and is Generated in us, and riseth in us, and shineth in our Bodily Darknes.

39. O how great a *Triumph* is there in the soul, when he ariseth, then a Man seeth with his *own* Eyes, and knoweth that he is in a strange Lodging. Concerning which we will here write, what we *see* and *know* in the Light.

40. We are children of the Eternity: but this world is an out-birth out of the Eternal; and its palpability taketh its *original* in the *Anger*, the Eternal Nature is its Root; but that which is an Out-birth is corruptible, because it hath not been from Eternity: and it must all return into the Eternal Essences, [out of which it was born.]

p Or caused by the wresting Wheel.

41. The Stars are out of the *Center* of Nature, they are the Essences of the Seven Forms of Nature, and from each form there goes another [Form,] all ^p from the *wrestling Wheel* of Nature, and therefore they are so various and numberless in our account: Though indeed there is a *certain* number of them, whereby we know that they must enter again into the *Ether*.

42. For in the Eternal Center there is no Number, [or Measure,] but it is the *Omni-potence* in the springing up without number; for that which can be numbered or comprehended, *is not Eternal*, it hath a beginning and end: But we know that the *spirit* and *soul* of Man hath no beginning and end, nor can it be numbered [or measured:] which we *understand* by the Constellations of the mind, from whence so many thoughts arise, which are numberless; for out of one Thought in a while, there may go forth many more, as many as the Stars in the Firmament, *wherein* we highly know our Eternity, and do most highly *rejoice*, that we know it.

q Or observe us well here.

43. ^q Understand us right, how this world is in the Ground and *foundation* of it. The Eternal Center, and the Birth of Life, and the Substantiality, are every where. If you

make a small Circle, as small as a little ^r Grain, [or kernel of Seed,] there is the whole Birth of the Eternal Nature, and also the Number Three *in Ternario sancto* [contained] therein: but you include not, nor comprise the Eternal Nature, much less the Number Three, but you comprehend the Out-birth of the Center: the Eternal Nature is *incomprehensible*, as God also is.

^r As small as a Mite, Point, or Atom.

44. When I take up any thing and carry it away, I do *not* carry away the Eternity, much less God: and yet the Eternity is in that very thing, but the thing is ^r *out-born*, and stirreth not the Eternity; and that which is out-born comprehendeth not the Eternity, but the Eternity comprehendeth that which is out-born thoroughly without stirring; for the Eternity, as also the Deity, is in one place as well as in another, [every where:] for there is no place [in the Eternity,] but the out-birth maketh a *place* and room. Therefore God saith, *I am A and O, the Beginning and the End.*

^r *Exgeneratum.*

45. This world maketh a beginning, and God in the Number Three [not without it] is the beginning, and it also maketh an end, and that is the Eternity, and also God: For before [the time of] this world there was *nothing but God* from Eternity; and after this world, there will be *nothing but God* in Eternity: but the cause why we comprehend not this, is because there is no comprehensibility in God. For where there is a Comprehensibility [as there is in the Trinity] there is beginning and end. And therefore we are shut up in darkness, that we might labour and *manifest* God, as we have mentioned to you concerning the Seven Forms of Nature, what an Eternal labour there is *therein*, so that one form generateth another, till they are all brought to Light, and so the Eternal is manifest in a Threefold Form, which otherwise would not be known.

46. And we declare unto you, that the Eternal Being, and also this world, is *like* Man: The *Eternity* generateth nothing but that which is like itself, for there is nothing in it but is like it, and it is unchangeable, or else it would ^r *pass away*, or it would come to be *some other* thing, and that cannot be.

^r Or cease to be.

47. And as you find Man to be, just so is the Eternity: consider Man in body and soul, in good and evil, in joy and sorrow, in light and darkness, in power and weakness, in life and death: *All is in Man*, both Heaven and Earth, Stars, and Elements; and also the Number Three of the Deity; neither can there be any thing named that is not in Man; all Creatures, (both in this world, and in the Angelical world,) are in Man. *All of us*, together with the whole Essence of all Essences, are but one body, having many members, each member whereof is a *Total*: and each member hath but one ^v several work.

^v Peculiar, singular, individual faculty or Office.

48. O Man! seek thyself, and thou shalt find thyself. Behold! thy whole Man [consisteth of] Three Principles, one whereof is not without the other, one of them is not beside or above the other, but they are in one another as one, and they are but *one* thing; but according to the Creation they are *Three*.

49. You will say, how can that be? *Adam's* soul was out of the Eternal will, out of the Center of Nature, upon the Cross of the Number Three, where light and darkness part; understand, he was *not* a divided sparkle, as a piece of the whole, for he is *no piece*, but *totally all*, as there is a Total in ^w every *Punctum*.

^w Point or Atom.

50. Now the Eternal Center maketh the Eternal substantiality, (*viz.* the sinking down and springing up, whence the stirring of the Elements ariseth, as also penetration and multiplication, whereas there is only such a kind of *Spirit*;) and the substantiality is the *body*, and a weakness, for it is a sinking down, and the Spirit is the springing up.

51. Now the Spirit created the Substantiality into an *Image*, like the Cross of the Number Three, and breathed in the Spirit of the Number Three, *viz.* himself, and so the Image ^x Existed: and then instantly out of the *Substantiality* of the Image sprung up the

^x Was, or flood.

bloffom of the Effences, which is called Paradise: and thus stood the Image in the Angelical World.

52. And so there is *nothing less* in the Image, than in the Center of Nature, *viz.* the original of sourness, wrathfulness, and of fire, also all the forms of Nature; *whatsoever* was seen from Eternity in the Wisdom, that was all in this Image, also the power to light and darkness; and the Wisdom stood in the light of the Image, wherein stand *all the Eternal Wonders*, even the Image of every Creature, in the sinking down of Death, and in the source [or property] of the Paradisical Life.

53. This we understand to be the *Matrix* of the *Genetrix* in the darkness; *viz.* *that* out of which Angels and Devils come to be, as is above mentioned. This ^y *source* was wholly in the Image, for it was a *whole* similitude of the Eternal Being; as *Moses* writeth concerning it, that *God made Man* ^z *his Image*: so that it may be said, (if one did see Man standing in Paradise,) here is the whole Eternity *manifested* in an Image, to speak in a creaturely Manner of it; and yet it is so truly and rightly in the understanding.

^y Or property.
^z According to, for, or to be his Image.

54. Now, as *Lucifer* by his flying out, in the source of the Fire, imagined beyond the still meek Number Three above the Cross in the Majesty, and so awakened to himself the *Matrix* of the Fire in himself, and kindled the *Matrix* of Nature; which kindling became corporeal, and was instantly together created by the *Verbum Fiat*, where also the *second* form of the *Matrix*, *viz.* the *Meekness* of the substantiality, was kindled together with

^a Or created.
^b Man.
^c Or lusted.
^d Man's spirit.
^e Or virtue.

it, out of which water came to be, which was ^a made an *Heaven*, (by which the Fire was captivated,) out of which the Stars were Generated; so you must understand also, that ^b the Image of God *thus* ^c *Imagined* after the awakened life, *viz.* after the awakened spirit of the Air, indeed the Air was together breathed into him, but the ^d spirit of the Center should over-rule it, as the Holy Spirit over [ruleth] this world: for he *should* live in the power ^e of God, and be a Lord over the four Elements, but *in the fall* they became his Lord. And now if he would live in God, he must enter into himself again, and likewise *leave the Old Body* to the four Elements, and must in himself be born in God. And so he was instantly also captivated by the *Air* of the Out-birth, and then the Stars, Elements, Heaven, Hell, Death, and Life, wrought together in him.

55. But seeing there is a Firmament created, between God and the Dominion of this world, by the Spirit of God, therefore man is composed of Three Parts, (*viz.* *Three Principles*,) *One* is the hidden Deity, which standeth in the Firmament of Heaven in itself as a Principle of its own; the *Second* is the Dominion of this world, *viz.* the Stars and Elements; and the *Third* is the Abyss of the Image, and also the Abyss of this world, *viz.* the Wrath, or the Matrix of Nature, out of which All things are proceeded.

56. And now the Image, *viz.* Man, is in the *Midst*, *viz.* between the Kingdom of God, and the Kingdom of Hell; between Love and Anger: and to which of these two Spirits he yieldeth, its [*servant*] he is.

57. And though Man casteth himself into the Anger, yet the Deity loveth nothing; for the first *Breathing in*, *viz.* the Spirit of God itself, hath its principle to itself, and is not touched by the Anger; just as the Number Three dwelleth in the midst of the Anger, and yet the Anger stirreth it not, nor knoweth it, therein is neither feeling nor seeing.

58. For the Image stirreth the source of the Anger: and the first in-breathed Spirit, springeth up in the Image, in the fierceness of Pride; according as it hath built up itself in this [life] Time; and yet the first *in-breathed Form* loveth nothing. For that source [or property] is not in the Image; but it goeth back again into its Principle, with the Beauteous virgin of wisdom: and the Image of Man cometh to be the Image of the Serpent.

59. For

59. For as the *Spirit* is, so is the *Body*; and in what will the *Spirit* lies in such a form and source [or property] it *figures* the body also.

60. So we know now, that all cometh out of *one* only fountain, and that the palpable substance of this world has had a beginning, and therefore it is also ^f Mortal; for whatsoever is not from Eternity is mortal.

^f A Death.
or a dead.
thing.

61. But that the *Image* of Man might *subsist*, (which also hath a beginning as to the body,) *therefore* God is become Man, and dwelleth again in the soul, and the soul attaineth again the first *Image* without this world; yet those only, who with the *Spirit* of the Soul incline themselves to God: and here it may be said, *We must be Born a-new*, or be lost Eternally in Hell, and [thrust out] from God.

62. Thus we say with [good] Ground, that the starry Heaven, *viz.* the *Third Principle* of this world, was created also as a Total ^g Body, having a ^h Circumscription, and standeth ⁱ just like the Center of Nature; whatsoever thou seeest in this Great Circumference, the same is also in the *smallest* ^k Circle: and the whole Principle of this world outwardly, is only a manifestation and discovery of the Eternity in God. It hath its rising, ^l station, and generating, like *the Eternal Nature*; and as the *Eternal Nature* doth always generate itself, and hath its original from Eternity to Eternity, just so is this visible Dominion of this world Generated and Created.

^g Or Corpus.
^h Or Circumference.
ⁱ Or upright.
^k Or Point.
^l Form or subsistence.

63. For it hath a high round Circumference like a Circle, and there stand the ^m *Constellations*: and after that, the great Deep, which resembles the *Eternal Liberty* of God: now *the seven Planets* are in the Deep, which resemble the seven *Spirits* of Nature, and the *Stars* [resemble the Effects or] *Essences* proceeding out of the *Spirits* of Nature: and the *Sun* is in the midst of the *Planets*, which maketh the four quarters of the World, and it standeth in the *Point*, as in a ⁿ Cross, and resembles the *Heart* of God: Its *Luster* ⁿ + in the Deep resembles the *Majesty* of God, where God dwelleth in himself, and is comprehended by nothing: and there is nothing of him seen but the *Majesty*, where the Center of Nature is known in all Heavenly Images out of the *Eternal*.

^m Or fixed Stars.

64. The *Earth* resembles the sinking down of the *Eternal Death* in the Dark Matrix: and yet there is no Death therein, but a springing up of the fierce *Essences*: and thus it resembles a form in the Center, and a peculiar Self-dominion, and is a figure [or Type] of *Hell*: as a hidden Dominion in the Darknefs

65. And as the *Earth*, in Comparison of the upper Dominion, is counted as a Death, so the fierce Matrix of the Anger, is as a *Death* in comparison of *God*: and yet there is no Death in either, but an *Eternal Life* in a *twofold* source, [or property; *viz.* the Life in *Eternal Joy*, and the Life in *Eternal Torment*.]

66. And now we see that the *Sun* maketh the Great Deep above the *Earth* lovely, friendly, pleasant, and delightful; or else there would be *no other* [Rule, influence, or] *Dominion*, in the Deep, than is in the *Earth*: for if the *Sun* should ^o go out, there would be an *Eternal Darknefs*, and the fierce four astringency would make all hard, rough, and harsh, and there would be an *Eternal Coldnefs*. And although every thing did move together like a wheel, yet there would be nothing seen but a *flash of fire*.

^o As when a Candle goes out.

67. Thus we give you to understand concerning *the Abyss of Hell*, that it is in this world: and the *Sun* only is the cause of the *Waters*, which are the *Heaven* in the Deep. Moreover, by the *Sun*, the *Heart of God* may be understood, out of which the *Light* of the *Majesty* shineth: for the whole Center of the *Eternity* would be dark, if the *light* from the *Heart of God* did not shine therein.

68. But it is not so with the *Heart of God*, as with the *Sun*, that it should be a *Globe* standing in one place only: No, it hath no Circumscription, [Circumference,] or Place; also it hath no beginning, and yet is *like* a round *Globe*, yet not a round *Circle*, but it is

^p Or Pertuse. as it were parted [divided] or ^p open; for it is as a Round ^a Cross Wheel, like a whole Rainbow, which yet appears as it were parted.



^r Text, under.
^s Or Purple.

^t Fly out.

69. For the whole Cross is its parting, and yet it is *whole*; but the Center of Nature, (*viz.* the Word of the Lord, *Verbum Domini*, the Word of the Father,) is there the Center of the Cross. The Cross every where signifieth the Number Three: where then beneath *blue* appeareth, which signifieth the substantiality; in the middle appeareth *Red*, which signifieth the Father in the Glance of Fire; next which appeareth *Yellow*, which signifieth the Light and Luster of the Majesty of God the Son; and the *Dusky Brown*, with the Mixture of all Forms, signifieth the other Kingdom of Darkness in the Fire, in which *Lucifer* did ^t soar aloft above God, and did not lay hold on the Majesty and Heart of God.

70. And upon such a *Bow* will Christ the Son of Man appear at the last Judgment; for so he sitteth in the Majesty of the Number Three in *Ternario Sancto*: understand the Angelical world [in the Eternal Substantiality] and Paradise.

71. Thus know, that all this is *not divided*, nor is it thus in one place alone; but this Form [or manner] appeareth in its Principle *Every where*. If thou conceivest a small *minute* Circle, as small as a Grain of Mustard-seed, yet the Heart of God is wholly and perfectly therein: and if thou art born in God, then there is, in thyself, (in the Circle of thy Life,) the *whole Heart of God undivided*: and the Son of Man (Christ) sitteth thus (in the Circle of thy life, upon the Rainbow in *Ternario Sancto*) at the Right Hand of God: and thus thou art his child, whom he hath regenerated in him [in *Christ*]; as also Christ's Member and Body, wherein he dwelleth; his Brother, his Flesh, and Spirit; and a Child of God the Father in him, God in thee, and thou in God; Power, Might, Majesty, Heaven, Paradise, Element, Stars, and Earth, *all* is thine. Thou art in (Christ) ^u over Hell and Devils.

^u Or above.

72. But in this world, with thy Earthly Life, thou art *under* Heaven, Stars, and Elements, also under Hell and Devils; *all Rule in thee, and over thee*.

73. Therefore consider thyself, and go forth [from thyself:] it is of high concernment; we speak what we know, and what we must speak, for we ought not to speak *otherwise* of the Eternity, unless we should speak as if it had a beginning, whereas there is none in the Eternity.

74. And do not think that Mankind hath such a beginning, as we must say of ourselves, according to the *Creation*: no, the Image hath appeared in God *from Eternity* in the virgin of wisdom; but not *in substance* [or distinction;] it was no Woman, nor Man, but it was Both; as *Adam* was both, before *Eve* was, which [divided distinction] signifieth the Earthly, and also the Bestial Man; for nothing subsisteth in Eternity, unless it has been from Eternity.

^v Or Incarnate.

75. O ye children of God, open the eyes of your *Inward Man*, and see rightly: If you be new born in God, then you put on that very Eternal Image, and *the Man Christ* is ^v become Man in that very Image, *viz.* in the *Eternal Virgin*; for no mortal virgin is pure; and he was conceived by the Holy Spirit in a pure virgin, and in respect of our soul which he should assume, he is also [become Man] in the mortal virgin: for *Mary* had all the Three Principles in her: and the Image of the Eternal Virgin consisted in the Divine and Eternal *substantiality*; it was indeed without substance; but in the *Man Christ*, it came to be a substance.

76. We do not say concerning the *Outward Virgin Mary*, that she was not the Daughter of *Joachim* and *Anna*; as the Ancients have Erred, to whom the Light of God hath not so shined, because they sought *their own profit* therein.

77. For *Mary* was begotten of the Seed of *Joachim* and *Anna*, like other Persons; but she was *the blessed among Women*: in her the Eternal virgin in *Ternario sancto*, which

was from Eternity, discovered itself: not that it entered into her *from without*; no, it is quite otherwise. Here God and Man became *one* again: What *Adam* lost, was here *revived* again; understand it right: The Word of the Lord, *Verbum Domini*, the Word of the Father on the Cross, came into *Mary*, understand into *the Earthly Mary*.

78. Now, where the Word is, there is [also] the virgin [or Wisdom of God;] for the Word is in the Wisdom: and the one is not without the other, or else the Eternity would be *divided*.

79. And now when the Word in *Mary*, in her flesh and blood, entered into her *Matrix*, then the *Fiat* was in the *Matrix*, but it did not in one moment create a complete Earthly Man, nor a Heavenly neither; but it began the *Incarnation* [or becoming Man;] for the Divine Nature is neither augmented nor diminished, but is always *complete*.

80. But know this, that the Eternal virgin, that was without substance, gave in itself together with the becoming Man [or Incarnation,] and the true soul of Christ was out of *Mary's* Essences, *conceived* in the Eternal virgin: and in the Eternal virgin God became Man, and so the Eternal virgin came into substantiality, for it got the human soul into it. Thus the human soul of *Christ* stood in the Earthly Essences, as also in the virgin of the Eternal Wisdom in *Ternario Sancto*, in the Trinity of God: for the Word of the Lord was in * it, and God and Man became one Person.

81. In this Person [which was God and Man] were all the Three Principles *open, undivided*; the Virgin, in *Ternario Sancto*, giveth the Heavenly Body, and *Mary* the Earthly [Body:] and the Word was in the Center upon the Cross, in the Number Three; whereas we say that the Word is become Flesh, and it is so.

82. Behold! the virgin of Eternity hath no Flesh, nor has had any from Eternity, (except in *Adam* before the Fall, which afterwards came to be Earthly,) but it took human flesh upon it: understand [it thus,] the Word together with the *whole* Deity was in the virgin: For without the Word there were no understanding in the Eternal virgin.

83. For the Spirit of God was in the Word, and he was the understanding, but the Word was as a Heavenly Figure, a figure of the Number Three; but *not* in the *working*; as indeed the Flesh worketh not, but the *Spirit* in the Flesh [worketh.]

84. And the Living Word which dwelleth in the Eternal virgin, attracted to it the Flesh of *Mary*; understand it thus, the Word attracted the Flesh, (*viz.* the Essences [or faculties] out of the Body of *Mary*) into the *Eternal Virgin*: and so in *Nine Months* there was a complete Man, with soul, spirit, and Flesh.

85. And thus the perished soul of *Adam* in the Body of *Mary* was again set in the Eternal Humanity, for the Word dwelt in *Christ's* flesh, and assumed the soul in him.

86. Not that the soul and the Word is one and the same Substance: No, the soul is out of the *Center of Nature*, generated out of the Essences, and it belongeth to the body: for it goes forth from the Essences of the Body, and it attracteth Corporeity to it: But the Word is out of the *Center of the Majesty*, and attracteth Majesty to it.

87. The Word is without substance, and the soul is out of the substance, it is the Spirit of the substance, out of the *Center* of the Father; or else it could not in *Adam* have gone forth from the Word; not that the word and the soul stand by another like *two persons*; No, the Word penetrateth through the soul: and out of the Word, the Majesty shineth, *viz.* the Light of Life: And the soul is *free of itself*, for it is a Creature.

88. I give you an Earthly similitude of this. Behold a bright flaming piece of *Iron*, which of itself is dark and black, and the fire so penetrateth and shineth through the Iron, that it gives *Light*. Now, the Iron doth not *cease to be*; it is Iron still: and the source [or property] of the Fire *retaineth* its own propriety: it doth not take the Iron

* Or her, the Virgin.

y Being, or Thing.

into it, but it penetrateth [and shineth] through the Iron; and it is Iron then as well as before, *free* in itself: and so also is the source [or property] of the *Fire*: in such a manner is the soul set in the Deity: the Deity penetrateth through the soul, and dwelleth in the soul, yet the soul doth not comprehend the Deity, but the Deity comprehendeth the soul, but *doth not alter it* [from being a soul,] but only gives it the Divine source [or property] of the Majesty.

89. And so if the soul inclines itself to the Divine source [or property,] then it stayeth in the Majesty of God, for the source [or property] betokens the *Word*, and the Glance [betokens] the *Majesty*: and that which proceedeth from the source [or property,] as heat out of the Fire, that betokens the *Holy Spirit*.

90. But now, if the flaming Iron be cast, or fall into the water, then the property of the fire, the Glance and the heat which proceed from it, are all *quenched* together; thus it is also with *Adam*: he cast himself out from the Majesty of God (with his will) into the Spirit of this world, and so he went from God.

² Or was extinguished.
^a The Glance, Luster, or Majesty.

91. Not that God ² went out in him, like the flaming of the Iron: No, that cannot be; ^a It shineth Eternally: *God* continueth in his Principle, and *Adam* went out from it: If *Adam's* will had continued in God, he should have continued the child of God, and God would have continued in his will, and so the Majesty would have *shined through* the will.

92. But he went out from the will of God, into this world, and so was captivated by the World, Death, Devils, and Hell, *and they dwelt in Adam*.

93. *Adam* was in this world, dwelling in the Elements, and God breathed the *Air* also into his Nostrils: but he should not have put his will into it, to eat of *Earthly* fruit, which maketh earthly flesh. That was his Fall, that he did Eat Earthly Fruit; and therefore his Essences also became Earthly; and the soul became captivated by the *Earthly Dominion*.

94. And there the Word of the Lord said to the soul, *Adam*, where art thou? and his body did hide itself; so very much ashamed was the poor soul: And *Adam* said, I am naked; the precious heavenly virgin (which he was clothed withal) was lost, as also, the Light of the Majesty; and *Adam* was without the Word.

95. O how terrible is it to those that understand it, the soul trembleth at it, and it may well be afraid of this captivity, when the poor soul must be captivated by the *Devil*, and must swim in [the Lake of] *God's Anger*. And this is the cause why God became Man, that he might bring us again in *Ternarium Sanctum*, into the Angelical World.

96. And as we are all with *Adam*, gone out from God, for we have all *Adam's* soul and flesh, so God hath regenerated us all in *Christ*, and in *Christ* the divine Kingdom standeth open, every one that will may enter in, whosoever putteth his will away from himself, and putteth it into *Christ*, and letteth all worldly Reason go, though it has never so fair a Luster, *shall be regenerated in Christ*: and his soul attaineth the Eternal Flesh again, in which God became Man, an incomprehensible Flesh, of Eternal substantiality.

^a Or Mortal Flesh.

97. The *old Adamical* ^b *flesh* of Death cometh not to be heavenly flesh: No, it belongeth to the Earth, to Death; but the Eternal Flesh is *bidden* in the Old Earthly Man, and it is in the Old Man, as the Fire in the Iron, or as the Gold in the [dark] Stone.

98. This is the Noble Precious Stone, (*Lapis Philosophorum*,) the Philosopher's Stone, which the *Magi* [or Wise Men] find, which *tinctureth* Nature, and Generateth a New son in the Old. He who findeth *that*, esteemeth more highly of it, than of this [Outward] World. For the Son is many thousand times Greater than the Father.

99. O thou bright *Crown of Pearl*, art thou not brighter than the Sun? There is nothing like thee; thou art so very manifest, and yet so very secret, that among many thousand in this world, thou art scarcely rightly known of any one; and yet thou art *carried* [about] in many that know thee not.

100. Christ saith, *Seek, and thou shalt find.* ° It will be sought for, a lazy Person findeth it not, and though he carrieth it about with him, yet he knoweth it not. To whomsoever it *revalet*h itself, he hath all joy therein; for there is no end of its virtue [or Glory:] He that hath it doth not give it away: and if he doth impart it to any, yet it is not profitable to him that is lazy, for he diveth not into its virtue, to learn that.

° The Noble Stone.


101. But the *seeker* findeth the Stone, and its virtue and benefit together, and when he findeth it, and knows that he is *certain* of it, there is greater joy in him than the world is able to apprehend, which no pen can describe, nor any tongue express, in an Adamicall manner.

102. It is accounted the *Meane*st of all Stones in the Adamicall eyes, and is trodden under foot, for it affordeth no luster to the sight; if a man lights upon it, he casteth it away as an unprofitable thing; none enquire after it, though it be so very much sought for in this world. There is none on Earth *but desires it.* All the Great ones and the Wise seek it: Indeed they *find* one, and think it is the right: but they miss of it: they ascribe power and virtue to it: and think they have it, and will keep it: but it is *not* that: It needeth no virtue to be ascribed to it. *All virtue lies bidden in it.*

103. He who has it, and knows it, if he seeks, he may find all things whatsoever are in Heaven and in Earth. It is the *Stone which is rejected of the Builders, and is the Chief corner Stone; upon whatsoever it falleth, it grindeth to powder,* and kindles a fire therein. All ^d *Universities* seek it, but find it not by *their* seeking; sometimes it is found by one that seeks it rightly. But others [that seek it in itself, and for their own Gain] despise it, and cast it away, and so it remains *bidden* still.

^d High Schools or Academies.

The Seventh Chapter.

1.  *most* of all concerns us Men, in this world, *to seek that which is lost.* And therefore if we would seek, we must not seek without ourselves, we need no flattering Hypocrites, nor such as tickle our ears to comfort us, and promise us many Golden Mountains if we will but run after them, and make much of them, and reverence them.

2. If I should sit and *bear Sermons preached* all my life long, and hear them always preach of the Kingdom of Heaven and the New Birth, with their singing and Repetitions, and stay there and go no further, I should be never the nearer. If a stone be cast into the *water*, and then taken out again, it is a hard stone as it was before, and retains its ° quality: But if it be cast into the *fire*, then it gets another quality in itself; so also thou, O Man, though thou runnest to Church, and wouldst *seem to be* a Minister of Christ, that is not enough; if you rest there, you are never the better.

° Form, Condition, or Nature.

3. Also, it is not enough, that you learn all Books, to rehearse them *without Book*, and did yearly and daily read all Writings, and could say the *whole Bible* without book, yet you are not a hair's breadth the better in the sight of God, than a keeper of swine,

who all that while did nothing but feed the swine; or than a poor Prisoner in a dark Dungeon, who all that while has not seen the Day-light.

4. Talking availeth nothing, nor that you know how to speak much of God, and despisest the simple, as the flattering Hypocrites upon the *Antickristian Beast* do, who forbid the Light to them that see, as hath been done to this hand. But it is as Christ saith, *Except you turn, and become as one of these Children; you shall not see the Kingdom of Heaven in Eternity: you must be born a-new, if you would see the Kingdom of God: that is the right means.*

^f *Barmbertzigkeit*, the Mercifulness.

^z As a pair of Spectacles.

^h *Papists*.

ⁱ *Lutherans*.

^k *Calvinists*.

^l *Schwenckfeldians*.

5. There needs no Art or Eloquence about it, you need neither books nor cunning: a Shepherd is as fit for it as a learned Doctor, and very much *fitter*: for he goes forth from his own Reason into the ^f Mercy of God, he hath no great, wise, [or deep] Reason, therefore he does not go to *that* for Counsel, but he goeth simply with the poor Publican, into the Temple of Christ: whereas, on the contrary, the high and learned first set the ^z *University* before their eyes, and *study first* with what Opinion they will enter into the Temple of Christ. They first set Men's Opinions before them, and will seek God in this or that *Opinion*, one in the ^h *Pope's* Opinion, another in ⁱ *Luther's*, a third in ^k *Calvin's*, a fourth in ^l *Schwenckfeld's*, &c. There is no end of Opinions.

6. And thus the poor soul stayeth without the Temple of Christ, standing in doubt: it knocketh and seeketh, and continually doubteth that it is *not* in the right way.

7. O thou poor foeverd soul in *Babel*, what dost thou do? Leave off all Opinions, by what name soever they are called in this world, they are all no other than the contention of Reason: the New-Birth and the Noble Stone is to be found in no contention, neither in any Wisdom of Reason: you must forsake all in this world (let it be as *Glistening* as it will) and enter into yourself, and only gather *all your sins* (which have captivated you) together on a heap, and cast them into the Mercy of God, and fly to God, and pray to him for forgiveness, and the Illumination of *his Spirit*: there needs no long disputing but earnestness, and then Heaven must break asunder, and Hell tremble; it comes just so to pass; you must set aside all your sins, and Reason, and whatsoever comes in the way, and *resolve*, that you will not let him go, except he blefs you, as *Jacob* wrestled with God the whole night.

^m Or Mind.

ⁿ Thought and Purposes.

8. Though thy ^m *Conscience* should say, No, God will have none of thee; yet do thou say, I will have him, I will not leave him, till I am carried to my Grave: Let my will be as thy will, O Lord, I will as thou wilt: and though all the Devils encompassed thee round about, and should say, *Hold, it is enough at once*; thou must say, No; my ⁿ mind and will shall not depart from God, they shall be Eternally in God: *his Love is Greater than all my sins*: Although thou Devil, and thou world, have the Mortal Body in your Prison, yet I have *my Saviour* and *Regenerator* in my soul: He will give me a heavenly Body, which will remain Eternally.

9. *Try this*, and thou shalt find Wonders, thou shalt soon get one *in thee*, who will help thee to wrestle, fight and pray: And though thou canst not use many words, it is no matter, though you can say no more than the Publican: *O God, be merciful to me, a sinner*. When thy Will and all thy Reason is once placed upon God, with a *Resolution* not to leave him, though body and soul should be broken asunder, then thou holdest God [fast,] and breakest through Death, Hell, and Heaven, and goest into the Temple of JESUS CHRIST, in spite of all the Opposition of the Devil: The Anger of God *cannot* withhold thee, how great and powerful soever it is in thee; and though body and soul did burn in the Anger, and stood in the midst of Hell with all the Devils; yet thou wouldst *break forth*, and come into the Temple of Christ; and there thou wouldst get *the Garland of Pearl*, adorned with the Noble and highly *Precious Stone*, That

^o *Sive Philo- sopherum.*

Lapis ° Philo-Angularis, The Chief Corner Stone.

10. But you must know, that the Kingdom of Heaven is thus sown in thee, and is small as a Grain of Mustard-seed, yet thou hast great joy with this *Angelical Garland*; but look to it, and set it not upon the Old *Adam*, else it will go with thee as it did with *Adam*; keep what thou hast; necessity or want is an evil Guest.

11. At length a young Plant groweth to be a Tree, if it stands in good Ground, but many a rough and cold wind bloweth upon a young Plant before it comes to be a Tree; it is unsteady: Thou must be brought before the *Tree* of Temptation, and also into the Wilderness of Contempt and Scorn in this world; if thou dost not hold out, thou hast nothing: If thou rootest up thy Plant, thou dost as *Adam* did, thou wilt more hardly set it again than at first, and yet it groweth in the ^p valley of Roses, hidden to the Old *Adam*.

^p Or the Par-
radical Ef-
fence.

12. For it was a long time from *Adam* till the humanity of Christ, in which [time] the Tree of Pearl grew hidden under the vail of *Moses*, and yet in its time it came forth as a Tree with fair fruits.

13. Therefore, if thou hast fallen, and hast lost the fair Garland; do not despair, seek, knock, and come again, do as thou didst at first, and then thou wilt find by *Experience*, from what Spirit this Pen and Hand hath written: thou wilt afterwards get a *Tree* instead of thy Plant: And then thou wilt say, Is my Plant, during my sleep, become a Tree? Then you will begin to know the ^q *Philosopher's Stone*; observe it.

^q The Stone
of the Wise
Men.

The Gates of the Firmamental Heaven, with the Stars and Elements. Also of the Threefold Life of Man. The Noble Stone rightly brought forth into the Light, Spiritually, for the Magi, [or those that are wise.]

14. If we will speak of the Noble Stone, and bring it forth into the Light to be known, we must first show the *Darkness* and deformity of the Stone, which hinder that it is not known. For, since we know that the Noble Stone lies hidden in this world, and may be had *everywhere*, and yet is not known, we should therefore seek to know the cause why it is so hidden.

15. Reason saith, if this [outward] world be so dangerous for Man, Why hath God set him therein? or, Why hath he created it? And thus he judgeth also concerning the Devil; [saying,] *Why* hath not God turned the Devil into Nothing again since his fall?

16. Yes, beloved Reason, thou hast found the Stone, and with it thou buildest a house of Stone to dwell in. The Noble Stone lies in the *Eternity*: that which is eternal breaketh not, but that which hath a beginning breaketh. The Devils are *Eternal*, and therefore they break not; they were not in the ^r form of a spirit from Eternity, but their Essences are Eternal.

^r Or Con-
dition.

17. And they have put their Will into their Essences, and their will is eternal: as the Center of Nature [*viz.*] of the stern *Matrix*, is Eternal, into which their will is entered, so now they are Eternal Spirits therein, [*viz.* in the stern *Matrix*:] Also they are as a *Looking-Glass* for the other Angels, and for the souls of Men.

18. But that God should cast away the Third Principle, [that is, the Created World,] for Man's sake, and put it into its *Ether* before the accomplishment of its Time, that cannot be; for the Wonders that were foreseen from Eternity in the Wisdom

without Substance, they *must come* to have a substance, and so in time must the forms of Nature also.

19. For God is Threefold in Persons, and would also move himself Three Times, according to the property of each Person, and no more at all in Eternity.

20. *First*, The Center of the Father's Nature, moved itself to the Creation of Angels, and further, of this World.

21. *Secondly*, The Son's Nature moved itself; where the Heart of God became Man, which shall never be done more in Eternity: and where it is now done, [*viz.* where men become united with the Heart of God, as branches on their vine,] it is done by that only (Man) who is God, through many, and in many.

22. And, *Thirdly*, The Holy Ghost's Nature will move itself at the End of the World, when the World shall enter into its *Ether* again, and the Dead shall rise again: Where the Holy Ghost will be the Mover, and will set the Great Wonders (which shall have been done in this world) all in the Eternal Substantiality, to the glory and manifestation of God's Deeds of Wonder, and to the Joy of the Creatures, [*viz.* Angels and Men.] He will be the *Eternal Mover* of the Creatures, (*viz.* Angels and Men,) for through him Paradise springeth up again, which we here have lost. Thus you must know, that the great Wonders of this World, which must have been done, and must pass away, *lie in our way*.

23. This world is a great Wonder; but it would not have been known in the Wisdom of God by the Angels: and therefore the Father's Nature moved itself to the Creation of a ^c Being, that the great Wonders might be manifested; and then, [when they shall all once be manifested and become substantial,] it will be known in Eternity, by *Angels and Men*, what power and virtue every thing hath had.

24. Also the Image of the Number Three, [or Trinity,] (*viz. the Eternal Virgin*, which stood in *Ternario sancto*, in the Eternal Wisdom, in the Substantiality, as a Figure,) ^c should not have been known in Eternity by the Angels, if the Heart of God had not become Man; there the Angels saw the ^u Glory of the Majesty in a *living Image*, wherein the whole Trinity was included.

25. So also the *Center of Nature* should not in Eternity have been manifested to the Angels, much less the ^w Government of the Holy Ghost, if this World, with the Stars and Elements, had not been Created; but so [*by this means*] the Angels and we Men (also) know the Eternal Being, and all forms, ^x by this [created] world; and therefore God has placed the Image of the Number Three (*viz. Man*) in this world, that he should open all Wonders, and know the Eternal God.

26. But the Image doated on it, and put its Imagination into it, as *Lucifer* did into the wrathful Matrix of Nature, and so it was also captivated: for *Adam* was to be a Lord over the Stars and Elements, nothing should ^y touch him, he had power over them all, he could have removed Mountains with a word, he was Lord over ^z Fire, ^a Air, ^b Water and ^c Earth.

27. For there was *no death* in him, the light *shone* in him, he was in Paradise, Paradisical fruit grew for him, he was one [single] Man, and not two, he was the Man, and also the Woman, and he should have *propagated* an Angelical kingdom out of himself, and that was possible. For he had no such flesh and blood as after the Fall, whereof he was ashamed before the Majesty of God: he had flesh and blood that was heavenly, his Essences [or faculties] were holy: he could bring forth out of himself (without rending of his body) an *Image* like himself.

28. For he was a Virgin without the feminine form, after the Form of the Eternal [*Sophia*,] with a pure modest mind, and chaste, without the least desire of lust: his desire

^c Being, Essence, or Substance.

^e Or Could not.

^u Glance, Luster, or brightness.

^w Rule, or Dominion.

^x Or in.

^y To stop or hinder.



was only to have his like out of himself ; he placed his will upon himself, and *in him was God* : so his will was in God, and God in him, and he in Paradise.

29. But he saw in himself two ^d forms of the Divine Being : one without himself belonging to this world, and the other within him belonging to the Paradisical world, which he also had with full satisfaction to himself [as his Own,] and therefore came the Commandment and said ; *Eat not of the mixed fruit, (Good and Evil,) else ye shall die.* But he ^e Imagined so long, till he was captivated : he still thought he would eat of both, [viz. of the Paradisical and of the forbidden fruit,] and *so live for ever* ; and so he continued forty Days, as the *second Adam* in the Wilderness was [so long] tempted : and *Moses* was [so long] upon the Mount, where *Israel* was tempted, to try if it were possible to live in the obedience and will of the Father : and so long he went on till he sunk down into a sleep.

^d Natures, conditions, or qualities.

^e Or set his Imagination.

30. For *Moses* saith, *God suffered a deep sleep to fall on him* ; and then God saw that it was not possible for him [to continue in perfect obedience,] (for the Lust had captivated him,) and so he suffered him to fall into a *sleep*, (which signifieth Death,) where the Woman was made out of him ; and the Spirit of this world formed *Adam* into a *Man*, (such a one as we are at this day,) and *Eve* into a *Woman* : which when they awaked they saw not : for they were yet in Paradise, till they had eaten the Earthly fruit ; and then the Spirit of this world took the soul captive, and its Essences became instantly Earthly, and its flesh and blood Bestial, at which they were ashamed, and took notice of their *Bestial* form in their Masculine and Feminine Members.

31. And so they were driven out of Paradise ; and the Word of the Lord, *Verbum Domini*, (with a Promise of a *Treacher* upon the Serpent,) set itself in the Light of their Life, (which before dwelt and ruled in him [viz. in *Adam*,]) that remained now in its own Principle, and the Image remained in the Outward Principle, and was captivated by the Spirit of the Stars and Elements : The Regimen [or Rule and Dominion] of this world dwelt now in *these* Persons, and they became Earthly.

32. Whereupon God *curst the Earth also for Man's sake*, so that no Paradisical fruit grew any more. All was gone save only the *Grace and Mercy* of God, which was still left ; for they now stood (as to the Ground of the world) in the Abyss of Hell with all Devils, and they lived in weakness as we do now at this day.

33. They begat their Children in *two* Kingdoms, [viz. in the Kingdom of Wrath, and in the Kingdom of Love,] for the Anger of God had taken hold of them, and desired to show its wonders in them : so also the *Treacher* upon the Serpent had taken hold of them in the Light of Life, and desired also to show its wonders in them.

34. So there was strife and disquietness, as may be discerned by their Children : the *first* that was born of Woman, became a wicked Murderer, and strove to suppress the Kingdom of God ; and the *second* was a holy virtuous Man : In brief, you see this throughout the Holy Scripture, especially by *Cain* and *Abel*, by *Isaac* and *Ismael*, also by *Esau* and *Jacob*, who, while they were yet in their Mother's womb, strove ^f for the Kingdom of God, and ^f for the Kingdom of Hell ; and therefore said God, *Jacob have I loved, and Esau have I hated.*

^f Or about.

35. And from hence arose the Predestination or *Election* of the Children that cleave to him ; the other make but a mockery and scorn of that which is spoken concerning the Kingdom of God and the Kingdom of Heaven, and they find not the *Precious Stone* of the Philosophers ; for they seek it not rightly. They are mere Hypocrites, [such as make a show of Holiness,] *like the Devil in the form of an Angel.*

36. But *Abel*, *Isaac*, and *Jacob*, found it indeed. *Jacob* wrestled for it a whole Night ; and *Isaac* carried the fuel of the fire, [to burn] himself [with,] and readily yielded that the darkness and *dross* of his Stone should be burnt away : for he had attained the [Noble] Stone *in his Mother's womb*. Look upon the King and Prophet *David*, what

he did with that Stone, how dearly he loved it. For he said, *Though body and soul should be broken in sunder, yet thou art the desire of my Heart, and my 8 Portion.*

^z Or salvation.

^b Or University.

37. Look upon *Solomon* in his Great and wonderful Wisdom, who knew the [*Nature and*] *property of all living Creatures and Plants*, which he learnt in no ^b *Academy*; he understood it only by the Precious Stone which he had in his Heart.

38. Look upon *Moses*, what Miracles he did by this Stone: Look upon the Prophet *Elijah*, who shut Heaven for three years and six months: He brought forth fire in the Anger of God, so that it devoured an hundred Men.

39. Look upon *all Prophets*, what Miracles they wrought *with it*, they knew things to come in the virtue of this Stone, they healed the Sick, and raised the Dead.

ⁱ Or followers.

40. And this Stone is *CHRIST the Son of the Living God*, which discovereth itself in all those that seek and find it: What an admirable example have we in *the Apostles* (who were but simple unlearned Laymen) how they went about with this Stone, in Power and doing *Miracles*, and so did all their ⁱ *Successors*.

^k Or shell.

41. O how eagerly have the rational Wise men of the Schools of this world *persecuted* it at all times, and at this very day: they have a Glistering Stone, with a pleasant ^x *outside, or sound*, and they *think* it is the right [Stone:] they spread themselves abroad upon it, and boast themselves of it, and would be honoured for it as Gods.

^l *Mauersteine,*
^a wall-stone.

42. But their Stone is only a ^l *Stone* belonging to the wall of the great building of this world, in which [building] the *seven Seals* accomplish their Wonders, and under which the *seven Spirits* of the Anger of God pour forth their Vials of wrath and abominations.

^m Or sacrificed.

43. For we are with *Adam* shut up in the Anger, which holdeth us captive: and yet the Grace also is presented to us, and that desireth to have us also, and so there is a hard strife in us. This you may see in the Writings of *Moses*, in that God commanded, *that all the first-born of the Males should be ^m offered to him.*

ⁿ *Samuel.*

44. But you see the vehement opposition of his Anger; how it hath penetrated [and prevailed,] and many times taken away the first Birth; as may be seen by *Cain* and *Abel*, by *Esau* and *Jacob*, also by the Children of *Jacob*, and throughout the whole Scripture, that the Stone would rest, not upon the *first Adam*, but upon the *second*.

45. We have a great Example in the Children of *Jesse*; when the ⁿ *Prophet* thought the Eldest should be King, yet the Election fell upon the youngest, because he had *that Stone*.

46. This *Election* was not thus from Eternity in God: for *Adam* was Good and Perfect, also Pure, but he yielded himself to be overcome. For the Anger stood in the Abyss, and was *covered* with the Principle of this world.

47. And know, that the Tree of *Adam's* Tempting in Paradise, (which yet stood only in the Abyss,) grew out of the source of the Anger: and *Adam* was tempted, to try whether he would with his will cleave to God.

^o Awakened
or stirred up
in her.

48. Nothing compelled *Eve* to eat of it but her lust, which the Devil in the Anger ^o *brought* into her: If she had turned away her Eyes from the Devil and the Serpent, she had continued in Paradise: Had she not a Command [not to eat?] but when she followed the Devil, and would be skilful, she became foolish.

^p Or Glory,
or seeming
holy Luster.

49. And so it befalleth us at this Day, we are captivated by the Abyss of the Anger; and so the Devil *sets before us* the ^p *flattering Hypocrisy and Bravery* of this World, *viz.* *Statelines, Arts, and Riches*, at which we bite, [as a fish at the bait which the angle is covered with, and so is caught and pulled out from its livelihood;] and so we also are driven out of Paradise, and *lose* the Noble Stone.

^q Or Laver.

50. *Christ* hath instituted *Baptism* as a ^q *Bath*, to wash away the Anger, and hath put

into us *the Noble Stone*, viz. the Water of Eternal Life, for an ' Earnest-Penny, so that instantly in our Childhood we might be able to ' escape the Wrath.

51. But the *Serpent* presents itself to us, [as he did to *Eve*,] so that we Imagine after [or set our Mind upon] the Tree of Temptation, as we see by experience, that as soon as young Children grow up a little, they creep up in Pride, and flattering hypocritical arrogance, and set the Paradisical Garland [viz. the blossom of their youth] upon the head of the *Serpent*; and thus the *Serpent* playeth with them, and teacheth them all manner of wantonness, and leadeth them out of Paradise into this world, into finery and pride, which require covetousness and deceit to maintain them.

52. And then the Noble Stone cometh to be contemned: if they see a Man who carrieth that Stone in him, he must be a fool with them; which is, because they have the wit, and subtlety of the *Serpent*; and they that have the *Stone* are simple without wit and cunning, like a child; their ^v Play in this world they act in care, sorrow, want, contempt and misery: but it is written; *They pass away, weeping and sorrowful, but they carry Noble seed with them*, [or their Employment is sowing in Tears, but they shall reap in Joy.] Eternal Joy is far better than a momentary ^x Pleasure of the Eye, and after that *Eternal Lamentation*.

53. Seeing then we know and fundamentally understand, that we lie thus captivated in a close Prison, therefore we will *reveal* that ground and the Prison also, to try whether any will take notice what condition they are in.

54. We will not relate a History, but speak what we know in ourselves, in soul and body, also what we see in the Ground or foundation of the World, from our ^y own Light which we have from *Grace*: we will speak from that, and not from a ^z supposition, as doubting whether it be true or no.

55. They say, that which the Eyes see, the Heart believeth, it is good to see with our own Eyes: but he that seeth with the Eyes of another, or he that depends upon another's words, is always in *doubt* whether the Spirit be true or false.

56. Therefore it is good to have the *Noble Stone*, [which *Abraham*, *Moses*, the *Prophets* and *Apostles* had,] that giveth assurance, and pointeth at the false ^a *Magi*, such as are ^a *Magi* in the *History* only, which they strut about withal, in state like a whore that would be accounted a Maid, and yet is big with child.

57. And so they are big with Darknes and wrath, and yet they always cry out, *Here is the [true] Church, here is Christ*, flock all hither! yes indeed, run after *the whore of Babel*, who is big with stately Pride; give something towards her child-bed, that she may fatten her whorish stomach, and satisfy her ^b Hypocritical stinking Pride.

58. They are like whores, who (when they are said to be whores) will not endure it, but *curse* and *rail*: and so also when the Spirit of Truth layeth them open, then they cry, *O Heretick, O Heretick*, fire and faggot! O run away, begone all of you, the Devil is in him: thus they miscall the Spirit of God, because they do not know ^c it.

59. We do not write this out of a desire to condemn them, for we know the great misery of our captivity, but we write it, to the end that the simple, (who cleave so very fast to their words, and believe all that the Devil poureth forth in wrath,) might every one of them enter into themselves, and try whether it be Truth or no, and that men might not be so zealous in blindness, with anger and envy, without knowledge whether it hath any Ground of Truth.

60. We have too much *experience* of this, that many times the Holy Ghost is called a Devil, and the Devil called a good Spirit, which happeneth out of *Ignorance*: for the flattering Hypocrites do so fill the Ears of the Laity with their Eloquence in their Sermons, and drawing the Scriptures to their desire [and meaning.]

' Our Talent.
f Paten-geld.
l Or get out.

^u Untow-ardness, waggery, and perverseness.

^w Or Part, or employment.

^x Lust.

^y Alias, Eternal.
^z Or opinion.

^a *Máysn.*
Magi.

^b Seeming holy, Glistering.

^c The Spirit of God.

^d Or wicked-
ness.

61. O what horrible ^d *Blasphemy* it is, that the Spirit of God must be thus slandered by the Image of God, though we do not say that the Image itself doth it, but *the Serpent in the Image*: so soon as the Mind is turned away from God, the Serpent taketh hold of it, and then ruleth it, and *pouretb forth* blasphemies against God, and his Children. Therefore observe this following Text.

[Here the Author again sheweth the Eternal Being.]

62. As God the Father himself is *All*; he is the Number Three of the Deity; he is the Majesty; he is the still Eternity; he is the Nature, and in it he is the Love and the Anger: the Anger is a cause of his Strength and Might; as also a cause of Life, and of all Mobility, as the Poison [or Gall] in Man is: and the Love is a cause of the Heart of his Majesty, and a cause of the Number Three, and of the Three Principles.

^e Vivifies it.

63. And as we know and have mentioned before, that the Fire is a cause of the Light, for without fire there would be no Light, so there would be no *Love* without Light; the Light is Love [or pleasantness,] for it is kind and amiable, and we see that the Light and the fire have *two severall* [properties or] sources; the *fire* is biting, wrathful, devouring and consuming; and the *Light* is pleasant, sweet, and desirous of a Body; the Love desireth a Body; and the fire also desireth a Body for its nourishment, but devoureth it quite; and the Light ^e raiseth it up, and desireth to fill it; it taketh nothing away from the Body, but ^e quickens it, and makes it friendly.

64. So you must understand us concerning the Eternal Being. The Eternal Being is so, and if it were not so, all would be as *nothing*, but an Eternal Stillness *without* Being; and that we find to be so in every thing.

65. Thus we may consider with ourselves, *whence* it ariseth that there is a wrathful and a good will: For you see the Fire hath *two* Spirits, *one* is that which proceedeth from the Heat, and the other that which proceedeth from the Light: Now the Heat is Nature, and the Light is the Eternal Liberty without [or beyond] Nature: for Nature comprehendeth not the Light.

66. And so you must understand us concerning the *two* sorts of wills in God, the *one* is Nature, and is not called God, and yet is God's, for he is angry, severe, sharp as a sting, consuming, attracting all things to himself, and devouring them, always striving, to fly up above the Light, [which is the *other* will,] and yet cannot; as the fire doth, which the higher it flieth, the higher goeth the Light, and so they may well be called *two Principles*.

67. For the Light desireth substantiality, and preserveth the substantiality, and doth not consume it: but the *fire* desireth to devour all things, and turn them to nothing; and when it hath turned all to nothing, it becomes a *darkness*.

68. And therefore God hath moved himself in the Light of Meekness, and attracted the Meekness, so that the Light hath a substantiality, and that is *Water*, or *in Ternario sancto* the Water Spirit which holdeth the *fire* captive, so that the fire is a darkness, and is not known except it be kindled, and it standeth in itself in the hunger, in the Eternal Darkness, and so is a continual Desire.

^f Or womb.

69. Out of *such* an Original came the Devils, for it is the fierce *wrath* of God, and whatsoever is false and evil, hath its original thus out of *this* ^f Matrix, as also all the Creatures of this world, let it be Heaven, the Stars, the Earth, or what it will; they have all a *twofold* source, *viz.* the fire and the water: in those two consist all bodjes, Heavenly and Earthly; the heavenly consist in the Matrix of the Water, and they have the fire hidden in them.

^g Through
and through.

70. For the watry Matrix (which is only a Spirit of a soft property) holdeth the fire captive, and so the Majesty shineth in the Meekness ^g transparently.

71. And the Earthly [Bodies] consist in the palpable substance; for *the water becometh material in the kindling*; which matter is drawn together by the wrath in the *Fiat*, part to Stones, and part to Earth, all according as Nature is in its seven forms: and the Water hath quenched the Fire, so that the *wrath is in the Darknes*, like a hidden Fire.

72. And where the Matrix continued, and was not so quenched by the comprehensible water, there it is created into Stars; for a Star is only Fire and Water [*concrete* together:] but seeing the fire [in them] burneth not, and that the water [in them] doth not quench the fire, thereby we understand that that water *is not material*, but is as an Oil, in which the Light burneth, which is not [such] water as putteth out the Light, but preserveth a continual burning Light without any great source, [or fierce consuming property.]

73. Thus the Stars are a ^h *Quinta Essentia*, a fifth form [distinct] from the Elements, as the fat in a Creature is a cause that the fountain of life burneth: So the *Quinta Essentia* is a cause that the Stars burn: yet the Stars have in them also all the Causes of every thing that is in this world, all that live and move, are stirred up from their properties, and brought to life.

^h Quintessence.

74. For they are *not only* fire and water, (though the fire and the water be the chief in them,) but also they have in them hardness, softness, darkness, bitterness, sourness, sweetness, and all the ⁱ powers of Nature; they have whatsoever the Earth hath contained in it. For every Star hath a *several* property, all according to the ^k Essences of the Eternal Center of Nature.

ⁱ Virtues.
^k Effects, operations, predominance.

75. All is comprehended in the Creation, *and come to a being*, so far as their properties at the same time stood open in the wheel of Nature, when the Eternity moved itself to the *Creation*.

76. And the Air is the Spirit which is mixed with all sorts of Forms, and as the heat goeth forth from the Fire, so also the Air goeth forth with all powers continually from the fire, and therefore it is unconstant; suddenly the Air awakeneth one form in the Center of Nature, suddenly another; and so there is continually a *wrestling* and overcoming, suddenly a being above, and then a being under again.

77. The *whole Deep* between the Earth and the Stars, is like the *Mind* of a Man, where the Eyes suddenly behold a thing, and conceive or frame a will [or desire] therein, and bring it ^l to substance; some things they behold only with cursory thoughts, and some things in a perfect ^m being, so that the mouth and hands go about it [to bring it to pass:] Thus the *Deep* also is like the *Mind*, suddenly it is intent upon one Star, suddenly upon another, and the Sun is the King, and the Heart of the Deep, which shineth and worketh in the Deep; and the other six Planets make the *senses* and *understanding* in the Deep; so that all together is as a living Spirit.

^l To pass, or to be.
^m Resolution or purpose.

78. Which you may understand by a Beast, which formeth his Spirit herein, also in the Fowls, and also in us Men, according to the Adamical Man: but this Government [or Dominion] and spirit hath *not* divine wit and understanding: for it hath beginning and end; and that which hath beginning and end is *not spiritual* (or *Divine*,) but it is *Natural* and *Transitory*; as you may see by the Wind, how suddenly it is raised in one place, and suddenly laid again, and then suddenly raised in another Place, and so on.

79. So also the Constellation is a cause of all sorts [of outward worldly] ⁿ Wisdom, Arts, and Policy; also a cause of the *Ordering* of every *Government* [or Dominion] of this world amongst Men after the Fall; also among the Beasts and Fowls; also it is the cause and bringer forth of all herbs, plants, and metals, and of Trees, that they grow.

ⁿ Or wit.


80. For that which the *Constellation* containeth in it, lies all in the *Earth*, and the *Constellation* *kindleth* the Earth: and it is *all* one Spirit and one Dominion, which I call *the third Principle*. For it is the Third Life in God, the awakened Life, and not an Eternal Life; for in this Third Life, shall only the Great Wonders (which lie in the

Center of the Eternal Nature) be brought into a *visible substance*, whose figures remain for ever, but not in the Essences, they all return again into the *Ether*; as it was before the Creation, so will it be again at the End.

• Or Land-
skip.
P Or be om-
nipotent.

81. But *all* of this world remaineth standing in the Eternal Nature, with its colours and figures, like a ° *Picture*, *else* the Creatures, as Angels and Men, which are Eternal, should have *no Joy*. Thus they shall P enjoy all; and yet there will be a springing, blossoming, and growing, but without feeling of any fierceness, or of the Fire: for the Essences are no more a substance, and therefore afford no fire; the fire is an Eternal darkness and gnawing in itself, and that is called *the Eternal Death*, concerning which the Scripture witnesseth throughout. Do not account this a fiction: for it is true, we speak faithfully what we know [and understand] in the bosom of our Mother, [*viz.* in the *Mercy* and Eternal Wisdom of God.]

The Eighth Chapter.

I.  OW as there is a Life, and Spiritual Government, in the *Deep* of the World in all places, so that all Creatures are included as it were in one Body, which affordeth them life, nourishment, wit, wisdom and Art, in all kinds of them, in Men, Beasts, Fowls, Fishes, Worms, Trees, and Herbs, ever one according to the kind of their Essences; so there is also a life in the Eternity within this world, which the Spirit of this world comprehendeth not, which hath all the properties of this world in it, but in no such kindled Essences.

2. For it hath no Fire, though indeed it hath a mighty Fire, but it burneth in another source [or property,] *viz.* in the *desiring*: It is soft, delicate or pleasant, without pain; also it consumeth nothing; but its Spirit is *Love and joy*: its fire maketh Majesty and brightness; and that hath always been from Eternity; it hath no ground, it hath its springing up and blossoming, but not out of such Earth as we walk upon, and yet it is Earth, which in my whole Book I call *Substantiality*, for it is *the Eternal Body*, without any defect: There is no want in it, nor sorrow, nor misery; no such thing is known there at all; there is no Death, Devil, nor Anger, known in it; but *such things* stand altogether in the Darkness [or in Eternal oblivion] hidden in the first Principle.

3. And this Angelical World [or Eternal Substantiality] we call *Ternarius Sanctus*; and that very rightly, though the *Latin Tongue* understandeth only the ° Number Three thereby; yet *the Language of Nature* comprehendeth it together as one only Body.

4. For as this Principle of this [outward] World, is together as *one Body*; so God, the Kingdom of Heaven, Angels, Men, Paradise, with all Heavenly and Divine † things and Properties, are all but *one Body*, and together are called God, Majesty, and Eternity.

5. For the Majesty is the Light of that Body, and the Holy Ghost is its Air and Spirit of Life; but the Creatures [*viz.* Angels and Men] have their own Spirit of life from themselves.

6. For Every Angel and Man is *like* the Total God, he hath in him the Number Three, and the Holy Ghost proceedeth forth in him also; of which you have a similitude in a † flaming piece of Iron: The Iron resembles the Creature, the fire resembles

† A Red Hot
Iron.

the Deity, the heat of the Iron resembles the Creature's own Spirit, the Air which goeth forth from the Heat, which hath no source [or painful quality,] resembles the Holy Ghost.

7. In this manner, we give you in simplicity sufficiently to understand these high things. If any will now be blind, God help them! and we can thus *with good ground* set you down, what Man was before the Fall, and what he came to be in the Fall: what he is in the New Birth again, and what he shall be after this Life. For we know what he is in Death, and what he is in Life, we know also what he is in Hell; and that *not from our own wisdom*, (as if that were greater than any Man's Living) but [we understand it] in the bosom of the Mother, in the Mother's Spirit.

8. I am dead and as nothing [as to my own self] when I speak and write thus, also I write not from myself, but from the Mother, out of her knowing and seeing: and yet I live in anguish, cares, and labour, in fear and trembling, and in affliction like *all other Men*; for I am also clothed with *Adam's* skin, and yet *live also in the Hope of Israel*.

9. Know therefore upon this description, that our Father *Adam* in Paradise was in the Divine Body, and is gone out from it into the Body of this World, into the Dominion of the Stars and Elements, which have now captivated the [Adamical] Body and Spirit, 'so far as to the poor soul, which is in the root of this world *between Heaven and Hell*: and Hell and the Anger have bound it fast to the Darkness and to the source [or property] of the Anger, *with a strong Chain*, which is called *Centrum Nature*, [the Center of Nature.]

^t Till it reach to the poor soul.

10. And God is come to help it again, and *is become Man*, and hath received the human soul again into his heavenly Body, and hath bound it fast to him (^u in *Christ*) again. Thus the soul standeth in the *midst*, [being] beneath in the Hellish Fire, and above in God in Heaven: and so whithersoever it casteth its will, and into what it yieldeth itself, there it is, and is a *servant* to that; *there is no recalling out of Hell*.

^u To Christ.

11. Thou Great Whore of *Babel*, if thou hast ^w Divine power, help us and thyself: Behold thyself here with thy *Dreams*; if thou canst, then break this chain, *viz.* the Center of Nature, in sunder: But we are told, we must be born a-new: the Divine Fire must be *kindled* in you like a flaming Iron; for, as the workman will not touch it with his bare hand, no more can the Devil touch the soul; for it burneth him, he is in Darkness, and if he should come to the Light, his evil envious tricks would be discerned, which he is ashamed at, and ^x slideth back into the Darkness, as *Adam* and *Eve* crept behind the Trees; he doth not relish this bit [of the *New Birth*,] he doth not love to smell such [*Divine*] Fire: for it is *Poison* to him: if he knew but of one such spark of fire in his Habitation, he would not endure it there, but would run away from it; as indeed he must *fly away from Man*, when the Divine Fire with the New Birth cometh into him.

^w *Thy Division.*
^x Or shrinketh.

12. O how cowardly and faint is he when the soul beginneth to storm his Fort! How many hundred thousand tricks doth he study to *keep* the soul *off* from storming! O how he fawneth, and streweth sugar before the soul, and ascribeth great *holiness* to it, as if it had *Divine Power*, that it is no sinner any more, that he might by any means bring it to the top of the Pinnacle of the Temple, that it might elevate itself: O how busy is he! what good companions doth he bring to it! till the good companions [or hypocrites] begin to play with *their own holiness and ability*, as the Antichristian church has done for a long while.

13. All the while, [that the soul goeth on in its own security,] the Devil is at quiet, none storm his Hell: and he gets good fat venison, which he *sendeth to St. Peter* with good ^y Passports [or absolutions;] and if *Peter* be in the Abyss, he will read them well

^y Passes, Licences, or Warrants.

enough; but if he be not there, then the Great Prince *Lucifer* will read them, they will please him very well.

14. O dear Children, see but in what misery we lie captivated, in what lodging we are; for we are captivated by the Spirit of this [outward] world; it is our life, for it nourisheth and bringeth us up, it ruleth in our Marrow and Bones, in our Flesh and Blood; *it hath made our flesh Earthly*, so that we lie captivated in Death.

15. We swim in water up to our very lips, (as the Prophet and King *David* saith: *The water reacheth up to my soul: Great Bulls have compassed me round about; I dwell among Serpents and Dragons*;) O thou lamentable, miserable and toilsome life, how dead art thou! thou swimmest in the water in a handful of Blood, and yet art so proud and lofty.

16. What is thy Beauty, thy state, honour, and riches? Do but consider thyself, seek and find thyself; go forth from this dangerous life of Adders and Serpents, into the Eternal: *you have it fully in your power*.

17. Whosoever teacheth otherwise, teacheth from the Devil, who will not allow that it lieth in Man's ^z power to turn to be a child of God, though the Scripture saith: *That God hath given Man power (in Christ) to become the Children of God: And God willeth that all men should be saved: Also, Thou art not a God that willest evil, or dost delight in wickedness.* And in *Ezekiel* it is written; *As I live, I desire not the Death of a sinner, but that he turn and live.*

18. For God hath no other will but to save that which is lost: therefore must none despair: for if the Spirit of the soul lift up itself earnestly, *it is stronger* than God, and overcometh God, (for the Anger belongeth unto God, and is God's *Greatest Might*, which it overcometh;) It is stronger than the Abyss of Hell: It can remove Mountains without any ^a stir, only with its will. For *by the will*, God created Heaven and Earth; and such a Mighty Will is hidden also in the soul.

19. But now it swimmeth in misery and much weakness, in the sinking down of Death: it is tied and drawn up and down as a poor captive Creature from one filthy puddle into another, and the Devil rolleth it presently in this mire, and presently in that mire again, and so it is like a filthy Rag, all mire and dirt: All Stars *dart their Poison* into ^b the Body, and defile the poor soul: It must endure to be defiled by the Beasts, for the body *feedeth upon the flesh of Beasts*, wherewith the poor soul is ^c clad. Dost thou know why God did forbid the *Jews* to eat of *some sort of flesh*? * *Kindle their fat, and consider their property, and thou shalt discern it.*

20. The poor soul is a kindled fire, and so when such a property cometh into the soul, dost thou suppose that God will dwell therein? And therefore Christ taught us, saying, *Be sober and temperate in eating and drinking; watch and pray; for your adversary the Devil goeth about like a roaring Lion, and seeketh whom he may devour.*

21. Thus you see how we stand in a *Threefold Life*: the soul standeth upon *the Abyss* between two Principles, and is tied to them both; and the body merely in the spirit of this world; and therefore that seeketh only after eating and drinking, power and honour, for it belongeth to the Earth, and careth little for the poor soul which cometh out of the Eternity, [and belongeth to the Eternity.]

22. Therefore we ought *to tame* the Body, and not give way to it, but to damp [or kill] *its desire*, and not ^d satisfy it when it pleaseth, but *for necessity* only; that it may not grow wanton, and invite the Devil to lodge in it.

23. The poor soul must watch and pray, and ^e continually put its will into God's will, it must not give way to the body in any thing, except it hath *yielded itself* to God first: the soul must not please itself at all in its own power; but cast itself merely upon God, as being itself weak and able to do nothing, (though it be strong,) and so continually *go out*

^z Or possibility.

^a A Storm.

^b Or in.

^c As with a Body of Flesh.

* *Alias*, and commanded them to burn their fat; and consider the finell of it.

^d Fill it, or pamper it.

^e Requin its will to God in well-doing.

from itself; from its natural will, and so fall into the will of God, and then the Devil cannot meddle with it.

24. Indeed it is irksome and troublesome to the Body to be broken of its will; but that is no matter, *Eternity is very long*: the body hath but a short time of continuance, and then it returneth to its Mother [the Earth:] and you know not in what *moment* Death will come, when the body must be gone into its Mother; and then it lets the poor soul go whither it can: it is a very ^f unconstant Neighbour to the soul.

^f Slippery,
untruſty.

A True Open Gate. [Showing] How a Man may seek and find himself. [From whence he hath his beginning: and what he shall be in the End.]

25. Behold, O Man! and Consider thyself, what thou art from thy beginning, and what thou shalt be again in the End: and then thou wilt certainly find what home thou art in, in what lodging thou liest captive, and thou *wilt find* that thou art both a Man, and also a Beast; thou wilt *well see* the heavy Fall, if there be but a spark of God's light in thee.

26. For no Beast is able to apprehend it, because a Beast hath its Original only from the Life of this world; and therefore we know that there is another Manner of Life in us, in that we know the *Ground* of this world.

27. For if we were only from the Clay and Earth of this world, we should be but Clay and Earth like a Beast which hath *no understanding*, we should *not be able* to know the ground of this world. For a Pot knoweth not the Potter; nor doth a piece of work know its workmaster: and so a Beast knoweth not its Master, it has no desire after him, for it knoweth nothing of him.

28. The desire of a *Beast* is only to fill its Belly, to nourish and multiply itself, (as the Center of Nature in itself is [such a desire,]) and hath no understanding of any higher thing: for it hath its own spirit, whereby it liveth and groweth, and then again consumeth itself, and doth it as well at one time as at another: for such a thing is the *Band of Eternity*, which is called *Nature*.

29. But we that are Men have a higher apprehension and knowledge, for we can see into the *heart of every thing*, and see what manner of thing it is, and what *property* it hath. So also we have quite another longing and desire, after another thing and life, which is not ^e bestial, *nor Transitory*, nor desireth any Elementary Earthly food.

^e Or animal.

30. Thereby we know, that every life desireth its *own Mother*, whence it hath its Original, and wherein it subsisteth; as also we must understand, that every life desireth the *best* [thing] that is in its Center; *viz.* the Heart or Oil wherein the fire burneth, and wherein the life is opened that it is *Living*.

31. For every *living* life is a fire: and yet the proper source of the Fire is not the right life, but the *Tincture* which proceedeth from the Fire, is a pleasant Joy, and it is the *Liberty* of Nature, [which is the right life.] For Nature standeth in great Anguish, and reacheth with a strong desire after the Liberty till it attains it: and so Nature is a sharpness in the Liberty, and desireth continually to swallow it up into itself, that it might come *totally* to be the Liberty, and cannot; but the more eager it is, and raised up after the Liberty, the *greater* is the Tincture of the Liberty.

32. Thus *Nature* continueth to be a Fire, and the *Liberty* continueth to be a Light; what the Tincture buildeth up, the fire devoureth; for the Tincture maketh Substantia-

lity, its Center is meek, and is a sinking down [of Humility,] as the fire is a rising up [of Pride.]

33. But as the Light (*viz.* the Tincture) maketh substantiality in its sinking down, so that there is in the Light a substance like *water*, and yet is no water, but such a *spirit* and property; so the fire swalloweth up the same Substantiality into itself, and therewith quenched its wrath, and ascendeth in the Substantiality, and burneth like ^b *kindled Oil*; and this is the right Natural life of all Creatures, and is called *the Tincture*.

^a Oil set on fire.

^d Transitory, Corruptible.

34. But this life is ⁱ *fragil*, and consisteth only in four forms; *viz.* in Fire, Air, Water, and in Substantiality [or Earth] which is its Body. And we show you this *one thing* more in this Tincture-Life, (as you see naturally,) that out of every fire there goeth forth a source [or virtue] *viz.* Air, which is after this manner; when the fire strongly attracteth and swalloweth the Substantiality into itself, then the Substantiality flieth strongly again out of the source of the Fire.

^k Or flying away.

35. For it is so subtle, that the Fire cannot hold it, and so is an attracting and ^k recoiling again. For the Fire willeth eagerly to have that again which is flying forth, and so there is perpetual *strife*.

36. Thus you see it very plainly and openly, that the life of the fire letteth go the *Air*: for it will not stay in the source [or property] of the fire: for it flieth eagerly, and the source [or ^l property] of the fire continually attracteth the same back again into it: And so the fire is *blown up*, or else it would be smothered, and become dark: and for that cause it reacheth thus after the Substantiality, *viz.* after the *Air*.

^l Or virtue.

^m Virtue or Life.

37. For no ^m source desireth the shutting up in Death; and that is also called *Death*, when the Life is shut up; besides that, there is no Death.

38. For in the Eternity there was never any death at all, nor shall be ever; but that which is called *the Eternal Death*, is a shutting up of the Tincture, where the Tincture goeth away like a ⁿ shadow, and so the Center (*viz.* the source [or fountain] of the Fire) remaineth in the Darknefs, and floweth in mere wrath in itself; and would very fain *reach* the Tincture again, and yet it hath no power to do so, for the *Tincture* only is the power, which bloweth up the Fire.

^o Or figure.

39. Consider here what Hell and the Eternal Death is, for it is just so; and know, that the Devils have *lost the Tincture of Meekness*, who now are a wrathful fire-source without substantiality, for they have no *Body*.

40. Secondly, Consider also the Element of Water, and as you know that it hath its original in the spirit of the Creature; so also it hath its original in the Deep of the World, which is also a *Spirit*, and hath such a life as other Creatures have.

41. And, Thirdly, Consider, that there are *two sorts of Fires*, a Hot and a Cold: For, as the Heat ^o contracteth together, so doth the Cold, which turneth Water into Ice, and maketh a ^p strange body out of the Substantiality [or Water] which is not its own.

^o Or concreteth.

^p Heterogeneous body.

42. By this we give you clearly to understand, *the Fall of Lucifer*, who thus reached into the Center of Nature, into the harsh Matrix, and awakened it, so that it *concreted* the Substantiality, and so Earth and Stones came to be.

^q The fall of Lucifer.

43. You will say, Why did God suffer ^q it? [The Answer is:] He was a Prince and Throne-Angel, and was created with *the first Creation*: and therefore since he was a cause of the Third Principle, (understand of the Out-Birth,) therefore Christ called him also a Prince of this World; for he had also a *Free will*, like us Men. We oftentimes ^r do works which are contrary to God, only for our State and Honour, as is seen in Forts, Castles, and ^s Sumptuous Great Houses.

^r Or make.

^s Palaces.

44. So Lucifer also would be as a God and Creator, *all which might have been well enough*, for that was *not* his Fall, [no more than it was *Adam's Fall*, that he Imagined,

whereupon God suffered the Tree of Temptation to Grow,] but it was his Fall, that he *awakened* the Matrix of the Fire, and would *domineer over the Meekness* of the Heart of God.

45. That [awakened Matrix of the Fire] is now his *Hell*: and God hath captivated that Hell, with the Heaven, *viz.* the Matrix of the Water. For [Lucifer would fain that] the Place of this World ^t *should burn* in the Fire for him [to domineer in;] and therefore God moved himself to the Creation, and did create; and so there was *Water*, which captivated his wrathful Hell, [as the Pleasant Sun shutteth up the Astringent Cold, and turneth Ice into Water, whereby Fishes and other Creatures grow and Live.]

46. And the Cause of the Sea and of the Great Deep Waters, whose bottom cannot be fathomed, is, that the *Matrix* of Nature was in ^t *those places* so far enkindled in the Fire.

47. And here we give you an Example of this. Consider *Sodom* and *Gomorrah*, when their sins became Great, and that the Devil dwelt there, and would have a Kingdom there for himself; God permitted that the Prince of this world should burn those five Kingdoms (wherein the Devil intended to dwell) *with Fire and Brimstone*. But when the Devil thought to be Lord, and to have his Habitation there, then God *broke* his Pride and Stoutness, and caused *Water* to come upon that Place, and allayed his Pride.

48. And in this we have an Excellent Example of God's care for his children which depend on him: for when he saw the ^u *Wrath*, he brought forth Lot out of *Sodom*. And further, you have herein a full Example, that when the Wrath of God begins to be kindled, he maketh it *known* to his Children before hand, that they might flee from it, as he told it to *Abraham* and *Lot*, and commanded him to flee from it; and so he hath done from the beginning of the World. For the Prophets were for no other end but to *declare the Anger of God*, and to command the children of God to flee from it; as may be seen by what was done to *Jerusalem* and the *Jewish Nation*, and hath been always done to *all People* from the beginning of the world to this Time. [For when no Punishments or Judgments more can be expected, then Prophefying shall cease.]

49. Therefore let none blindfold themselves, but consider ^{*} what such a *Warning* and *Revelation* signifieth, which at present is propounded to the World. This is the Time of the overthrow of the Dragon with the Whore of *Babel*, which shall go down into the Abyss. Now, he that will not fly, yet let him have warning of it. He that will bring the Whore's marks forth into the Light, will have great ignominy and reproach by it; we speak what we ought: The Day dawneth, *the Sun will suddenly arise*, account it not for a Fiction, it is concluded and known in *Ternario Sancto*: Look into the Scripture in the *Revelation*, which the Sophisters had rather it were cast out of the Bible; but the understanding of it will soon *bud forth*: and then the *Pedlars* of the *Beast* and of the *Whore* will stand in great shame, and none will buy their ware any more. *No sword* destroyeth the Whore, but her own Mouth choaketh her; for there are nothing but Lies and Blasphemies in it, and yet she seemeth as if she were God. Therefore say we, let every one look to his own Doing: Lift up your heads, as Christ saith, for *the time of your Redemption draweth near*; you are baptized with water, but he that will baptize with the Holy Ghost, and with the Fire of his Wrath, *is already on his way*; be not wilfully blind.

50. Thus understand us right concerning the Life of Man as we have now mentioned: This last forementioned Life, is ^w *singly* in the Beasts, for it hath its Original only in the Principle of this world, in the *Matrix* of Nature, which is every where such a Spirit, and such a Life in itself.

51. And in Man, the life is *two-fold*: for Man hath also the life of this [outward] Principle in him: but he desireth also another Life, which is higher and better than this.

^f For the place of this world would have burnt in the Fire for Lucifer.

^t Where the Great Waters are.

^u Or that the Anger was kindled.

^{*} Note.

^w Solely.

52. And now, where there is a Desire, there is a Mother, which is the Desire itself; for no Desire can make itself, it must arise out of a will, and the will must come out of the *Tincture*, which is the Life of the Will.

53. Thus we know, and have searched out, that in the *Tincture* of the Principle of this world, *viz.* in the life of this World, there is also *another Tincture* which we have an apprehension of in ourselves. If there were not *another Tincture*, the Life would desire nothing more.

54. Yet we cannot say, that the outward Life desireth any thing more: It desireth nothing else but its own Mother, *viz.* the Principle of this world, for it is only a Spirit therein; for no Principle desireth another, a Principle is a peculiar life, and hath its Center to Nature; and *therefore we call it a Principle*, because there is a *Total Dominion* in it, as there is in the Eternity; which Dominion desireth nothing more nor higher, but only that which may be generated in its own Center; as you may easily perceive it by the Kingdom of Heaven and the Kingdom of Hell; for the Kingdom of Heaven desireth nothing but the Divine Being: but Hell [desireth] that which is wrathful, murderous, fiery, sour, soaring, Astringent, and whatsoever is in the Property of Anger in the Fire.

55. Now, there being in us a desire after the highest Good, and after *the Eternity*, that desire must needs proceed out of the Eternal and highest Will, out of the highest Being, and its life is also out of the *highest Tincture*: for where there is a Desire, there is Fire; for the Fire desireth substantiality, that it may have whereon to feed, and yet itself can make no substantiality, but *it maketh the Tincture*, and the Tincture maketh the substantiality, as is above mentioned.

56. Now, *the Tincture is a Creature*, for it hath a Body: [as may be seen in the *Tincture* (or colour) of Gold;] though it be not palpable, yet it is ³ substantial; and the understanding is in the Tincture, for it is a wrestling with the Fire, and flieth before the Fire, and yet it cannot fly away, because the Fire ⁷ generateth it, and continually attracteth it again into itself, and it still *striveth* to get out from the fire with the substantiality, and is after the manner, as a Man fetcheth Breath.

³ Essential.

⁷ Desireth.

57. Therefore we give you now rightly to understand it thus: you see that the Tincture shineth, and in the shining there is no stirring, but a constant Luster; and yet in the Luster there is *all power*, as in the *Tincture*: and it is an Eternal Stillness, and the Tincture is the stirring, and also the life. Understand us rightly and deeply, for it is the deepest Ground, and *foundation* in Heaven.

58. The other Desire in Man after the Highest Good, is the *soul*, which standeth in the Eternal Mother: for every desire hath its original out of its own Mother: therefore this is a desire of the Eternity; and not the Eternity [itself,] but the *Tincture* of the Eternity, and the *Majesty*, *viz.* the glance in the Still Habitation, as is now mentioned.

59. Now, if a Spirit be in its own Mother, it desireth not to go out from her again; [as the Air-Spirit doth not desire to go away from the Body;] neither doth it desire *any thing more* than what is in its Mother, and in its Center.

60. But yet we find and understand it in our mind, that the soul willeth to be out of this [*Earthly*] *Mother*, in which it standeth at present: and not only so, [but] it desireth the *house* of its own Mother, *viz.* its own Tincture, and the Majesty, also the Eternal Rest out of the Tincture.

61. And so we search and find, and have it in true knowledge, that the poor soul in the Spirit and in the Tincture [or life] of this [outward] world, *lieth captive* in a strange Lodging, and hath not its Light of the Majesty, for if it had that, it would be at Rest, and desire nothing more.

62. Also we find, that it lieth captive in *Death* in much weaknes: for if it had its [right] Tincture, then should the Majesty, wherein it is a child of God, *shine in it*.

63. Therefore we say, that the poor *soul of Adam* was captivated by the Spirit and Principle of this world, and received the Tincture of this world into it; and then instantly the Majesty and brightness of God remained standing in its [own] Principle: for the soul put its will and desire into the Spirit of this world, and *itself entered into it*.

64. Thus God shut up the Heaven in the soul, so that it knew its Majesty no more; and there was *perplexity* and great misery, that an Eternal Creature should come to be in another Principle in another Center. Here the seven Seals to the Book of the Eternal Life were *shut to the soul*, for the Center of its Life was shut up and captivated in the Eternal Death, it could no more stir any form in the Center of its Life, *it lay in Hell like dead^z Bones*, the Dragon had it in his Jaws.

^z As a dead Corpse in the Grave.

65. For it was in the house of misery, there was none that could help it, no Angel, no Throne-Prince, no Creature, neither could the *Center of the soul* help it: for its fire was extinguished, the spirit of this world had swallowed it up [as the water devoureth the brightness of the flaming Iron:] For the will of the soul was entered into the Spirit [of this world,] and had married [or joined] itself thereto, ^a it was in *another Mother* as it ^a The Will. is now at this Day.

66. And so now, if the Mother of this world had been broken (as it doth break [indeed]) then the soul *should have stood* in the Eternal Death in the Darknes. Here ^b Counsel was at an end, the fair Creature was captivated *by the Kingdom of Hell*, which triumphed over it. ^b Or Remedy.

The highly Precious Gate.

67. Here was no Counsel in the *whole Deity*, unless the Eternal Word and Heart of God *did become Man*, and did enter into the Third Principle into human flesh and blood, and assume a human Soul, and go into Death to the poor soul, and did take away the Power of Death (which held the soul captive) and the wrathful sting of Hell, which it had stuck into the soul, and did lead the poor soul out of Death, and out of Hell, ^c *in himself*. ^c In, by, or through.

68. And here we see, that after the Word became Man, that Man suffered himself to be hanged on the Cross, and entered into Death on the Cross: Understand here, *the New Living Man born of God*, went into the Abyss, and broke Death in the soul, and opened the Center of the soul: He *broke all the seven Seals* of the Center of Nature, so that the soul came to have its own powers again; for he *kindled the Divine fire* in the soul again, so that the soul again reached the Eternal Tincture *out of* its own fire.

69. And thus it came again into its first Mother, in power and Majesty: and *the Old Adam* hung to the Cross as a *Curse*, to the scorn of all Devils, there they might do as far as they could with it, as indeed they were busy with the Sophisters, and Antichrists, the Pharisees.

70. There the Devils ran with other subtlety and *Tricks* into ^d holes, and hid [covered and concealed] *the Resurrection*, through the Ministers of the Dragon, the Pharisees, which yet pretended to be the Ministers of God, but they served the Devil *in his lies*, as is done now a-days, where the Death and power of Christ is closed up and *denied*. ^d Corners and secret places.

71. This hanging on the Cross is nothing else, but that as the soul hath its original upon the Cross in the Center of Nature, (out of the Word of the Lord, *ex verbo Domini*,) where the *Name* of the Number Three *standeth*, there hath the Word of the Father moved itself, and is entered into the *Humanity*, as is heretofore mentioned concerning the Virgin, and is become Man on the Cross, in the Eternal and in the Earthly Virgin;

and hath been made a *speſtacle* on the Croſs, to the Old Adamical Man and all Devils, and their lofty Pride; and hath ſlain Death on the Croſs, and thereby broke through it, and ſo brought the Adamical Man (with fleſh and blood) as a *ſpeſtacle* into Death; and hath caſt away from him all Earthlineſs, and brought *him powerfully* through Death into Life.

72. Thus he is new Born in God, and ſiteth upon the Rainbow, on the Subſtanciality and Colours of the Eternity, in the power of the Maſteſty, and is a Lord of Heaven and of this world, and a Judge of Hell, and a ^c Conqueſt over Death.

^c Or Power.

73. Of this you have a true ground, ye that are Regenerated in Chriſt, that as Chriſt brought his body, both the Heavenly and the Earthly, (which he received in his Mother *Mary*,) out from Death again, and caſt away from him nothing elſe but the Earthly ſource [or property,] viz. *the Spirit of this [outward] world*.

74. So alſo muſt our Bodies in the power of the ſouls that are in him, (that is, in his Word and Heart, *which is every where*,) come forth again at the Laſt [Judgment] Day, and caſt away no more from them, but this ſource and ſpirit [of the outward World;] for none riſe again in the *intire corrupt Body*, but in the fleſh and blood of Chriſt.

75. But the corrupted Spirit (which remaineth in the Earthly Matrix in its Tincture) *muſt appear* before the Judgment of God at the End of Days; and there ſhall the ſentence and Judgment of the Judge Chriſt be pronounced; and then after the pronouncing all goeth into the ^f Ether: and then the Spirit of God, which Created the World, will execute that ſentence.

^f Receptacle or Devourer.

76. But that I may not meet with falſe Interpreters that may *miſtake this Text*, as the Spirit ſhoweth me, therefore you muſt know, that when the ſoul is *Born a-new* in the Word and in the Spirit of Chriſt (in this [life] Time,) then alſo the firſt Subſtanciality (viz. the inward Body of the ſoul, which *Adam* had in Paradise) out of the Eternal Virgin (wherein he was created Man) becometh new born, and getteth the fleſh of Chriſt.


77. *This new Body*, in which the New Regenerate ſoul ſticketh, *ſticketh* in the old corrupt fleſh, and is incomprehenſible and immortal: But the Old Man [which is] conceived from the Spirit of this World, muſt *perish* in the Earth: It goeth into its *Mother, who muſt bring it forth, and preſent it* at the Laſt [Judgment] day: but after the Sentence of Chriſt, it goeth into the Ether, and is only as a Figure ^z to the Eternal New Man; for *in that Figure* all a Man's works follow him.

^z For or before.

78. So alſo they that be alive at the *hour* of the laſt Judgment, the Old Man will fall away from them, with the *perishing* of the World, and paſs into the Ether: *For all the Bodies of the wicked ſhall be preſented there in the Mother*, viz. in the Spirit of this world, and *the ſouls* ſhall hear the Sentence: and then *their Bodies* alſo paſs away with the Mother, and ſtand as a *Figure*: and their *Works* follow them *into the Abyſs*.

The Ninth Chapter.

Concerning the Threefold Life. Also of the ^b Inclination and ^b Driving or Impulsion whole Government of Man in this World. Highly to be Considered.

1.  T is shown to me, what the Devil's Intention is, how he will endeavour to smother these High and precious Writings: therefore be watchful, ye children of God, believe not the Sophisters too much, who cry out, Heretick! Heretick! To the fire with them. That is not the voice of the Holy Ghost, but the voice of the Antichrist, and of the Dragon: for these Writings will exceedingly discover the Devil's smoking Pit; and not only so, but they show also the Whore of Babylon very plainly, like a whore ⁱ put to open shame.

2. But (because the Men of the Spirit of this world take care only for their Belly, and are loth to lose their honour, credit, reputation and Goods, but had rather part with God and the Kingdom of Heaven) we shall be persecuted by the Whore through the instigation of the Devil: therefore be watchful, ye children of God, and look not upon that which is high, and hath great authority; but regard the welfare of your souls. This we leave you for the last [farewel.]

3. Christ saith, No one kindleth a light, and setteth it under a cover, or under a Busbel, but setteth it upon a Table, that all that are in the house may see by the light thereof. Thus must we also do, and must not bury our Talent (which is so dearly bestowed upon us) in the Earth; for we must give an account thereof at the Day of the Judgment of God, as the Spirit of the Mother intimateth to us.

4. If this knowledge [or understanding] of this Spirit, shall happen to fall upon any, they will be then certain what it is ^k. We need no Letters of Commendation; Christ is our Letter of Commendation, which is sufficient for us. None ought to call themselves after my Name: All of us that know Christ, put on him, and are members of his Body: we call ourselves Christians and children of God, and brethren and sisters one of another.

5. Therefore now when we consider the Dominion [or Course] of our Life, we find a powerful strife therein, which the Devil hath with the soul, and also which the Spirit of this world hath with the soul. For there is a knowledge in the spirit of this world; indeed there is no divine understanding in it, but there is an apprehension planted in the Matrix, viz. in the Center of Nature.

6. For this world, before the Creation, stood from Eternity in the Eternal Wisdom, as an invisible Figure, and is now created as a proper Principle of its own, to the end that it might bring all its wonders and works into Essence, that they may appear in their figure after the Time [of this world.]

7. And so there is a natural strife with man therein, for no creature but Man can bring the Wonders of the world to light; and therefore also the Spirit of this world hath so very much longed after Man, and hath drawn him to it, that it might show forth its Wonders in him, that Man should produce all Arts and Languages in ^l it; moreover, ^l The Spirit of this world, the Spirit and Heart out of Earths and Metals, viz. that Precious Stone, the Philosopher's Stone, which indeed, since Solomon's Time, hath been found by few, but now at the End shall be found more clearly, as we know and understand.

^b Driving or Impulsion.

ⁱ Am Pranger.

^k Which is here written.

^l The Spirit of this world.

[^] Note.

8. * For he that rightly understandeth our Writings concerning the Center of Nature, and its progress to the Number Three upon the Cross, and to the Glance of the Majesty, may well find it in Metals, it is not difficult; if he learn but the *right entrance*, he hath the *end* at hand, of which we shall not here make mention; for it belongeth to the *Magi*, which are born *Magically*: we speak only of the Ground of Nature, and of the Spirit of this world.

9. And we declare unto you, that the Spirit of this world is created with such an inclination, and that it hath a natural will to reveal itself and all its *Mysteries*, as we see before our eyes by what it hath built or brought forth, how it hath erected a Dominion and Kingdom upon Earth.

^m Course.

10. Do but look upon the *doings* of Man, from the highest to the lowest: the Spirit of this world hath thus built the *whole* ^m Order of them, and God had permitted it. For God is not a destroyer, but a preserver of that which his power buildeth up, and accounteth it for *his Ordinance*: for there is nothing brought forth which hath not stood in the Eternity.

ⁿ Or soil.

11. But you must understand it right; Hell and the Anger are the *Abyss* which mingleth its Wonders also therein, as we see where there is good ⁿ ground, and that the Sower also soweth good seed, yet thistles and thorns grow up amongst it; according as *Christ* hath given us a *similitude of the Sower*: and as it is in the mind of Man, so it is also in the Spirit of this world.

^o Or formed its Image.

12. You are to know, that all weeds, as Thistles and Thorns, also Serpents, Toads, evil Beasts and Worms, have their original from the *Wrathful Matrix*: For in the time of the Creation, all, both good and evil, came forth, every thing according to its kind and property: there is good and evil in every thing, and the Kingdom of Anger hath also wholly ^o *imprinted* itself therein; and therefore the fruit is Good and Evil, and *Adam* should not have eaten of it.

13. I give you to understand, by the fruits of the Earth, how good and evil are in one another, and have each of them their usefulness, the *evil as well as the good*: All serve to manifest God's deeds of Wonder; and each is serviceable to the Spirit of this world; what the one hurteth, the other healeth, and that also is a wonder.

14. Further, we see the *Mysterium Magnum*, the Great Mystery, in the Trees; though indeed they are different and mixt, yet we discern the *Paradise* form [or condition in them;] for they bear their fruit upon Twigs, and the fruit is a thing different from the Tree: The tree is bitter, and the fruit is sweet: And we give you to understand, that the Trees and fruit we have now a-days were *Paradise*, if the Curse did not stick in them: the Paradise is flown from them, and now all fruit is *but such* as the Apple was from which *Eve* did eat Death. And you are to know, that the Kingdom of Anger did also *press* into the Garden of *Eden*, which brought forth a Tree that did bear such fruit, as all the Trees now a-days which we feed upon.

^r Mild or sweet.

15. Only we are to consider, that the fruits for Man do not grow of themselves, he must *plant* and *dress* them, as you see in all Trees, both in the wood and stalks of them: and Man desireth not willingly [to eat of] the [*first*] *Essences* of the Earth; except it be a very ^p pleasant *herb*, but he desireth the *second Birth* out of the Earth, *viz.* the *kernel* [seed or fruit;] which is indeed the second Birth out of the Earth, whereby we understand our high descent; but before the Fall, Paradise *sprung up* through all Trees, and through all the fruits which God created for Man.

^q Rottenness or putrefaction.
^r Or which is.

16. But when the Earth was cursed, the *Curse* entered into all fruits, and then all was Evil and Good; Death and ^q Corruption was in them all, which before was but in that *one Tree* only, which was named [the Tree of] Good and Evil; and therefore it is that we *Eat Death* in all the fruits, and the Spirit [^r of] Evil and Good *ruleth* in us. The Spirit

Spirit of this world ruleth in us, and so doth the Devil with the Spirit of Anger; and each of them show forth their wonders in and by Man.

[Of the Great Strife about the Image of Man.]

17. There is a great Strife about Man's Image, each Kingdom would have it: *Hell* in the Anger faith, It is mine by the right of Nature, it is generated out of my Root. Also the *Spirit of the world* faith, I have it in my body, and I give it life and nourishment, I bring it up, and give it all my powers and wonders; it is mine. And the *Kingdom of God* faith also, I have set my heart upon it, and have regenerated it, it is proceeded out of my Kingdom, I have fought and found it again, it is mine, it must reveal my Wonders.

18. Thus there is a vehement Strife in and about Man: Look upon his Conversation and *Doings*; his Desire standeth especially in *Three Things*, and they are Three Kingdoms which rule him: and into which of them he falleth, there he lieth.

19. *First*, He desireth power, honour, and glory, that all might fear and honour him. This is even the Poison of the Devil, who hath also such an intention, which he satisfieth by doing as much as he can.

20. *Secondly*, He desireth riches, goods, and money, much eating and drinking, and careth not by what means he cometh by it; it is the Spirit of this world which desireth only shelter and fullness as a Beast doth.

21. And, *Thirdly*, He desireth the Kingdom of Heaven also, he desireth and panteth after that, but in much weakness, and is always in doubt [thinking] he is a Sinner, [and that] God desireth not to have him: yet he sigheth and panteth after it, and would fain be saved: he prayeth and yet doubteth, he hopeth and yet feareth, he *hopeth* for amendment and *deliverance* from one day to another, and always supposeth it will be well to-morrow, to-morrow thou wilt have power to go from this [course of] life and enter into another: thus it is always with him.

22. This we do not speak concerning the *Swine-like Men*, who lie wallowing in the Mire, who never seek for any amendment: but we speak concerning the poor sinners that are *between Heaven and Hell*, who have incitements to both of them, and yet are held back.

23. Yet observe what Man doth: He *followeth* all these three [desires;] he continually seeketh power and honour till his end; he continually hunts after *covetousness, money, and goods*, to eat and drink; and though he have superfluity, yet in his covetousness he hath not enough; he doth as if he were to live here for ever; and then, *thirdly*, he hath also *panted* [after the Kingdom of Heaven,] for the poor soul is very much perplexed, and is ever *afraid* of the Devil, and the Anger of God, and would fain be released; but the *first two* Kingdoms do press it down, and bar it up in their Prison, in-somuch that many a poor soul casteth itself away into the Abyfs, and despaireth of the Kingdom of God.

[Of the Devil, who changeth himself into an Angel of Light.]

24. They say, The Devil cometh to Man in the form of an Angel, and it is true: Observe what he doth, that he is accounted an Angel, and is accounted good; when the poor soul is thus *disquieted*, and many times presenteth to the Body Death and the Anger of God, he hinders not that; he often lets the poor soul run with the Body to the Houses of Stone, [to the Churches,] or whither it will: *He puts it on* most willingly

of all to go to the *Stone Churches*, and there faith to the soul, Now thou art Godly and Devout, thou goest diligently to Church.

25. But what does he then? when any teach of the Temple of Christ, and of the *New Birth*, then he soweth other thoughts into the Spirit of this world in Man: Sometimes *Covetousness*; sometimes he sets the Eyes upon *Pride*, State, and Beauty; sometimes he catcheth the Spirit with the *Lust* and Imagination towards Men or Women, according to their sex, and tickles the Heart with wanton Lust; sometimes they are lulled fast asleep.

26. But when the Preacher is a *Sophister*, and a malicious slanderer or railer; or perhaps many times in performance of his *Office*, and from a good meaning, he rebuketh men according to their deserts; *there* the Devil sets open every Door and Gate, and tickles the Hearts [of the Hearers] therewith; and the Heart wisheth still more and more of that, that is *very fine* [to keep them from falling asleep.]

27. And when such people go from Church, they can *repeat* every word *very readily*, and that best of all which tends to the disgrace of others: With that they feast themselves the whole week long; it is *more acceptable* to them than the Word of God.

28. Behold, this is a Devil in an Angelical form; when they suppose, that if they do but run to Church together, then such are *very good* Christians. But if they have learnt no more but to scorn, mock, and deride others, and bring it *home* to their families, it had been better they had all that time been wallowing in the mire, or that they had been fast asleep, and then the Devil should not have defiled their souls in the *Church* of stone with *wantonness and scorn*: O how happy a sleep it is in the Church, when the Preacher invites the Devil into the Heart for a Guest! It is better to sleep, than to Imagine *Wantonness*, or to fill the heart with revilings and scorn.

29. O you Sophisters! that *fill* your sermons with reviling of your forefathers that are dead long ago; you that out of *Envy* often revile honest hearts according to your own pleasure; how will you be able to *stand* with your *Lambs*? whereas you should have led them into fresh green pastures, *into the ways of Christ*, viz. into love, chastity, and humility, but you have filled them with *revilings*; it were better you were in a stable or hog's sty with your revilings, than in a *Pulpit*, and there you would *seduce* no body.

30. I speak not this out of a desire [to reproach any body,] but I do only what I *ought* to do, I despise none, I only discover the smoky Pit of the Devil, that it may be seen what is in Man, as well in *one* as in *another*, *unless* he be regenerated a-new, and then he resisteth the Spirit of the Devil, and thrusteth it away from him.

31. The *other Devil* is more crafty and cunning than this, but is also a Glistering Angel with ^f cloven feet; when he seeth that the poor soul is afraid, and desireth to repent and amend, then he saith, *Pray, and be devout*; *Repent for once and away*; but when the soul goes about to pray, he slippeth into its heart, and taketh away the understanding of the heart, and putteth the heart into mere *doubting*, as if God did not hear it: he represents Sin before the Heart, and saith, To-morrow it will be better, leave off, you will not now be heard.

32. Thus the Heart standeth and repeateth over the words of a Prayer, as if it were learning somewhat without Book; and the Devil taketh away the virtue and efficacy of them out of the Heart, so that the soul cannot reach the Center of Nature: as Christ saith, *The Devil taketh the Word out of your hearts, that you may not believe and be saved.*

33. Then again the soul standeth and saith, it hath *Prayed*, but it hath *not* prayed, it hath only *rehearsed words*, not in the Spirit of the soul in the Center where the fire is to be struck, [or ^r kindled,] but in the Mouth, in the *Spirit* of this world, and they vanish in the Air, or else as words wherewith God's Name is taken in vain: But here this

^f Text, Cow's feet.

^r Or the earnest purpose awakened.

should be observed, *Thou shalt not use the Name of God in vain*, and unprofitably in thy mouth, for God will not leave him unpunished that useth his Name in vain.

34. There belongeth great *Earnestness* to prayer: for Praying is calling upon God: to intreat him, to speak with him, and to go out of *the house of sin*, and enter into *the house of God*: and if the Devil offers to hinder it, then storm his Hell: Set thyself against him, as he setteth himself against thee, and then thou shalt find what it is which is here told thee: if he opposes strongly, then oppose thou *the more* strongly; thou hast, in Christ, far *greater Power* than he.

35. And if you doubt of the Grace of God, you sin greatly, for he is always "*Merciful*", and there is *no other* will in him at all but to be Merciful: He cannot do otherwise, *His Arms are spread abroad Day and Night towards a poor Sinner*. And when any cometh [with the lost Son to the Father,] and so stormeth Hell, *Then there is amongst the Angels of God, greater Joy for such a-one, than for Ninety Nine righteous that need not that*; as Christ himself Teacheth us.

36. With such a Devil as *covereth* the Heart of Man, there is no better course to be taken with him, than not to dispute with him at all about the *multitude of sins*; but to wrap up all sins on a heap, (*though they were as many as the sand on the Sea-shore*) and throw them on the Devil's shoulders, and to say in his heart, Behold, thou Devil, thou art the *Cause* of all this Evil, I leave my *sins* to thee, but I take the Mercy of God, and the *Death of Christ* to myself, therein will I roll [involve] myself, devour me if thou canst.

37. Do but fix thy trust and confidence upon the Promise of Christ: and let your Storming be always grounded in *the Death of Christ, in his sufferings and wounds, and in the Love of Christ*: Dispute no further about your sins, for the Devil involves himself therein, and upbraideth thee for thy sins, that thou mightest despair.

38. Make *trial* in this manner, and you will quickly see and feel another Man, with another *sense* and will [in you:] We speak as we know, and have found by *Experience*: We speak not by way of Opinion, or as an Historical Relation, but that which we have *a ground for*, for a soldier knows how it is in the wars: but he that has *not tried and been present*; always thinketh otherwise than it is. This we mention out of Love for your Learning and Instruction, as *y* a Spirit which speaketh how it hath gone with it, for an Example to others, to try if any would follow us, and then they should find how true it is.

The Gates of the Deep Ground concerning Man.

39. Since the beginning of the world there has been a *Controversy* about this: because these Gates were *shut* with *Adam*, and we have been held captive in Darknes: but seeing God hath favoured us, and opened them to us, and also hath given us an earnest will to write it down, we shall therefore do it, and give thanks for it to God the Father in Christ Jesus in Eternity, who hath redeemed us out of the Darknes of Death.

40. Therefore when we would know *what Man is*, and why there is so great difference and *variety* amongst Men, so that one does not as another does, and that one differs in Form and Feature from another; we must set before us the most inward Ground of his [Incarnation or] becoming Man, and consider it, and then we shall find all.

41. For when a Man that is Regenerated in God, so that he seeth the Light, begins to search out *his original*, then the Spirit of the soul searcheth in all the Three Principles, what *he* is in each of them; for we know it, and cannot say otherwise, than that we, in the Image of the Spirit, and also of the Body, in all the Three Principles, have but one *only rule* [or *Dominion*] in us; but that *Dominion* is in three Sources [or qualities:] the

Spirit and the Body is driven according to *each* Principle, and what Principle it is which getteth the upper hand in Man, so that Man with his will inclineth to it, according to that *he performeth his work*, and the other [Principles] do but cleave to it, not having sufficient power.

42. But when we will speak of the Image, we must see what it is in the Ground of it. ^b Or womb. For we are sown as a seed in a field, into the ^b *Matrix*: Now, consider what precedeth that: Nothing but a longing will and desire of Man and Woman to Copulate, and yet the *fruit* is not always desired, of which we have an Example in Whores and Whoremongers, also indeed in the State of Marriage.

43. Now the Question is, What is that which provoketh [to copulation] in the male and female of all kinds, as also in Man? Behold, in the Eternity all hath been in one Being, *viz.* the *Tincture*, which is the Center and cause of Life, as hath been mentioned at large before; and also the *Substantiality*, which is generated out of the Tincture, which hath also all the forms of the Center, yet without Fire, for ^c it is a sinking down, and cannot kindle the Life in it, it is corporeal, and affordeth Body, but not life; for the fire affordeth life. ^c The Substantiality.

44. And we give you to understand, in the Copulation, that the Man hath the Tincture, and the Woman the Substantiality, *viz.* the *Matrix*, which is generated out of the Tincture: Now observe, *in the Eternity* they were in one another, and this world stood therein *as a Figure*; for the Wisdom had overshadowed the Tincture, and received it into itself as the Body doth the Spirit; and this could not be brought to a substance visible to the Angels, *unless* God did move the Eternity, for the Angels are in a substance.

45. Now when God, *viz.* the Number Three, moved himself, there was moved therewith also the *Center of Nature* in the Eternity, whereby all became Essential, Substantial: The *Tincture* became substantial, and prevailed; and the *Substantiality* became material, and yet was not divided, for that cannot be, it is one only ^d substance. ^d Or thing.

46. And now when God placed the *Fiat* in the Material Substantiality, or, as I may better say, did awaken [the *Fiat* therein,] so that the Word in the Substantiality said, *Let there come forth all sorts of Beasts, according to their kind*; then there went forth out of the Material Substantiality *two* ^e kinds, and that Corporeally; for through the ^f Word of the Lord, the Tincture took on it substantiality, and the *Spirit* of the Substantiality took also to it ^g a body, and so there were *two* sexes or kinds. The body of the Tincture had in it the Center of the Life; and the Body of the Substantiality had not the Center to the Striking up of the Fire; indeed it had the life, but an ^h impotent life. ^e Male and Female. ^f Verbum Domini. ^g Corpus.

47. This we demonstrate thus, that you may rightly understand it: Look upon a ⁱ flaming Iron, which sendeth two spirits forth from itself, one *hot* one, which hath the Center, and can kindle and awaken another fire; and one *airy* one, from which water proceedeth, which hath also all powers of the Fire; yet the Tincture therein is not fire, but it is an Eternal Bar that no fire can be therein, and yet is the Spirit of the Fire, which hath its source out of the Fire, and its life like to the Fire, for in the *Eternity* there is no Death. Therefore in the female kind, no life can proceed out of their Tinctures, but the *Matrix* must get the Tincture from the seed of the Male. ^h Or faint, weak. ⁱ Red hot.

48. Thus we declare unto you also the *Ground* of the difference between the Male and the Female kind: for when God created the *Material Substance*, there went forth the *kinds* of all Essences in the Center of Nature, according to all the Properties: for as you see the Stars, that one hath a property different from the other, which all are created out of the *Center of Nature*, according to the material Substantiality; and so all Essences stood in the Material Substantiality, and the *Fiat* attracted all towards the Created Earth.

49. And every form of the Tincture, and of the Spirit of the several kinds, has figured, every one its own body, according to its Properties, as to be Beasts, Fowls, Worms, Fishes, Trees and Herbs, also to be Metals and Earth, all according as the life was in them. And this you may well perceive by the difference of each Day's work [of the Creation.]

50. For on the first Day, God Created the Material Water, (which hath an impotent life, and is a Bar upon the Fire of the Anger, and upon the Devils smoky Pit, where he thought in the burning Fire to domineer over God,) Also [he then created] the Earth and the Stones, and so the * Gross part was separated, which consisted in mortal and fierce Effences, whereby Lucifer supposed to be King and Creator therein. ^k Dross.

51. When this was done, God said, *Let there be light*, (let the Light of the Tincture open itself,) and there was Light: then God separated the Light from the Darknes. Understand this rightly. He [God] shut up the fierce fire which Lucifer had kindled (which takes its Source out of the Darknes,) and let the Tincture in the Quintessence burn, as in the fat of the Water spirit, as in a Beast [the fire of its life burneth.]

52. Thus the life did burn in the Tincture, and turned the fat, viz. the Oil, into a Quintessence, viz. Blood, and so that life did burn in the Blood; for therein standeth the Noble Tincture: and God hath reserved in his own power the Center of the Fire: for he hath shut it up in the Darknes, as it hath stood from Eternity in the Darknes: and so every Life standeth in his hand: for if he let the Fire come into the Tincture, then the Spirit is in the hellish Fire.

53. Now, when the light did shine out of the Tincture, he divided the Tincture into two parts, even as it divideth itself, viz. into the Fire-life, and into the Light-life, as has been mentioned before, and created the two lives, the Fire-life to be a Heaven and a firmament between the Holy Meeknes, viz. the Heart of God, and the impotent Air-Spirit: and yet the Air goeth forth from its Mother, the Tincture of the Fire spirit, and God dwelleth between them both.

54. The Fire-spirit of the Tincture hath the Eternity ^l in its Root, and the Air-spirit ^l For. hath the material life, which sourced forth with the awakened Substantiality, and ruleth the outward Bestial Life: for it is the Bestial life of every Creature, also [it is the life] of Trees, Herbs and Grasse; it hath also a Tincture, but not strong enough.

55. Thus you see how the Life standeth in the Water, and hath two Dominions, viz. Fire and Air; and you see whence the Blood hath its original, which maketh a Creature [that hath blood] more Noble than one that hath not blood in it; for that Creature hath a false Tincture, and is proceeded from the Will of the Devil, as you see in Vipers and venomous Worms, they have not the Noble Tincture [or the Noble Life.]

56. But when the Devil intended to be Lord in the Tincture, and would Create, he awakened such a life in his will, which yet is not all his [life:] he is indeed of the same Effences, and the Devil's Bodies are figured also in Hell into such Serpents, venomous Worms, and ^m ugly Beasts: for they cannot in their own form be otherwise; although ^m Loathsome, indeed they have not a Body from the Divided Tincture from its Substantiality, but [they deformed. have a body] out of the Center of Nature, out of the fierce Matrix, out of the Eternal Substantiality, out of the Darknes, which is a Spiritual Body.

57. Now when God had Created the Earth, the water was over the whole Earth, which God separated, that the Earth became dry, and called the Water Sea, Méér, which in the Language of Nature signifieth a covering, and holding fast the fierceness of the Devil, a true reproach to the Devil, that his power was drowned: To expound this, very acute Writings are requisite, and ⁿ Man could hardly be able to apprehend it. ⁿ The natural Man.

58. Thus the Earth sprung ^o in its own Effences and Tincture, which were also ^p comprehended in the First Creation. ^o Put forth its own virtue. ^p Or conceived.

59. It shall also be rightly expounded to you what *Moses* saith, *God separated the Water above the Firmament from the Water under the Firmament*; that is, into the Water and Blood of the [living] Creatures; for the Water above the Firmament is Blood, and therein standeth the ^a Tincture, which separateth the Heaven from the water beneath the Firmament, *viz.* from the Elementary water; as we see that each of them hath its own habitation and Dominion: of which may be spoken more at large in another place.

^a Or life.

60. Only we understand therein two Kingdoms, *viz.* the soul dwelleth in the Blood in the Tincture, and in the Water dwelleth the Air-spirit, which is *corruptible*, for it had a beginning, but the soul had none; for the Tincture is from Eternity, and therefore *the figures of all kinds* must remain in Eternity; account it not for an opinion, it is really so.

^a Or senses.

61. Now, when Heaven, Earth, and the Elements were thus formed, then the fiery Tincture was as a shining Light, and was a Firmament, called Heaven: for this world had *no other Light*: And then God iuffered the Center of Nature to open itself in the Created Substantiality, (for this whole Principle became but one body,) and there broke forth its Heart, [*viz.* the Heart of this Principle] with its own proper will and ^f faculties out of the Essences; that is, the *Sun* and the *Stars* are its Essences, and the *six Planets* are the Spirits at the Center of the Heart, and the Sun is their Heart: all just as the Deity hath been from Eternity.

^f Senses.

^e Or Spirit of the Air.

62. Thus there came a true life and understanding, with reason and ^f perception, yet a Bestial one into the outward Tincture and the ^e Air-spirit, and so the Great Wonders stood there manifest; for God had manifested himself in a figurative form: And you see that it is true; do but consider what we have written before concerning the Center of Nature, and so on to the Light of the Majesty, and concerning the Number Three, and you will find here in this world a figurative similitude [of Him.]

Consider of the Planets.

63. *Saturn*, the first and highest, is astringent, cold, dusky, and maketh the desiring and attracting: for it is the sharpness. If you will have a right understanding of this, you must ^u transpose the Planets.

^u As in the Figure following.

64. First, take the uppermost [Planet] and unto it the undermost, for in the wheel every where is uppermost and undermost: understand in *the Wheel of Life*, and it wheeleth the upper part undermost when it turneth round; which is only to be understood concerning fond conceited Men, and Beasts, with whom the wheel of Nature falleth a turning; for the Cross stayeth it. Therefore observe well: *Saturn* attracteth the *Moon*, which is beneath, and causeth in the Matrix of the Creature the ^x *Corporising*, *viz.* that there be flesh; for *Saturn* and the *Moon* make Sulphur [or Corporeity.]

^x Or Corporeity.

65. Now *Saturn* desireth only to shut up, it seizeth upon and holdeth fast; as [in turning] Liquor into a *Sulphur*. But *Saturn* hath not *ful*; for *ful* is from the Liberty, but *Saturn* hath a willing, and the will hath *ful*, for it originally proceedeth out of the Majesty.

66. Consider now, beneath *Saturn* standeth *Jupiter*, which is proceeded out of the virtue of *Sol* [or the Sun] as the Heart of *Saturn*, (else there would be no desiring, no *Saturn*;) for Nature desireth only the Heart and *Sol*, [or the Sun;] yet *Jupiter* is not *Sol*, but *is the brain*.

^f Representeth or revealeth.

67. And observe it, the wheel of Nature windeth itself *from without inwards* into itself; for the Deity dwelleth innermost in itself, and hath such a Figure [as follows.] Not that it can be delineated; it is only a natural similitude; *Even as God^v pourtrayeth himself in the Figure of this world. For God is every where Total and perfect, and dwelleth thus in himself.*

68. Observe; *The outward Wheel is the Zodiac, with the Constellations, and then the Seven Planets follow to Sol, after Sol standeth Fire, after Fire Tincture, after Tincture Majesty, after Majesty the Number Three, with the Cross.*

69. And observe it, the desiring goeth *inwards* into itself towards the Heart, which is God, as you may conceive by such a Figure : for the *Regeneration* goeth also into itself to the Heart of God.

70. Observe it also well, for it is the Center [or the Ground] of the outward Birth. In the *Eighth* Circumference [next] after the *Zodiac* is *the Globe of the Earth* ; after that, right against it, about on the wheel is ^z *Saturn*, and going about the wheel there is the ^{*} *Moon*, and again about on the wheel is ^a *Jupiter*, and again about on the wheel is ^b *Mercury*, and about again is ^c *Mars*, and then ^d *Venus*, and ^e *Sol* in the *midst*, and after *Sol*, the *Fire* which *Sol* affordeth, and after the fire the other World, *viz.* the *Heavenly Tincture*, and after the *Heavenly Tincture* the *Number Three*, *viz.* the *Eternal Heart*, and that is the *Eternal Center of Nature*, and in the *Eternal Center* is the whole Power of the Majesty of God throughout, held or shut up by nothing, and is of no substance or Nature [imaginable,] even as the shining of the Sun.

71. You may well perceive what we set before you, thus : The *Zodiac*, with the *Constellations*, belong to the Mind, as well in the Deep of the World, as also in the Creature, the *Twelve Signs* are the twelve parts which the *Cross* in the Center maketh ; from which the *Upper Dominion* is divided into twelve Parts, as also the Mind is : For the *six Forms* in the Center, besides *Sol*, each of them divide themselves into two Parts ([*Sol* divideth not itself but only into *the Number Three*, or into the splendour *Fire* and *Tincture*,]) *one* according to the *Tincture* that hath *Life* [in it,] the *other* according to the *Tincture* of the *Air*, which hath *spirit* [in it,] and yet maketh no *Life*.

72. Thus the *Signs* are *Twelve*, which divide themselves into *two Governments*, *viz.* into a *Heavenly*, according to the *Tincture*, and into an *Earthly* according to the *Spirit* of this world, *viz.* the *Air* ; and the two Kingdoms are also *twofold*, *viz.* in the *Tincture* of the *Fire* there is an *Angelical Kingdom*, and ^f *backwards* a *Hellish* ; and the Kingdom in the *Spirit* of the *Air* is also *twofold* : for the *inward* [Kingdom]-is the *Spirit* of God, and the *outward* is the *Spirit* of the *Creatures* ; as *David* saith, *The LORD rideth upon the wings of the Wind* ; that is, the *Spirit* of God which cometh to succour and relieve his work.

73. So also the *Tincture Kingdom* in God maketh also *six forms* ; and that of the *Spirit*, out of the *Tincture*, which is the *Heart* and *life*, and is the *Spirit* of God, maketh also *six* in *Number*, and they are together *Twelve* in *Number* : These *the Woman in the Revelation*, which *the Dragon would devour*, weareth upon her head, being *twelve Stars* ; for *one* *Number six* she received from the *Spirit* of this world, wherein the *Holy Ghost* ^g keepeth the *Eternal Life* ; and the *other* number *six* she hath from the *Eternal Tincture* out of the *Eternal Center* out of the *Word* : for she weareth the *Angelical Zodiac*, and also the *Human*.

74. And each *Center* hath *six* in *Number*, which make together the number *Twelve* : the *seventh* number of the *Center* is *Substantiality*, and the [Dominion or] *Kingdom* ; for God became *Man*, and brought the *two Kingdoms* into *one* : for *Men* and *Angels* are in one *Kingdom* in God.

75. And so the *Image* ^h in the *Revelation* hath *twelve Stars* upon the *Crown* : for the *Image* ⁱ representeth God ; it is the similitude of God, in which he revealeth himself, and wherein he dwelleth. The *Crown* signifieth the *Power* of the Majesty of God, as a *King* weareth a *Crown*, which signifieth *Dominion* and *Majesty*.

76. But that the *Image* weareth a *Crown*, with *twelve Stars* upon the *Crown*, it signifieth that the *Deity* is above the *Humanity*, and that *Mary* is not God himself ; but the *Crown* signifieth God, and the *Stars* [signify] the *Spirits* of God : *six* in the *Deity*, and *six* in the *Humanity* : for God and *Man* are become one *Person* : Therefore *Mary* also weareth *all* [the *twelve Stars*,] for we are God's *Children*.

77. Seeing then, that the number *Twelve* containeth *two Kingdoms* in the *Doubled* *Number* [of *six*,] *viz.* an *Angelical* and a *Human*, each in the *Number* of *six*, which

z ♄
Saturnus.
* ☾
Luna.
a ♃
Jupiter.
b ☿
Mercurius.
c ♀
Mars.
d ♀
Venus.
e ☉
Sol.

^f Or retrograde.

^g Retaineth, possesseth, or inhabits.

^h Of the Woman.
ⁱ Denoteth or signifieth.

together make Twelve, so also the two Kingdoms have *other two* numbers of *six* in them, (*viz.* the Fire, the Kingdom of the Abyſs; and the Air, the Kingdom of ^k living Creatures and all Earthly things;) and these have *each* of them in the Center the number *six*, according to the six Planets Earthy, and according to the six Planets Fiery, which now together make the number of *Four and Twenty*, which are the four and twenty *Letters in Languages*, whence they are sprung; and we perceive that the Tongue speaketh that which is Good, and that which is Evil, that which is Heavenly, and that which is Devilish, according to the *two* ^l sources of the Letters; as their proper names intimate, according to the Language of Nature.

^l Or propriety.

^m Or Trinity. 78. Now, when *this number*, according to the ⁿ *Number Three*, is numbered to *thrice* four and twenty, (as indeed the number Three doth manifest itself in *Three* Kingdoms and Persons, and according to the Number Three all is Threefold, but according to the Creatures all is Twofold,) then the sum is *seventy-two* in Number, which signify, and are the *seventy-two* Languages, which signify *Babel*, a Confusion and Wonder.

79. If we should go on here, we should show you the Whore and the Beast, which the *Revelation* speaketh of, and moreover *all the Wonders which have been since the world began*: The greatest Secret lieth herein, and is called *Mysterium Magnum*, the Great Mystery, and *all the Controversies* in matters of Religion and Faith arise from hence, and all willing Evil and Good.

80. *The Seven Spirits*, wherein the Son of Man consisteth, in the *Revelation*, are the seven Spirits of Nature; *one* of them is the Kingdom, and the *six* are the Center of Nature, (*viz.* the) Heavenly: if this be set down according to the ^o *Human Number*, it maketh the number *Twelve*, and according to the two Kingdoms, *viz.* the Kingdom of God, and the Kingdom of this world, out of ^o which the Faithful are Generated, then there are *Four and Twenty Spirits*, which are the *Elders before the Throne of God, who worship God, and the slain Lamb*: consider it well.

ⁿ Number of a Man.

^o Two Kingdoms.

^p Snatch.

^q Extra.

^r The twelve Signs in the Zodiac.

♈

Aries.

♉

Taurus.

♊

Gemini.

♋

Cancer.

♌

Leo.

♍

Virgo.

♎

Libra.

♏

Scorpio.

♐

Sagittarius.

♑

Capricornus.

♒

Aquarius.

♓

Pisces.

♄

Saturnus.

81. We further intimate, concerning this world's Center of Nature, thus: The Birth of Life windeth itself like a wheel *inwards* into itself, and when it cometh to the innermost point, then it attaineth the Liberty, yet not [the Liberty] of God, but only the Tincture out of which the Life burneth.

82. For that which will ^p catch hold of God must pass through the Fire; for no substantiality reacheth God, unless it subsist in the Fire: understand in a *peculiar* Fire: If that should kindle, the world would melt away. We mean not the Fire of the Out-birth, which is no Fire, but only a sharp fierceness, which consumeth the outward Substantiality which springeth from the water, *viz.* *Wood and Flesh*, but doth not stir the Inward Fire in Stone.

83. Therefore observe it; the Liberty, ^q without the Nature of this world, is only the Eternity *without substance*. Now, as the Eternal Center generateth itself out of the Desiring of the Eternal willing, as is mentioned before; so hath also the other Center of the Third Principle, (through the Word *Fiat* in the Out-birth, out of the Eternal,) generated itself [in like manner.]

84. For from the first Creation of the first Day, the Outward Center of Nature had wound itself *Thrice* about, (understand before the Sun and Stars were corporeally created,) and had attained *Six* Forms, *Three* superior, and *Three* inferior; and there are always *Twelve* of them that belong to *one* Form of the Center, where there is always *a Sign*; understand the ^r *Signs in the Eighth Sphere* (in the Crown.)

85. ^r *Saturn*, with his harsh, strong, attracting and cold, is one Form and Spirit in the Center, which shutteth up the Abyſs, and maketh darkness in the Deep, and attracteth the Substantiality of the Outward power of this Principle, and the Center windeth about like a wheel; and that which is concrete standeth over again Saturn, as in a wheel, and

and is called *Mond*, [the ¹ *Moon*,] in respect of its property, which would be too large to set down in writing.

86. Then the wheel windeth further Inwards into itself, and maketh ^u *Jupiter*: For Saturn, with its attracting, desireth the Liberty of the Divine Substance, but he maketh *Hirn*, [the Brain;] for it catcheth with its desire the power of the Liberty, and not the Liberty of the Divine Majesty itself, which is without substance.

87. But because there is understanding in the Power, and yet the Power cannot in its own might awaken the understanding, therefore Jupiter desireth a Life in the Power, and that is about on the wheel ^w *Mercury*: for the wheel is always winding about, and Mercury is a stirrer, a maker of a sound and a noise, and yet hath not the life, for ^x that existeth in the Fire; and therefore it desireth the fierce stormy Turbulence, which striketh up the Fire; and that about on the wheel is ^y *Mars*, which is a rager, stormer, and striker up of the Fire.

88. But now the Four Forms cannot subsist in the Fire: for they have Substantiality, and the Fire desireth Substantiality, (for the Fire itself subsisteth not, if it has not fuel to feed upon,) which Substantiality desireth Meekness, and that about on the wheel is ^z *Venus*: for it is the Meekness of the outward Nature, and maketh Love; for it is that which the other five Forms desire: for every Form windeth itself inwards and desireth the Liberty of God, which is meek stillness, and as *nothing*, and yet is *All*: and if they have the Meekness, which also maketh water [to be,] then the water is Thick, and is like a duskiness which desireth Light, and becometh pregnant with it, so that the Meekness, *viz.* Venus, hath a luster of its own above all the Stars in the Firmament; for the desiring catcheth the Light.

89. Now the Light is without substance, and only still and meek, which desireth life and spirit, and yet can produce no life nor spirit out of the Water and Meekness; therefore Venus desireth with its Meekness and Light the Heart; that is, the power and virtue of all Forms, and so it catcheth the Heart, which about on the wheel, in the point, is the ^a *Sun*, which is the Heart of all the six Forms, and they are the forms of their Heart, which together is a life. Now, if that were unsteadfast, it should ^b pass away, so often as the wheel windeth once about; and though it would be long, it would endure but *a* *Seculum* Age, or Term of *Twenty-nine years*.

90. Now *the seven Forms* desire Fire, [being the Eighth Number,] and the Eighth Number desireth a life,] which may continue, for the Heart is not alive without Fire, and [therefore] the Heart catcheth hold of the *Fire*: and that Fire is fierce and consuming, and consumeth all the seven Forms of the Center with their Substantiality.

[*The Heart standeth between two Worlds.*]

91. Thus the Heart is in Anguish, *vexed* within and without, for it hath nothing more in the substantial life outwardly; though it seeketh, yet it findeth nothing, and yet seeketh with anxious longing, and penetrateth through all forms, and seeketh mitigation of the Fire, and yet cannot so find it neither.

92. Thus all the six forms of the Heart receive the virtue of the Sun: for it penetrateth mightily into all the six Forms, and seeketh rest and ease, and if it find not that, then it presseth in itself forth from itself through the Fire, and desireth *the Eternal Liberty*, and attaineth the Liberty through desiring, and yet cannot be Free, for the sharpness of the Fire is in its desiring. But the Liberty attracteth itself in the desiring in the Fire; for the desiring presseth into it [*viz.* the Liberty.]

93. Thus the Liberty sharpeneth itself in the Fire, and appeareth through the Fire as a flash [of Lightning,] that is, the Glance and shining of the Sun, and that sharpened

Liberty desireth its Eternal Delight, viz. its meek still virtue, and presseth inwardly into itself into the virtue: and that Eternal virtue in the Liberty is the ^c Eternal Word, and that Word is generated out of the Eternal Heart, and in the Heart is *the* ^d Cross of the Number Three, and is the End of ^e Nature; and in the End is the Virtue and Glance of the Liberty, which is generated out of the Eternal Center, out of the Heart upon the Cross, and is called the divine Majesty of the Eternal ^f Substance.

^c The other world.

^d †

^e Heavenly and Earthly.
^f Or Essence.

94. Now consider, as the outward Desiring of the outward Nature goeth inwards into itself towards the Eternal Heart, which is God; (for the outward Nature longeth again after *the substance of the Liberty*, to be as it was before the Creation, that it might be delivered from the vanity, viz. the fierce Wrath;) so also the inward Heart longeth after the outward Nature, and would fain manifest itself outwardly in figurative ^g similitudes, and thus the inward desireth the outward for a figure, and the inward catcheth the outward in its Desiring.

^g Resemblances.

95. For *the similitude* of the Eternal Center was indeed already before the Creation of the Sun and Stars in the outward Substantiality: but it was *not figured and kindled*, [as a Limner before he draweth a Picture hath an Image in his Mind, but not framed exactly.]

^h Alias, seventh Form.

96. Thus God's Heart of *the Number Three* puts its will into the astringent *Fiat*, into the Matrix of Nature, into the Heart of the Out-birth, into the Firmamental Heart, viz. into the Place of the Sun, and Created with the Spirit of his Mouth [the spirit of the soul] through the *Fiat* round about on the wheel, the ^h seven Forms of the Center of Nature, for as the wheel turneth and windeth, so went the *Fiat* also Magically, in the midst, in the willing of the wheeling.

ⁱ ♄. 1.
♃. 2.
♂. 3.
☉. 4.
♀. 5.
♁. 6.
♂. 7.

97. And seeing the Out-birth of the *Earth* was a sinking down of Death, therefore the Life turned away from that Death upwards. And you see that the ⁱ *Three Planets*, viz. the Forms of the Center of Nature, (which make the Spirit of the Center and the House of the Spirit,) stand upwards above the Sun, as the life in its beginning taketh its Original: and the *Three* which belong to the body and to Mobility, beneath the Sun, one under another, even as the Corporifying taketh its Original; and the Heart, viz. the *Sun* in the *midst*; and the form standeth right upwards toward the firmament, as a Man.

^k Or senses.

98. Which you are to understand thus: Observe, above the Heart, *the Sun*, standeth *Mars*, which is the striker up of the Fire, and a kindler of the Heart, and a breaker in pieces of the Essences, that the thick Substantiality may not remain covered and stifled; it breaketh that, so that the Spirit can awaken the ^k faculties, for it maketh the Tincture in the Sun.

[*Mars* is Poison and Anger, and denoteth the fierceness of the Fire, as is mentioned before concerning the Center; it is the bitter raging Form in the Wheel, and causeth the Essences in the flash of the Fire: It is a cause of the Life. The *Sun* and *Mars* have together the Tincture-Life; and *Venus* with *Mercury* and the *Sun* have the Spirit-life, viz. the Air; that is, the Feminine Life; understand the Matrix, viz. a female Life of all kinds.]

99. And above *Mars* standeth *Jupiter*, which is the power and virtue of the Heart, (to which *Mars* giveth its fire-life, which it receiveth out of the Heart of the Sun,) that maketh *the Brain*, wherein *Mars* can dwell.

^l Or skull.

100. And above that, standeth *Saturn*, which attracteth the virtue, and maketh for the spirit a house, viz. *the* ^l *Brainpan*, and maketh the Substantiality, as the skin upon the Body; thus the Outward life upwards from the Sun, [or Heart,] is the Head, a house for the Spirit, which taketh its original in the Heart in the Fire, and dwelleth in the Head in the five senses in the Air-Life.

101. And *under* the Sun downwards, is *Venus*, which taketh its original from the pressing forth out of the Fire, out of the Tincture, and therefore hath *its peculiar luster*, it maketh Water and Love, and is a sinking down, for it is a cause of the Sun's Substantiality, and a beginner of the Inferior ^m Body; also it hath the Tincture, and is a cause and beginner of the Seed *to another Center* to Propagation; for it strengthneth itself with the superior power and virtue, and receiveth therewith the form of the Spirit, both from the Heart, and from the Brain: for all Forms desire to have it, and mingle with it: for it is Love and ⁿ Meekness. Thus it hath the power and virtue of all Forms, and is a pleasant ^o Lutinist: for it singeth a song that they all love to hear and ^p relish, which ought to be well considered.

102. And below *Venus* is *Mercury*, to whom *Venus* giveth its virtue, together with its sinking, and therefore *Mercury* is so pleasant, and loveth to *talk* of all the ^q Ingenuities of Nature, it is a nimble sudden awakener of the Seed which *Venus* giveth to it: for it will [needs] awaken *the Body*, [or bring the body into being:] and because it hath much skill, therefore it will ^r wander into every thing, and giveth speech to the Body, and awakeneth the Body, and giveth it senses, especially in the Brain, and in the Matrix of the Seed.

103. Under *Mercury* standeth *the Moon*, and there the sinking standeth still, and is a substance mixed of all: it affordeth the Carcass, and all that belongeth thereto: it taketh all to it, and maketh the whole Image as a Beast; it is the *Corporeity*: *Venus* congealeth in it; it retaineth all; for it letteth nothing sink down, and it standeth always in fear of falling, in respect of the *Earth*, which standeth under it; for it feeleth the Anger in the Earth, and therefore is afraid, and doth not sink down, but runneth and maketh haste about, as if it were fugitive: It is a false thing, for it desireth both that which is superior and that which is inferior, and *flattereth* with the Center of the Earth, and with the Center of the Sun.

104. And as this *Dominion* or *Government* in itself is, so is the Dominion in every Creature, also their life standeth thus: and you see how *the Wheel* turneth round, as [in] the Center, and the body with the Essences standeth still.

105. The *six Planets* run round about *the Sun*, as about their Heart, and afford virtue to it, and draw virtue from ^t the Sun: so also the life windeth itself thus about the Heart, and penetrateth into the Heart; for the Spirit-life penetrateth to the soul, which burneth as a light out of the Heart, out of the Tincture of the Heart, and windeth itself inwards thereinto, and they always drive forth one another: and so this form is as a *turning Wheel*: for the Life of the Spirit is thus in its Original.

106. They who say, *that* the Sun ^u goeth forth, speak as the blind do of colours, and have never known the Center [of Nature;] yet they are not to be blamed for that: for it was reserved [or sealed] till *the Seal of the Sun* opened itself at *the seventh sounding of the Trumpet*. Observe ^v this, it is no fiction or boasting: It does concern you all, or else you will die in blindness, for which God is not to be blamed.

107. The World, after the Fall, hath but *one Eye*, for it hath lived under the *six Seals*; understand, under the *six Planets*, with its knowledge: but you ^w shall see the *seventh Seal with the Eye of Sol*; we here speak what we know.

108. Understand us aright, thus, we will give light to those that hardly apprehend it: Behold, and observe: The *whole Government* of this world, in every life, cometh from the *Constellations*, good and evil; and they are also the cause, that the four Elements, Fire, Air, Water, and Earth, were stirred up: else all in this world would be still.

109. And so now you see the upper Government, especially in *the seven Planets*: for they are the Government or Dominion of the Spirit, and that is *twofold*: They have the Tincture-Government, *viz.* the Fire-life, and also the Air-government, *viz.* the

Water-life : The Three Planets above the Sun, together with the Sun, manage the Fire-life and Government : and the Three beneath the Sun, are the going forth of the Fire's Tincture, and are a sinking down, and together with the Sun manage the Air-government, and have the female kind, for they have the Substantiality of the Matrix, and the Tincture of the Upper Matrix ; the *Tincture* retaineth the soul, and the lower *Matrix* of Venus [retaineth] the Spirit.

110. Thus the Upper desireth the Lower, and the Lower desireth the Upper, and is indeed but *one* body : for Sol is the Heart, and hath the Luster of the Majesty of this [outward Third] Principle.

^y Of Sexes.

111. Thus you understand the *Two* ^v *kinds*, the Male and the Female : The [Male or] *Man* is the *Head*, and hath in him the Upper Government, with the Fire of the Tincture, and he hath in his Tincture *the soul*, which is desirous of Venus, which is the Corporeal Matrix : for the soul will have spirit and also body, and that hath the Matrix of the [Female or] Woman.

^x The Moon.

^y Or Wit.

^z Or Thing.

112. And the Lower Government is the [Female or] *Woman*, and her Government consisteth in the Moon : for Sol affordeth it Heart, and Venus [affordeth it] Tincture, and yet hath no fiery, but a watery [Tincture:] and therefore ^x it affordeth the Air-spirit, and her Tincture doth *not* stand in the ^y *Wisdom*, and therefore *the Man must rule her* : for the Tincture of the Fire is the sharp Trial of every ^z Substance.

^a Women's.

^b Moon.

113. Mercury is the stirrer up of ^a *their* Tincture : and therefore they are so talkative ; and the Moon hath ^b their Matrix, which is out of all the Planets, and is afraid of the Earth, and therefore maketh such haste, and taketh virtue and power in the wheel, from all the Planets and Stars, *wherever it can* : It desireth Sol vehemently, and therefore draweth also his Luster to itself ; and, as the Moon longeth after the Sun, for itself is of an earthly quality, and desireth the Heavenly Heart, so also the Feminine Matrix longeth after the Heart of the Man, and after his Tincture, viz. *after the soul* ; for the soul is the Eternal Good.

^c Or Sex.

114. Thus Nature longeth after the Eternal, and would fain be delivered from the vanity. And thus the vehement desire in the Feminine and Masculine ^c Gender of all Creatures doth arise, so that one longeth after the other for Copulation. For the Body understandeth it not, nor the Spirit of the Air, only the *Two Tinctures*, the Masculine and the Feminine understand it, for a Beast knoweth not what it does, only the Tinctures know it, which drive it thus.

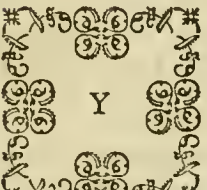
^d The two Tinctures.

115. For the *Fiat* sticketh in ^d *them*, they must manifest the great Wonders of God : For *the Spirit of God moveth upon the Water* of the Matrix in Venus, and in the Matrix of Jupiter, (viz. in the Matrix of the Brain,) and leadeth the *Fiat*.

116. For the Heart hath the Matrix of Venus, and the Brain hath the Matrix of Jupiter ; thus *the Spirit of God rideth upon the wings of the Wind* in his own Principle, and yet goeth forth from the Father and the Son in the [continual] Creation, and openeth the Wonders which were seen from the Eternity in the Wisdom : and therefore he is the Workmaster of Every Being, and is *sent of God* to that purpose.

The Tenth Chapter.

Further of the Creation of every Being : And how a Man may seek and find himself : Also how he may find all Mysteries, even to the Ninth Number, and no Higher.

1.  OUR seeking in the Stars and Elements, supposing to find the Mysteries of Nature, is but labour in vain, you find no more but *one Eye*, and see with but one Eye, and when you suppose you have found *Sol*, you have scarce found *Luna*, but only a Glance of *Sol*, and are far from the Heart, and do but run with the Moon about the Center.

2. There is but *one way*, which you must go, if you will find the Great Mystery, *Mysterium Magnum*, for if you should seek in *Luna* all your life long, it would be wholly in vain ; your *desire* would remain to be but *Luna* : If you should take great and hard labour and pains in *Mercury*, and suppose the Stone lieth therein, your *Alchymy* would prove but dung and dross.

3. When you come into *Venus*, you suppose you have *Sol*, and that it is Gold, but it is the Woman, [or female,] and hath only a watery Tincture, her life is Air, and so you vainly labour ° in the *Body* : but if you take the *Spirit* of the Tincture, then indeed you go in a way in which *many have found Sol* ; but they have followed on the way to the Heart of *Sol*, where the Spirit of the heavenly Tincture hath laid hold on *them*, and brought them into the Liberty, into the Majesty, where they have *known* the Noble Stone, *Lapis Philosophorum*, the Philosopher's Stone, and have stood amazed at a Man's blindnes, and seen their labouring in vain.

° Or upon the Body.

4. *Would you fain find the Noble Stone ?* behold we will show it you plain enough, if you be a *Magus*, and worthy, else you shall remain blind still : therefore fall to work thus ; for it hath no more but *Three Numbers*. First, tell from *One* till you come to the *† Cross*, which is *Ten*, and is a *Cross Number*, (from one to Ten is one Number :) but you have power only over the *Number Nine*, you must stay at the *Tenth*, for it is the End of Nature, which the Creature ought not to search into : If the Creature stay under the *Cross*, it remaineth in the conceived will of God, and then it hath * *Ten times Ten*, that is an *hundred*, and † *Ten times an Hundred is a Thousand* : and there lieth the *Stone* without any great pains-taking, for it is pure, and is not defiled with any Earthly Nature : Make it thus, as I have written above [in the ninth Chapter] concerning *the Center* : Transpose the Planets that are about the wheel ; and take always one Masculine, and then one Feminine, one for the Spirit of the soul, and the other for the Air-spirit, you need *not* take care for the body : for each Planet maketh a body to itself well enough, according as its desire is : Begin with *Saturn*, (for he is the first to the Fire-Life to the Noble Tincture ;) and then go about the wheel to *Luna* ; for you must always take one Planet for the Life of the Tincture, and then one for the Spirit of the Air, for the one subsisteth not without the other, or else you get a Spirit without a Body, a fire-spirit, which burneth in a Lanthorn like a kindled Fire, but *it yieldeth nothing*, it is only a mere Pride, willing to be without a Body.

† X. 10.

* 10.
10.

† 100.
10.

1000.

5. Go thus about in the wheel to *Sol*, which is the *ε seventh Number* in the *first Num-*

ε 7th Number.

^b 8th Number.
ⁱ 9th Number.
^k + 10th Number.

ber [or account:] and when you get into that, you suppose you have the Stone: but it does not prove fixed, *Mars* destroyeth it: go on further through the Sun's fire, which is the ^b *Eighth Number*, and when you come through it, lay hold through the Tincture on the Eternity [which] is the ⁱ *Ninth Number*, and bring that upon the Cross upon the ^k *Tenth Number*, which is the End of Nature; here handle the Stone, and take as much of it as you will, no fire will destroy it: It is free from the Wrath and Out-birth: Its Splendor and Light stand in the power of the *Majesty*: Its Body is out of the Eternal Substantiality, its number upon the Cross is an Hundred, and in the Majesty a Thousand.

^l Hunger and thirst.

^m Made bright and beautiful.

ⁿ With the light of the Sun.

^o Erecteth its Habitation.

6. We give this to the Seeker: for none findeth the Stone in *Luna*, unless he comes upon the Cross into the *Tenth Number*: and then if he longs further to seek this world, and would fain have the splendor of this world, and desireth *the Stone of this world*, viz. in Metals, let him go thus from the inward into the outward; let him go into *Luna*, and divide or break it into a Thousand Parts, and give it a little of *Sol*; but if its ^l covetousness be great, then give it a seventh part of *Sol*, and then it is ^m complete.

7. For all the Planets and Stars run after the Heart, every one of them taketh strength and virtue from the Heart, and maketh to itself its own Body; for *Luna* is out of all the *six* Planets, and hath even *Sol*, but not the Heart; for it hath *Sol* only in Desire: as you see that it shineth with ⁿ *Sol*, and not with a splendor of its own: and therefore *the Spirit of the Heart* must be added to it, which was pure before, and then all the Planets resort to it, each of them desireth the pure child, and each ^o buildeth its house therein: But look to it, have a care of *Venus*, that it may not by *tattling* bring its feminine Tincture into it: for it appeareth bright and fair: but it is a Woman, and maketh a dark Body, and quickly devoureth *Sol*: Keep black *Saturn* in *Mars's* heat, and so at length bounteous *Jupiter* will appear, who is courteous and kind, and hath the superior House, the House of the Spirit of the Tincture; when it is come out from black *Saturn*, then *that is the Metalline Stone*.

^r The Number 1000 is the Number of the Crown: The Number 100 is the Number of a Man.

8. Trouble not yourself so very much and long with *Fire*, it affordeth no more than it is able; or else you Number back again into loss; indeed not into perdition, but yet *in Solem Hungariae*, into the *Sol* of *Hungaria*: *Venus* exulteth the more, but your covetous hope and expectation is disappointed and taken away: Although indeed you ought justly to rest satisfied in the *Tenth Number*: for the riches of this world are but dung [and dross,] and if you attain to the *Tenth Number* with your former preparation, you need not take so great care about the *Number Thousand*: It standeth upon the Crown of the Virgin, in which are set *Twelve Stars*: *six* [of them] Divine, and *six* Human: ^p The Crown hath the Number Thousand, and the Virgin the [Number] Hundred.

9. Christ saith, *Seek first the Kingdom of God, and all other things will be added to you*. All lies in the willing, for the willing maketh the desiring, and the desiring receiveth where nothing is, though indeed there is something there; yet it is hidden to us Men, unless a Man hath *attained* the Stone upon the Cross, and then he findeth where Reason saith there is nothing; for that which hath not been from Eternity is not at all, and thereof we know nothing, we know only of that which is, and hath ever been, though indeed *not manifested to us Men*, but yet is of God in his Wisdom, from Eternity to Eternity.

10. Therefore, although we speak of *two* Kingdoms, viz. of the Kingdom of God, and of the Kingdom of this World, in that manner as if we saw them with bodily eyes, let it not seem a wonder; if God reveals himself in Man, then he is in *two* Kingdoms, and seeth with *twofold Eyes*, and yet this way is not so hard and difficult, as Reason's seeking in outward things: *It lies all in the willing*; the outward willing must enter into the inward, it must deny itself, as if it were dead to the outward, and had no life in the

outward, and yet liveth: As God liveth, and is in the outward, and the outward is dead to him, so that it cannot apprehend him, so also *thou, O Man*, thou art with thy soul in the inward; but thy soul's will hath turned itself about with *Adam* into the outward; therefore, if thou wilt behold God and the Eternity, *turn* thyself about with thy will into the inward, and then thou art as God himself; for thou wert thus created in the beginning, and thus thou livest according to the *inward* will unto God, and according to the *outward* [will thou livest] in this world, and hast *both* Kingdoms; thy own, and art indeed *rightly* an Image and Similitude of God; thou searchest out the *things*, and findest that which laid hidden in secret; for thou findest that in the Eternal and beholdest it standing backward in the Out-birth, in the Figure.

11. The Ground of the Creation of this world is much easier to be known in the *Inward Man*, in the Will of God, than visible things to the *outward* [*Man*:] The outward knoweth less, that which he seeth with his eyes, and taketh hold of with his hands, heareth with his ears, smelleth with his nose, and tasteth with his mouth, than the inward doth the *Ground* and the *Existence* of the outward: The inward sees indeed the Creature in the Ground of it; but is as it were dead to the outward, and yet liveth therein; and in that he liveth to the outward, he liveth to God in regard of his works of Wonder, in that he manifesteth, and bringeth into *Being* that which standeth hidden in the Figure.

12. And yet we say still, that the Eternal standeth in the willing, and the will maketh desiring, and in the desiring standeth the *Figure* of the willing. Thus it was before the Time of this world: But when God moved himself in his willing, he so created the desiring, that it stood in a *Being*, and other than this very thing we know nothing.

13. Therefore, now, the desiring is another thing than the willing, for the willing is *without* Being [or Substance,] and the desiring *maketh* Being; and so out of the Eternal Nothing is come whatsoever is: and before there was nothing but only a willing, which was a Virgin without Image, and yet was a *figure of an Image* in the willing; and this figure hath discovered the Spirit, and created it into a Being [or Substance,] as we perceive in the Form of this World: The Figure hath caused the Spirit, that it hath ^a Expressed the Wonders in Figure, and that is the *Matrix* of the *Genetrix*, and that is the Spirit of this world: for the Spirit could ^a express nothing but a similitude of itself; for there was nothing else.

^a Spoken forth, or Created.

14. Therefore we demonstrate the Creation to you thus; for to create signifieth to comprehend in the willing, whatsoever standeth in the figure in the willing: for when a *Carpenter* will build an House, he must first *Frame a Model* of it in his willing, how he will build it, and then he buildeth it according to the Model of his willing.

15. Thus also hath the Spirit of God *framed* in his will a Model after his likeness, and so created that *Model*; for you see in this world, that when the Spirit through the word *Fiat* (upon the *First Day*) created the Out-birth in the Wrath, *viz.* Water and Earth, he comprehended the Figure in the Will; and that was the Heaven which he created on the *Second Day*, and tried the Work on the *Third Day*, and suffered to proceed out of the Earth Forms and Images out of the Essences, *viz.* Trees, Herbs, and Grasse, which were Images of the Essences of the desiring; but the Image of the Spirit remained still hidden, and yet was in Being even unto the *Fourth Day*. (Here understand) a Day without the Sun, is one turning about of the wheel of Nature in the desiring of the willing, and the Inward Will hath the *Number Six*, according to the six Spirits, and the outward [Will] in the desiring of the Figure hath also the *Number Six*, according to the similitude of the Spirit; and the *two Kingdoms*, [*viz.* the inward and the outward] make with their *Number Sixes* ^r *four and twenty*; which divide themselves into *four* parts, *viz.* six before noon, and six after noon, six before mid-night, and six after mid-night, till the beginning or morning again.

^r The 24 hours in 4 Quarters, Morning, Noon, Evening, Midnight.

16. And according to this, the Spirit in the desiring did set a *sign*, and a Reckoning, whence Times and Years proceed, which were not before; for Every Number [of the] *Twelve*, which is Heavenly, Divine, and Earthly, Human or Bestial, hath a *sign* in the Firmament, which the Spirit created into a visible *Being*, together with the *Crown* of the Center, which is the ^f Circumference of the *Constellations*. And we give you notice, that the Creating of the Spirit, is a going forth out of itself into the outward. For in *Loco Solis*, in the place of the Sun, is the Point where the Spirit created the similitude; for the word *Fiat* stood there, and went forth from the inward *Number Ten* as a Body, and that is *Luna*, and in such a comprehension was the manner and form of the Deep apprehended: and the Spirit went forth, and drove the Essences of the Center even to the Crown, and there ^t comprehended them with the Signs, and all Forms of the Image, which stood in the Virgin in the Figure in the Willing, and they are the *Stars*, and created them as a Circumference [or Sphere] of the Spirit, and they are all together a Body of that Spirit, which is called *Sol*: for there the Eternal Spirit hath comprehended or conceived the similitude of the Spirit [of this world:] and it goeth thus forth out of the Natural Body of this World, as a Spirit; even as the Eternal Spirit [goeth forth] out of the Eternal Center of Nature, out of the *Number Ten*. And as they have ordered themselves with their Revolution in the *Three Days*, understand, before the Sun [was,] so they also remained standing in the *Fiat* in that ^u Order, and are not material or palpable, though as to the Eternity it is a material being, but *not as to Us*, but they are Powers; an Out-birth out of the Eternal hidden and secret Center, and a similitude of the Eternal, and have *power* and strength to shape and figure Bodies and Images, according to all the properties of Every Star.

^f Or Sphere.

^t Or framed them into the Signs.

^u Ordinance or Course.

^w Uppermost Stars.

17. Understand us thus: Out of the Place of the Sun, *Ex loco solis*, goes forth the Manifestation of all the Stars and Elements, and all the Stars are the Sun's Children, even unto *Saturn*, which is the house of the Sixfold Spirit: for the Planets are the Spirit, and the Crown, which is the ^w Uppermost, [is] the Body; and is in that Manner as we have mentioned before concerning the Center of Nature, and concerning the Thrones of the Angels. Very great things are herein contained, which we justly conceal, because of the wickedness of the World, which if they knew them, they would *misuse* the powers of Nature to their covetousness and falsehood.

18. Therefore we tell you, that those to whom the *Number Ten* is opened, have it also given them into their will to speak *no more* than what is requisite and necessary for the World, and that at all times as need requires, and is known in God.

19. Thus we give you to understand, how God on the *Fourth Day* created the Sun, and with that Leading Spirit the Stars also; and what they are, being together nothing else but a *life* according to the similitude of God, *wherein* the Eternity hath manifested itself in a *Being*.

20. On the *Fifth Day* God moved this Being and Life, and set the *Fiat* therein, and created out of the Matrix all kinds of similitudes, according to every form in the Spirit; and in this Creation now hath the *Third Kingdom*, *viz.* the Kingdom of Anger, pressed hard in with it, and there went forth all manner of Beasts, Fowls, Fishes, Worms, and whatsoever moveth and liveth; all went forth out of the outward Matrix, and stood upon the Earth: and in the Deep went forth all sorts of Spirits of Fire, (such as are the *Ascendents* and *Phœnix*;) and in the Air also all Sorts of Spirits, according to the Substantiality of the Air; and in the Water, and in the Earth, all sorts of Spirits, every one according to the Property of its ^x *Mother*; and the whole Deep between the Constellations, so far as the World gave itself in unto the Creation, is nothing but a *Life* and *stirring* of Spirits.

^x Or Genetrix.

21. Now Reason asketh, seeing the *Devil* dwelleth in this world, and hath his Princely Dominion there, whereabouts does he then dwell? Behold, O Man! Consider this well. There are in the whole Deep no more than *seven*^y *Revolutions*, which roll and turn about like a wheel, or as the Life windeth itself about the soul; and the *Heart*, as the Center, *standeth still* in the *midst*, that is, *the*^{*} *Sun*, and the *Revolutions* about the Sun, are *the six Planets*, as Spirits of the Center, and the *seventh* Revolution is the *Earth*, which turneth itself *once about* in four and twenty hours, and runneth along in the course of the Planets, *once a year*, and besides carrieth the *Moon* with it *about the Sun*, as the others do also, but some in shorter and some in much longer Time: as first^z *Saturn* in Twenty-nine years, in respect of his large Course. But the^a *Moon*, which runneth back, does it every Month, Twelve times in a Year, and passeth^b somewhat on yet further [in a Thirteenth Revolution.]

^y Or Orbs.

^{*} Note, The Sphere of the Orbs with the Sun standing still, and the Earth having its daily and yearly Course.
^z $\frac{1}{2}$ in 29 years.

^a $\frac{1}{2}$ in one Month.

^b Some days over.

22. Now *this together* maketh the wheel of the Birth; wherein standeth the *Verbum Fiat*, which hath driven the Devil out from this Circle, and so he dwelleth without this Circle, and there is a great Darknes about the Crown of Stars in the Firmament; so that many Stars in the Firmament *are not seen* because of the Darknes; and that otherwise hath a great signification as to Men, which we would indeed make mention of, if the world were not so mad, and suffered the *Devil* to drive it, who derideth *all manner of Revelations*, that thereby *he* may blindfold Men: It shall in the Last Time stand manifest to the Children, which see with *both Eyes*, [viz. with the Eye that seeth into the Eternity, and the Eye that seeth into that which is Temporary.]

23. Thus the Devil dwelleth near us, and yet hath a Princely Dominion much deeper, nearer towards the Constellations, in the midst [amongst them,] where it is darkest: for he^c may not come near the *shining Luster* of the Stars: and so is a Prisoner, and dares not Touch the *seven Governments* of the word *Fiat*, and hath no power therein, and so is the poorest creature in the Crown.

^c Dares not, or likes not.

24. *This* cannot be described by a Circle, for the Sun standeth innermost in the most inward Circle, and the other [Planets] always further outwards, even to the Crown which includeth the outwardmost Heaven: and it cannot be understood [by outward Reason,] but the Spirit *understandeth it* in itself; for, as^{*} it is, so is this Circle also: neither can it be set down in writing, for the Life windeth itself *inwards* to the Sun: and so also the Spirit of Life in Man windeth itself *inwards* into the soul, as you may consider concerning the Three Principles, where the outermost is also the innermost, which the outward spirit of our reason cannot conceive, for *it* is but *One* and not *Three* in Number. But the Spirit of the soul, if it be turned about, so that it looketh with its own eyes into the innermost, and with the Eyes of this world into the outermost, understandeth it: for this is *the Vision in Ezekiel*, of the Spirit^d with inward and outward Eyes, where the Spirit goes right forward wheresoever it goes.

^{*} The Spirit.

^d Having eyes within and without.

25. Although the wise *Magi* and *Mathematicians* have made a Sphere, and described the Wheel, yet that is not enough: It is indeed a *help* to the unskilful to consider of the *Mysterium Magnum*, the Great Mystery: but the wheel hath a much more subtle understanding, and cannot be made in any Circle after this manner: for it goes into itself towards the Heart of the *Sun*, and out from itself towards the *figure* of the Substantiality; it driveth upwards and downwards; for the Spirit of the Tincture, viz. the right fire-life, driveth *upwards* inwards towards the Liberty of God, and yet desireth the Spirit of the Substantiality, which driveth *downwards*, for without that the fire-life doth not subsist: Thus the fire-spirit turneth itself about, as it were *side-ways*, and always reacheth after the spirit of the Substantiality, and the spirit of the Substantiality flieth from the Fire; but since it is generated out of the Fire-life, and cannot be severed from it, therefore it is *wheeled about* with the fire-spirit: For when the fire-spirit wheeleth to the right

^e Or the Air comes to be Water.

side, and reacheth after the spirit of the Substantiality, then the spirit of the Substantiality wheeleth also on the left side upwards, and that maketh a wheeling round, and one maketh haste after the other; for the substantiality flieth from the Fire, and yet it comes out of the Fire, as you see that out of the Fire goes Air, and ^e out of the Air Water, which is the substantiality.

26. Thus the Fire, which is an Anguish, desireth meekness, and the Liberty, which is without source, [or pain,] and reacheth after the Water-source: and the Meekness, *viz.* the Water-source, desireth a Body, and that it may be free from the fire and covered, and the *Fire* runneth always after the *Water*, and the *Water* flies from the *Fire*; for if the fire should go away upwards, and the water go away downwards, there would then be a great separation between them, and *each* [both the fire and the water] would die and come to nothing. But seeing the Fire inclineth towards the Water, and refresheth itself therein, it so preserveth itself, and can send forth the Spirit of the Air again from itself, so that the life *subsisteth*.

^f Or according to.
^g The 8th Number, or Form.

27. Thus we show you the Great Mystery, *Mysterium Magnum*, that you might learn to understand how far you should go, and where your Number and End is; for the Fire, (^f after the seven Spirits of Nature,) is the ^g *Eighth Number*, and is a cause of the *seven Spirits*. Now, no creature subsisteth in the Fire, for the Fire consumeth the substantiality, wherein the Natural life standeth; but yet the Fire maketh Tincture; and that *Two-fold*: One reaching inward into itself after the Eternal Liberty, after the still Meekness [that is] without being; and the other reaching forth out from itself, after the outward substantiality, *viz.* after the *Oil*, which cometh out from the Water, which is from *Venus*, and wherein its outward splendor and shining spring up: and in the inward *Tincture*, in the desiring of the Eternal Liberty, the Majesty of the Liberty springeth up.

^h The 8th Number, or Form.
ⁱ The 9th Number, or Form.
^k The 10th Number or Form in the Eternal Fire.

28. Understand us rightly thus: The Fire has the ^h *Eighth Number*, and the inward Tincture has the ⁱ *Ninth Number*; and so far [only] we ought to go, for the ^k *Tenth Number* is the Eternal Fire of God, and holdeth in the midst of its Birth *the Cross*, which separates the Center of the Eternal Nature into *two* Kingdoms, of which we have made mention formerly: and what creature soever will go back through it, that creature cometh through the Kingdom of God back again into *the outermost* out from God, and out from this world back into the Center of the Fire, as into an *Eternal Darkness*, where the Fire is black, and a perpetual Hunger: The kindling of the Light of the Fire standeth only under the Cross, in the Meekness, in the Ninth Number, which is a ^l *single Number*; the Tenth Number is a *Two-fold Number*, and belongeth to Angels and Men, but they ought not to reach further into the Center of the Cross, but must stand there before the Cross of *the Number Three*, and cast their Minds down into the Tincture of Humility backwards into the Ninth Number, and look forward into the Tenth Number, but with a ^m *Timorous* Mind, not desiring to create and have [any thing] in the Tenth Number, *viz.* to go back into the Center of the Fire of God; but highly *rejoice* before the Tenth Number Eternally, and with their songs of Praise and *Hallelujahs*, sing, *Holy! Holy! Holy! is our God the Lordⁿ of Hosts*; and that song is a food to the Divine Fire, from whence goeth forth, in the Divine Essences, the Wonder, Paradise, the Element, and Heavenly Substantiality, and it standeth before the Number Three as a Virgin of the Eternal knowledge of God; and that is *the Wisdom of God*; for in the Wisdom appeareth the substantiality of all Divine Essences, which to write of here we have no more Pen nor Tongue.

^l In numeration, the Places signify,
1. Units.
2. Tens.
3. Hundreds.
4. Thousands.
^m Fearing God.
ⁿ Zeboath.

29. Only we show you, how far you should search into *such a Revelation*: for in the *Ninth Number* you see all things, for it is the Tincture of the Heavenly Life; you see

[in the Ninth Number] the ^o Hundredth Number of the Virgin of Wisdom, and also the ^p Thousandth Number of the Crown of the Majesty.

^o 100th Number.
^p 1000th Number.

30. But you must *not* search further into the *Tenth Number*, there to search and dive into the *Abyss*, else you go out from God as Lucifer did, who would fain be a *Creator* in the Tenth Number, and fought [to have] the fire of the *Eternal Original*, and therein he must remain as in the *Death*, in the *Darkness Eternally*.

31. Therefore let the Reader be warned, not to dive further into these very deep Writings, nor *plunge* his will deeper, than [so far] as he apprehendeth: he should always rest satisfied with his *apprehension*: for in the apprehension he standeth yet in the ² *Substantiality*, and there he ^{*} *erreteth not*, how deep soever the Spirit leadeth him: for to one more will be given than to another: And this only is the Mark [to be aimed at,] that every one continues steadfast in *Humility* towards God, and submits himself to God, that he may make the Will and the Deed as he pleaseth. When you do that, you are in yourself as dead: for you desire nothing but God's will, and the will of God is *your Life*, which goes inward even to the Thousandth Number, and searcheth into the Deep of the Deity with all Wonders: He leadeth your will, submitted to him, into the Virgin of his Wisdom, so that you may *behold all Wonders*: But you must not leave him, and imagine into the Wonders; so soon as you do so, you go quite out from God's will, which is the *Eternal Liberty*, and are captivated in your *Imagination*: Mark this; for Every *Imagination* maketh *Substantiality*, and therein you stand, and must go out from that again, or else *you shall not see God*.

² Or Matter.
^{*} Note.

32. Therefore Christ teacheth us *Humility*, *Love*, *Pureness of Heart*, and *to be Merciful*; and calleth upon us to seek after the will of God, and to submit ourselves to it: For in *God's will* we are able to do *ALL*; our own Nature must not do it; but God himself is *Zealous in Us*, and he is our doing if we work any ^r *Wonder*: For no human soul should say or think, I will do Wonders: *No, that cannot be*: for the wonders above the outward Nature, go forth only from the *Center* of the *Eternal Nature* out of the *Tenth Number*, which the Creature *cannot* [do:] but if it be yielded up into the will of God, then God in the creature does the *Wonder*: for it is his delight to manifest himself in the *weak*; for the strong is stiff in his own will, and will not submit it unto God: He relies upon his own Wit and Reason. Thus his will is out from God, and *is able to do nothing*; and then if he speaketh from himself concerning God's Being and Will, he is an ignorant liar, he speaketh not from God's Spirit and Will, but from himself, from *his own Opinion*, in which there is mere doubt; and from thence ariseth the *Contention* about [Matters of] *Faith* [and *Religion*,] about *Divine knowledge*, so that Men seek God in *their own willing* and knowing: Men will think to find God in their *own willing*, and he is not therein; for he dwelleth merely and barely in *that willing*, which yieldeth itself with all its reason and knowing wholly to him, and to *that* he giveth knowledge and power to *understand* his Being.

^r Or Miracle.

33. Therefore lift up your Heads and observe this; the will of God is *not* in any strife and contention, but Man's will and the Devil's, it is the will of the *Wrath of God*; let not the flattering Hypocrites seduce you, who enter in, boasting of the *History*, and say, *We have the Will of God by us, we are his Ministers*, look upon us, we are God's *Officers*, and though we be wicked, yet we rightly Bear the *Office*, and [dispense the] will [of God.] O Cursed Generation of *Cain* and *Judas*, you are neither born nor known in God: Why then Boast you of the will of God? How can you say that you ^f *Bear the Great Mystery* of God, whereas you are *without God*, in a strange will, and in yourself you carry not the *Mysterium Magnum*? But a *poor Sinner*, who converteth, but is captivated by the Devil, and is in strife against the Devil, he that panteth, sigheth, and crieth after God,

^f Or bear the office of dispensing the Great Divine Mysteries.

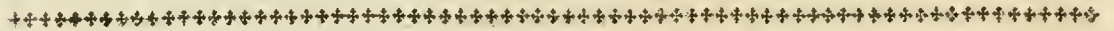
² The *Mysterium Magnum*.
^u *Jus Divinum*.

he runneth in sorrow and abstinence to the Office of the ¹ Great Mystery, which Christ hath given to his Disciples and Children, who are in the will of God, and they have the True ^u Key to Heaven and Hell.

* Bindeth and loofeth.

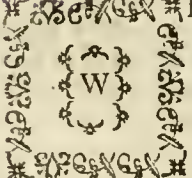
34. But you, *Sophister*, bear not the Office while you are without the will of God ; but the poor Repentant Man bringeth the *Mysterium Magnum*, the Great Mystery, with him to you, and renders himself up to the *Apostolical Power*, which you have not, but the Church or Congregation of Christ, which is in the will of God, [hath it :] and so One Faith receiveth the other, and the Church, or Congregation of Christ, *Absolveth* the repentant sinner, and not you, *Sophister*, who have neither virtue nor power, nor knowledge of the Kingdom of God, but are yourself the Devil's captive ; and you sit in the Anger of God, and are only the Proud *Whore of Babel*, and swim aloft upon the office of the Great Mystery, and are incapable of it, unless you be in the will of God, and then you are *Christ's Apostle*, and wear the Garment of *Aaron*, and God ^w openeth and shutteth by your Mouth, but your natural will does it not, that should always be dead, or else you are not capable of the Office ; also in your own will, you sit not in the Office of Christ, upon *Peter's Chair*, but upon the *Stool of Pestilence*, and are the *Antichrist*, as we have known you in the Number *Seventy Two*, which you bear : for you are in Contention about the *Cup* of Christ, and you have it not in your Power, but the Church or Congregation of Christ, which is submitted to the will of God, has it : The Ark of the Covenant is with them at *Shilo*, and not in your [contentious] Schismatical Sectarian *Jerusalem*, which you have made full of abominable Blasphemies.

35. But what shall the Spirit Judge more concerning you, seeing you are an adulterous Woman, and have lost your Faith and Fidelity ? He hath given you time to Repent, and you do not Repent, but lie in Whoredom day and night, and therefore he will spew you out in the Wine-press, and Babel shall burn up itself. Thus Christ saith, O *Jerusalem, Jerusalem, how oft would I have gathered thy Children together, as a Hen gathereth her Chickens under her wings, but thou wouldest not : Behold your dwelling houses shall be left unto you Desolate*. And so he saith to you now, you desolate *Jerusalem* in *Babel*, The Time cometh that the children of Christ will go out from you, and it is already, and you shall perish in your whoredom. *Behold, your Merchants will stand afar off, and say, Behold ! Babel, in which we became rich and fat, is become Desolate*.



The Eleventh Chapter.

Of the True Knowledge concerning Man.

1.  WE have shown you, what the Essence of all Essences is, and what its Life and Spirit is, and what the *Matrix* of the *Genetrix* is, viz. that it standeth in the Eternal willing, and in that Eternal willing is the Center of Nature, and therein is the *Number Three*, which is the Heart, which manifesteth the Eternity in Creatures, Figures, and Similitudes ; especially in *Three Kingdoms* ; viz. the Heavenly Angelical ; and then the Hellish fiery Diabolical ; and thirdly, the Substantial Kingdom of the Out-birth, viz. this world.

2. Now you know very well that the Dear Man *Moses* saith in his first Book, [called *Genesis*,] *That on the Fifth Day, God created all the living Creatures at once* : which you are to understand thus ; that in one Revolution of the Earth, God created, (out of the Earthly Great Mystery, out of the *Matrix* of the Spirit of the Earthly Property, as an Out-birth out of the Eternal Property,) all living Creatures, that they should be *Images and Similitudes of the Eternal* ^x *Being* [*Essence or Substance.*]

^x Essence of all Essences.

^y Or Lunar.

3. Now they are indeed created out of the *Earthly Mysterium Magnum*, but yet the Spirit *there* is not so wholly Earthly ; for it is yet ^y *Luna*, as we see that the Earth standeth next the Moon, and [in the Circle about] from the Moon, and as every Circle is, so also is the Spirit in its own Inclination, and the property of the Wheel in that ^z Circumference.

^z Orb.

4. Thus the *Circle* between the Moon and the Earth, is both Earthly and Lunar ; for the Moon has the properties of all the Stars, and is as a sack or container of all the properties of the Stars, which it continually *powreth forth* in its Circle : for the Earth longeth vehemently after the Moon, and therefore attracteth the shining and Glance of the Moon, as also the shining and splendor of the Sun : for all things long after the Heart, and desire the Liberty, that so they may be *freed from the vanity.*

5. Thus the Earth in its longing Desire has attracted the *Spirit* of the sevenfold Wheel, and holdeth that in it as its peculiar *Matrix* of Nature, and would always fain awaken in itself the wheel of Life ; and therefore it ^a *wheeleth* itself about, for it has both fires, the hot and the cold ; and the nethermost always striveth upward towards the *Sun*, for it receiveth virtue and spirit from the Sun : and *therefore* it is so ^b *Rolled about* ; for the Fire wheeleth it about : it would fain be kindled, that it might have a life of its own, but though it must remain in Death, yet it has a longing after the upper Life, and attracteth the upper Life to it, and continually openeth wide its Center ^c after the Sun's Tincture and Fire.

^a Rolleth or turneth.

^b Wheeled or turned.

^c Or for.

6. Thus from the *longing after the Sun*, springeth forth the budding and growing out of the Earthly *Matrix* : for the Essences of the Earth climb forth (with the captivated life of the upper Center) always upward out of the Earth, and spread forth themselves into a Great Tree and Stalk : and you see very well, that upon the Tree and Stalk there grows a *Mixt* fruit, half Earthly, and half according to the Upper Center : and the fruit never comes into a joy [or to perfection,] unless it be satiated with the upper [part,] and then it is *Ripe*, for it has attained Venus's Body. But as Venus's Body is unfixed, and would soon fade, if the Sun did not stay it with the virtue of Saturn, so also [it is with the ripe fruit,] it is not durable, but soon turns to rottenness : It cannot be preserved [long,] *because the Paradise is out of it.*

7. And thus we give you to understand, that all creatures have been created out of the nethermost and uppermost Life : The *Matrix* of the Earth afforded Body, and the Constellations [afforded] Spirit, and their Life reacheth not up into the Sun ; for the Earth has *attracted* the Sun's virtue into its *Matrix*, and *so* all the Creatures that dwell upon the Earth, *have attained* the virtue of the Sun and of the Stars : but the Body of the *Fowls* is out of the Deep above the Earth, and therefore they delight most to *fly* in their own *Matrix* ; and you see also how all *Beasts* put *their* face and head forwards and downwards, and look after their *Matrix*, and desire only the food of it : for every life desireth its own Mother, as you may soon perceive in the *Fowls* which are near of quality to the Earth, that they Eat flesh and are Birds of prey ; for they proceeded from *two Mothers* in the Creation, *viz.* out of the Upper [Mother,] and out of the Earth.

8. The *Earth* is a peculiar Center, and therefore was created ^d severally on the First Day, and is an out-birth out of the Eternal Substantiality, a corrupted *Matrix*, [corrupted by the Fall of Lucifer :] in the Eternity was therein known the Virgin of God's Wife.

^d Apart by itself.

^e In the Wisdom.
^f Discovered or beheld.

^g In the Probability.

dom, ^e wherein all the *Wonders* of God are ^f seen : And in the Creation, and afterwards, even till Adam's Fall, Paradise sprung up through the Earth, and so the Upper Center of Nature, *viz.* the Sun's Heart, drew forth Paradisical fruit out of the Earth, which indeed was not eaten after an *Angelical manner* by any Creature, but only *Man*, though indeed he *had not eaten thereof neither*, for the longing of the Twofold Life caught hold of him suddenly, and there he stood till his sleep in ^g trial, whether his will would continue in God, and [whether] he [would] *Eat* after an *Angelical manner* : But the Beginning showeth how he stood, which we must ruminare upon, and must therefore *eat Earth*, and at last must become *food* for the Earth.

9. Thus, if you consider it, you may see the Creation of God, and how God created the other Creatures *before* Man, and you see how the life of all Creatures standeth only in the *Matrix*, out of which they were created.

10. Now you know what *Moses* saith, That *God consulted in himself to create a similitude of his Essence, an Image of himself, that should rule over all the Creatures of this world, over Beasts, Fishes, and Fowls, and over all that liveth and moveth, and saith, God said, Let us make Man according to our Image : and he Created Man to be his Image, yea to the Image of God Created be him : But Reason asketh, out of what ? and Moses saith, God made Man's Body of a piece of Clay.*

11. Beloved Reason, behold ! open both your eyes, and look not with one eye only into the hidden Mystery of *the Humanity*, as has been used for a long while hitherto. Do you hear what *Moses* saith ? *God placed Man in the Garden of Eden, which he had made, that he should till and keep it, and the Paradise was therein.* Do you now understand the hidden Mystery of Man ? He was in Paradise in the Creation, and was created in [and for] *Paradise* ; for Paradise grew up *through* the Earth ; and of *that Paradisical Earth*, wherein the Heavenly ^h property was, the Body of *Adam* was created ; for so it must be, seeing he was to be a Lord over the Earth, and All that was Earthly, and was to open the wonders of the Earth, else God had instantly given him an *Angelical Body* : But then the *palpable substance*, with its wonders, would not have been manifested, therefore he thus gave him a *Palpable Body*, but not so dark a rugged and Bestial one as ours are, but a *Paradisical* one.

^h Source or quality.

* Note, The Virgin of Wisdom.

12. You must understand it thus : The Eternal * *Virgin of Wisdom*, stood in Paradise as a Figure, in which all the *Wonders* of God were known, and was in its Figure an Image in itself, but *without substance* like to Man : and in that *Virgin* God created the *Matrix* of the Earth, so that it was a visible *palpable* Image in substance, wherein Heaven, Earth, Stars, and Elements, stood in substance, and all whatsoever liveth and moveth was in this one Image. The *Matrix* of the Earth could not overpower it, [*viz.* the *Image Man*,] much less could the outward Elements do it ; because it was higher in degree than them all : It had received the never-fading Substantiality with the *Virgin* : The *Virgin* was not brought into the Image ; but the *Matrix* of the Earth was brought into the *Virgin-like* Image ; for the *Virgin* is Eternally uncreated and ungenerated : It is the *Wisdom* of God and a [reflection, Anti-type, and] Image of the Deity in *Ternario Sancto*, in the Holy Ternary, according to the Number Three, and all the Eternal Wonders of the Eternal Center of Nature, and is known in the Majesty in the Wonders of God ; for it is that which bringeth forth to Light the hidden Things of the Deep of the Deity : *Thus, belovedⁱ Man, you see what you are.*

ⁱ Note here, all People, even all Mankind.

13. Now, saith *Moses*, *And God breathed into him the Living Breath into his Nostrils, and then Man became a living soul.* This is the Ground, O you Universities, and high Schools ! dance about this as much as you can, show yourselves here Doctors, Masters, or Batchelors [in Arts :] If you are what you please to conceit yourselves to be, why then are you blind in this ? Why will you be called Doctors, when in the *Ground* you are

yet scarce School-boys? What do you understand by that [inspiration or] *breathing-in*? Does not *Moses* tell you, that *God breathed into Man the^k Breath of Life*? What do you ^k Or Living understand here? Do you understand it to be only Air? That is not *solely* the breath of breath. God: for he breathed the Air into his Nostrils: but the Breath of God *cannot* be breathed in from without, for God himself is the *fullness* of all things, and is present there already before-hand, where any outward thing comes [to pass.]

14. Now therefore, that you may rightly and fundamentally, and also ^l certainly come ^l Affuredly, to understand it, look upon what we have before mentioned; viz. How God longed after the visible substance of his similitude and *Image*; and the *Image* of the Virgin, wherein his wonders stood, has thus caused it, so that the one imagination embraced and conceived the other; though indeed God is *without substance* and ^m *longing*; [for his ^m Or Lustful longing is only Majesty and Liberty:] But the Center of Nature, upon the Cross of the wonders, ⁿ *longed* after the *Image* which was beheld in the Virgin, where the Spirit of ⁿ Or Lusted. God goes forth ^o into the Wisdom, so that the Wisdom causeth *Substantiality*. ^o Or in.

15. Behold! God's *breathing-in* us was thus: *The Spirit of God moveth on the Waters, and rideth on the wings of the Wind*, as the Scripture speaketh: that [*Spirit*] had then comprehended the Dominion of this world with the word *Fiat*, and breathed it into *Adam's* Nostrils: Now, the Spirit breathed in *the Air* from without, and *itself* forth from within into the Center of the Heart; for it dwelleth not outwardly, but in the Center of Nature, and goes forth *from within* out of the Deity into the outward, and ^p openeth ^p Or manifest-eth in a Being. [or discloseth] an *Image* according to itself; understand, according to the Center of Nature.

16. We have told you before, how the Wheel of the outward Nature windeth itself *inwards*, even to the Sun, and further through the Fire into the Liberty of God, where then it keepeth its ^q station: and the inward Longing of the Eternal Center *presseth* ^q Condition. with the Spirit of God *forth* into the Heart of the Sun, which is the Great Life and Fire, which melteth away Stone and Earth, wherein the Eternal Tincture is known *within* in the Ninth Number.

17. You must also understand the Breathing-in thus: The outward Dominion of the Spirit of this world, which *reacheth* even into the Sun, was breathed into him *from without*, as an outward Life; and the Inward Dominion out of the Inward Fire in the Eighth Number was *from within* breathed into the Heart; for that was out of the Eternal Fire, which reacheth into the Ninth Number, towards the Cross, after its own Tincture which goes towards the Number Three, viz. into the Eternal Liberty; and there Man became a Living soul, with spirit and soul; for the soul has its original *a degree deeper* than the Sun, out of the Eternal Fire which burneth in the Eternal willing, which willing is, to generate the Heart of God, and to exalt the Majesty in the Wonders.

18. Understand us right, thus: God's Holy Spirit has *awakened the living soul*, out of the Center of the Eternal Nature upon the Cross, as a peculiar Center of its own; not out of the Number three, but out of the Eternal Nature, out of the fire of the Center of Nature, in the Fifth Form of the Center, where the *two Kingdoms*, viz. God's Love and Anger *part*: There hath the Spirit of God awakened the soul, and brought it forth from within, outwards into the Tincture of the outward Spirit, into the blood of the Heart, *through himself*, and *this is the soul*: Master Doctor, understand it aright, and do not vaunt so proudly, stately, and insultingly, for the soul is the child of God: Its will should always be inclined into the will of God in the Tenth Number, and then it is an Angel, and liveth in God, and eateth of the Word of God, of the virtue and life of God: *It should not* turn back into the Spirit of this world, into the fire of the Out-Birth, but into the fire of the Number Three, in *Ternarium Sanctum*, into the Holy Ternary.

19. And thus thou mayest understand *what thou art*, and what thou wast before the Fall, for thou couldst rule over the Sun and the stars, all was in thy power; the Fire, the Air, and the Water, together with the Earth, could not compel thee: no outward fire could burn thee, no Water could drown thee, no Air could suffocate or stifle thee, every living thing feared before thee, thou hadst thy own food of the Paradisical fruit to give to the outward life, and the *Verbum Domini* to the inward life of the soul: thou hadst lived Eternally without woe, or feeling of any sickness or disease, in mere joy and delight, and besides without care and toil: Thy mind was as the mind of a child that plays with his father's wonders [or workmanship,] *no knowledge* of any evil will was in thee: No covetousness, no pride, no envy, no anger, but all a sport of Love.

20. Now behold, that you may once apprehend this: God took to himself *a particular Day's work* about Man; if he would have had him to have been Earthly, Bestial, and Mortal, he would have created him on the *Fifth Day* with the other Beasts: And that yet you may well apprehend this, He created *but one Man*, with the * *whole Cross in the Brainpan*, which signifieth the Number-Three: He was *both Man and Woman*, yet you are not to understand any woman, but a virgin wholly pure and chaste; he had in him the Spirit of the Tincture of the Fire, and also the Spirit of the Tincture of the Water, *viz.* of Venus: He loved himself, and through himself [he loved] God: he could generate *Virgin-like* (out of his will, out of his Essences without pain, without tearing or dividing [his body]) such a Man as himself was; for he had *all Three Centers* in him: and as the Center of the Eternal Nature was not torn nor divided, when the Spirit of God conceived his soul upon the Cross, and brought it into the Wisdom, also as the Spirit of this world was not torn nor divided, when the Spirit of God breathed into him the spirit of this world, as an outward life, so he also was not torn or divided: for he had *a Body* that could go through Trees and Stones: If he had instantly gone on in the will of God, then had he brought *H I M*, [*viz.* God,] with him into the Great Wonders.



Adam had the whole Cross in the Brainpan of his skull. But now the Man and the Woman have each of them only one half of the Cross; thus,



† *Marwerkstein.*

21. The Noble *Philosopher's Stone* was as easy to be found by him as any other † stone, and then he *might have adorned* the outward life with gold, silver, and precious Stones, Jewels and Pearls, all to his own joy, and to [the manifestation of] God's deeds of wonder: He would not have had Occasion for Bestial Clothing; for he went naked, yet clothed with the Heavenly Tincture: He had no such Members as he might be ashamed of, as his Fall demonstrateth. † This was his *Fall*: His soul Imagined after the outward Fire of the Out-birth, after the spirit of this world, and turned himself away from God, and desired to live in his own property [or self,] and to be Lord; his will turned itself out from God's will, and was disobedient to God, and desired the *Earthly fruit*, out of the Earthly Essences, and caused God to suffer the Tree of Temptation to grow, that he might try what his Image would do; and *he forbad him that Tree*.

22. But his Lust was instantly gone after the Earthly Essences, Good and Evil, which the Devil did eagerly help forward, (as he does still,) till *Adam* was overcome, and went forth from the will of God, and suffered himself to be *wholly* captivated by the spirit of this world; and then all was done with him: The Heavenly Image became Earthly: The soul became captivated in the fire of God's Anger: It had the heavenly Tincture no more, and could not eat of the *Verbum Domini* any more; it had turned itself away into the spirit of this world, and was gone out from God's will into the Lust of this world; and so also, at the *instant* of the Fall, the spirit of this world made the body wholly Earthly: The Paradise, with all Heavenly † knowledge, retired into itself [and so departed from *Adam*,] and the Dear Virgin of Wisdom remained standing in Grief, till the *Word of the Lord* came again, and looked upon † her again with *the promise* of the Seed of the Woman, and then † she passed into the light of Life, and now warneth

† Wit, Wisdom, and Understanding.
† The Noble *Sophia*.

Men

Men of their ungodly ways ; concerning which we have mentioned at large in our former Writing, and also concerning " his Wife ; therefore we here forbear to write any further of it, and only further show you our Propagation as to body and soul.

23. We have * formerly mentioned, how the provocation between both kinds, Masculine and Feminine, to copulate, existeth ; viz. out of *two* Governments [or Dominions] of one [only] * substance : for when *Adam* could not subsist, then God let a sleep fall upon him, and took *the one* Dominion, viz. the Tincture of the Spirit from him, and left him [*the other*, viz.] the Tincture of the soul, and framed a Woman out of him : But that she *might have a soul* also, God took a Rib from his Body, with his flesh and blood, and comprized *the soul* therein, but without power of further Propagation, [of itself,] for her soul remained in Venus, being desirous of the Man's soul, even as the lower Dominion of the Three Planets under the Sun, which make Spirit and Flesh, desire the Three Uppermost for their Life, as is before mentioned : so also is the Dominion in *the Man and the Woman* : for the Man hath the Tincture of the Fire wherein the soul consisteth, in his Seed ; and the Woman hath in her the Tincture of the spirit of this world, viz. of Venus, naturally so called, in her seed and Matrix. If it were not for the scoffers, I could exactly demonstrate it in the Members of their Copulation : You would indeed wonder rightly why each are as they are : * *It shall be set down in a Paper by itself*, for there is nothing without cause. Nature hath its own mouth, if it desires to have any thing, it maketh itself a mouth fit for it, and giveth a Form to that thing which it desireth, that it may fit the mouth according as Nature liketh best. Observe this.

* *Adam's Wife, the Woman.*
* In the 9th Chapter of the Threefold Life.
* Being or Essence.

24. Now, when the Seed is sown, then not only the sower soweth, but the Ground also affordeth its *Essences* [or virtue] to it : The Man soweth soul, and the Woman soweth spirit, and both of them afford Body, and not the one without the other : The Tincture of the Fire hath indeed a Body, but it became very small in this corruption : and therefore the Nature of the Water (in *Venus*) must give a soft spirit to it ; for the Man and the Woman are one Body, and St. Paul saith, *If the Man have an unbelieving Woman* [to his wife,] *and the Woman have an unbelieving Man* [to her husband,] *let not the one forsake the other : for the Man knoweth not whether he shall save the Woman, or the Woman the Man.* Even as *Adam* saved his [wife] *Eve*, who first eat the bit [of the forbidden fruit,] for she was a part of the Life out of his flesh and blood : and the same spirit and the same soul which *Adam* had, and which *Eve* got from *Adam*, is *now* also in us in both kinds [or sexes.]

* Note.

25. Therefore ground your Judgment thus : When the Man soweth his seed, he soweth flesh and blood, and the Noble Tincture of the soul, and *the Woman* receiveth that into her Matrix, and instantly affordeth to the Man's seed her Tincture of Venus, wherein standeth the Elementary Spirit, and that assumeth Saturn, and bringeth it round on the wheel about to Sol, and there the Natural Life with the life of the soul is disclosed ; for Saturn giveth it to the Moon, which breedeth it, and in a Circuit of all the Stars, maketh *Essences* therein : and then the *Essences* exist, and wind themselves about to Mars, which striketh up the Fire ; and there count the *Signs* in the Heavens, how many hours each of them hath, and *double* that with two Kingdoms, and then you have the *Ground* of the Incarnation [or becoming Man,] and what is done every hour with the *Sulphur*, [viz. with the substance which cometh to be Man,] for Man hath yielded himself over to the spirit of this world, and is fallen home to it : and so now *that Spirit* maketh an Earthly Elementary Child according to the Stars and their Dominion.

26. If God had not become Man [or been Incarnate,] we had remained *Beasts*, according to the Body, and according to the soul, *Devils* : and if we go not forth out of the house of our sins, we are such.

27. And therefore God has made his *Covenant* with us in Christ, that we should be *new born* again in Christ: for he hath given up his life into Death for us, and hath brought our soul again quite through the Eternal Fire, and turned it about, that so we may see into the *Tenth Number* again.

28. Christ saith [through the Apostle *Paul*,] *All shall be tried by the Fire: let every one have a care that his works burn not, for so he shall suffer loss.* And know this, that at the End, (when this world shall pass again into the *Ether*,) God will awaken the Fire in the Center, which is the Eternal [*Fire*,] and will purge this floor: Understand, it is the soul's Fire: and so then if the soul has been turned into the will of God, then the *Holy Ghost* with the Divine Tincture shall burn forth from the soul, and the Tincture of the soul shall be taken into the *Majesty* of God; which the soul attracteth again into itself, and that will be its refreshing and quenching, and so it will be able to *subsist* in the fire: But that soul which is turned back into this world, and that the substance of this world cometh to be in the fire, then the soul will be without God, for in the *Abyss* of this world is the *hellish fire*, and into that it must go, and there eat what it had Cooked here: *for every one's works follow him.*

29. And then they will say to the *Wise Virgins*; *O give us some of your Oil: but the wise Virgins will say; O no, lest we should want as well as you, and perish with you: Go to the Merchants of this world, to the Sophisters, and buy Oil for yourselves.* But before they shall bethink themselves how the Oil is to be bought, and where it is to be had, *the Gates of Heaven and Hell shall be shut*: and upon that followeth the Eternity, and this Being [of this Created World] *passeth away.* Consider this, for there is no dallying with the Spirit of this Revelation: It concerneth body and soul: he that will see, let him see, but he that will not, yet he is warned.

The Gates of the Great Misery and Lamentation, [showing] How the Image in the Mother's Womb, while it is yet a Sulphur, [viz. an inanimate Lump or Mass,] is ^a destroyed: so that many an Image, according to the spirit, is a Beast, also a Toad, and a Serpent; which afterwards appeareth plain enough by its ^a Condition, Will, and Conversation; and if it should not be helped again by God in Christ, so that it is new-born again, it must remain so Eternally in its Figure.

^a Infected or poisoned.

^a Substance.

30. Dear children in Christ, our purpose in revealing this, is not thereby to *reproach* Mankind: It is the very Truth, we have highly known it: Moreover, *Christ*, the Mouth of Truth itself, saith so, who calleth *Herod* a Fox, and the *Pharisees* a Generation of Vipers and Serpents: and the Scripture here and there calleth the *Tyrants*, Lions, Bears, Wolves, and cruel Beasts; and the *Revelation of Jobn*, also *Daniel*, and the other *Prophets*, have decyphered the Potent Rulers of this World, by evil, fierce, and cruel Beasts; truly they have not meant thereby the Image of God, for that were not right, that God should compare his Image, which is Angelical, to such abominable Beasts: and yet he is the Truth itself, and out of his Mouth proceedeth no deceit or falshood, nor any untruth: and seeing he hath called the Rulers of this World so, therefore it is [spoken] concerning their Governments; for they raise Wars, Murders, and all Mischief in their Dominions: and *are those* devouring Wolves, Lions, Bears, Foxes, Vipers, and Serpents; for they

appear so in the presence of God: though *outwardly* they have the Image of Man, yet the Spirit of their soul is such a Beast: and upon that followeth God's ^b *Predestination*: ^b Election. ^c Or saved. although God willeth that all Men should be ^c helped, yet he knoweth very well who *are desirous and capable* of any Help.

31. We do not here shut up the Grace of God from those that turn and become *New-born* out of this Bestial Condition: for Christ is therefore become Man on purpose to help us, that we may come again into the similitude of God: and *HE* hath therefore brought our human soul into the fire of the Anger of God, as into the Abyss of the Center into Hell, and into Death, where our souls lay shut up, and out of Death and Hell again, into the Tenth Number, into the Eternal Tincture of God, upon the Cross, from whence the soul Existed from Eternity, which appeared before the time of this World, in his Wisdom.

32. And you are to know, that *every soul*, while it is yet in the Seed, is no ^{*} creature, ^{*} Living Creature. but is in the Fire, or a Fire of the Tincture, and is a Will of the Creature; and it standeth yet in the *power of the Parents*, either to ^d quicken or destroy the Creature, which [to destroy] runs opposite against the order of the Creation, and is an abomination in the sight of God: and hereby is showed you, that *such as the Tree is, such is the Fruit that groweth out from it*: yet the compulsion is not ^e wholly perfect, for the two Kingdoms, ^e Or by necessity. *viz.* Love and Anger, stand presently in the wrestling one against another: For God hath brought his love in Christ again into the Humanity: and so it standeth in strife against the Anger.

33. But you must know, that a false *wicked seed* may well be forsaken: and if that comes to be so, then the nature of the fire often figureth the spirit of the soul in a *horrible form*, which is not known in the outward Image, but only in the ^f Evil Conversation and Will; as is seen that every one's conversation is from his Abyss, and the Spirit of his soul is so in figure: for the Inward goeth outward, whatsoever the will in the Abyss is, *that the body does*; and though he dares not do it openly, because of disgraceful punishment, yet he does it secretly, and hath continually a will to it, neither does he account it any vice: for he knoweth not himself, but he himself does that which he *judgeth* [to be evil in another.] ^f Or false.

34. And then, secondly, we give you to understand, that the outward Dominion (*viz.* the Spirit of this world) is also *in the seed*, while it is yet a Sulphur, [that is, matter without form or life,] and in that [Spirit] hath the Constellation its Dominion, and it draweth also with it inwards the *Constellation* of the Stars, as they have ^g influence, and infect or poison a thing, and also make it *Lovely*, according as the Imagination is at all times: for every Star is a seeking; a desiring (*viz.* of the ^h Wonders) according to its property: ^g Or aspects. ^h Or to operate according to its property. Each of them desireth a *Life*, and the Elementary Sulphur, which is also desirous, longeth after the *desiring* of the Stars, and attracteth, or letteth that into it, and becomes pregnant therewith.

35. Now, in the Stars, there are *all the properties* of this world, whatsoever all the creatures are, that the Stars are, every one of them helpeth towards life, and to the Revelation of the wonders of God: for therefore they are brought into *Being*, because God would open all forms of Nature: and many of them make a property of a Dog in the outward Spirit of this world; many of a Wolf, a Bear, a Lion, a Fox, a Hare, a Bull, a Peacock, a Cock, also of a Toad, a Serpent, and so on, after the *Condition* of all sorts of Creatures; and so if such a Star be *fixed*, so that it has received the virtue of the Sun through the introducing of the Spirit; then it is *powerful*, and its Imagination presseth along in the seed, whereby a creature getteth such a property in the Elementary life and spirit, as well in Men as in Beasts.

36. And such an *Evil property* many times covers the soul, and enticeth it from the will of God, so that it goes out from God's will; for it often comes to pass, that the Image of God is in the soul (which desireth [or longeth after] God) and is captivated with such an *outward spirit*, which plagueth and tormenteth it; this you see and may know, by such as many times fall into foul and *beinous* sins and wickedness, (for the outward spirit casteth them headlong thereinto,) and then *suddenly* they fall into such great sorrow and repentance upon it, that they sigh and turn and go on towards abstinence [or amendment;] and that is a strong *Combat* of the soul against the Spirit of this world: for it often does a thing that it never had in its mind or thought, much less in the purpose to do it, and yet is so suddenly entangled [and overcome.]

37. For when a man is secure, and does *not always* stand in fear and trembling before the anger of God, then the Devil *slippeth* into the Spirit, and looketh narrowly when there is in a Man any evil Constellation of his property and Stars, and so casteth a Man headlong into an *unexpected* fall, into Wrath, Murder, Whoredom, Theft, Poisoning, and Death: This is * his Art, which he is most diligent in.

38. For *the outward life* is fallen quite under the power of the Stars, and if thou wilt withstand them, thou must enter into God's will, and then they are but as a shadow, and cannot bring that to effect which they have in their power: *neither do they desire it*, but the Devil only desireth it: For the whole Nature boweth itself before the will of God: For the Image of God in Man is so powerful and mighty, that when it wholly casteth itself into the will of God, it overpowereth Nature, so that the Stars are *obedient* to it, and do rejoice themselves in the Image: for their will is that they may be freed from the vanity, and thus are kindled in Meekness in the Image, at which the Heaven rejoiceth, and so the Anger of God in the Government of this world is *quenched*; for when that is burning, Man's wickedness is guilty of it, in that Men kindle it in the Spirit of this world.

39. For a false wicked *malicious Man* kindles the Elements, for he casteth his evil power and falshood into them, which the Wrath of the Abyss devoureth, and *thereby* groweth stirring and working; which otherwise the Love, in the meek life, would keep back: But if the Wrath of God be *strong*, then it overpowereth this world, and then saith the Prophet from the Spirit of God, *I will let my Wrath come upon you, which will devour and destroy you.*

40. For God is nothing but *Goodness*, and willeth not the Evil: He warneth Man before-hand, that he should still the Wrath, by turning and going out from the Anger; but when this is not done, then he suffereth that to come which Man hath *awakened*, viz. Wars, Famine, Pestilence: Now God doth not this, but Man himself, which maketh Wars, and the Heaven withdraweth its fruitfulness, and the Spirit of this world kindleth itself in the hellish Poison and Wrath, and so *Diseases* and the *Pestilence* come forth, which God is *not guilty* of, but Man hath awakened them, and they devour him: for thereby the Anger is sharpened, and getteth a Longing to devour: for Men awaken it in their Wickedness and *Malice*, and kindle it, whereas otherwise it would be at Rest.

41. You must understand it thus; *Adam* hath left it us for an Inheritance: If he had continued in the will of God, the Anger had *not touched* him to Eternity; and then the Devil had been shut up in the Wrath; and therefore he hath wrestled with Man, and thrown him into sin, so that he hath awakened the Anger in the spirit of this world, in which the Devil is *the Great Prince*, and increaseth his Kingdom with the Souls of Men: and thus *the Devil is a Prince of this world*, or else he could not touch a fly, or move a leaf, if Man had not kindled the property [and working] of the Anger, even as he is *altogether void* of strength in a time when Men are virtuous and honest; and therefore he driveth Men so eagerly to *unchastity*, for he knoweth well what he getteth by that, and what ability it hath in the Incarnation, [or Man's coming to be,] and what fine Spirit is

begotten out of a false will [and *unchastity*,] to which [Spirit] he hath a Great Access and Power.

42. And then, thirdly, we give you to understand, from a true ground, what the Great *secret* Myſtery of the Anger, and of the Devil is, for we demonſtrate it to you thus: There are *two ſorts* of Dominions in Man, even while he lies in the ſeed, incloſed in the Mother's womb, as in *two Tinctures*; one out of the Eternal Matrix, as the Tincture of the ſoul; and the other out of the Center of this world, as from the ſpirit and life of this world; ſo that often a *whole false* ſoul is figured (according to the Devil's will,) and ſo is captivated by the Anger; and then alſo the Spirit of this world, (if it be in a good Conſtellation at the time of the *Spirit's awakening*,) oftentimes figureth a very friendly, lovely, outward Spirit, which can give good words cheap enough, and yet its ſoul is a Devil: He giveth ſweet words with his mouth, and the ſpirit of his heart is Poiſon, and he *thinketh only how to do evil* or miſchief, and that with a pretence of fair carriage to hide it; and ſuch a one dwelleth in *two Kingdoms*, *viz.* in this world, and with the Devil: He does not believe in any God at all, for he accounts himſelf a God; and although he liveth in the Hiſtory as an *Hypocrite*, as if he were the child of God, that he does for a ſhow; and ſo the Devil tickleth his Heart, ſo that he ſuppoſeth the Kingdom of God conſiſteth in an *Hiſtorical knowledge*; if he can tell that there is one God in Three Perſons, and that God became Man, and has turned his Grace and favour towards us, then he is a Chriſtian, and the child of God [enough.]

43. Some aſcribe to the Sophiſter ⁱ *power and authority to forgive ſins*: but he that is a Sophiſter, and attributeth ſuch a power and authority *to himſelf*, without the will of God, without entering with his will into God, he is the Devil's and *Antichriſt's* *Prieſt*, as well as the Hypocrite which hangeth on the Hiſtory, and accounteth the knowledge [of that] for *Faith*: No, Righteouſneſs and Truth muſt follow Faith; and although the Devil, in the outward Spirit, (being Evil in reſpect of its Conſtellation,) aſſaulteth Man, and often *overthrows* him, yet the Heart ſuddenly deſireth righteouſneſs and truth again, and is at variance with the Devil concerning the ſin committed.

ⁱ *Jui Divi-
num.*

44. But a *false wicked ſoul* careth not for righteouſneſs: If it can but cover its ſin, then it is well enough: It ſeeketh merely to *deceive* under an outward appearance, which it carrieth about in the hypocritical ſpirit of this world: Its *holineſs* is a mere outward ſhow, and knoweth not the will of God at all; but it ſuppoſeth the will of God conſiſteth in *Ceremonies*; but the Ceremonies are ^k of this world, and are but ſigns, that the ſimple Laity [or common people] might conſider what God has to do with Man.

^k *Or in.*

45. The *Covenants* of the moſt precious Teſtament, which the Hypocrite uſeth for a ſhow, are no benefit to him: He does but provoke God to Anger, in that he will go about to make God a diſſembler, to cover his own wickedneſs.

46. O thou *Antichriſtian* World, what Miſchief haſt thou done with *thy Ceremonies*, in that thou haſt ſet them in the place of God? If thou haſt declared to ſinners God's Anger and Punishment, and the Devil's *false Luſt*, and how a ſinner muſt go forth from his ſins into the will of God, and with true ſorrow and *Repentance*, in a right truſt and confidence, be born again in God, and that God only ſeeketh and would have the *Abyſs of the Heart*, *viz.* the *ſoul*, and that all *false and wicked luſts and deſires* muſt be removed out of the Heart, ^l *O how well* haſt thou taught!

^l *What good
Doctrines had
that been.
• Councils of
Nice, Trent,
&c.*

47. But the ^{*} *Councils* have been brought in, only that thou mighteſt be *Lord over Silver and Gold*, and over the *Souls, Minds, and Conſciences of Men*; and ſo thou art indeed the *Antichriſt* in thy hypocriſy, and appearing holineſs: Thou haſt inſtituted Ceremonies, and Glittereſt in Imitation of *Aaron*, but why do you not live in the obedience of *Aaron* towards God? Every one looketh upon the fine hypocritical performance of the work, and his heart is carried away towards the hypocriſy, and ſuppoſeth, that when it keeps or celebrates the *Ceremonies*, that it is an

* Or Native Language.

atonement of the Anger of God ; but it is *Idolatry*, and that which entangles the Heart, and leadeth it captive in the hypocrisy : It were better to use *no Ceremonies*, but barely to perform the exprefs command of God, which he hath left us in his *Covenant and Testament* : The Congregation of Christ can well sound forth, and sing of God's Deeds of Wonder, but best of all in the ⁿ *Mother Tongue*, which every one understandeth, and can lift up his heart and soul therein, and so the whole Church or Congregation of Christ, as one Body, exulteth in God, and singeth of the Wonders of God, which does stir up attention and consideration, which in a strange, or foreign Language, is but *hypocrisy* and ostentation, whereby Pride will vaunt itself, for it always appears very willingly in a seeming *Divine* posture in hypocrisy : for the Devil is such an *Idol*, for he mocketh God his Creator therewith, and so painteth forth the Antichrist before the face of God, that God should see what a potent Lord and Prince he is, who can shine as the Majesty of God shineth, and so he maketh such a Glistering in mockery to God, and bringeth the souls of Men into the Glistering [*hypocritical show of Holiness.*]

48. O thou Proud and Covetous *Antichrist*, what hast thou done that thou hast thus brought thyself and many thousand souls away from God to thy own Glistering Pomp ? How wilt thou be able to subsist when the Bright Countenance of God *appeareth* ? Where will thy poor soul turn away in thy Glistering Hypocrisy when the Day of *Judgment* shall come ? Seeing *all must pass through the Fire*, where will your own appearing holiness remain ? Will it not remain in the Fire ? For no soul can reach God, unless it be turned into the will of God, and be Regenerated in God, else there is no subsisting in the Fire.

ⁿ *Barmbertzigkeit.*

49. For the soul *must be tried through the Fire*, and must not be turned in any where, but into great humility, unto the Love and ⁿ Mercy of God, in the Humility of Jesus Christ ; it must bring Christ's Body, and stand in the wisdom of God, that must be its Body, else it will not be acknowledged for *God's Child* : for it must be as pure as it was when it was Created upon the Cross : It must be Regenerated upon the Cross of Christ, and enter with Christ in the flesh and blood of Christ, through the Death of Christ, through the Anger of God, into the *Ninth Number*, as into the Tincture of the Eternal Divine Fire, and there it standeth as a Creature before the *Tenth Number*, as before the Holy Number Three, and humbleth itself before the Number Three, and the Majesty of the Number Three embraceth it as a dear child : So the Humility is the food and strength of the Majesty, out of which the *Brightness* goeth forth from Eternity to Eternity.

50. Where wilt thou, Hypocrite, remain with thy Glistering *Luster*, which is generated out of Covetousness and Pride ? O ye Children of God, *Go out from this Whore* ! She standeth on the Devil's Stage, and is carried in a show of Triumph to God's disgrace and contempt.

The Great Open Gate of the Antichrist.

51. Hearken and see, thou poor soul, we will show thee *the very Antichrist* who domineereth over the whole world ; whom God has made known to us that thou mightest see him : for thou hast hitherto *accounted him a God* ; but now his shame must come to light : for he is so secret, that none know him, unless they be born of God, so that they apprehend God's Essence and Will, otherwise he remaineth hidden in every Man ; for there is none but has him, and carries him *in his Heart* ; yea, if one be a child of God, and yet hath not the deep knowledge of God, he ^o *hangeth* still to him : for the Devil hath insinuated himself in the form of an Angel into him : Therefore mark what here follows, for it is *the Number of the Seventh Seal*, and ^p *declareth the Eternal Day*.

* Depends still on him.
^p Or maketh known.

52. Observe it, ye children of God, for I myself formerly, before the time of my high

knowledge, did thus *reverence* and honour him, and supposed it was according to God's will: for I was taught no otherwise, and the whole world is in the same conceit; though that does not hurt the Ignorant, but that he may be saved in his simplicity well enough, yet God will *reveal him in this last time*. For here the Devil will lose his Sting in the Children of God, into whose hearts this knowledge shall spring up: for it is the Right Steel wherewith God's Love-fire is Struck, and whereby the Soul *receiveth Christ's Body*, and is born in God: for the soul needeth *no other* Birth, but a returning and entering into God.

53. Behold! thou poor wounded soul, thou standest and *Prayest* thus, *O God, forgive me my sins, let thy Anger cease, and receive me into thy Grace*; and it is very well done; but thou understandest not how God receiveth a poor sinner: Thou supposedst it is as when thou comest before the Prince or Judge of the Land, and hast forfeited thy life, and prayest him, and he [¶] forgives thee thy misdeed of grace, and so thou art quit and freed: But thy *sins* fly in thy face, and thy heart accuseth thee, that thou art yet *guilty* of the Punishment: And just thus you come also before God: and so many hypocrites are thereby generated: You suppose God in his Essence and Spirit taketh your sins away from you: Do you not know what the Scripture saith, that *all our works shall follow us*? And if it shall happen, as aforesaid, then God must move himself upon every one's will and purpose to call upon him, and cast away his sins from him, and yet from Eternity God hath moved himself *no more but twice*; once with the Creation of the World and all Creatures; and a second time in Christ's [¶] becoming Man, and there [¶] Or Incarnation. the *Heart of God* moved itself. [Note, The *Third* Time God will move himself in the power of the Holy Ghost through the Mouth of Christ at the *Last Judgment Day*, when all shall return again into the Ether: The *first* Moving is according to the Father; the *second* according to the Son; and the *third* according to the Holy Ghost; otherwise he moveth himself *no more in Eternity*.]

54. Behold! when God forgiveth thee thy sins, when thou callest upon him, he taketh nothing away from thee, neither doth he fly down from Heaven into thee, *for he is from Eternity in thy soul*, but in his own Principle; thy soul as to him is only gone out from his Principle; understand, out from the Holy Will in the Majesty into the Anger. Now, in the Anger, thou wert in the Eternal Death, and the Man Christ, who is God and Man, hath made a passage through the Death and Anger to the Majesty of God; you need only to *turn*, and go through that passage, through the Death of Christ, through the Anger into the Majesty, and so you will be embraced as the most beloved Angel; that never committed any sin: also no sin will be known in thee but God's deeds of Wonder only, *which must be opened in the Anger*: for the Love hath nothing to do with that fire, [*viz.* the Love cannot open the Wonders of the Anger,] neither doth it mix itself with the [¶] Fire, but flieth from it.

55. Now, therefore, when you *Pray* thus, *O God! forgive me*; you always doubt, because of your sins, whether God will hear you, and come into your heart. Behold! do not doubt, for by your doubting you despise and condemn the Majesty: It is also a sin; but cast all your sins in general upon a heap, and come [¶] confidently with your [¶] Or earnest-
firing soul, in humility, to God, and enter into him: Do but *turn your soul* out from [¶] ly.
the will of this world into the will of God: cast yourself, with your whole Reason, and all your Thoughts, into the will of God; and although your Heart and the Devil say utterly, No; yet make your outward Reason dead, and enter in with *force*, and continue steadfast: Look not back, as *Lot's wife* did, who *was turned* again into Sulphur, and into a *Pillar of Salt*, but stand fast: Let the Devil, and the Spirit of this World, and also thy heart, with flesh and blood, struggle [what they will,] yet give no place to reason; when it saith, *thou art without God*, then say, No, *I am in God, I am in Heaven in*

¶ Pardons;

¶ Or Incarnation.

¶ *Viz.* The Fire of Wrath.

¶ Or earnest-ly.

u Or according to his will.

w Or discover.

Him, I will not in Eternity depart from him: The Devil may keep my Sins, and the World this Body, yet I live in the will of God; his life shall be also my life, and his will shall be my will: I will be dead as to my Reason, that *HE* may live in Me: All my doing shall be his doing: Give thyself up to him in all thy *purposes*: Whatsoever thou takest in hand, commit it to his pleasure and government, that all may be done ^u in his will: Behold! if thou dost thus, all evil lusts will depart from thee; for thou standest fast in the presence of God, and the Virgin of his wisdom leads thee, and ^w opens to thee the way to Eternal life, she warneth thee of the evil or false ways, she always driveth thee on to abstinence or amendment, and submission or resignation.

56. But, that you have so great obstacles and hindrances of doubting in this way, is [caused by] the strife of the soul against the Devil, who lays himself in the way as a filthy swine; therefore cast thy sins upon his neck, and do not doubt; and if thou canst not leave that [doubting,] then reach with thy soul into God, *for God is in thee*: Christ hath opened the Gates into his Father; do but enter in. let nothing keep thee back; and though Heaven and Earth, and all the Creatures, should say, thou canst not, believe them not, go forward, and *thou wilt suddenly get in*; and as soon as thou comest in, thou gettest a new Body on to the soul, that is, the body of Christ, which is God and Man, and thou wilt afterwards have ease and refreshment in thy heart; thou wilt get one that will draw thee, and set the falshood of the World before thy eyes, and warn thee of it.

57. Therefore observe, there are many that think with themselves, saying, I will pray to God to take away my sins from me, that I may be released of my old sins: and when it cometh to pass that they attain the Love of God, they think the old sins are passed away and *forgiven*; [saying,] I may now sin a-new, I will afterwards Repent once again, and cast the abomination away from me: Indeed that were a good way, if the purpose were at hand: But hear, when thou goest out from the Love of God, then thou hast *all thy sins*, which thou hast committed all thy life long, upon thy neck again: for thou turnest back again into the house of sin, and forsakest God; thou goest out from God into the Kingdom of the Devil, and thy Works follow thee whithersoever thou goest: The Purpose cannot help you, unless you *go on* in your Purpose.

58. Or do we alone say this? Does not Christ say, *When the unclean Spirit goeth out from a Man, he walketh through dry Places, seeking rest and finding none; and then he returneth again into his house, and when he cometh there, he findeth it swept and trimmed; and then he goeth and taketh with him seven other Spirits, which are worse than himself, and entereth in, and dwelleth there, and so the last [condition] of that Man is worse than the first?* Do you understand this [similitude?] You have driven out Satan, and have cleansed your Heart, and have well swept your house of sin, and trimmed it; and now, when you are secure and careless, then cometh the Devil with all the *seven forms of Nature*, and slippeth in, and thrusteth the old worldly Lusts into thy Heart again, out of which all wickedness and blasphemies are generated; for *he dwelleth* in those seven Spirits, and tickleth thy Heart therewith, and deceiveth thee *seven times more*, and so thou yieldest to him, and fallest from one sin into another; and then he bindeth the poor soul fast to the sin, and lets it not run after abstinence or amendment, but bringeth it into *fleshy Lusts*; and when the soul beginneth to stir [or struggle,] he saith, *To-morrow, to-morrow*, so long till he get the Venison.

59. Therefore it is said, *We must stand still and watch; for the Devil goeth about as a roaring Lion, seeking whom he may devour*: He cometh at all hours before the Door of thy Heart, to see whether he can get in or no: for it is his beloved Lodging: He hath no rest in Hell, but in the soul of Man he hath joy and *pleasure*: he can therein open his

malicious

malicious Wonders, wherewith he may sport himself after this time also, wherein he taketh his pleasure ; for Hell and the Anger of God desire that.

60. Again, you see how the Great Whore of Babel hath set herself up in this her ply of *forgiving* [sins:] She boasteth of the *Keys of Absolution*, that she can forgive sins, and boasteth of the *Apostolical Keys*, and maketh sale of sins for money, and usurps that from Christ's words, *Whose sins ye remit, &c.*

61. Now I would fain know, how the sins of the Repentant sinner, who casteth himself into God's will, and who goes forth from this world's Reason into God's Mercy, can have his sins *retained*? And much more would I fain know, how one sinful Man can fetch another out of Hell into the Kingdom of Heaven, *when he cannot get in himself*, and goes about only to make the Devil proud with his covetousness, in that he selleth the Forgiveness of sins for money? Whereas all sins are drowned only in Christ's New Body, in Christ's flesh and blood: And *Isaiab* saith in the Person of Christ, *I tread the Wine-press alone: and I alone blot out your sins, and none besides me.* But if it were true, which *Antichrist* boasteth of, then one Devil must drive away another; and then, what would become of the New Regeneration in Christ's flesh and blood, whereby our souls are brought into God?

62. If it could possibly have been that God might have taken away *Adam's* sin in such a manner, God had not [needed to] become Man, and so have brought us into God again: He might rather have forgiven *Adam* his sin, as a Prince pardons a Murderer, and grants him his life: No, *you yourself* must go out from sin, and enter into the will of God; for God does not stand by as a King, and forgive sins with words: It must be power: You must go out from the Fire into the Light; for God is no Image for us to stand before, and give good words to, *but he is a Spirit, and penetrates through the Heart and Reins*, that is, *Soul and Spirit*: He is the Fire of Love, and his Center of Nature is the Fire of Anger; and if you were in Hell among all the Devils, yet then you are in God, for the Anger is also *his*, *it is his Abyss*; and therefore when you go out from that, you go into the Love of God, into the Liberty that is without source [or pain.]

63. There is no other forgiveness [to be] understood, but that thou goest out from [the will of] this world, and of thy flesh also, from the Devil's will, into God's will, and then God's will receiveth thee, and so thou art freed from all sins, for they remain in the Fire, and thy will in the Tincture of God, which the Majesty enlightens: All is near thee; thy sins are near thee, *but they touch thee not*; for, as we have mentioned to thee before, the Still Eternity is a Liberty; but yet do not think that it will take away thy sins from thee into itself, as also thy abominations and wickedness; but they belong to the Anger of God, there they must swim, and be bestowed on the Devil; but they stand *beneath* thee in the Center, and thou art as a fair sprout [and fruit] which springeth up forth through the Anger, to the Love [fire,] and to God's Deeds of Wonder; and yet the Anger is not in God, but in the *Abyss*; and when the Devil lifted himself above God, then he went into the *Abyss*, and became God's *Footstool*.

64. The Text in *Matthew*, Chap. 16. ver. 18, 19. has another understanding in it: *The Temple of Christ* (viz. Christ's children) *is Christ's Bride*, he has adorned her with his fairest Ornament; and, as he hath loved us, and brought us through himself into God, his Father, *so we should love one another*: And when a sorrowful Repentant Man comes, which will yield himself into the Congregation of Christ, and desires Christ, him the Congregation should receive, for Christ hath received him; and so we are *all one body* in Christ: And as one Member preserveth and loveth the other, so we should receive the poor converted sinner into our Congregation, and in the Place of God *make known* to him the forgiveness of his sin, and lay our hands upon him, and make him partaker of

our Body and Congregation ; and so our spirit, and virtue or power, will rest upon him, as is to be seen by the Apostles of Christ.

65. And when we receive him into the Congregation of Christ, then he is [become] our Brother : When we say, thy sins are forgiven thee, then they are drowned in the Blood and Death of Christ, and he is a Member of us : We take not away his sins from him, but *Christ, in us*, drowneth them in his blood, through our, and his ^x Faith : When we lay our hands upon him, and pray over him, then we, with our will, which is [given up] into God, penetrate into his Will ; and bring him into our will, as into one [and the same] Body in Christ, to the Father : His will becometh our will ; for he gives up himself through Christ into the Bride, as into our Will, *which is also God's will* ; and we receive him with good cause into our Love, into our Will, and sink ourselves down in him through Christ into God : *Thus we forgive him his sins* ; for we are the Congregation and Bride of Christ, whom he loveth, and what we do, that does Christ in us, and God in Christ : It is all one, Christ is ours, and God is Christ's ; and the converted sinner is ours and Christ's, and also God's : We live in one body, and have one Spirit, and are one flesh ; and as we enter into the Will of God, so we also take *our Brother along with us* : We cast the sins away behind us into the Fire of Anger, but we live and flourish in God : *We have the Key of Heaven and of Hell* : When we make known to a sinner his sins, and he will not be converted, then *we bind him up in the Abyss* ; for we pass through and shut it up, and then he must swelter in his sins, and then the Devil *buffeteth* him : When we draw him no longer with our word, *which hath power*, then the Devil draws him, but if he turns at length, *then we have power* to take him away from the Devil again, (and through our Spirit) in Christ to bring him into God.

66. Behold ! such a Power *Christ's Bride only* hath, and none else ; and if it was so, that a Man was in a Wilderness where he never could meet or see any Man, and turned himself away from sin into Christ, and desired and longed after our society, when he could not possibly come to us, and though we did never know of him, yet nevertheless, since he casteth himself into our society [*by his desire,*] we take him *along* with us through Christ to the Father, and thrust his sins quite away behind him, and spring up with ^y him out of one and the same ^y ground, for Christ's body is the Ground of our souls, wherein he grows and bears fair fruit *in Ternarium Sanctum*.

The Highly Precious Gate.

67. Now, faith Reason, How can *Christ's Body* be our Body ? Is he a Creature ? How can we dwell in the Body of Christ ?

68. Behold, O Man ! *Adam* was our Father, and also our Mother : Now, we have all of us *Adam's* flesh, soul, and spirit, for we are all begotten out of one and the same flesh, soul, and spirit, and are all of us Members of him, (as the branches are Members of the Tree,) and he brought us into *Death*.

69. *He* had the fair Virgin of the Wisdom of God in him, which is *every where*, and is the fullness of all things, as God himself is, which he lost : He should have left it us as an Inheritance, yet he went out from it : *But* the second *Adam, Christ*, came forth from God, and was the Heart of God, and had the fair Virgin in him : *He* took our flesh and soul into his Virgin, and that became flesh, soul, and spirit ; flesh of our flesh, and soul of our soul, and yet remained God : Our Flesh stood in Christ, *in Ternario Sancto*, ^z be received from us, ^z in the Virgin of God, the Eternal, and also the Earthly Flesh, though indeed it was only the *Earthly source* [and *property,*] for nothing that is corruptible enters into God.

^z Earnest desire.

^y Field or soil.

^z Or into.

70. When the *Word*^a came into the *Flesh*, it then became Heavenly, as in *Adam* it was become Earthly; for the *flesh* of *Christ* was in the *Eternal Will* brought into the *Word*, so that the *flesh* and the *Word* was *one* undivided *Person*: Now,^b the business is done in the *Eternal Will*, out of which *Adam* was gone away, and *God* brought us, in the *soul* of *Christ*, into that will again.

^a Became, or was made.

^b Or the matter is about the *Eternal Will*.

71. Now *Christ's* soul is our soul, for it is *Adam's* soul; and *Christ's* flesh is our flesh, for he took it on him from our *Humanity*, and the fair *Virgin* of *God* in *Christ* is our *Virgin*, for *Christ* hath put the same into our souls; and so now if we give up ourselves wholly into *Christ*, then *Christ* liveth in us, and we in him: though the outward mortal *Body* hangs to us, yet *Christ* liveth in us, and will at the *End* of the world present us wholly pure, without blemish, in his flesh.

72. Thus we are *one body* in him, for *he* is our body in *God*, and *Adam* is our body in this world: There is no such gross untoward body in *God*, but a body in power, with heavenly flesh and blood; where our will is, there is our heart also: *God* is in us, and when we enter into his *Will*, then we put his wisdom on to us, and in the *Wisdom* *Christ* is a *Man*. Thus we enter into his *humanity*, and are a *New Man* in the life of *Christ*, in the soul of *Christ*, in *Christ's* flesh, in the *Tincture* of *Christ*, in the *Majesty* of *Christ*, and *Christ* is in his *Father*, and his *Father* is the *Eternity*, and the *End* of *Nature*.

73. And whither wilt thou go further, thou poor *Man*? Let not the *Devil* and *Antichrist* befool thee: *No Man* has any power in *God*, unless he be in the *Will* of *God*, in *God's* Love in *Christ*, and then he has the soul and flesh of *Christ*; but if he has that, then he is not a covetous wretch, nor a flattering hypocrite, and one that sells the *Kingdom* of *Heaven* for money, as *Simon Magus* offered to give *Money* to *St. Peter*, that he would give him the power, that on whomsoever he laid hands, they should receive the *Holy Ghost*: Then, saith *Peter*, Be thou accursed with thy *Money*: Dost thou suppose that the *Gifts* of *God* will be sold for *Money*?

74. And where then have you your *Power* and *Authority*, ye *Sophisters*, to sell the *Kingdom* of *Heaven*, and usurp it into your power? Ye are not *Christ's* disciples, but the disciples of *Antichrist*, the *Whore* of *Babel*: *No Priest* is capable of the office, unless he be in the will of *God*, his *Absolution* is no *Absolution*; but the *Congregation* of *Christ*, to whom he gives up himself, absolves him: The *Sophister* is as useful to the *Church*, as a fifth *Wheel* is to a *Waggon*.

75. Thou *Sophister*, how wilt thou impart the *Mysterium Magnum*, which thou hast not? The *Congregation* or *Church* has it, and the *Repentant sinner* that cometh to thee has it, and thou art a *Sophister*, and art fitter to be in a *stall* of *Oxen*, than in the *Church*: How can the *Devil* absolve a sorrowful *Sinner*? And thou only serve thy ^c *Idol*, the *Belly*.

^c Belly-God.

76. O thou blind world, how art thou blinded? Thou supposest thou oughtest not to dare to meddle with the ^d *Mysterium Magnum*, and that thou art not capable of it, and that the ^e *Priest* only is capable of it; but if thou art in *Christ*, thou hast *All free* [unto thee,] thou hast his *Covenant*, [together] with the *Baptism* and *Sacrament*, and the *Body* and *Blood* of *Christ* therein; but the *Covenant* belongeth to the *Believers*, and not to the *Sophisters*; *Christ's* disciples, and again their disciples, and successors, have baptized; and the *Believing Church* or *Congregation* have broken bread in *Houses*, and where they could, and have fed upon the body and blood of *Christ*: The *Temple* of *God* was every where, wherefoever *Christians* were met together.

^d The Great Mystery, the office of the Ministry.

^e Those that call themselves *Divines* and *Ministers*.

77. We do not mention this, for the pulling down of *Churches*, in which *Christ's* office is *Exercised*; but we show you the *Hypocrites*, who bind you wholly to them, that you may go out from them, and go to the *Congregation* of *Christ*, into the *Temple* of

Christ, and that you may not rest satisfied merely with the *Church of Stone walls*, for they are only a heap of Stones, which is a dead thing; but Christ's Temple is Living.

78. You are all agreed about the Church, and go diligently there, but none will enter into the Temple of Christ: But pray go into the Temple of Christ, and then of dead you will *become Living*: There is no other Remedy, neither in Heaven, nor in this world: It must be so, or else you remain in Darkness.

79. Not that we judge so rigorously, *for the will of God standeth open for All Men*, by what name soever they are called: A *Heathen* may be saved, if he turns to the Living God, and with true reliance yields himself up to the will of God, for then he cometh into the will of God, though he knows not what the Kingdom of Christ is; and in the will of God, there is the Heart of God, and Christ has the Heart of God in him, for *such a one does truly Believe*: Yea, one that is Dumb and Deaf is saved, that never heard of God at all, if he inclines his Imagination unto obedience, into the will and righteousness of God.

80. *Who will judge such a one?* Wilt thou, Sophister, do it? Thou who makest [*Articles of*] *Faith* out of opinions? What need opinions? Opinions are not the Spirit of Christ, which is a quickening Spirit; but Christ's Spirit testifies to our Spirits, that we are the children of God: *It is in us*; what need we then seek so long after Opinions? We say, that in *all* [sorts of] opinions *there is Heresy, as also Antichrist*. But if you have the Words of Christ, cleave to them sincerely, not *only* to the Letter, but to the Living Word, which is God and Man, *that is the Scripture* which you should read and preach *out of Christ's Spirit*, and not out of conjecture: but if you cannot apprehend that, why then do you teach so much, and contrive Opinions? Do you suppose God to be a liar, as you are, that he should hold your invented Opinions to be *his Word*, whereas you are but *dead* to God? He that has an Opinion whether a thing be or no, he is in doubt: Now *doubting* is not *Believing*, but is a dangerous way to go.

81. But now the troubled soul, which is thus tossed to and fro from one conceit and opinion to another, when it perceives every one to cry out, *Here is Christ, here is Christ; follow me*: The other party are Heretics, and speak from a false Spirit: The soul then asketh, *To what party shall I turn and apply myself? Where shall I go, that I may hear the right Gospel preached? Where shall I find Christ?* They all curse and judge one another, and yet I hear them all speak *from the Bible*, and confirm their Doctrine from *thence*, and teach the way of God: What shall I do, for I find them to be so spiteful and bitter one against another, and they ride up and down in the Hearts of Princes, and stir up wars and persecutions for the cause of *Faith and Religion*, and ^f deliver one another up to the Devil, and say one of another, that the Devil speaks out of this and that Man, he is a *Heretic*, fly away from him?

^f Or Excommunicate one another.

The Gate of IMMANUEL.

82. Behold, dear soul, how faithfully Christ warneth us concerning *these times*, concerning which we have been hitherto blind: For these *false* erected *Priests* will cry out and say, *Christ is in the Wilderness*: Another of them will say, he is not in the Wilderness, *he is in the Chamber*, or he *is in the field*; and another again will say, No, he *is here or there*, or he is in the Supper, or in the Baptism; and another will say he is not in them, they are only signs and symbols: But Christ saith, *Believe them not, and go not forth; for as the Lightning shineth from the East to the West, so also shall the coming of the Son of Man be; for where the Carcase is, thither the Eagles gather together.*

83. Christ saith, *I am the Way, the Truth, and the Life, none cometh to the Father, but by me: I am the Door to the Sheepfold, and am a Good Shepherd; but all that came before me in their own Name, of themselves, are Thieves and Murderers, and seek only to rob and steal;*

for they seek their own honour, but I seek not my own honour, but my Father honoureth me, and they dishonour me: I am the Light of the world, whosoever followeth me, shall have the Light of the Eternal Life; my Father will give the Holy Ghost to them that pray unto him for it; when he shall come, he shall lead you unto all truth, for he shall receive of mine, and make it known to you: Take no care of your life, for my Father careth for you: for where your heart is, there is your treasure also. [Therefore let your heart and mind be in the will of God, and then your treasure is there also.]

84. Which is as much as to say, Run not after the self-erected Teachers, who teach from the History without the Spirit of God: If they can speak a little in a strange Language, then they will be Teachers, and teach out of Art and vain-glory to exercise their Eloquence, wherein one flattering Hypocrite helpeth forward the other, especially where much money and honour may be gotten in the Office. Christ said, *I seek not my own honour; my kingdom is not of this world*: But they teach that Christ's kingdom is in the History, [viz. in Art, in Eloquence, in the Universities, in Synods and Councils.] But Christ said to his Disciples, *The Holy Ghost will receive of mine, and make it known unto you, and bring into your mind all whatsoever I have spoken.*

85. Thus, dear Children of Christ, let none run after contentions, controversies, and disputations, they all say the truth one of another; for they are all grown out of one and the same Tree, and they are at variance about the Booty and ² Prey of *Antichrist*, whose *End is at hand*: Turn away your heart and mind from all contention, and go in very simply and humbly at the door of Christ, into Christ's sheepfold; seek that in your Heart; you need not much disputation: Pray to God the Father, in the Name of Jesus Christ, upon his promise, that he would *open your heart* through his holy Spirit, turn with all diligence into him, let all go whatsoever makes a fine glittering holy show in the heaps of Stone, and enter into the Temple of Christ, and there the *Holy Ghost* will meet you: Yield yourself entirely up unto him, and he will open your Heart, and bring into your mind all the merits and benefits of Christ; he will open your *understanding*, and bring into your mind whatsoever Christ has spoken, for he shall receive from Christ, and *make it known* unto you.

² Spoil and Plunder.

86. Neither trouble yourself with taking care where the best Place is for him to open it in, [whether in a Cloister, College, or Wilderness; in this or that Office, Ministry, or Opinion;] for, as the Sun riseth in the East, and shineth to the West, so Christ shineth in every corner and chink of his Incarnation, or being Man, even to Eternity: Seek not after one place more than after another, he is *every where*; for where the Carcase is, thither the Eagles gather together: Christ is every where, and his children *can* come to him every where, and when we enter into Christ, then we are with our Carcase, and satiate ourselves with his flesh, and drink of his blood; for he said, *My flesh is the true food, and my blood is the true drink, they that eat of my flesh, and drink of my blood, continue in Me, and I in them.* Also, [he saith,] *Father, I will that those whom thou hast given me, may be where I am; they were thine, and thou hast given them unto me, and I give them the Eternal Life; and I will raise them up at the Last Day: if you continue in me, then my words continue in you.*

87. Now therefore, when you see that the world contendeth about the Kingdom of Christ, then know that *they have lost the keys*, the *Mysterium Magnum*, and are not in Christ, for there is no contention in Christ, but love and humility, and a desire to walk before his neighbour in righteousness; wheresoever we are, there we are in Christ: Whosoever we meet together, we should all bring his will with us into the Congregation, viz. the desire of Christ: And when we desire him, we receive him, and become one body in him: He feeds us with his body and blood: When we use his Testaments, with the *Last Supper*, then he feeds us with his flesh, and gives us his blood to drink, he *Baptizes* us

with the Baptism, to be one body in him : Why then are we so long a searching ? for as the Sun-shine filleth the whole world, so does the body and blood of Christ also : His Substance is the Eternity, where there is no space nor place : He is shut up in nothing, for he is in the Father, and the Father is in him, and the Holy Ghost goeth forth from the Father and the Son : Now, every Being [or all whatsoever is brought into a being] is created out of the Father, and the Father is in All [things,] and upholdeth and preserveth *All* [things,] *He giveth to all things Life and Being* : And the Son is in the Father, and giveth to all things virtue and *Light* : He is our Light ; without him we know not God : How can we then speak rightly of him ? If we will speak rightly of him, we must speak from his *Spirit*, for that *testifieth of God* ; but if we speak from Art and History, we speak from ourselves, and not from God, and so we are Thieves and Murderers, and not Shepherds of Christ : A Thief cometh but to rob and steal, and so the Disputers come but in their own Name only, in that they desire to have great respect, and many rich friends ; and such cry out, *here is Christ !* and *there are Heretics !*

88. Dear children of Christ, stop your Ears from these blaspheming Wolves, for they scandalize not only one another, but the Congregation of Christ, which is *every where*, in all Countries where there are Repenting Men, who turn from their sins unto God : They are in Christ, though they be Turks : There is no respect of Persons or of Names and Opinions with God ; he seeketh the ^b *Abyss of the Heart*.

^b Or Bottom of the Heart.

89. Antichrist is the cause of the Turks falling into Peculiar Opinions of their own ; for there was no End in Controversies and Disputations, which was a stumbling-block of Offence to the *Asians, Assyrians, Egyptians, Moors, Grecians, and Africans* : The *Indians* lead a more ⁱ *Divine Life*, in their plain simplicity, than *Antichrist*, though indeed not all of them ; yet nevertheless there are many Customs among them that are more Pious than the Pride of the Whore.

ⁱ Godly and Pious.

90. The Whore hinders the Kingdom of Christ, so that all people are scandalized and stumble at it, and say, How can those be God's people, who are only Tyrants, Proud, Covetous, Obstinate, Stubborn, Blood-thirsty People, which practise only how to get away that which is another's, and seek after power and honour ? The very Heathen are not so malicious : We will not make ourselves partakers with them : God dwells *every where*, he is as well with us as with them : We will lead an honest, virtuous, and pious life, and call upon the only true God, who has created all things, and go out from their *Contentious Disputations* : We will continue in one sort of Opinion, and then our Country will continue in *Peace* ; when we all believe in one God, then there is no strife, but then we have all one and the same will, and may live *in Love one among another*.

91. See here, beloved Christian, this is that which has so advanced the Turk, and brought him to that Great Strength, so that their Might is climbed up *into the Number Thousand* : They rule in one Opinion and Love ^k towards the whole world ; for they are a Tree of Nature, which *standeth* also in the presence of God ; but it grows no higher than to the Number Thousand, for then its wild Heart gets a countenance, having Eyes, [or he will then come to see.]

^k Or over.

92. Thou Antichrist *shalt not devour him* with thy Dragon's Mouth, as may be seen in the *Revelation* : He possesseth his Kingdom to the End : but when *thou* shalt be gone down into the Pit, and that *Christ himself* shall feed his Lambs, then will he come to be [of the fold] of the Lambs, when thy murdering sword is *broken* ; thou shalt *not* be broken with Spears, or ^l *weapons of war*, thou Hypocrite, but thy lies shall stifle thee.

^l Pikes.

93. He that goes about to *slay* Antichrist, is Antichrist's *Beast*, upon which he rides : he will be but the more potent in Contention ; for the Hearts of people turn away from the truth, and go out from God into Contention : and there every one looks after the Wonders of the Contention, and runs after the eloquent *Sermons*, and so comes

out from Christ into *Opinions*, and seeks ways in the Darknes, wherein there is no light: thus the *Devil* rules in the Antichrist, and leads the children astray into by-ways of *Human Invention*, so that they see *no more* in the light of Christ.

94. Thus it happened also to the mighty countries, over which the *Alcoran* rules, where they departed from Christ, and fell into *Opinions*, and then there grew to them a Tree out of Nature in their heart, and they fell upon one opinion, and so lived in that *Wild Tree*.

95. But the Antichristian Kingdom lives in *many Trees*; they run from one to another, and know not which is the best; for they are gone forth from the Paradise of Christ, they boast of the doctrine of Christ, and deny the *power* of it, and thereby they testify that Christ is not in them: nay, they *desire not* to have him in them: they thrust him, with his body and blood, with his Humanity out of the Congregation, they will have a sign from him, whereby they may in their Pride possess his place, and so keep up their rich fat Bellies: Christ, in this outward Life upon Earth, *was poor, and had not whereon to lay his head*: But they in Christ's place will be rich and fat: they say, He is in Heaven, we will therefore erect a stately glorious pompous Kingdom to his honour, that we may enjoy good Times, and Honour *in his Office*. We are the highest in this world, for we are God's ^m *Stewards*, we manage the Office of Christ, and have the *Mysterium Magnum*: How dare any speak against us? we will quickly make them hold their peace.

^m Embassadors, or Vicegerents.

96. O beloved children of Christ, open your Eyes, and see; do not run so after the *Devil*; do you not see? pray learn to see! do you not see how all is done for *Money*? if one gives them store of Money, they praise him for a gracious Christian, who is beneficial and bountiful to the *Church*: If one dies, though all his Life long he was an unjust false Ufurer, Whoremonger, Thief, and Murtherer, and they knew it very well, if he or his bestow much upon the *Church*, [Colleges or learned Men,] O how is he applauded for a *blessed* and glorious Man! What great ⁿ *Sermons* do they make for him, that other unrighteous men may hear and consider, and follow their example *to do the like*? But stay, does the Kingdom of Christ consist in such [giving of] *Money*, and *in the mouth of the Priest*? No, it shall not prosper; here the Wine-press yieldeth much blood, as the *Revelation of John* speaketh.

ⁿ And Monuments, Epitaphs, and Poems.

97. And thus the innocent are seduced, [or the poor souls hereby fall into despair,] for he that gives not to them much, or has it not to give, is *no honest* man with them: He is not beneficial to the *Ministry*: if but the least mote is found amiss in his life, Oh how they divulge it, and make a great matter of it, how is he trodden underfoot! however at length they devoutly send a good wish after him, and say, *God forgive him*. Open your Eyes, ye children of Christ, this is the *Antichrist*, go not a whoring after him: Many such have been sinners, and have turned from their sins, and have entred into Christ, and their soul is in Christ, an Angel of God; and therefore how dare you, proud Antichrist, according to your own pleasure, despise one that is the Angel of God? O thou blind Man, dost thou not see this? *Art thou the Shepherd and Minister of Christ, and Steward of God*? Hast thou the *Mysterium Magnum* about thee? Is thy office the office of Christ, as thou boastest? Why then art thou a *Liar*, in applauding the wicked for Money? Have Christ and his Apostles *done so*?

98. Harken, thou opposer of Christ, look into the Acts of the Apostles; *Where one sold his Possessions, and laid a part of the Price of the Money at the Apostle's feet: And Peter asked him, saying, Have you sold the field for so much? and he said yea; and had a false, doubtful [and deceitful] Mind: then said Peter, thou hast lied unto the Holy Ghost; behold the feet of them that stand at the door, they shall carry you away out of the Congregation of Truth*: what think you now of yourself? seeing this has happened to the

Hearers of Peter, what would have been done to Peter himself, if he had thus lied for greediness of Money, and so blasphemed the Holy Ghost? But thou art he that dost so: thou applaudest the unrighteous, that thou mayest but get money; but thou regardest not his soul, neither dost thou regard how thou broachest thy lies in the Congregation. How many times do some stand and bewail the wickedness and deceit of those thou praisest, wherewith they unjustly oppressed and wronged the needy, and also bewail thy flattering hypocrisy and lies?

99. Hearken! Is not the Name of Christ blasphemed thereby; and the Congregation of Christ scandalized? When they say, The Priest tells lies in the Pulpit for Money, if it were a sin, he would not do it: and so in like manner, when any lie and deceive people to get money, goods, and honour, if they can but cover it with a fine pretence, what matter is it? for [they think] if it was so great a sin, the Priest would not do it; they think they will once repent of it, and the Priest has Grace enough in store for them.

100. Behold, thou false and wicked Antichrist, thus thou liest to the Holy Ghost (in Christ's office) who trieth the Heart; and thou liest to the Congregation of Christ, and dost scandalize it therewith; it were a great deal better, they had never heard thy lies, and then their hearts would not have been so filled with lies.

101. How canst thou say, that thou executest the office of Christ, seeing thou art a liar and mocker of Christ? thou art not born of Christ, but of lies; and when thou speakest lies, thou speakest from thy Beast, on which thou ridest, in the Revelation; thou speakest of thy own; from the Spirit which is in thee, and yet wilt [take upon thee] to feed the sheep of Christ; thou shouldst feed them in a green meadow, in the fat pasture of Jesus Christ, and tell them the Truth; but thou feedest them upon the Devil's Rocks, and the Mountains of the Abyss, in his lustful Grass.

102. If you be the Minister of Christ, then serve him in Spirit and Truth; reprove sins without any respect of Persons; spare not; lift up your voice like a Trumpet; reprove all wickedness of all persons, both superior and inferior; teach the way of Christ rightly; praise [or sooth] none, for his money and honour's sake: for Christ praised none of the potentates for gain sake; neither did he reprove any of them out of Envy of their Greatness and Honour; for he commendeth order and saith, Give to Caesar the things which are Caesar's, and to God the things that are God's: but he reproveth the Hypocrites, the Pharisees, in that they made long prayers, and stood in the streets, making a devout show, and would be seen of people, and sought only after Praise; and such a one is the Antichrist also: and therefore the Spirit in the Revelation of Christ saith, Go out from her my People, that you be not made partakers of her sins; for he that allows of sin, is one spirit with the sin; he that for favour confirms the lie of a Liar, he is guilty of that lie, and of the wickedness of it.

• Or Gates.

• Or consents to it.

• The life of Christ imprinted in us.

103. God the Father has regenerated us in Christ, out of the Truth, therefore we should not be the servants of lies; for when we enter into Lies, we go out from Christ, and are with the Devil, who is the Father of Lies; and so is the Antichrist also, and all that depend on him, and serve him; it were better to be far absent, and to have Christ formed in the Heart, than to hear Lies in the Antichristian office [of the ministry.]

104. I know, thou Evil Beast wilt cry out upon me for an envious Person, as if I did grudge what good people give thee; no, that is not my ground [or meaning;] for Christ saith, Whosoever ministreth the Gospel, should live of the Gospel; you must not muffle the mouth of the Ox that treadeth out the Corn, it must feed: they cleave not all to the Antichrist; we have only set forth the wicked Antichrist, who rideth in the hearts of Men; we despise none for their good Conscience: Only the Antichrist shall stand Naked for a Witness to All people: He rideth over the face of the Earth in all Countries and Nations.

Nations. [Note, wheresoever Pride, Covetousness, Envy, and Wrath, are predominant in falshood, deceit, self-seeking, and an hypocritical show of holiness; there is the Greatest *Antichrist* of all.]

105. People now suppose they have rooted him out, and are now in strife and contention about him; every one will *slay him*: O thou blind simplicity, thou *slayest him not*; do but go out from him, and enter into the Temple of Christ, and let *Antichrist's houses* stand, and then he will *fall of himself*, and at length be ashamed of his own abominations and whoredom: only do not ^r worship him; do not bow the knee before him; ^r Or pray to, but ^r worship God.

106. Do but open your Eyes, the whole world is full of God, the whole matter [of Conversion] is about the outward Life, in the Inward God dwelleth in himself; and the outward Life is also God's; but the *abyss* is in it, viz. *the Center of Nature*, in which the severe, stern life is; which is the cause of this warning

107. There are Three Principles, (Three Kingdoms,) two are Eternal, and one has a beginning, and is transitory: Each of them is desirous of Man: for Man is an Image of *All Three*: and the Being of all Beings; is a longing, seeking, and desiring, which existeth out of the Eternal Will, and the will is *the Eternity*.

108. In God there is no Dominion, but in the Three Principles, in their Creatures: There is in God no more but one only *Spirit*, which comes to succour his whole Being in the Water and in the Fire, out of which every thing exists; he is no destroyer, but preserver of a thing; and if any thing perishes, the fault lies in the ^r *Dominion of Nature*; but that which is out of the Eternal, cannot perish, but only changes into another property; for which [cause] we give you *warning*: and all the Teaching and seeking in this world, is only that you may be warned of the severe source or property of the Fire; there is indeed a *Life* in it, and no Creature can subsist, without it has that life: but we that are Men, are not created for that life, and therefore God would have every Creature in that property wherein he created it, that his Eternal Will may *stand stedfast*, and not be broken.

109. Every thing has *Free-Will*, and therein its inclination to its property; the whole Being of this world, and of the Angelical world, also of the Hellish world, is merely a *wonder* in the presence of God: He has set light and darkness before every one, thou mayest embrace which thou wilt; thou wilt not thereby move God in his Being; his Spirit goes forth from Him, and *meets* all those that seek him, it is God's seeking, in which God desireth the Humanity, for ^r it is his Image, which he has created according to ^r *the Humanity*, his *whole Being*, wherein he will see and know himself: yea he dwells in Man, why then are we so long a seeking? let us but seek to *know ourselves*; and when we find ourselves, we find *all*; we need run no where to seek God, for we can thereby do him no service; if we ourselves did but seek and love one another, then we love God; what we ourselves do to one another, that we do to God; whosoever seeketh and findeth his brother and sister, hath sought and found God: In him we are *all one Body* of many members, every one having its own *Office*, Government and work; and that is the wonder of God.

110. Before the time of this world, we were known in his wisdom, and he created us into a Being, that there might be a sport in him. *Children* are our Schoolmasters, (in all our wit and cunning we are but fools to them;) when they are born, their first lesson is to learn to *play with themselves*, and when they grow bigger, *they play one with another*: thus hath God from Eternity (in his wisdom, in our hidden childhood,) *played with us*: but when he created us in knowledge and skill, we should then have *played one with another*, but the Devil grudged us that, and made us *fall out* at our sport; and therefore it is that we are still at variance, in contention, but we have nothing to

contend about but our sport; when that is at an end, we lie down to our rest, and go to our own Place; and then come *others* to play, and strive and contend also till the Evening, till they go to sleep into their own Country, out of which they are come: for we were in the Land of Peace, but the Devil persuaded us to go into his *unpeaceable* Country.

111. Dear children, what do we mean, that we are so obedient to the Devil? why do we so contend about a Tabernacle *which we have not made*? Nay, this Country is not ours; nor this Government ours; it is our Mother's, and the Devil has defiled it; let us pull it off and go to our Mother, that she may put us on a fair, pure Garment again, and then we need not contend about the defiled Garment: here we contend about a Garment, because one brother has a fairer Garment than another; and yet the *Mother* puts every one's *own* Garment upon them; and why therefore do we contend with our Mother, who has brought us forth? are we not all her children? Let us be obedient children, and then she will purchase a *new Garment* for every one of us, and then we shall rejoice, we shall all forget the defiled one.


112. We go into the Garden of Roses, and there are Lilies and Flowers enough; we will make a *Garland* for our sister, and then she will rejoice with us; we have a Round to dance, and we will all hold hands together; let us be very joyful; there is no more might to hurt us, our Mother taketh care for us: we will go under the fig-tree, how *abundant* is its fruit! How fair are the Pine-Trees in *Lebanon*! Let us be glad and rejoice, that our Mother may have joy of us.

113. We will sing a song of the Driver [or Oppressor] who hath set us at variance. How is he *captivated*! Where is his *power*? He is not here to be found; neither hath he gotten the defiled Garment, which we contended about, the Mother hath it in her *keeping*. How poor he is! He domineered over us, but now he is bound! O Great Power, how art thou thus brought to scorn! thou that didst fly aloft *above the Cedars*, art now laid under foot, and so art void of Power: *Rejoice ye Heavens, and ye Children of God*; for he that was our Driver [Oppressor, and Persecutor,] who plagued us day and night, is *captivated*: *Rejoice ye Angels of God*, for Men are delivered, and malice and wickedness taken captive.

The Twelfth Chapter.

Of the [true] Christian Life and Conversation. What Man is to do in this Valley of Misery, that he may work the works of God, and so attain the Eternal highest Good.

^a Or business he undertakes. What he gets or acquires.

1.  HERE is nothing more necessary and profitable to Man in the valley of Misery upon Earth, than for him to learn to know what he is, from whence he is, and whither he tends, what ^a course he takes, and whither he goes when he dies: There is *nothing more profitable* than to know these things; for the outward conversation remains in this world, but what the heart conceives, that a Man takes with him: The will of the spirit of the soul is *Eternal*, that which is comprehended in the will of the spirit of the soul, that the soul carries with it when

the soul and body part. Therefore it is *necessary* for us to labour for something that is Good, wherein the soul may accomplish *its Eternal* sport, and have its joy therein; for the works of the soul follow after us; and the works of our hands, and of the outer spirit, remain in this world: for the soul is in the Eternity, whatsoever it makes and imagines here, that stands *always before it*; unless it breaks that again, and then it is as a broken work, which it has no more to do withall, for it is gone out from that; for the Eternal cutteth an Eternal Model, and the corruptible and * inceptive cutteth a cor-

* Or Inchoative.

ruptible Model; for after this time *every thing will stand in its own Model*; for that which the Eternal Will conceives, that gets an incorruptible form, if itself does not break it.

2. Therefore it is good for Man to *choose* in this life that which is best, in which he may have joy Eternally; for when thou chooseth Beauty, Bravery, and Honour or Riches, then thou art thereby made ^b *unbeneficial* to thy brother and sister, who are in Misery in this world; for the *Bravery* of the world despiseth the mean and simple; and *Riches* wring away the sweat from the poor, [or grind the Faces of the Poor;] and *great Power* and Authority press and oppress the low and miserable; *Great honour* despiseth the simple, and will not condescend to the needy; seeing therefore in the other life, the souls of many that have been simple, miserable, and in this world contemned, poor, oppressed, and dejected, will appear; and seeing it is certain, that in their form will not be comprehended much highness, bravery, desire of might and honour; for their souls have, in this valley of misery, only shut up themselves into the meek Love of God, and yielded themselves into *simplicity* and *lowliness*, and have not dared to have communion with might, pomp, and great honour, for such things have had no affinity with them.

^b Useless,

3. And seeing it is so, that the souls in the other life shall have joy one with another, and enjoy the *gifts* and *virtues* one of another; and seeing then the souls will have their substance, which they have taken herein and conceived, and appear in their Eternal Will as a *Figure*, therefore we ought very highly and heartily to consider it, that we do not in this world conceive, and let into our hearts, *Pride* and *Stoutness*, also *covetousness* and *oppression* of the miserable; for with these we cannot enter into the Congregation of Christ, they receive us not into their *society*, for it is a contrariety to them.

4. For in the Kingdom of heaven there is nothing but Love and Concord: every one inclines his love and favour to the other, and every one rejoices in the gifts, power, and ^c beauty of the other, which they have obtained from the *Majesty of God*: and they all give thanks to God the Father in Christ Jesus, that he hath chosen and received them to be Children: for the mighty power of the strong, [who have been mighty in faith, and in the Wonders of God,] rejoice for the weak, that the Spirit of God is in them, and that they also are in the Wonders in the Eternal Will.

^c Luster or brightness.

5. Therefore, dear children and brethren in Christ, let us, in this world, inclose our hearts, minds and wills, in humility into one Love, that we may be one in Christ: If thou art highly advanced to power, *authority*, and honour, then be *bumble*, despise not the simple and miserable, but consider that in the other life they shall be in one highness with thee; squeeze not the oppressed; afflict not the afflicted, that they may not take it to ^d heart, and bar up the Gates of Heaven against thee: if thou art fair, *beautiful* and comely of body, *be not proud*, nor do thou despise those that are not like thee, that thy simple brother's and sister's soul may not loath thee, and reject thee out of their mind: Be humble, that thy brother and sister may rejoice in thee, and present thy beauty to the praise of God, who hath created so Beautiful a Chaste and Humble Creature; be ^e modest and friendly in words and works.

^d Or conceive it in their heart.

6. Thou that art *Rich*, let thy streams *flow* into the houses of the miserable, that their soul may bless thee: Thou that art in *Authority*, bow not the right to please the

^e Courteous.

Mighty, that the oppressed may bless thee in thy Righteousness; and then thou also art in the Congregation of Christ: If thou art *exalted* to high dignity, give not place to thy mind to fly [aloft,] *humble* thyself in the Congregation of Christ, and then the Congregation will bless thee, and will receive thee into their Love.

f Desires all happiness to them.

7. O how well is it with the Rich and *Potent*, when the mean and simple Congregation of Christ loves and f blesses them: O how well is it with a *Teacher* and *Preacher*, who is a *right* Minister of Christ, who gives the meat and drink of Christ to the Lambs that are committed to his trust, and refreshes them therewith, so that they yield their souls into his obedience, and heartily love him, and desire all welfare to him! O how happy and shining is he in Christ! How glorious a Shepherd is he, for his Lambs follow him, and he brings them to the chief Shepherd!

g Or Stone.

8. O how ill a condition is he in whom they curse according to his true deserts! The bright Garment will be taken away from him, and he puts on the *wizard of wickedness*: But he that is cursed for righteousness sake, he presses forth as the *Gold* out of the *ore*, and puts on Christ's Crown of *Martyrdom*, wherein all the holy souls at the Last Day will highly rejoice, in that he has continued the stedfast Disciple of Christ, who has not looked upon honour, power, money or goods, but has *rightly* fed the sheep of Christ.

9. Dear Brethren and Sisters in the Congregation of Christ, bear with us: Let us a little rejoice one with another: We bear a hearty love towards you, and speak *from the Spirit of our Mother*, out of the Spirit of the Eternal Wisdom of God, [viz. from the Spirit of humility.].

h That is, in the way from Jerusalem, falling among Thieves.

10. We will speak friendly with you concerning our Mother, and concerning our native Country. We will speak of *Great Wonders*, how things go with us all, and so we will comfort ourselves, for we are in a strange Country: We will persuade one another, and agree, and will go home into our own Country, to our Mother: O how will she rejoice when she sees her children [come to her into the Eternity:] We will tell her of the *Great afflictions* which we underwent in *Jericho*, we will speak of the great danger we were in among many evil Beasts: We will speak of the Driver or Oppressor, who held us so long captive, and we will speak *how* we were freed from him: Let us be unanimous, that our Mother be not grieved and offended with us.

11. *Rejoice ye Heavens with us, and let the Earth be glad, for the Praise of the LORD goeth over all Mountains and Hills: He openeth the Doors for us, that we may go to our Mother: Let us rejoice and be glad, for we were born blind, and now we are come to see: Open the Gates of the LORD ye servants of God, that the Virgins with their Music may go in; for that is the Dance wherein we shall rejoice and be glad with the Virgin, saith the Spirit of the LORD of LORDS.*

12. O beloved Children of Men, even *all* that have proceeded and been generated from *Adam*, in every Island and Country, wheresoever you dwell, by what name soever you are called: Observe, The God of Heaven and Earth, who has created us all, and begotten us out of one Body, who giveth us life and breath, who preserves our body and soul: He calls us *all* into one Love: You have gone astray a long while, for you have followed human *inventions* and *opinions*, and the Devil has deceived you, so that you hate, persecute, and murder one another, and are utter enemies one against another. Open your Eyes, and see: Have we not all one *and the same breath*, and are Generated from one *and the same soul*? We have all of us one God, whom we honour and worship; that very one God has created us *all*: Moreover, we have one and the same Heaven, which is God's, and God dwells therein: We shall all meet together at the Last Day who have trusted in God, why therefore do we so long dispute about God and his Will?

13. If we lift up our Hearts unto him, and yield ourselves to him in obedience, *then we are all in his will*: None can thrust us out of it. We all stand in this life, in a field, and are growing: The Stars and the Elements are the field wherein we grow: God has sown us therein: *Adam* is the first ⁱ Grain that God himself did sow, and out of that Grain we all grow, we are all from one seed, we are all ^k Brothers and Sisters.

14. But the Devil has sown weeds amongst us; he has sown no Man, (for that he cannot do in Eternity,) but he hath blinded us, and has sown *Pride, Envy, Anger, Covetousness, and Evil will, [or Malice,]* into our Mind, therewith to destroy us, for he grudged us the prerogative to be Children of God in the place he was in: He is fallen away from God, through Anger, Pride, and Envy, and has turned himself away from God, and therefore he will deceive us, that his own kingdom may be great.

15. O dear Children, *trust him not*; for where God sows his good seed, the Devil follows and sows weeds among it. This you see in the Doctrine of *Moses*, and the *Prophets*, also in *Christ's* doctrine: They all preached the way of God in one and the same love, and directed us unto the living God, and that we should go out from our evil fleshly Lusts, (from lying and falsehood, from uncleanness, from covetousness, from murder, and theft,) and enter into a pure chaste humble life in the fear of God, and wholly put our Trust in him as his children, and acknowledge him for our Father, and then he will give us rain and blessing to our body and soul, and will after this life take us to himself into his kingdom, where we shall all be Eternally freed from our afflictions. This, and no other, is the Doctrine of *Moses*, of the *Prophets*, and of *Christ*, that we should love one another, as one [and the same] Life, and God in Us.

16. But observe what the Antichristian Devil has sown into it: He has sown Pride and self-honour, with state and pomp into it: He hath set himself in the chair of *Moses*, and of the *Prophets*, as also upon the Authority of *Christ*, and has led us astray, so that we have made a ⁱ Rent and division amongst us: He has erected a *Predestination*, and of the Spirit of God, which has often shown itself forth in Man with wonders and mighty works, has gone about to make an envious Malice, as if he loved one People, and hated another, as if he chose one Generation; and not another; whereby He (who is called the Devil's Christ and *Satan*) sitteth only in honour and voluptuousness. He has raised wars among the People, so that People are at variance, and set up Opinions, and have stirred up the Anger of God, for they are gone away from God with their Opinions, and so the Anger of God has ruled over them, and oftentimes destroyed them; for that which has no Good in it, God will never endure it in his Country, but gives it up to the Anger, though indeed itself runs headlong into it, and whetteth the sword, so that one People devours another: *From the beginning of the world to this Time*, all Contentions, Disputations and Wars, as also Envy and Malice, have risen from *Antichrist*, who will be honoured as a God *in the form of an Angel*, and the Devil dwelleth in him.

17. Which Antichrist is plainly to be discerned by *Cain* and *Abel*, in that *Cain* slew his Brother for Faith [and Religion's] sake, for *Abel* had set his Heart upon God, and had committed himself to God, ^m which God loved, and accepted his sacrifice; and ^m Whom, *Cain* had set his heart upon this world, and would be a Lord upon Earth, and his Mouth gave God good words, but his Heart stuck fast in an Earthly conceit [and opinion:] He loved the Spirit of the *Mammon* of this world, and the Devil slyt into it, and so his Sacrifice was not acceptable to God, but the smoke fell down to the Earth, and the Devil accepted his Sacrifice, and so he slew his Brother by the Devil's instigation, and in his false Conceit and Opinion: He desired the glory, honour, and power of this world, and *Abel* desired the Love and Grace of God.

18. Thus, dear People, all over the Earth, you see that you are all of one flesh, but that you have divided yourselves one from another, which the Devil in the *Antichrist* has

brought to pass: Your fear of God has many times been great, and you have done great honour and reverence to Men, even from a good meaning out of your Love, as thankful People towards the Government of *the Holy Ghost*: But because you have given such honour to Men as belongs to God, (though God was contented, so long as they continued in the love of God in humility,) therefore they are fallen off from ⁿ *what they were*, into lust after temporal honour, and have fallen into a Lust to domineer with cunning and deceit, over your Goods and Souls, and are become a snare unto you; for the Antichristian Devil is slipt into them, and the *Spirit of God* is departed from them, and they have no more spoke from the Spirit of God, but from their Pride and Art: Strange Languages must do the work, and must be the bringers forth of the *Mysterium Magnum*.

ⁿ From being endued with the power of God, and his true Ordinance.

^o Usurped.

19. But behold, dear brethren, how very Thievishly they have dealt with you, they have set themselves up over the Earth, and have ^o drawn to themselves all Power, might, and honour, and ascribe all authority to themselves, and have blinded you with flattering *Hypocrisy*, and have led you from God into *Opinions*, and there you go astray; they have stirred you up to Contention and Wars, so that you have murdered one another, and wasted your Native Countries: They have bereaved you of body and soul, also of your goods and wits, and made you believe *you did God good service in it*, when you became Enemies to those that are not of your Opinion; and yet you are all thus blind, [even on both sides.]

^p That have Cure of souls, Beneficed Ministers that have Livings.

20. Behold! these are the ^p *Curates* over your souls, your Spirituality, the Clergy: Look upon *Popery*, whence has that sprung? From the Devil at *Rome*: He has caused *Asia, Africa, Assyria, Persia, and Greece*, to depart from his deceit; for the Antichristian *Priest-devil* has blinded the whole world, and brought them into vain Traditions and Opinions, and turned them away from that unanimous Love: He has placed more holiness in one Order and Opinion than in another, and has sold the highest Degree of ^a *Orders for Money*: That Order which had much, and rich Livings and Revenues, must give much to the *Chief Devil*, that he might be fat and a Lord upon Earth: The simple Lay-people were persuaded these *Orders* were Holiness, and so worshipped before the Dragon in the Revelation, and sought for Pardon, Absolution, and forgiveness of Sins from thence: O how the Common people were *tied* to them! Whosoever spoke against it, was accounted a *Heretic*, and the People burnt them with Fire: Thus did the simple People do, and were persuaded they did God good service in it.

^a Such as the Orders or Ordinations of Deacons, and the several Orders of Priests or Presbyters, and of Bishops, Primates, Archbishops, Cardinals, &c.

^r Devotion.

^f Communion and fellowship.

21. O thou simple ^r Holiness! Thou art not guilty in so doing, neither shall it be imputed or accounted to you at the Last Day, (for you went on blindly in it;) and though on that day the holy Martyrs shall be set before your eyes, yet you have been Zealous for God in Blindness: The *Blessed Martyrs* (who have seen the Light of God) will not therefore cast you out of *their* ^f Congregation, seeing you knew not [what you did,] but were *blindly* led on to do it.

^{*} Or Miracles.

22. Yet, behold and observe what a Zealous Will, or Earnest Desire can do, if one enters into the will of God with his whole desire; and although he knows not what he does, and is *Zealous* in a strange Opinion, and yet his heart is directed into God, and *believes* in ignorance very stedfastly that it is pleasing to God, in *such* an Opinion many Great ^{*} Wonders and Works have been done in the midst of the Antichristian Kingdom, for there is *not any thing impossible* to a strong faith.

^t Tenets, or Sects and Orders of Religion.

23. Into these Wonders has Antichrist insinuated himself, and has made almost as many ^t Opinions as there are *Days* in the Year, among which, in the believers, who have so in blindness believed in their Opinion, even Wonders and *Miracles have been done*, and the Antichrist has ascribed it to the *Opinion*; whereas the Opinion could not make a fly to stir, but the firm and strong *Faith* which went out of the Opinion into God, that has

awakened ^u the Wonders; for the Spirit of God is in the Faith, and not in the Opinion, and the Faith is from God, for the soul inclines itself in the Opinion into God, and lays hold on the Spirit of God: *The Opinion is the Fire*, but the soul stays not in the Fire, but presses out from thence into God; it blossoms out of the Fire as a fair flower [out of the Earth.]

24. The Opinions have been tolerable enough in God, and God rejected them not, so long as the soul sought God through the Opinion; and so long also the church of Christ ^x stood in a Government; but when the Devil crept into it, and made a stately Glistering Kingdom of it, when the *Priests* sought only honour, covetousness, and voluptuousness in it, and led men away from God merely into their ^y Works, the Opinions became altogether blind; for they themselves went out from God into the works of their hands, in forged and invented ways, therefore God *let them go*, seeing they would not be directed by his Spirit.

25. And *Asia, Africa, and Greece*, are to be accounted happy, in that they are gone out from the Works of Men into the One only God again: Although indeed they have been *blind* concerning the Kingdom of Christ, yet their Mind continued in the One only God, and in *concord* one among another, and have not so vehemently scandalized and reproached one another about the dear Name of Christ, as these have done who have been led blindfold in the darkness of their works; for these have *not only hated* those that departed from them, but they themselves have reproached and snarled at one another in their Opinions, as Dogs about a Bone, and have led the Laity ^z astray, who go groping in the dark, and know not which Opinion is the best.

26. Thus you hang to Opinions, and are perfidious to God, so that when a simple Man comes to die, he knows not whither his soul shall Enter: He hangs to his works and ^a Opinion, and forsakes the Will of God, and so remains without God: And *where* now do you suppose the poor soul remains, when it is ^b without God's will? Behold we will tell you, for we know certainly, for the *Spirit* of our Mother opens it to us, so that we see with both Eyes.

27. Behold, Christ saith, *Where your Treasure is, there is your Heart also*. Behold, the soul is *involved* in the Opinion, and so runs with it to the *Patron* [or author of it] who has so taught it, and seeketh him, and if it finds him not, then it becomes sorrowful, and has no rest, and so hovers between Heaven and Hell, and would fain ^c escape the Devil; therefore it happens that many times the poor souls have appeared again in the Congregation, or else in houses, fields, and churches, and have cried to the Congregation for help *with their Prayers*, and have submitted themselves to the Orders, and supposed to find Ease, from whence *Purgatory* was framed; for that soul has the *Purgatory* indeed, if it cannot attain the will of God; and in such fervent casting itself down in the Opinion, it is sunk down through the Opinion, and at length come into the *Still Eternity*, but we understand here those souls, which in their Opinions have Imagined [or sought] after the Kingdom of God, and *not* the souls of the *Deceivers*, who have sought their profit and pleasure therein; those are quite gone a whoring with Antichrist, for they are bound to him with an *Oath*; and though they sit in hell-fire a whoring with him, yet they flatter him with their hypocrisy, and reproach God *as if* he had dealt unjustly with them; for what the soul does here in this [life] time, into which it involves itself, and takes it into its will, that it takes with it in its will, and after the ending of the Body *cannot* be freed from it: for afterwards it has nothing else but *that*, and when it goes into that and kindles it, and seeks with diligence, that is but an unfolding of the same ^d thing, and the poor soul must *content itself with that*: Only in the time of the Body it can break off that thing which it has wrapped up in its will, and that stands afterwards as a *broken wheel*, which is broken and useles, and no soul enters into it any more, neither does it seek any more therein.

^u Or wrought the Miracles.

^x Or had a true Government.

^y The performance of Ceremonies.

^z Or Common People.

^a Or Profession of Religion.

^b *Extra Dei voluntatem.*

^c Or get away from the Devil.

^d Being, Essence, or Substance of the work it has wrought here in this life.

28. Thus we say unto you, that the Antichristian souls, after the breaking of the body, *seek no more* for the Door of Christ, for they know nothing of it; they know only of what they here conceived or took in, and the souls sink down in that Opinion into the *deepest Ground*, much deeper than they here conceived; for that which was known in many of them of the same Opinion, what any or all of them know in the same Opinion, that *one soul alone* knows, for it is one Body with all those that are of the same Opinion, and they have one Heart in many Members, wherein every one manages their business, which stands so till the Judgment of God, which afterwards shall make separation, where then all kindreds upon Earth shall howl and lament, when they shall know that Judge whom they *vera so despised*.

29. Hearken you accursed Antichrist, what answer will you give, in that you have led astray the People from faith in God, and from the Justification of the Passion and dying of Jesus Christ, into thy deceitful hypocrisy in Opinions, only for thy pride, honour, and covetousness sake? You have persuaded them so, that many of them in their youth and ignorance have sworn and vowed to you: What have you done? Even the same that Christ said to the Pharisees, *Woe unto you Pharisees, who compass Sea and Land, till you have made a Jew and Profelyte, and when you have made him so, then you make him twofold more the child of Hell then yourselves*; and this also the Antichrist does.

30. In Germany they suppose they are now gone out from Antichrist with their *Contentions*, but it is not so yet: for they which now curse Antichrist, and lay his shame open, are even grown out from the Tree of Antichrist, and are the *Wolves* and *Bears* of Antichrist, which suck from him, and devour him; for the Spirit of this Principle has *commanded* them so, they must do it; for they are one Trumpet among the seven Angels in the *Revelation*; but they all wind one Horn, and sound so, that the Earth shaketh with it: But when the Thunder of it shall follow, *then will the Mystery of the Kingdom of God be revealed again*, and our Door of Grace in Christ be opened again, which Antichrist had sealed up, for he shall be thrown down into the Abyss: Observe this.

31. The *Opinions* about the Cup and Person of Christ, which are frequent now in Germany, are also sprung from the Antichristian Tree, and they are the Children of Antichrist, which he introduces very finely and subtilly: O what a cunning Artist is the Devil! If you will not open your Eyes, *it will continue so* to the End: It is told to the simple, and they are directed to open their Eyes, and not to regard Opinions: There stick *mere Heresies* in Opinions: And though they be zealous in their Opinions, and in the Opinion press into God, and so attain God and the kingdom of Heaven, yet they have the Tail of Antichrist hanging on them, for they are zealous against others, and reproach and persecute *them*, who are not of their Opinion.

32. Mark this, ye Princes, Rulers, and Magistrates, suffer not yourselves to be seduced, drive the Teachers into the Churches, and *command them* to teach the Will of God *in his Love*, give them not Lordly Power, and do not put any Authority into their hands to make Canons and Constitutions, else they will hang to Covetousness, and Antichrist sticketh in all Covetousness; and so do what you can, you will have him *on your Neck*.

33. Look to it ye Princes, and regard to hear those Men that are *Born of God*, and *not of Art only*; for where there is great Art, and not an humble heart inclined to God, that seeketh not its own honour and Covetousness, there is Antichrist most assuredly; for in Art stick Pride and self-honour, which would fain rule the World, and desire to get much Gain to themselves; trust not these, they are *not Christ's Shepherds*: If you will not follow what is revealed to you, then the last Antichrist will be *worse* than the first,

Or Learning.

and it will come to that pass, that the world will be constrained to *cast them headlong* together on a heap into the Abyss, which *Daniel* and the *Revelation* show them plain enough, and as we have known it that it will so befall them, for they are now a Besom and ^e Rod ^f Or scourge, upon the old Antichrist their Grandfather; but there is *one Coming*, who will Gird them also, and set the Truth before their face.

34. Observe it, you Children of God, this is a *sign* of the *last* Antichrist: In his Kingdom and Opinions, they *deny the Body and Blood of Christ, in which we are born in God*: Lift up your heads, and behold, for your Redemption draweth near: Be not so led astray, and lulled asleep, look not with *strange* Eyes, but open your *own* Eyes, and fly from Antichrist into the Spirit of Christ: There are no more ways but *one* to enter into the Kingdom of Christ, which is set down thus, [as follows].

A Gate, [showing] which Way we must walk through this world, into the Kingdom of God.

35. You must go out from your Reason out of the fleshly Spirit, and bring your heart, mind, and thoughts, wholly into the Obedience of God, and yield your will into God's will; and do not feign ways of your own Reason, or ask Where is Christ? *Direct your way* into Christ, and know for certain that *Christ is in your Heart*: Submit yourself to him in great *humility*, cast all your purposes and doings into his will and pleasure, and consider that you *always stand before* the clear countenance of God, and that Christ sitteth on the Rainbow at the right hand of God *in you*, and consider that you stand Every moment before the Holy Number Three, and that God the Holy Number Three always examines, and sees the Abyss of your Heart, and take heed that you enter into no deep Thought or searching, but merely into his *Love and* ^g *Mercy*, and resolve never to go out from it any more, but ever to continue therein. ^g *Barmberzigkeit.*

36. And then, secondly, consider that you do what is pleasing in the sight of God the Most High, when you seek with your love your Brethren and Sisters in this world, whosoever they are, and by what name soever they are called, and what Opinion soever they are of. Embrace them in your Heart, help to pray for them, and help them to wrestle against the Devil, and as far as is possible *instruct* them with all humility; but if they will not *receive it*, then put on the Garment of Christ, and be a good example unto them, be serviceable and helpful to them, forgive them when they hurt and wrong you: When they curse you, do you bless them; when they do you injury, if you cannot turn it into Good and avoid them, let it pass, and consider you are but a Pilgrim here: Withdraw your Love *from none*, for your God, in whom you live, withdraws himself from none that do but seek him; be readily yielding to your *adversary*, if he once offers to turn his mind: In all your affairs and conversation, love *Righteousness*, and always have a care that you do your work for God: We must in this World, in this troublesome valley of Misery, compass our affairs with labour and pains: We should not go into Holes, Cloisters, Cells and Corners; for Christ saith, *Let your Light shine before Men, that your Father may have praise in your works*: Do all things from a ^b sincere heart, in a pure mind, and consider you do it to Christ, and that the Spirit of Christ does it in you: Be *always ready*, expecting the Bridegroom: Let your Heart have no leave to meditate and search into any other opinion: It is not profitable for you to know much: Let every one learn to do his own work, wherewith he may have *sustenance* for his body, whether he be ⁱ Magistrate, or ^k Lay Person. ^b Heartily, from the bottom of your heart. ⁱ Superior. ^k Inferior.

* Or respective.

37. Let the Magistrate learn righteousness, and to distinguish the false from the pure, for he is the *Officer* of God: What he does and judges, that he judges for God, and God through him. Let the Laity be *humble* * and mannerly before the Ordinance of God: If any wrong be done him with a high hand, and that it cannot be otherwise, let him consider that he suffers wrong for the truth's sake, and that it is a great honour for him in Christ, in the presence of God.

38. In all your matters, conversation, dealing, and actions, always set *the judgment of God* before your Eyes, and have a care that you live blameless here, for this [life] time is *short*; and we stand here in a field a growing: Therefore see that you be good fruit for God, at which all the Angels and Hosts of Heaven may be pleased, and rejoice: Bear malice to none, for that invites the Devil to a Lodging: Be sober and Temperate: Let not the desire of this world persuade you, and though it happens sometimes, do not go on in it: Go every hour out of Death into Life: *Crucify yourselves in true Repentance* and Conversion from Evil.

39. When you are reproached for your fearing God, and evil spoken of, and it is false and untrue, then rejoice most of all, that you are become *worthy* to suffer reproach for the Doctrine and Honour of Christ: When you are in Affliction, be not dismayed, consider you are in the will of God, he will suffer no more to be laid upon you than you shall be able to bear.

40. Turn away your Eyes from covetousness, from high-mindedness and state, and do not readily look after such things, that you be not captivated, for *the Devil* catches his birds with state and high-mindedness, but go not into his net: Be always watchful, never be secure; for that fowler goes constantly about to see where he can catch any one: Where honest people are mocked and scorned, *go not thither*, make not yourselves partakers of such wickedness, let it not enter into your Ears, that the Devil may not tickle your Heart with that foolish Laughter, and so you become *infected* with it.

41. Summarily, commit yourselves to God in Christ, and pray to God the Father in the Name and upon the promise of Christ, for his holy Spirit; desire it upon the promise of Christ, and so you *will receive it*; for he is faithful who has promised it: He will not deny it you: You will receive it *most certainly*; only give yourself wholly up to him, that is the greatest and chiefest [thing:] Commit all to his will, and when you have it, that will teach you sufficiently what you are to do: He teacheth you to speak: He gives you a mind and knowledge and understanding how to behave to yourselves: Be not careful after what manner you should do a thing when you are to deal with Men; but commit all your doings to him, he will do that in you well enough which is *well pleasing* to God; and though you should be in a burning Zeal, and should bring fire from Heaven from the Lord of Lords upon the wicked, yet it is *acceptable* to him, for the wicked have awakened and kindled it.

42. But go on in the Power of God, and then all your doing is well pleasing to God; for, that any *defends himself* against his Enemy, *upon necessity, without any other intent or desire*, that is not against God; for he who has his house on fire may quench it; yea, God has given *leave* to Israel to *defend themselves*.

43. But he that *causes* and *begins* a war, he is the Devil's Officer; for all wars are driven on by the Anger of God, wherein the Devil dwells: God has not been the Author of wars, for he created us in Love, that we should dwell together in Paradise in friendly Love, as loving Children, but the Devil grudged us that, and led us into the spirit of this world, which has *awakened all wars* and mischief in the Anger of God, so that we hate and murder ourselves.

44. Seeing then we are thus begirt with Enemies in this valley of Misery, so that we grow among thorns and thistles, therefore we ought to *watch*; for we must watch also

over the Enemy which we carry in our Bosom, *viz.* our mind and thoughts, for that is the worst Enemy; also the Devil has his ¹ Den of Thievery therein, and there is required great labour and toil to cast out *that Devil*: He slips many times into our Mind, and leads us on in smooth delightful hypocritical ways, so that we suppose we are in God, and that our ways are *Right*: There we should constantly have our Touchstone with us, which is the *Blessed Love* towards God and Man: We should not take pleasure in ourselves, but we should be of such a Conversation, that God and Man may take pleasure in us for our virtue; [self-seeking must be quenched, and true Resignation and self-denial must grow and flourish.]

¹ Or Fort of Prey.

45. And when we thus converse in the Love and the Righteousness of God, and in the Obedience of Faith, then we put on Christ, who setteth the fair orient Crown of Pearls upon us, *viz.* the Crown, the *Mysterium Magnum*: He crowns us with his wisdom, so that we know his Wonders, which we were blind in before, as it has happened to this Hand, which before the time of the *Tenth Number*, when it was yet in the *unit*, was as simple in the Mystery as the meanest of all; but, as the Gold must be tried in the Fire, so also it happened to this hand: Corruption and Putrefaction was not wanting: Every one would needs tread the simple child under foot; where was the first time that a Garland was set upon it: O what great labour and toil did the *Devil* take that he might fully it! O how busy was he, which, when I think upon, I very much wonder and thank God who has preserved me! O how he *bestirred* himself, that he might tear the Garland in pieces! O how *eager* was he with Antichrist, in putting him on to persecute this hand, that every one might abominate it! But it happened to the Devil, as about Christ, when he so set on the Pharisaical Antichrist, that they crucified Christ, then thought the Devil, he is *gone now*, I shall be quiet enough, and not be troubled with his Doctrine, which destroyed my Kingdom; so also here; but he thereby awaked the *first* storm: Christ stormed his Hell, and took him captive in the Anger, and so his Den of Robbery was *first* opened by this hand, which he shall never be able to shut up again, but it shall stand open till his judgment: This we write for an Example to the Reader, that he may know what he must expect in this way, *even nothing else but scorn and reproach.*

46. But be of good courage, you dear Children of God, do but help to wrestle faithfully and valourously, for we all wrestle in this life for an *Angelical Crown*, which Lord Lucifer had upon his head. And how can he be but angry, who has lost his Country and Kingdom, when another comes and takes his Crown, and throws him to the Ground, and holds him Captive?


47. But wrestle courageously, you dear Children of God, it is but for *a little while*, and then we shall get the Scepter and Crown: It is better to be a Lord than a captive slave and servant: The sufferings of this world, if they cannot be avoided, are not *worthy* to be called sufferings in respect of the great *Glory*, which shall be manifested on us.

48. We stand here between Heaven and Hell, in a field, and there grows either an Angel, or a Devil *out of us*: Now, therefore, if any one has a Love to the Kingdom of Heaven, and would fain be an Angel, he ought to look well to himself: It is soon done with a Man: *Thou hast free will*, whithersoever thou inclinest, there thou art: *What thou sowest, that thou shalt also reap*: Let this be told thee [for a warning.]

The Thirteenth Chapter.

* Baptism and
the Lord's
Supper.
• *Mysterii*
Magni & La-
pidis Philoso-
phorum.

Of Christ's most precious * Testaments, that Fair Garland of Pearls of the Noble Highly Precious Stone ^a of The Great Mystery, and Philosopher's Stone, which the Antichristian Church dances about, and is ever seeking it, but not in the Right Ground and Place.

1.  N this Stone there lies hidden, whatsoever God and the Eternity, also Heaven, the Stars, and Elements contain, and are able to do : There never was from Eternity any thing better or more precious than *this*, and it is offered by God, and bestowed upon Man ; every one may have it that does but *desire* it ; it is in a simple form, and has *the power* of the whole Deity in it.

2. Christ saith, *I have the water of Eternal Life, whosoever thirsteth let him come to me and drink of it for nothing, it shall flow in him into a fountain of Eternal Life, and whosoever drinketh thereof shall never thirst any more* : Christ gives us his flesh for food, and his blood for drink : We should eat his flesh and drink his blood, and then he will continue in us, and we shall continue in him ; where he is, there shall we be also, both here and there [in the other Life ;] * for he will be with us always unto the end of the world : He will not let us his children want ; as a father cares for his children, so He careth for us ; and though a father perhaps should forsake his children, yet *he will never forsake us* : for he has imprinted us in his hands struck through with nails, and received us into the ^b wound of his side, out of which did run water and blood ; we should believe and trust him, as his precious Word has told us, *he is the mouth of truth, and cannot lie*.

3. Hear, thou dear *Christianity*, open thy Mind, and let not Reason, which is without God, lead thee astray : Consider *this well* : We will show you the right ground and scope, without conceits and opinions : We will set it before you *wholly* pure, without spot or blemish, and only show you *what Christ is* : We will bring no conceit of human Invention to please any Man's Opinion ; neither will we take it from that which the World sets forth, as in their Glosses, but we will speak that which is revealed to us *out of the Mouth of Christ*, and what *his Testaments are in* ^b *reality*.

4. For this is the *Jewel*, the Noble Stone, which the Church of Babel dances about, and about which she raises wars and persecutions : How many very scandalous and scurrilous Books and Pamphlets have been written about it ?

5. This is the *true Jewel* of the Congregation of Christ ; when the Church of Rome lost it, then it became a *Babel*, and the Spirit of God departed from her, and the most potent Countries towards the East, South, and West, turned away from her : For the *Revelation* told them, saying, *If thou continuest not in my Love, I will come to thee, and take away thy Candlestick from thee* ; which came to pass thus :

6. *Europe* kept the Name of the Jewel, and *Asia* the Colour of it ; but the virtue of it remained sealed to them both, for they were both departed from it : They grew fat, proud, and stately, and would be *Lord over the Jewel* : They only fought ^d good days, great honour and glory by it ; they built them upon it a brave Glistering Earthly King-

* Note.

^b Or Hole.

^c Or in Substance indeed.

^d Frolic days.

dom, as is to be seen by the *Romish Babel*, which they do as Hypocrites, that they may be honoured by the Congregation, and had in great esteem. That which *Paul* and the Apostles left [behind them,] viz. *That the Congregation should abide in reverence and in Love, and that the Elders which behaved themselves well, should be accounted worthy of double honour,* (which was right in the Congregation, to do it to them that behaved themselves well,) this they usurp to themselves, into their own Power in [a way of] Compulsion: Men must perform it to them, though they be no way worthy of it; and because they could not handsomely use any other sword, therefore they made to themselves a *false sword*, viz. the * *Curse* [of *Excommunication*,] and that should make Men *reverence* their holiness, that they might not seem to be bloody *Executioners* themselves, just as the Pharisees did, who delivered Christ up to *Pilate*; so these also, they are so devout in show and appearance, [they will shed no blood with their own hands,] but their *heart* is a Devil: They stir up the Magistrates upon their Devilish * *Curse* of *Excommunication*, who must be their Executioners to execute what their Devilish Heart has concluded upon.

* Censure.

7. O dear Princes, open your Eyes; your Office, if you do that which is right, is indeed grounded in Nature; but their fictions and conceits are *not*; therefore be not *Executioners* under them: See with your own Eyes, you shall, and must, at the last Day, give an account of *your Office*; be not led about without Eyes, blindfold; you should see with your own Eyes: You are the true Heads of the Congregation: The Lambs of Christ are committed to *your* trust; the Priests are but Elders in the Congregation, if they walk rightly before them, and give good Example to the Congregation by their good Doctrine, Life, and Conversation, and then honour and *respect* should be given to them as *Elders* of the Congregation of Christ; *not* that they are *Lords* over the Congregation, but *servants* of the Congregation: They should have the Spirit of Christ, and bless the Congregation, and the Congregation should give themselves up with them into one Love, into one Will, and so *pray* and *sing*, and *speak together* of God's Love and Wonders, that so there may be one Spirit, one Heart, in one Will, and so the weak may be *helped* by the Prayer and Faith of the strong.

8. The Congregation should incline their Ear to the speech of the Elders, *who are strong and powerful in the Spirit*, and should receive the Word of the Spirit with earnest desire: The Elders should teach with *meekness*, and deal with the Congregation as with their *own Children*, they should instruct them in their teaching and reprovings with modest admonition: They should not bring bitter Hearts into the Congregation, in sending forth reproaches against the weak children, that the feeble be not quite ^e discouraged.

* Afraid and disheartened, or daunted.

9. But he that despises the *Congregation* of Christ, and departs from the *Christian-way*, they should privately warn and admonish such a one: If he will not regard, then they have the *Curse* [or *Excommunication*] of the Spirit to bind him in Hell in the Anger of God, that Satan may ^f vex his Heart, till he turns and repents: For the *Congregation* hath in *Christ* Great Power, they have the Key to open and shut; but, as is mentioned before, the *Priest alone* has *not* the Power: No, he has it *not alone*, for he is but the servant of the Congregation: The meanest of them all, if he is ^g faithful, has as *much authority* in the *Curse* or *Excommunication* as the greatest; for we are *all Members* of the Body of Christ: If the meanest of all shut any out of the Congregation in the *Curse* of *Excommunication*, if the party is *guilty*, then he is in [or under] the *Curse* or *Excommunication*; but if the party has *wrong done him*, then *he* is in the *Curse* or *Excommunication* *who has done him the wrong*, who has *belied him*: Therefore look to it, you Elders, consider what you do, and do not make the Congregation of Christ, which Christ has dearly purchased with his blood, to ^h scandalize one another, else you yourselves are in [or under] the *Curse* of *Excommunication*, and are *without* the Congregation of Christ.

f Disquiet his heart with Anguish.

g A Believer.

h Reproach, or offend.

^l Try and examine.

^k Bear with him, and help him up.

ⁱ Search and consider before-hand ere you judge, *what Spirit's child he is whom you judge*: Try his Spirit before-hand, for many are zealous out of *Ignorance*, whom you should ^{*} instruct and receive: You know not what God's Spirit gives to every one; for he hath many and sundry Gifts: *Judge all in the way of Love*; be not rigid, be not furious, stern and obstinate: Instruct the simple in meekness, that he may place his delight in the *Congregation*; for such were Christ's Apostles, *your Predecessors*: They taught in such a manner, and instructed the Congregation by good Example, Doctrine, and Life.

[Concerning the Lord's Supper.]

10. When they met together, and made known the Wonders of the LORD, and sat together with a fervent Spirit; then after Exhortation one of another, they distributed the Lord's Last Supper, as he had commanded them: They took Bread and brake it, and eat of it, and thereby, and therewith, have Commemorated the Lord's Death; in like manner also they took the Cup, and drank of it, and Commemorated the shedding of his blood; saying one to another, *Take, and eat the Lord's Body, which was given for us on the Cross.*

11. So also they did with the Cup, they took it in their hand, and drank of it; for the uppermost of the Congregation began and said to the other, *Take the Cup and drink the Blood of Christ our Lord, which he hath shed for us on the Cross for the Remission of sins*, and commemorate his Death, and the shedding of his Blood, until he comes again to Judgment, and brings us into himself.

12. This, dear Children, was the *true Apostolical practice*, and the *Last Supper of Christ* was even so; for, when Christ had instructed and taught his Disciples, he began (after Supper, when they had Eaten the ^l *Paschal Lamb*,) the *right Eating* of the Paschal Lamb, and gave them *that Paschal Lamb* to eat, of which the first instituted by *Moses* was but an *Image* and a ^m *Shadow*; for he gave them his heavenly body to eat, and his heavenly blood to drink, which he had introduced into *Mary's Womb* in the Eternal beginningless Heavenly Virgin of God, in the Pure Chaste Immaterial [Virginity,] without spot or blemish, and had *assumed* it from his Earthly Mother.

^l Or Easter Lamb, or Passover.

^m Or Type.

ⁿ Deeply, or accurately.

13. You ought ⁿ highly to understand this: He gave not his Disciples the Earthly substance, which did but hang to Christ's Body, *in which he suffered Death*, which was despised, buffeted, spit upon, scourged, and slain, for then he had given them the *mortal flesh*; but he gave them his holy Body, his holy flesh, which hung also on the Cross *in the mortal substance*, and his holy blood which was shed together with the mortal, as an *immortal flesh* and blood which the Disciples received into their Body, which was put on to the soul as a *new body* out of Christ's body, whereby the Disciples were capable of [receiving] Christ, and became Members of his Body.

14. You must not understand it thus, that Christ's Disciples took a piece of the outward Body of Christ, *viz.* of his Earthly Body, and put it in their mouths, and chewed it with their outward Earthly Teeth, and so swallowed it down into their Bellies: *No*, this is apparent, in that *he sat with them at the Table*, and did not divide his outward Body.

^{*} Note.

15. ^{*} But Note, As the Deity had conceived in its will the Image which God created in his Virgin of his Wonders and Wisdom, and brought *the flesh and blood together with the Eternal Tincture*, in which the soul lives, (*viz.* the Eternal Fire which reaches into the Deity after the substance of the Majesty, and allays, fills, and strengthens itself therewith,) out of *Mary* in the Virgin into the Holy Ternary, into which the Word gave itself, (as a life in the Tincture of the Eternity,) and became the spirit, life, and virtue of

that flesh, which sprouteth out of the Tincture of that fire of the soul; for the Spirit was in the Word, and the Word was the Power or Virtue, and out of the virtue shone the Light of the Majesty, and the Kingdom, with the power of *this world*, hung to ° it also as its proper own, which was generated out of the Virgin of its Wonders and Wisdom out of *the Eternal Center of Nature*, wherein also *Mary* stood, with the outward virtue and life; with the outward flesh and blood: So also in such a manner as this, has Christ the true Son of God, [and] our Brother, given to his Disciples, his body to eat, and his blood to drink. ° The Spirit.

16. And as God, in his heavenly Virgin, (out of which the heavenly Substantiality is discovered, and attaineth substance in the Tincture of the Fire) *is a substance*; which substance, God (with the Word and Heart, with the receiving in of the Tincture out of *Mary's* blood, in which the soul dwelt) did with the word *Fiat*, as with the Eternal astringent Matrix, comprehend, and let them together become flesh and blood after a human way and manner; (understand, as the Eternal Substantiality, with the wisdom, *viz. the Eternal Virginity*, has given itself into the perished Tincture and Matrix of *Mary*, wherein was *the Promised Word*, which gave itself also in the Eternal Substantiality into the perished Tincture, [or life,] and so became a *New Man*, being strange and unknown to the Earthly Man,) so this New Body of Christ, (understand *the inward* ^p *Christ*, which the outward Man which was mortal covered,) gave itself under Bread and Wine, as an Outward [thing,] into the Tincture of the Souls of the Apostles, and became Man in the Apostles in the Tincture of the soul; and that is the New Body which Christ hath brought us from Heaven; [of which he said, *None goeth to Heaven; but he that is come from Heaven;*] so that when we wholly yield up ourselves to him in Obedience, and with our old will go out from ourselves into his Will, and so come into Christ's Congregation, and desire his flesh and blood, with all his benefits, *then he giveth us this body and blood to eat and to drink*, which the inward Man born of God receives: for the Body of Christ is ^q every where present in Substance: it containeth the Second Principle: [that is, the *Angelical world*, according to which God is called Merciful, and the Eternal good.] ^p *Christus.* ^q *Omnipræfens & Omni subsistens Corpus.*

17. For, to say that Christ feedeth the Soul with Spirit *without* Body, is not true; the Holy Ghost makes not a Principle, but the Eternal Substantiality in which the Holy Ghost dwells, and goes out from thence in a form of many thousand innumerable Essences, even that which is so gone forth; is the *Virgin of Chastity*, *viz. the Eternal Wisdom*, in which all the Wonders of this world were beheld from Eternity.

18. Understand us right, according to its high and precious worth; *That Substantiality* wherein the Virgin of God consisteth, *Adam* had on him: for the Spirit of this world was given him, and breathed into him therein; but the Essences were Paradisical, and sprung up through the [one pure] Element, which the Substantiality contains, and that Substantiality, the Spirit of this world in *Adam*, took into itself, into its Power, [as the Water takes the Light (in a flaming red hot Iron) into it, and quenches it.]

19. First the Heavenly Substantiality had the Power [or predominancy,] but afterwards, when *Adam* went back with his lust into the Earthly [Substantiality,] then the Earthly [Substantiality] got the Power and Predominancy, and that is the cause that our perished heavenly Substantiality is become Earthly: and therefore must God with the heavenly substantiality *in us become Man*, and in the Heavenly Virgin and in the Earthly, God is become Man, and has put on upon our souls the heavenly Substantiality again, *viz. his heavenly body*: yet our Earthly must pass away, but the Heavenly remains standing for ever.

20. And yet, nevertheless, we are captivated poor sinners with *the old Adam*, into which

• The Lord's
Supper.

the Devil has an entrance, and we go many times out from the fair Image, understand, *the soul* turns its will often into the Outward Man; and therefore God has appointed *this Testament*, so that when we turn again to him, he then gives our soul the New Garment again, *viz.* the New Body, and renews and feeds it,

21. He that *once* getteth the Body of Christ, it departs not from him, unless he spoils it as *Adam* did; it is only covered with the *old Adam*, and moreover passeth into the Mystery; and it is very possible for the soul to go out from it, therefore *the soul* should not be secure or careless, but *watchful*.

22. Therefore know, that Christ gave his Disciples his True All-present Eternal Divine Body to eat, and his Blood to drink, out of which the Holy Ghost proceedeth; and the Inward Mouth which received it was the *desirous willing* of their souls; for the soul of Man hungers and thirsts continually since the heavy fall, after such flesh and blood, and puts the same on as the Garment of God; for the soul in itself is a *Spirit*, and has need of a *Body*, and there it attains a body, a new Eternal incorruptible body into the old Adamical Body.

23. Thus, you are to know, *the bread* which Christ gave to his Disciples, was that which the outward Mouth took, and gave to the belly; but *the word*, whereof Christ said, *Eat, this is my Body*, that same word was the Eternal body of Christ, and had heavenly flesh and blood in it, and that the soul received, as a New body; and thus there was at once, in the hand of Christ, *two Kingdoms, viz.* a Heavenly and an Earthly.

24. But, you must know, that the Heavenly cannot be comprehended or carried forth by the Earthly; for the heavenly Man, *viz.* the heavenly Body of Christ, *which was in the outward Christ*, that all at once, and in Eternity, also filled the Angelical world, *viz.* the second Principle of God; so that without that same bodily substance God is *not known* at all, for the power of the Deity has manifested itself *therein*, and yet the outward Image remains standing; * so that in Heaven Men see the Human Nature palpably and apprehensively standing *in that form it was in here upon Earth*: Thou see'st nothing else in it but the Majesty of the Clarity of the Brightness, which filleth the Angelical world; and wheresoever now the Majesty is, there is the Substantiality of Christ; for the Heart and Word of God has *united it* in the Substantiality: As we consider that the Word is *every where*, so is the Substantiality (the body of the Word) [every where,] though indeed without Image; for the Creature has only the [formation or] Image.

• Note.

25. Behold, I give you a similitude: Consider, all things are created out of the Water, and in the Water was all Power and virtue; for you find that *all things* have Water, though it be a very Stone, or Flesh, or whatsoever it is; but the Sulphur is therein with the power of Nature, which *forms* the Substantiality.

26. Now, behold, in the whole Deep, there is nothing but Water, Air, and Fire, out of which there is *the Substance, viz.* the Body or the Earth [come to be.]

27. Now, you see very well, that *the Sun* (being but one) causeth that, and is also the virtue and majesty in this Elementary Substance: It all belongs to the Sun, and all desires the Sun, and the Sun with its virtue affords the *Dominion* [or Government of every thing in the Universe.]

28. See, and consider this in a similitude: God is *the Eternal Sun* in the second Principle: Understand the Heart, Splendor, Virtue, and Majesty; and the *Elements*, Fire, Water, and Earth, are (spoken by way of similitude) [as it were] God the Father: Now the Sun standeth there as a Body, as indeed it is, which resembles *the Creature Christ*; and the whole substance of the four Elements resembles the *Substantiality* of the Creature, wherein the splendor of the Sun shineth: *The Sun* resembles the Word and the Majesty;

and the four Elements resemble the virtue of the Body, and the Father, out of which the Son shineth.

29. Therefore know, that in Heaven, *every where all over*, is the Father's virtue or power, and in the virtue the Word; and the Word has the substantiality, which belongs all to the Person of Christ; for Christ standeth in the Father [as] *an Image*, as the Sun in the Elements.

30. If God should once open himself, *the whole world would be mere Sun*; for the Deep receives the splendor of the Sun; or else if there was no such thing in the Deep as the Sun is, the Deep *could not* receive the Light; but thus it desires its like: And thus it is also in Heaven: The Son is every where in the Father, and is become Man: The Total Holy Number Three without end and substance, has *manifested* itself *in an Image* in substance, and that is *Christ*, and we are his Members: We are God's, if we continue *in him*; he is our Fountain, our Light, and we are his Stars: He gives us his Body and Virtue, and his splendor for [our] Light.

31. Thus he feedeth us here upon Earth *in the Supper*, and when we *desire* it, with the virtue of his Body, and with the spirit which proceeds from that virtue, (for that is the spirit and life of the virtue or power,) then we receive the Total Holy [†] *Number Three*: [†] Or Trinity. The substantiality has *Sulphur*, understand the Body of Christ, that is the Father, and the *Sulphur* has the virtue or power; and in the virtue is the Light of life as another Person, and out of the virtue in the Light goes forth the smell and spirit of the virtue, and is not comprizable or detainable by the virtue, and yet it goes forth from the virtue, and is *the Holy Ghost*.

32. Understand us right thus: We receive *not* in the Supper *another Creature*, with a new soul; No, but we receive on to our Soul, the Body of Christ, which filleth Heaven, and is already [before-hand] *the Eternal Creature*: The soul Eateth Christ's flesh, and drinketh his blood, which filleth Heaven; and out of that which the soul receives and eats, there grows a body to the soul, and in that body it is in the hand of God, and can at the End of the world *go with that Body through the Fire of the Anger of God, without feeling* [of it;] and as the fire cannot lay hold on Christ in the Number Three, so not of us neither; for the fire receives the meekness [or allay] from *God's meekness and ours*, and becomes in us changed into a rising up of the desire of Love, so that our fire and burning in us is a mere Love-desire; for it comes to be a *brightness* of the Majesty, and thus we are in God, and the Children of God, *Hallelujah, Hallelujah, Hallelujah*.

[Concerning the Baptism.]

33. And after such a manner is it with the *Baptism of Children*, the soul consisting in *two* things, *viz.* in *Fire* and *Water*; for the blood has *two forms*, *viz.* sulphur and water: Sulphur gives *Tincture* and life, for it gives light, which is the burning out from the sulphur, and that is life. The *Pbur* is fire, and the *Sul* is Light, and out of the Light goes the *Meekness*, which draws the *Pbur* to it again, and quenches its fierceness therewith, and that attracting makes the meekness *substantial*, which is *water*; and Mercury makes therein the Great Life, *viz.* a life in the water, and the Heavenly Luna breeds it, that it turns to a liquor and to blood, wherein is the *Center of Nature with seven forms*.

34. Now observe, When the Seed to the child is sown, then the Tincture of the Fire, *viz.* the Man's Tincture, is sown into the Tincture of Venus, out of which proceeds a *Twofold Life*, *viz.* a fire-life of the soul, and in Venus a water-life of the Spirit, [or a

Water-Spirit Life,] which spring up together, and *become a Man*. And thus now both Tinctures in *Adam* are corrupted.

35. The Tincture of the soul was captivated by the Eternal Anger of God, wherein the Devil sat, and the Tincture of the Spirit was captivated by the *Spiritus Majoris Mundi*, the Spirit of the Great World, the Spirit of this world, and they had *both remained captivated* by the Devil, if the *Verbum Domini*, the Word of the Lord, which at length became flesh, had not interposed in the midst [as a Mediator.]

36. Therefore has God, through Christ, instituted *Two Testaments*, one [Testament] (for little Children) in the Holy Ghost, who performs the Office, who chiefly manages the office in the *Baptism*, and makes in the water of the soul a water of life in his virtue; and one [other Testament] (for poor sinners that are more in years, to understand it) in the Word of Life, as in *Flesh and Blood*, where the Word, *viz.* the Heart of God chiefly manages the Office, and feeds with his body, and gives his blood for drink; which Testament *with Flesh and Blood* belongs to the Tincture of the fire-life to the soul; and the Testament of *water* belongs to the Spirit-life, *viz.* to the other Tincture, and yet is but *one Man*: But before the Birth of Christ, the Devil used great Treachery, and wrought much mischief with Man, in that he spiritually possessed them, [as may be read concerning the Idol Oracles,] and here [in the Baptism] his trade and handicraft was laid aside; for Christ erected for the Children a *Laver of Regeneration* in the Holy Ghost, (for a Child hath not faith as yet, also there are very few that learn [or are taught] what Faith is,) that there might be *one Testament* that might preserve *poor ignorant Man*.

37. Not that the Holy Ghost *alone* baptizes, indeed he chiefly manages the Office, and takes the virtue of the Number Three wherewith he Baptizes; and so when the *Baptizer* saith, *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost*; then the Holy Ghost takes hold in the Number Three, and *Baptizes* in the Water of the Soul, in the Water of Life, which is in the blood of the Tincture, which contains the Spirit-life, *viz.* the *second Center of Nature*; and so the spirit of the soul receives the virtue ^a and Office of the Holy Ghost, and here lies the *Mysterium Magnum*, [the Great Mystery.]

^a Of the Office.

38. Dear Brethren *in Babel*, do not so dance about on the outside of the Mystery, enter in, or else you are *not* the Ministers of Christ; if you cannot apprehend this, yet continue in the Faith on the Word: But when you say Christ's Testaments *are only signs and not substance*, then you are *the Antichrist*, and deny the Deity, and are not capable of the Office: You *cannot* baptize the Child, but *the Congregation of God*, (which hath the Faith,) Baptizes it: A ^z keeper of sheep, or a keeper of swine, that simply believes that baptism is a Great hidden Mystery, wherein the Holy Number Three Baptizes, and that himself is but the Servant, Minister, or *Instrument*, which performs only the outward work, he in his simplicity baptizes *much better than you do*.

^z A Shepherd, or Swincherd.

39. You great *School Rabbies* and *Masters*, that sit aloft, let this be told you: There is one a-coming who will baptize you with the fire of Wrath, because you deny his power and virtue: You have a hard bit [to chew] of Christ's Testaments: If you will not go forth from your *Councils* into the Temple of Jesus Christ, you must be quite cast away.

40. In times of old you were very many of you; for you propagated yourselves, and not the office of Christ: But you are now become *very thin* in *Germany*; where you were a *thousand*, you are now scarce a *hundred* of you: If you will not leave off your human Wit and your own Inventions, God will so cast you away, that where you are now a *hundred*, there shall not remain *ten* of you, nor a *less number*. Awake from your sleep, lest you thus go down into perdition into the Abyss.

41. You say we laugh you to scorn : It may be you think so, for there is one that laugheth you to scorn whom we know, who shows it to us : He will suddenly awake, *be not so secure and careles* : Consider of it ; for none taketh any thing to himself, unless it be given him of God ; neither will this be spoken in vain.

42. ^y O beloved and worthy Christendom, observe it well : Do not say, if our Teachers ^y Note lead us not aright, *let them look to it* : O no, it concerns your very self, it will cost the loss of your body and soul. Dear *Christendom* is departed *from all* the Apostolical Ordinances, Virtue, and Power, into *human Inventions* and *Institutions* ; and instead of Christ's Kingdom, there is a Pompous, Stately, Hypocritical one set up, by Baptism and the [Lord's] Supper.

43. Men set up *Ceremonies* : O ! if they had kept the true Faith, and had shown people the Divine Way into the New Regeneration : If they had shown them the clear Countenance of God, then *people had departed from their sins* into a ^z Divine Life. ^z Godly or Pious.

44. But thy wit and subtlety, O thou *Whore*, has blinded all : If my Eyes had not been opened by God, how should I have known thee ? I should indeed have still *worshipped* thee : The world shall seek thee, and at length *find thee* ; and then *Europe* shall be a Crown, and *Asia* the ^a Man, and *Africa* the Country, and a *simple Shepherd* shall lead us to Pasture : If thou didst understand this, thou wouldst enter into thyself ; but thou wilt be blind till thou art *recompensed* : As thou hast poured forth affliction, so thou shalt drink up misery and torment, for thou hast made it so very great as it is, and art a *wild Tree*, and shalt be broken off : There is no remedy, thy own wrath casteth thee to the ground ; for thou art weighed in a Balance, and art found *too light*, saith *the Spirit of the Great Wonders*. ^a Or husband.

The Magia out of the Wonders.

45. A thing which grows out of a beginning, has beginning and end, and grows no higher than that thing has in its *Number* out of which it grows ; but that which in the ^b *One Number* is incorruptible, for it is but one and no more, there is nothing in it ^b Or Unit Number. that can break it ; for, not any thing that is *one*, is at enmity with itself ; but when there are *two* things in *one*, there is plain contrariety and strife ; for that which is *one* strives not against itself, but draws into itself, and out of itself, and remains *one*, and though it seeks more in itself, yet it finds no more, and that can never be at *odds* with itself ; for it is one thing, whithersoever it goes, it goes in one will ; for where there are two wills, there is division or separation ; for one will often goes inward, and the other goes outward ; and then, if that thing has a Body, then that Kingdom or *Government* in that Body is at odds : And so if one enters into the other with Enmity, there that is a contrary will which goes in against the other, and then therein dwells the *Third Number* ; and the third Number is a Mixed Essence out of the first two, and is against them both, and will be its *own*, and yet has *also two wills* in itself from the first two, one whereof tends to the right hand, and the other to the left.

46. Thus the thing rises up from two into *many*, and every one has it own will, and if it be in one [only] Body, then it is at odds with itself, for it has many wills, and needs a Judge *to part them*, and keep the wills in awe ; but if the wills be strong, and will not be kept under in awe by the Judge, but go out aloft, then of one ^c Government there be- ^c Or Kingdom. comes two, for that which is flown out judges or rules *itself* according to its own will, and hates the first, because that is not in its will, and so there is a *strife*, one desiring to ^d keep down the other, and so it elevates itself alone in one substance, and if it cannot ^d keep ^d Quash. down the other, (though it makes never so much opposition,) then each of them *increases*

^e Degree, or Pitch of its strength or limit.

^f Foretels. Divines, &c.

^g Or Disturbance.

in itself to its ^h highest ^e Number, and is always in strife against the other: And if it comes to pass, that it be grown to its highest Number, that it can go no further, then it enters into itself, and views itself to see why it can grow no further, and so it sees the *End* of the Number, and sets its will in the *End* of the Number, and desires to break the *band or limit* asunder, and in that will, (which it puts into the *End* of the Number, wherewith it will break it,) *the Prophet is born*, and he is its own Prophet, and ^f prophesies of the Errors in the Will, that they cannot go further, and of the breaking of them, for he is born in the highest Number of the Crown, *at the End of the Limit*, and speaks of the ^g *Turba* in its Kingdom, how it shall have an *End*, and what the cause is that it cannot go beyond its own Number, and then he prophesies of a *New* [Kingdom or Government,] which shall be again generated out of the Breaking; for he [the Prophet] is the Mouth of that Kingdom, [or Government,] and points at the *contrary Will*, how it is grown from one will, and how with its own desire, it is gone out of itself into many wills, and discovers the *Pride* of the Kingdom, [or Government,] and the *Covetousness* and *Envy* of it, and in that the Kingdom had but *one* Root out of which it was grown, therefore he shows the *Evil Twigs* or *Branches* which are grown out of the Root, which are the *distraction* and *disturbance*, or *Turba* of the Kingdom, which destroy *the old Tree*, and take away its virtue and sap, so that it must wither away.

47. And then he shows also the *falsehood* of the Twigs and Branches, which have taken away the virtue of the Tree, and thrown it to the Ground. They say they are a new Tree, and a good Kingdom, [or Government,] and vaunt it as if they were strange Guests, with great wit and seeming Devotions, and yet they are grown out of the old Tree, and are its Children, and so devour *their own Father*: And therefore saith the Prophet, they are no children, but Wolves, they are come to murder and devour, and to set up *themselves* instead of the Old Tree; which *Pride* of theirs thus also driveth on till the limit, and then it will again be devoured by their Children.

48. This is their own Prophet which is grown upon their Crown; for he declares the Evils of the *Root* out of which the first Tree was grown: He shows the *Poison* wherewith the root was poisoned, so that out of *one* will many wills are grown, out of which the strife and malice is sprung.

49. And so then, if the *Turba* in a thing be grown up with it, which of one maketh many, where the Multiplicity is at Enmity to itself, then the *Turba* also breaks the Multiplicity; for the first will to a thing, desires only that one thing which is its Body and delight: But the Multiplicity in a Thing makes *Enmity*: for the one will always rise up above the other; and yet the other will not endure it, and thence comes envy and falsehood, out of which grow *Anger* and *Strife*, so that one desires to break off, and throw down the other; and although the first will be Judge, yet the *Turba* is also sprung up in all the Twigs and Branches, which destroys *Obedience*, and so each will go its own way, and will not be judged or ruled, but takes upon itself, and contemns *the Father*, and all the [other] Children, which yet are its brothers and sisters, and saith itself alone is the Tree and the virtue of it, whereas it is but a broken self-willed proud Murderer, which *opposes* itself against the first will, *viz.* the Root.

50. And now when the Father sees his evil disobedient child, he seeks a *Remedy*, to heal that which is broken, and pours Oil into the wounds: but he finds that the Oil is poison to them, for they have turned away their will from the first will, as from the Root, out of which the Oil flows, and *the Turba* has generated another Oil in them: so that there is no Remedy to heal this ^h Kingdom: it must be devoured in and by itself as an evil ^h kingdom: and yet it grows in its highest Number, as to *the Number Thousand*, till the *End*: for the Crown has the Number Thousand, and then there is no Remedy more; for then it will be wholly one with itself again, and go into the

^h Government or Dominion.

first will again, and give itself into obedience, and become one thing again; and then it begins *to Number again*, yet it is good at first, so long as it remains in ⁱ paucity: but that which has a great deal of room is not easily quashed; but that which is squeezed into a narrow room, and shut up close, will always strive to get out above its limit, and easily surmises that its neighbour's dwelling does also belong to it, and will always *break* the Reins and Bounds. And although, thus out of one thing there grows another, yet being not agreeable to the first will, out of which it is grown *Originally*, therefore it is not its true son, but is a wild ^k Twig, which is opposite to ^l the Mother, and loves not the Mother: for it grows up in its malice, and therefore the Mother takes it not again into her first will, that it may subsist Eternally, but lets it run on to its *Limit* [or *End*.]

ⁱ Or a small or little thing.

^k Or Branch.

51. But when the Mother sees that all her children thus break off from her, forsake her, and become strange to her, she falls into sorrow and lamentation, she hopes for *amendment*, and yet it comes not, and then she herself seeks the *Turba* [or destruction:] for she turns her will again into herself, and seeks the *Genetrix*: and there she finds a *new Child* in the ^l Lily Twig and gives the Apostate children to the *Turba*, so that they themselves devour and murder one another; also she pours forth their own *Turba* and Poison upon them, that they may be divided and taken out of the way; that she may *bring up* her young son that may continue in her house, wherein she may have joy.

^l The Purity.

52. Thus it is spoken to thee, thou Great and Broad Tree [of the Generation of *Adam*,] who in the beginning wast *a little Branch*, thou wast created in *one will* only, all thy Twigs should have that will of thine, but the Devil grudged thee that, and strewed poison into thy will out of which the *Turba* grew: and so thou hast spoiled all thy Children and Twigs *therewith*, so that the *Turba* is grown up also into *every little Twig*: Thou didst enter into *Pride*, and wentest forth from the first will, which God gave thee, into the *Great Wonders of the great Turba*, [or *Uproars*, and *Commutations*, *Contention* and *Destruction* in the four *Elementary Worlds*,] wherewith all thy Children were enamoured, and left ^m thee.

53. Therefore saith *the* ⁿ *Mother of the Genetrix*, I am in Anguish, I had planted me a little Tree, and desired to eat of its good fruit; but it has borne much *wild* fruit, which I have no mind to Eat of; I will conceive, and bring forth a young son *in my old age*, which may continue in my house, and do my will, that I may have joy at last; since all my children leave me, I will take comfort in my young son, and he shall remain in my house while I live, and Satan shall not tempt him. I will put a child's Garment upon him, and he shall dwell with me in a total childish simplicity: behold! I will generate him out of the first Root, and will *break the Turba*: for ^o its number in the *Crown* is accomplished.

^m Thy first

will.

ⁿ The eternal Nature.

54. What seek you so much, you *wild* Branches? you say, you are above the Mother, [above the Spirit of God;] you have Art, Knowledge, and Learning; what *delight* hath the Mother in your Wit and Art? she desires no Art and Wit; for she is altogether simple, and counts but [the Number] *one*; if you would please the Mother, you must go from the Multiplicity into *One* again, not through Art and Wit, but you must go forth out of your proud *Turba*, out of self, into simple humility; you must leave the bravery and hypocrisy of your own wit that proceeds from the *Turba*, and become as children, else you are not acceptable to your *first* Mother, but the *Turba* taketh you up; and then consider where you shall remain, *when God shall judge the secrets of Mankind*, when all shall pass through the fire of his wrath, saith the Spirit of the Great Wonders.

^o The highest pitch of the Apostate children.

55. Mother *Eve* said, when she brought forth the first Child; Behold! *I have the*

Man, the Lord; he shall Effect the breaking of the Serpent's head, and possess the Kingdom, but it was *Cain* the murtherer.

56. And thus also you now say, we have found the Lord: now we will possess the kingdom; for we have found the true Doctrine, we will teach thus and thus, and then we are God's Children; but hearken! You have indeed *found the true Doctrine*; but you are *Cain*, you look after the Kingdom, and not the power and virtue of *Abel's* sacrifice: you desire only to continue in fleshly pleasure, and retain *only the shell* of God's Word, which has no virtue or power: You retain the *History*, (and contend about it, and so destroy your Country and People,) but you deny the power of it: you say, we are *near* to the Kingdom of God, and are yet *far* from it, which your *End* will testify.

¶ Contentious
jangling Dis-
putations.

57. What does your *knowledge* avail? The Devil knows as much as you, but he does it not, no more do you: and therefore the Kingdom of God remains *bidden from you both*: your knowledge is the snare that catcheth you: if you were *simple*, you would not be so proud: what does the simple know concerning the false, subtle, cunning deceit, if he learns it not from the wit of the *Turba*? Do you say, that you have God's Will and teach it? Are you not *Cain* that murders *Abel* every day? Consider yourself well, you are *he* indeed: *Abel* lies at your Feet, and beseeches you, but you are that Evil Beast, that treadeth *Abel* under scot, you ride over the bended knee, and account the poor and simple, to be but dirt and dung, and yet devour his sweat and labour, and fill yourself with deceit without measure: How dare you then say, *Here is the Church of Christ*? O you are *Babel*, that city of whoredom and falshood.

58. Thou knowest the Will of God, and yet dost only thine own will, and sayest moreover, *We are gone out from Babel*: we have the True *Teaching* [or Doctrine] amongst us: indeed if you had the spirit of righteousness, and truth, and would content yourself with a little, then the Mother would always give you enough, *you should want nothing*: but your Pride and Haughtiness do not trust God, therefore you trust only in Covetousness, and are greedy to devour the fat of the Earth; you take it by force and not of right; the right you produce, claim, and plead, has only been *invented* by your covetous heart, you live only in deceit: you persuade and deceive yourself *to your own loss*: if you had wit and understanding, you would have respect to your End, and what will follow hereafter: but you blindfold yourself with Pride, and say, Behold! here are *Golden Times*; many have desired to see what we see, and to hear what we hear, and have not seen or heard it: Harken! indeed that shall be a witness against you, and will make *your Judgment* the heavier; you have not hitherto been the better for it, but the worse, therefore know that what is declared to you [by the Reformation,] is by your own Prophet, who has called you back again from your Pride into your Mother *Humility*: but you are become worse and worse; you have broken the sword of the Spirit, that you may do what you *list*: but he has left you, and given you up to the *Turba*, which shall devour you, as was done of old to *Israel*: there is no Council or *Remedy* to help: Your Covenants are all Nothing, while you rely upon the Arm of flesh, and so God also is departed from you, and leaves you to devour yourself.

59. Or wherefore do you take *the Covenant of God* into your mouth, seeing you hate to be reformed, and thirst after Covetousness? Do you suppose God to be a false hypocrite, and liar as you are? leave off your *Clamouring*, you are not acceptable to God, except you turn, and go out from your falshood.

60. It is with you now according to the *Turba's* driving, which takes its recreation, in accomplishing the Anger of God, and to devour what is grown in its Kingdom, and you are blind concerning it, *and see it not*: why are you so covetous? go but out from

it, do you not see, how the^a Noble Tincture has raised up itself? it is *near* its blossoming, and *then you will have Silver and Gold enough.* ^a The Blossom of Life.

61. But what shall we say? you have committed whoredom till you have fallen asleep: you go down alive into the Abyfs, *rather* than you will forsake the whore; and therefore it shall be unto you, as your own Prophet *Telifies*, who has long called you by his Trumpet; you wait for [deliverance by] *the fiery sword*, which will also cut you in pieces.


62. Or do you suppose us to be mad, in that we speak thus? Indeed we are born out of you; we see and understand *the Complaint* of our Mother, which reproves her children; for she declares the wrath in the *Turba*, which is grown up into the fierce wrath of God.

63. We speak what is given to us, which we know in the Zeal of the Lord: what have we to do with ^r Babel? we speak to ourself, and to the fellow-members of our body, and those that dwell in the Courts of God, with those who *at present mourn* with us, whose Mourning shall be turned into joy. ^r Confusion, strife, and jangling.



The Fourteenth Chapter.

Of the Broad Way in this World, which leadeth us into the Abyfs; and of the Narrow Way [that leadeth] into the Kingdom of God.

1.  EAR Children of God, let us heartily and seriously *consider*, from whence we are, and whither we are to go, and what we do and purpose, that we may *not lose* the *eternal and highest Good*; wherefore do we so very much labour after temporary pleasure and voluptuousness, after Honour, Money, and Goods? are we not in this world strange Guests, and Pilgrims, which should *continually expect* when this life shall end? we are *not created* for the pleasure and lust of this life, but for Paradisical Joy, and to lead a simple child-like life; we should not know of any pomp, state, or haughtiness, but live together *as children* in a loving sport of Joy: we are gone out from our true, pure, paradisical *Mother*, wherein we should live in her as dear and *loving* children.

2. We are shut up in the Mother, [the Temporary Nature,] which generates the Evil Beast; and we have *received bestial Properties*; we do no otherwise than as Evil Beasts, we have given up ourselves to a strange Mother, which educates us and leads us captive in her bands: and we must at length leave the outward Man to the Earthly Mother, we cannot get away from her, for she has captivated us in flesh and blood; she breeds us, and brings us up *in herself*, and keeps us for her children: But yet we have a very precious *Jewel* hidden therein, with which we are God's children: with that let us *endeavour* after the highest Good, that we may attain it.

3. Dear Children, our strife about the highest Good consists not in the sword, in killing and slaying, that we should make wars and fight for the cause of God and his kingdom, *and so persecute and murder one another*: neither does it consist in much knowing, but merely in a simple, child-like obedience, that we should go out from the will of our flesh, which is *Besid*, wherein the Devil dwells, and enter into the will of

^c Note.

God: it lies in no man's opinion or knowledge, ^c for the spirit of God gives knowledge *to every one* out of the Wonders, out of which he is born.

^d Or into.

^e Or Body.

^f Of the spirit of the outward world.

4. You see how we are put under subjection to the spirit of this world: for when a child is sown ^d in its mother's ^e womb, *that Spirit* is there ready, and *forms it* according to the *wheel* of the outward Nature, *that* gives condition, will, and disposition to it; *that* shows it the wonders of its secret Mystery, and opens to *it* the way of the will ^f thereof, *that* leads it into the entrance into its Mother, and out of its Mother through this world: *that* gives its body to the Earth, and its soul to Hell.

^g A Godly or Divine Life.

5. Therefore, since we know this, we ought to lift up the Spirit of our soul, and *make war only* against that evil Earthly Spirit, and oppose it with our soul and body, and *not against our brethren and sisters*; we cannot overcome the Devil with disputing and knowing much; neither can we maintain God's Word *with wars and the sword*, but with the simple obedient ^g life of God, that we be contented with that little which we have, and depart from the Evil lust after Pride, into an humble, child-like life, wherein every one should with all diligence perform his work, for the *benefit* and profit of his brethren and sisters, endeavouring thereby to serve God his Creator, and to pleasure his brother; *not seeking his own honour*, but with a desire to do so well, that his brother and sister may sincerely love him, and wish all happiness and welfare to him.

^h Or Body.

ⁱ Or naked.

6. If you will serve God, give offence to none, that your good and benefit be not hindered; Let not *Satan* have power over your heart to sift [or prevail with] you; *Put away all evil thoughts, insigations, and influxes* [of the mind:] for Satan insinuates himself in the influxes from the spirit of this world, and possesses your mind; be continually *watchful*, and strive against him; cast those false and evil influxes upon his head, and send him away with them; and consider that you walk upon a very narrow path between Heaven and Hell in very great danger; be at *no time* secure or careless, for you know not when the Spirit of this world will take away from you its own, *for your limit was set in your Mother's* ^h *womb, which you cannot pass*, neither do you know the day and hour, wherein the Spirit of this world will *leave you*, and then your poor soul will stand quite naked, hungry, and ⁱ empty, and then if it has not Christ's Body on it, it will be captivated by the Devil.

7. Dear Children, it is a very strait, narrow way that leadeth into God's kingdom; he that will walk therein in this life, must [*submit* and] prepare himself for affliction; for *every thing* is against him; the Devil is altogether against him; his own flesh and blood set themselves earnestly against him; for the Spirit of this world, in flesh and blood, seeks only the Matters and Dominion of this world: the Devil continually sets on his children and servants against him: he that [walks towards Heaven] must be *trampled upon* and *despised*: he is not in this world acknowledged to be a child of God.

^k Or Knowledge.

8. Dear Children, look well to yourselves in this world: at present men lead you on in hypocritical ways: they *Boast* much of *Faith*, and lead people on in an *Historical Faith*, which is but mere ^k Notion, they teach you the ^k Notion, and he that does not stick to that *is accounted an Heretic*: O how *dead* is the present Faith! It stays at the Knowledge or the Notion; they suppose that when People know how to speak much of God, of Christ's merits, sufferings and death for mankind, and comfort themselves therewith, that it is *the way* to eternal life.

^l Note.

9. O no, all that avails nothing, that thou knowest and ticklest thyself with it: *True Faith* in Christ is quite another thing; it lies not barely in the History, and in the Letter: [the bare] Letter is not the Word, it is but a leader and director to the Word: *the word is Living, and hath the Spirit*; ^l the right Faith is the right will, which enters into the Living Word.

10. If you comfort yourself *never so long* with the sufferings of Christ, and yet your will and purpose remain in deceit and wickedness, then the spirit which proceeds out of your will, is a *thief* and a *murderer*; you teach one thing, and do another: God desires no flattering Hypocrisy, but an Earnest [*sincere purpose* and] will, which enter into him by obedience, and this is right ^c *Believing in the Holy Ghost*; and therein is the Word and Death of Christ fruitful indeed.

11. Christ saith, *You must turn and be as little children, who are not yet conscious of any falsehood, deceit, or wickedness, and in Christ, through Christ's death, be born of his flesh and blood, if you will see the Kingdom of Heaven; for he that eateth not the flesh of the Son of Man, and drinketh not his blood, has no part in him.*

12. Dear Brethren, it consists not in the ^a Host only which you deliver to the people, and in the Cup or ^c Chalice: No, but when the soul *converteth*, and brings the body under subjection, and gives itself up wholly in obedience unto God, and into his will, and desires to go in at Christ's Entrance to the Father; then it goes out from the Life of this world, and *goes with Christ* into the Father, who gives it Christ's flesh and blood; for it eateth of the Word of the Lord *at God's Table*, and gets Christ's flesh *for its body*, and Christ's blood for its refreshment and habitation; for the soul dwells in the Heart, and burns out of the Heart-blood as a kindled light; and has its principal Dominion in the Head, in the Brains, and there it has ^f *five* open Gates, in which it governs with the spirit of its life.

^d Host which the Priest delivers for Holy Bread.
^e The Chalice, or Cup, wherein they carry the Host.

^f The five Senses.

13. And therefore if the *Tincture* in the Soul in the Heart-blood be *entered into Christ's will*, then that Will governs the spirit of the soul in the Head; and though it has many obstacles and hindrances from *the Earthly bestial Spirit*, as also from the *Devil*, who *infests* the Earthly spirit, (so often as the soul is secure or careless,) and brings it into fleshly lust; yet nevertheless, when the soul does *but reject* the Earthly bestial thoughts and influences, or instigations, then it remains in Christ still; for the body of Christ, which the soul hath, is too hard a bit for the Devil to overcome; and yet a harder bit it is for the soul to turn away from the spirit of this world, and enter into the Obedience of God.

14. Dear Brethren, it is not a handful of Historical Faith that will do it, for men to set the Merits of Christ aloft: It must be sincere and earnest: You must earnestly enter through Death, and Hell of the Devils *into the Merits of Christ*: You must *overcome* the spirit of this world: Your will must press itself with all its reason and thoughts into the will of God, and then you will see how little the Historical knowledge can do.

15. If you *will not* drive the Devil out of your Heart, then he will not let you enter into God's will: If you will *keep* the iniquity of falsehood in your heart, and so fight with the merits and satisfaction of Christ against him, then you will be *bindered*; for the Devil opposes it strongly: He strives against the soul as long as he can: He lets not the soul go *before* it heaps all Earthliness upon his neck, and *departs from it*; when the soul does so, then it departs out of his *Country*, and then he is overcome: But O how does he continually lay that [as a Net] before it, and goes always about like a Fowler; and if he can possibly, he will cast the Earthly Garment on to it again.

16. O how hard a Combat must the poor soul hold out against the Devil; but therein the sufferings, merit, satisfaction, and death of Christ, *are available*, when the Devil has insnared the poor soul again, and will not let it go, but goes down with it into the Abyss into *despair*: There the soul must take with it the sufferings and death of Christ, and walk with the Devil *through Hell into the Death of Christ*, and out of Christ's death spring up with Christ into God again; and *then it is the Lily* which the Devil does not like to smel upon.

17. But for you to depend wholly on *the History*, and so to apply the merit, suffering, and death of Christ, and will still keep the Devil lodging in your soul, that is a *procurab*

to Christ: What does it avail you to pray, *that God would forgive you for Christ's sake*, when you forgive not all others? Your heart sticketh full of revenge and robbery.

18. You go to Church, into the Congregation of Christ, and you bring a false hypocrite, liar, a covetous, angry, adulterous, proud person and soul *in with you*, and the same you bring *out with you* again, what benefit have you thereby? You go into the Congregation to the Supper of Christ, and desire Christ's flesh and blood, and yet keep the black Devil in you for a Guest: What mean you? You receive nothing but the *severe Anger of God*: How will you feed upon Christ's flesh and blood, if your soul be not inclined with all earnestness and sincerity into God? Do you *suppose* that Christ's body and blood dwell so in the Earthly Element, that you can chew it with your Teeth? *No*, friend, it is a more pure and subtle thing; the soul must apprehend it, the mouth of the soul must receive it: But how shall it receive Christ, if the Devil be still *lodging* in the soul? The soul must be in the will of God, if it will feed upon God: Indeed it can *continually* eat of Christ's flesh, if it lives in the flesh of Christ, for every Spirit^e eats of its own body.

^e Or is fed by its own substance, which is its flesh and body.

19. This Testament is ordained to that End, that in the Congregation we should there *eat the Flesh of Christ, and drink his Blood*; that we should thereby commemorate his Death, and teach the same to our children, and tell them *what Christ has done for us*, that we might be preserved in one mind and will, and that we should be one body in Christ, and walk together in *one Love*; and therefore we should eat of one and the same Bread, and drink of one and the same Cup, and acknowledge that Christ has begotten us again *to one Body* in himself, and that he has, through his death, brought us again through Hell and the fire of God's wrath, into his Father in himself, that we might wholly put our wills into his will, and love one another, and make one another rejoice in him, and sing, speak of, and declare his marvellous Deeds and *Benefits*, and thereby *renounce* the old Devil who has held us captive, and tread him under foot in our Mind.

20. This is the right *Catholic* way of true Faith: He that teaches and lives otherwise, is *not appointed* for a Shepherd by Christ, but is a Shepherd sprung up of himself from his own Art and Reason, which, in the Kingdom of Christ, according to the Outward Man, should be continually dead, that *Christ in us* may live: None is a *true* Shepherd over Christ's sheep, unless he has the Spirit of Christ; if he has not that, then he has not the true^b *Apostolical* power and authority of *Excommunication*: He must in Christ's Spirit have the *Key* to Heaven and to Hell, else he is but a *wizard* and Image without Life: How can such a one who is captivated by the Devil, judge in the Congregation of Christ? Can the Word and Commandment of such a one be the Word of God, whereas he speaks but from a *false Spirit*?

^b The true *Jus Divinum*.

21. O you false Bishops [come] from the Universities, how has the Devil of Pride blinded you, that you set *Shepherds* over the Lambs of Christ, according to your own favour and respect! *St. Paul* teaches you, do but read it, what an heavy Account you are to give: Nothing avails with you but Art; and in the Kingdom of Christ Art is but dross and dung: *God leadeth a pure heart by his own Spirit*; if one inclines towards him, and submits unto his will, to such a one he teaches *heavenly Art*.

22. The Congregation of Christ should be in one will, and the Shepherds thereof should have the spirit and^c will of the Congregation: It is not so slight a matter to put on the Garment of Christ, as many suppose, who seek only covetousness and honour therein, and they find nothing but the Anger of God therein.

^c Or Consent.

23. Or, what shall we say? The Priest-Devil has blindfolded the Kingdom of Christ, so that the Congregation of Christ is *stark blind*, where Men suppose they *are Gods*, and that they teach from the *Hebly Ghost*, whereas their own honour and covetousness are merely

sought after in deceit and falshood: Men see how great mischief *they* have caused in the world: How many Countries have they caused to be laid waste, and murdered many hundred thousand persons with their *false Opinions*, and have only served the Devil in the Garment of Christ? If the Congregation did but discern it, they would presently consider it; but all this comes to pass, in that they afford *not* honour to *the Spirit of Christ*: Men will choose Shepherds themselves, whereas the Devil is in all mere human Elections, when it concerns the honour and doctrine of God.

24. The ^k Bishops that are grown up of themselves, and chosen for favour *without* ^k Or Pastors. the Spirit of God, are as profitable to the world as a fifth wheel to a waggon: Indeed they do but little, except it be to make the Congregation go astray, slander, jangle, and dispute, as their *scandalous Pamphlets testify*, in many of which there is as much of the fear of God, and love to their Neighbour, as the Devil in Hell has: Bloody *provocations* are the Devil's *Drums and Trumpets*, by which he reproaches the simple Congregation of Christ.

25. O dear Children, *open* your eyes wide, go out from the *Priest's Contentions*, and enter into Combat against the Devil, *against* your voluptuous flesh and blood: A Christian is not a wrathful Soldier or Warrior, who desires the Kingdom of this world: For Christ saith, *My kingdom is not of this world, else my servants would contend for it.* St. Paul saith, *Seek that which is above, where Christ is; we are called by Christ out of this world,* that so we might serve God with the soul, and be in Christ, but with the body in this world, that we may have maintenance and sustenance for it: Therefore the *Earthly life* ought to labour and maintain its body, but *the soul* should be Lord and Governor, and rule the Body; it should not suffer the *Starry-Spirit* to practise any falshood, and fill itself with lies and deceit, for such things are so brought into the soul.

26. The poor soul is here in this life in very great *danger*, where the Jaws of Hell continually reach to its lips, for it is infected with the Spirit of the Stars and Elements, which fight against it day and night: Consider thyself now, thou dear Mind, and think in what vessel thy soul, *viz.* thy best Treasure, lies, and thou wilt surely *awake out of the sleep of the bestial Life*, and consider what will follow hereafter, when the Spirit of the Stars and Elements will leave thee, where then, thy best Jewel, (which thou thyself art,) will remain, in what condition thou wilt be *for ever* without end; for we know that the soul dwells in the Heart: Its own substance is the *Center* of the seven Spirits of Nature: The six Spirits are the Government of the Life, and the seventh is the *Tincture* of the Substantiality, for its Substantiality is blood and flesh which makes the Tincture, though the Tincture is not blood and flesh, but a virgin *without Generating*; yet the six Spirits in the Tincture continually generate one another, as is mentioned before concerning the Center of Nature; but the brightness of the Noble Pearl of the soul, is *especially* known in the Tincture, for therein it attains God's power and Spirit; and there gets its right Name, [*Seel,*] *SOUL*; for, as God is above Nature, which cannot comprehend him, so the virgin in the Tincture is a spirit above the spirits of Nature, which belong to the Center: and yet the virgin, without the spirits of Nature, would not *be*; even as the Number Three of God, without the Eternal Nature, would not be known, so also the soul.

27. The six Spirits of Nature contain the *Eternal Center*, in which the Darkness and Anger of God is comprehended, for the Original of Mobility consists therein; for the fire exists therein, though indeed it stands but in *four* forms, and in the *fifth* form springs up the true Life, and in the *sixth* the understanding; and then first, there is in the *seventh* another Spirit, which is not the Center in the Anguish-source, [or property;] for in the seventh form there is another source [or property:] Indeed the first six forms rule

therein, and are the life of the source, and a cause of the life; but they *make together one Spirit*, which lives in the Blood, Water, and Air.

28. And though it be so, that we are, through the heavy fall of *Adam*, brought into the outward Dominion, so that the soul swims in the palpable [or visible water,] yet the Eternal Water, *viz.* the Mother of the Water, is hidden in the outward, in which the soul is *an Angel*: We give you to understand, that the Soul is a Spirit, as God the Holy Ghost is, who goes forth from the Father and the Son, and is the *Mobility* of the Deity, for the Father standeth still, and has moved himself but once, *viz.* in the Creation; but the Spirit has the Word of the Father, and performs all things through the Word.

* *Viz.* the soul.

29. And thus, also, the soul is a spirit generated out of the Eternal Center of Nature, out of its own spirits of its own Nature, not strange ones, * *which* hath the word, which comprizes itself in the *six* forms of Nature upon the wheel of the Cross, and *performs all things* through the Word; for it is the Spirit and Life of the Word, and moves upon the Wings of the Wind as a flash or blaze, it forms the Word, and produces it, and the *Six Spirits* are its Counsellors, though there are but *five*, for the *sixth* is the form of *the Word itself*, but the *five* contain *the five senses*.

* Or Tempts.

¹ Influxes or Insigations.

30. Where we woefully find, and have great cause to lament it, how our father *Adam* has here introduced the evil, poisonous, Earthly Dominion, so that the poor soul is thus wholly captivated by the Spirit of this world, which flows forth, and works powerfully in the soul, so that often and hourly there breaks forth out of *the Word of the soul*, the Evil of the Abyss, in which the Devil mingles himself, and *possesses* our hearts outwardly, and then also most inwardly, *viz.* in the *first four forms of Nature*, and turns us away from the Will of God, into all abominations and wickedness *which are in him*: And as he now observes how Man is qualified, *viz.* what spirit is *predominant* according to the Dominion of his Body, [whether it be pride, covetousness, envy, wrath, unchastity, wantonness, voluptuousness, and such like,] accordingly he * *assaults him continually*, and effects such great wickedness with the Soul, as no Tongue can express; for in the outward Dominion there are *also seven Forms*, *viz.* *the seven Planets*, which rule the outward Man, and reach into the bottom of the soul, if without ceasing it does not resist, and reject the *Evil malignant* ¹ influences: In the same the Devil has a powerful access to the soul, but yet he has *not* that Dominion, nor any complete power therein, unless the *Turba Magna* in the Anger of God be kindled, [as in Judgments, Pestilence, Thunder, and the like Plagues and Punishments,] and there he is the Executioner; but he has the *inward Dominion* of the four Forms to the Fire-life, these he can possess, as often as the soul plunges itself thereinto: If he gets it there, O how fast he holds it, and will quite down with it, for *that is his Kingdom*, [*viz.* the Abyss of the four Forms.]

² Sharp, astringent.

31. And observe it, according to its precious depth: The Four Forms contain in them the *Original* of Nature; where first, (in the desiring, willing,) the Darknes with the attracting enters into a desire; and so the *desiring* becomes strong, ² harsh, hard, and cold; and the desiring makes an attraction and stirring in the strong harshness, which are *two Forms*, and the *third Form* is the great Anguish, in that the Desiring would be free, which stirs the anxious wheel of Nature, and in the End [stirs up] the flash of fire, which is the *fourth Form*, as is at large mentioned before.

32. And so that harsh attraction makes in the desiring of the will, in the outward Nature of this world, a great Covetousness, so that the Mind would attract all to itself, and possess it *alone*; and though it cannot devour it, yet will possess it, and would not willingly afford any thing to any other; and this is *one Root* of the Abyss of Hell, wherein the Devil vehemently assaults the soul, that it might not go out, and come to the Light of God.

33. The *second Root* is the bitterness of Nature, which in the harshness is an enmitious sting, and will not endure to be subdued: The more it is resisted, the greater is its sting: This is the *second form*, which makes in the outward Nature, an enmitious, stinging, envious bitter Mind, whereinto also the Devil winds himself, and kindles the Word of the soul, with a despiteful, stinging, enviousⁿ subject, so that the will continually burns in envy, and never speaks any Good, but mere vanity and wantonness, which is serviceable to the Devil; whence proceed liars, slanderers, backbiters, false hearts: God have mercy upon us in our great misery, into which we are plunged!

ⁿ Matter, or substance.

34. The *third Root* is the Anxious Wheel of the Mind, whence the^o Senses arise and are generated, which contains in it especially the miserable house of^p *sadness*, and yet is the House of the springing up of Life; this is chiefly the dwelling place of the Devil, within which he seats himself: It is his seat, and he continually raises up that house of sadness, so that the soul grows timorous and doubts of the Grace of God, and of the Light of Eternal Life: He continually casteth in the *two* first forms, viz. covetousness and envy, and with that poison winds the wheel of the Mind about, and makes a hurlyburly in the Essences of the *thoughts*: He continually mixes Covetousness and Envy together, that he may retain his seat; and so when the poor soul would go out aloft and be gone, then he bars it up into the Chamber of Anguish, and straitens it, that it might and should despair; for the *Chamber of Anguish* is always in Darkness, and there he casts it down, that it may not get aloft on the wheel, lest it should^q *discover the fire*, and so he would be known.

^o Or Thoughts.
^p Or Mourning and Lamentation.

^q Or cause the fire to appear.

35. The *fourth Root* is the fire-flash; and when the Devil cannot detain the soul still in the house of sadness, but that it reaches after the flash of the Light of the Liberty of God, then *he slips into the flash*, and brings the thoughts in the word of the soul out aloft above the Cross in *high-mindedness*, [as Men that through Learning strive after the Light of God, and having attained it, little think how the Devil slips into it, and brings them into high-mindedness, to be proud of themselves, esteeming themselves as *Clergymen* to be better than the *Laitie*,] so that the soul thus flies out aloft, and elevates itself above the Meekness, as the Devil himself did.

36. For (as we have mentioned before) Nature gets, in the kindling of the Fire, *two Kingdoms*, [or two Principles, as may be seen in a Candle, out of which (in the kindling) arises the Consuming fire, and the pleasant refreshing Light,] viz. one in the fierceness of the fire, which flies out aloft above the Center, with the four wrathful severe forms; and the other in the Light of the Meekness, which remains standing immoveably, and has also *all the power of the Center*, in which power the Spirit of the Deity and of the Majesty is known; wherein standeth the [Rain] bow with the Cross of the Number Three; for the Majesty is here the *Brightness* of the Deity; and here the Eternal Liberty^r without [or beyond] Nature, (which has but one only will) gets the strength, power, majesty, and glory; for the Eternity is thus^s *Revealed*, which otherwise would be as it were a *still nothing*, in the Creature's esteem and account.

^r Extra Naturam.

^s Or manifested.

37. Above this still soft humility, the Devil leads the soul of Man in its will out aloft in the fire-flash; for herein, according to the spirit of this world, consists the *Dominion of the Sun*, which gives might and strength to the Outward Man, and also the light and power of the outward senses, so that Reason comes to see; and the outward spirit gets great *outward skill* and wisdom, according to the Dominion of this world.

38. Also herein all subtilties of the Essences and Senses disclose themselves, which the Devil very well *observes*: If any in the upper Dominion, according to the spirit of this world, be a child of the Sun, then he, in the *Center of Nature* without ceasing, slips into the fire-flash of the soul, where the fire and heat exist, and always brings in with him the *other three poisonous forms* in the Original: He brings the soul out aloft over the

^t P. 115
^u P. 116

Cross above the Meekness of the Majesty, in the wrathful fire flash, *so that it grows proud, lascivious, and fierce*; he makes it to contemn meekness and humility, and so it flies forth in its *own wit*, in the fierceness of the flash, above God and the Kingdom of Heaven, [and scorns all that belongs to God and to Eternal Life.]

39. And all this, (dear Brethren in *Babel*,) proceeds from hence; that you are void of the *Divine* wit and understanding, so that you fly above the wheel of Nature in your *own* wit, you should stay in the Cross in humility, and your soul should be inverted and inclined into the meek Majesty of God; but now you fly upon the wheel of the fire in your pride, aloft over the Deity; and this the Devil does to you in subtle craftiness, that he may thus lead you, that thereby the Kingdom of God might not be known; you seek the Kingdom of God *in Art*; but Art has the *six Forms* of the wheel of Nature; the Deity has *another Center* in the Cross; for the Divine Spirit separates itself from the fire, and yet is not quite asunder from it; but it makes *another Principle*, which consists in Meekness, in mere Love and Joy, the forms of Nature are therein a mere Power of Love; for it is an ^u accomplishment of the Eternal Will, out of which Nature exists, and the wrathful kingdom is an accomplishment of the Eternal hunger and thirst, which cannot be otherwise in Eternity, for the ^x Essence of all Essences is thus.

* Or fulfilling.

^z Being of Things, Substance of Substances.

40. For it is sufficiently known to us (seeing God is merely Good, that he created *nothing* Evil; for that which was not from Eternity, was not in the Creation.

41. God created *no Hell, nor any Devils*, but Angels: Only *Lucifer* has turned himself away from the Meekness, and is flown out above the Cross of the Number Three, and has himself awakened the fire of Anger in the flash, which had from Eternity remained *hidden in secret*, which is now his Hell and Habitation, he can now be no otherwise than Covetous, Envious, Anxious and Wrathful; there is no other ^y property or source in him; for his own Mother, out of which he was brought forth and created, *boldeth him now*, so that he is a Devil with all his Legions.

^y Quality, or living faculty.

42. Therefore, dear Children, since we know that we are thus environed with Hell and the Devils, in the Anger of God, it is very necessary for us to fly *into Humility*; and *therefore* Christ teaches us so very earnestly to study Meekness, Love, and Mercy, that we should Love one another, and should *not* so eagerly endeavour after the Spirit of this world; for the Devil slips into it, and seduces us; We should *watchfully* take heed of Pride, for the Devil flies into it; and of Anger, for that is the Devil's sword, wherewith he commits all Murders.

43. O how lamentable a thing it is, that the poor soul is *thus blinded*, that it knows not the heavy shackles and bands wherein it lies captive! The fire of Hell rises up to its very lips, the *whole world* is full of snares which the Devil has laid to catch the poor soul: If the Eyes of the outward Man should be opened, he would be terribly *affrighted*: All whatsoever Man does but touch or look upon, there is a Net and Snare of the Devil in it; and if the *Verbum Domini*, the Word of the Lord, which is ^z become Man, was not in the Middle, so that the hidden Eternal substantiality of the Word is a Body, *there would none be saved*; the Devil would catch and devour *all* souls.

^z Incarnate.

44. I therefore, dear Children, Christ has well told us, *That the Kingdom of God in us, is small as a Grain of Mustard-seed*; but he that endeavours seriously, and strives after it, *to him it grows great as a Tree*, and the Devil must needs let it alone; and though he often breaks off a Twig, yet the stock stands still.

45. Christ warned the Rich young Man *to beware of Covetousness*, and told him, *that a Camel would easier go through the Eye of a Needle, than a rich Man enter into the Kingdom of heaven*; and the Cause of all this is, that the soul enters into lust, and into the Dominion of this world: for if the soul wholly gives up itself into the lust, pleasure, and Dominion of this world, then the Devil *does not* ^{*} *sift it* so strongly, but ear-

* Or Tempt.

ries it in his ^a Triumphant Chariot, from one abomination and wickedness to another : ^a Or Bride-Chariot. *His Chariot is Venus*, viz, the Love of the flesh, wherein the soul continually endeavours after Temporary Power, Authority, and Honour, after Riches, Beauty, and the Desires of the Flesh, after Bestial inordinate Copulation ; though indeed the soul does not so eagerly desire it, unless it be *totally infected* : but it is only from hence, that the soul in *Adam* has lusted after it, and is captivated therewith ; and the Devil continually makes it stirring, he continually tickles the soul therewith, that it might *confidently and freely eat of the forbidden fruit*.

46. We find that the Human Life is *Threefold*, with Three Spirits together in one, as if it were but one Spirit, and it is indeed but one Life ; but it has Three Dominions, each of which has its own mother, which affords or generates it ; the *Center of Nature*, with its forms [or properties] is the Eternal life ; for it is the fire-life ; and the spirit which is generated and goes forth out of the Center of Nature, which dwells in the *Tincture*, is the eternal ^b life of the soul ; and the Air-spirit, with the qualities ^b Soul Life. or properties of the *Dominion of the Stars*, is the beginning, ending, and Transitory Life, which is the *Bestial Life*, [the Animal Life which we have in common with Beasts.]

47. Now the soul is generated only out of the *first two*, and the *Third* is breathed into it ; not that it should enter into it, and give up itself thereto, as *Adam* has done, but that the soul should mightily rule over it, and therein open the great Wonders of God, which from Eternity were beheld in the Wisdom of God ; for the *Third* Dominion is generated and created out of the *first* ; and the *second* Dominion should continue in its own place (in the Noble Tincture) in Paradise, and should open the great Wonders in the *Third* : And therefore Man was made *Lord* over all things ; he had the *Tincture* [or life] of the Earth in his own hand [or power,] and *Gold and Silver* were as easy for him to find, as any other visible thing : The Tincture of the Earth was his Ornament and Sport, altogether child-like, without Covetousness ; he needed no other cloathing ; and as the Gold was pure without dross, so was his child-like Mind also.

48. But the Devil awakened unto him the *Sulphur* [or Gross Matter] therein, and has set the *Bestial* spirit in the superior dominion in him ; that which Man should have ruled over, rules over him, and that is his *Fall*.

49. Thus now the Devil has gotten power, inasmuch as the Outward Dominion is generated out of the Inward, [viz. the Center of Nature,] and that he dwells in the most innermost, and so he slides out of the innermost into the outermost, and kindles the outermost in the *Mind* ; from whence arise false lusts and inclinations, and evil Concupiscence, so that *two Dominions* [viz. the inward and the outward] strive against the soul ; and so the poor soul is in the *midst* between the Dominion of this world, and the Dominion of the Hellish source [or quality,] and there it stands before the Gate of heaven in a very great Deep in *great Danger* ; its Root is the Anger of God and Hell-Fire ; and its superior or predominant spirit is the Dominion of this world ; and there it stands in the Tincture of the Fire, in the *midst* ; and whithersoever it inclines, there it enters ; if it goes into the lust and pleasure of this world, then it stands therein, and is captivated by the Devil ; but if it enters into itself inwards into God, then the Devil will *buffet it*, for then it is in his country.

50. But when it gets the flesh of Christ for a new Body, then it is *not* in his country : that is a Tree before him, which is poison and death to him ; at which he is vexed, and loath to touch it : But he stirs up his Servants and Ministers *against the outward Body*, that must bear ^c reproach and scorn, that thereby he may cover and hide this Tree, that it may not be known ; else it *might bring forth more branchs*, whereupon at last, Hell ^c Shame and Disgrace. would be too narrow for him ; therefore he will prevent it as long as he can.

^d Trials and
Snares.

51. And so now when the poor soul breaks away from him, and with its dear Bridegroom *Christ* turns to the Love of God, so that through earnest *Repentance* and turning into God, it enters into the Will of God; yet then the Devil has *seven*^d cords still, with each of which he holds it fast, before he will let it go; and then it must get itself through all the seven, and leave his cords wholly to himself. [These *seven Bands* are the *seven spirits of Nature* hereafter mentioned.]

52. And *Eighthly*, it must go through *the Fire*, and there is the earnest severe *Proba*, or hard trial; and when it is come through, it gets the heavenly *Tincture* in the *Ninth Number*: and in the *Tenth Number*, upon the Cross, it gets the Body of *Christ*, and so is an Angel in Heaven, and a Stranger and Pilgrim upon Earth in this *Tabernacle*.

^e Or wretched
Creature.
^f Or Account.

53. The *seven snares* wherewith it is entangled, are the *seven spirits* of the outward nature of the Dominion of this world: these it must wind through, and press quite through them, and cast them all behind it; and in the *Eighth Number* standeth *Moses* with his Law; and there is first read to the soul, what a * fine Fowl it was; and there comes the Devil with^e his *Register* or Catalogue, and reads what it is, and shows his right to it: and there it is directed to bow down and lay hold on *the Wounds* and *Passion of Christ*: and here it is necessary that the poor soul take hold on the Merits and Death of *Christ*, and wrap itself fast therein, for out of these *swaddling Bands* the Devil cannot pull the soul, nay he dares not touch them: and here the Devil must leave the soul, for *Christ* standeth in the fire of the Father's Anger, and is the *accomplishment* of obedience; and there the soul is brought into the *Ninth Form*, into the *Tincture* of the Eternal Life: and there it is surrounded with the Majesty of God; and the fair blessed *Virgin* (the Wisdom of God) meets it with her Garland of pearls, and crowns the soul as a heavenly Conqueror.

54. What Joy is here to the Angels of God, and what Joy the soul attains there, we have *no pen* to describe it, nor in this world any *tongue* to express it; only we wish to the Reader, and all men, that they might themselves have *experience* of it, for which cause we set about this Writing with much toil and deep labour.

55. For we write what we ourselves have known, and have *seen with spiritual eyes*; we speak it not to our own boasting, but that the Reader may know, that if he will *follow us*, what he is to expect from it; seeing he perceives how the World makes a Gazing stock of the children of God: But we shall after *this short Life* have full recompence: and moreover this Garland is more delicious than this whole world: and though it be often covered and hidden from us, yet it dies not.

56. For as the rough winter hides the budding and flourishing of the Earth, so that reason says *all is Dead*; but when the spring comes, then it begins to bud and blossom again; so also it is with the noble and fair Garland of *Christ*; when that springs again, then it produces *Lilies without Number*; and every Spring, when the Mind is renewed in *Christ*, it multiplies *Tensfold*.

Of the Company and Assistance of the Holy Angels.

57. As we that are Men in this world, if we be the children of God, *assist* and help one another in necessity and distress, and readily deliver one another from misery and trouble; thus also it is in heaven, concerning the children of God, while the soul belongs to the *fellowship* of Angels; they affect the company of honest, virtuous, and chaste Men, *that fear God*, and stand by them in necessity: for the Scripture saith, *They are all Ministering spirits, sent forth for the service of those that are to inherit the Kingdom of God*; they often avert the fiery darts of wickedness: what mischief would the Devil

often do, if he were not opposed and hindered by the Throne-Princes of *the Legions*? how often would he terrify and cast men down headlong to the ground?

58. But the Angels are our servants and keepers, if we be *Christians*, and not Beasts; though indeed the Devil sets upon Christians most of all; how often would many be drowned and killed by a fall, who yet receive wonderful deliverance from *Angels*: they are ready about people, who sing and speak of God; they have great delight among little Infants, so that they many times manifest themselves to an Infant, and play with it, if it be the child of God.

59. How many Examples are there in the Scripture, of the Angels leading and conducting the Children of God; especially the Example of *Tobiah*: though our School-Rabbies will rather have it cast out of the Bible [than believe it:] but consider of the Three Angels with *Abraham*, and the two Angels with *Lot*: also how they have plainly foretold and declared the Conception of highly worthy men, [as of *Isaac*, *Jacob*, *Samuel*, *Samson*, &c.] especially of *John* [the Baptist,] and of *CHRIST*: consider what was done at his *Birth* [to the Shepherds in the field,] and to the ^f *Wisemen of the East*: and at length to *Joseph* [how he was directed] to go with *Mary* and the *Babe* into *Egypt*: whereby we may sufficiently perceive their great carefulness about us; for they are God's *Ministers*; he sends them to conduct us, [through this valley of misery, through this world of Thistles and Thorns,] and to defend us from the Devil: O *how great joy* they have for *one* poor soul, when it is delivered from the snares of the Devil, yea more than for *Ninety-Nine* righteous, as *Christ* saith.

^f Or Magi.

60. Therefore we should not so suddenly ^e despair in adversity, when we are in ^h necessity, when we often suppose, that the whole world is against us, yet the *Choir* or *Host* of *Angels*, and the *Spirit of God*, are with us; it is often with us, as with the *Canaanitish Woman*, so that we cannot find the Countenance of God; but we must wait for the proof, and trial must pass over the soul; the more Gold is Purified, the finer it is; so also the soul, the more it is brought into Trial, if it *holds out*, the fairer and brighter it is: and God's aim is to have fair and lovely children, and such as are of understanding, and learn to discover [the deceits of] the old Devil.

^e Be dejected and discouraged.
^h Straits and Afflictions.

61. But you must know, that the Angels are *very pure*, *chaste*, *modest Spirits*, also *humble* and *friendly*, and are like to Infants, who know of no deceit or iniquity, but what is ⁱ innate in them.

62. Now whosoever will enjoy the company and assistance of Angels, must *not* be a *Lustful Bull* or Heifer, or a *lascivious wanton Venus*, or have a false wicked mind, which day and night studies nothing but cunning tricks and deceit, how to get money and wealth: neither must always dabble and swim in the world's back-biting, scoffing jests and conceits, and tickle and feed the soul with them, in which the world uses to provoke one another, and to ^k take exceptions one at another: No, *No Angel will stay* with such Men, but the black Devil, who possesses the Hearts of these Men, so that they *take pleasure* in wickedness.

ⁱ Or generated.

^k Or find fault and stir up malice.

63. Whosoever will have the Assistance of Angels, need not call upon them, or pray to them; for they *accept not* of that honour, they give all honour to God; but [he] ought only to turn away from uncleanness of heart, and enter through *true Repentance* into God's will, and continually *put away* evil thoughts and ^l influences; he must continually incline his Will to God [and Goodness,] and *pray to God for the guidance of his holy Spirit*.

^l Influxes and Intigations.

64. And though the Devil holds fast, and will not let go, and lays open his uncleanness before him; there is no better course to be taken, than to leave all his uncleanness and filthiness upon the Devil's neck, and wind himself out from it, in spite of all [Carnal] reason, and cast himself in humility into God's will, and commit himself to it, and leave all doubting to the Devil, (*for that is his lodging*,) and he must consider

that is a great Sin to *continue in doubting*; he should consider, that *doubting* is the Devil's Band wherewith he holds the soul fast: When any Man's uncleanness meets him and represents itself before him, so that the soul *can receive no strength*, that is *not* God's hardening [of the heart,] but the Devil wraps himself about the soul, and will not let the soul come to the light, that it may receive strength and virtue; and there the words and promises of Christ, with his blood-shedding, suffering and death, are a *sovereign Medicine*; when the soul wraps itself up in them, and leaves all its uncleanness upon the Devil's neck, that is *poison* to the Devil, which makes him faint and feeble; and so the soul then presses forth into the Light of God, and *receives* strength and virtue; and there it most earnestly enters into humility, and *then* it treads upon the Devil's Head, and destroys his Hell; and *then* the Angels associate with that Man, and have great Joy that the Devil is overcome, who intended to be God and Creator in the soul.

^m Soldier,
Champion, or
Resister.

65. But a soul in Christ must be a continual ^m Warrior, and although the Devil cannot get possession of the soul, yet he still holds it before *the unclean forbidden Tree*, that it should *taste of unchastity, iniquity, lies and deceit, of Anger and Envy*: and if he can bring it to pass, that the soul *lets in* the evil lust and desire into itself, O how does he hide and cover it! how does he strew sugar upon it! and if he should once draw it into *Venus's Heaven*, he will spare no pains to get his ⁿ fortress again. For the Devil is *never better at ease, than in Man*, for there he can be Lord of this world, and perform his work, and accomplish his will; which he cannot ^o do in the spirit of this world, without Man; for his Kingdom is not in the outward Dominion of this world, but in the inward, *in the Root in the Abyss*.

ⁿ His Fort of
Prey in the
soul again.
*In Spiritu
Mundi, Extra
Hominem.*

66. He can do nothing in this world, in the External [part,] unless the *Turba Magna* in the wrath of God be kindled, and there he is busy, especially when the Elements are kindled [or inflamed] with Tempestuous storms [of thunder and lightning;] and then if the Anger of God burns therein, there he is a busy *Executioner*; if he could ruin the whole world, he would do it; but he has no further room, than the fierce wrath in the *Turba* affords him; *The ^p Turba is his Master*, he is but a Juggler and Destroyer, so far as the Anger in the *Turba* is kindled.

^p Plague, Ven-
geance, and
Destruction.

67. Know also, that the Devil often strives and fights with the Angels; and when the soul is *careless* and secure, he sets upon it strongly: but he is held off, that he cannot do what he will; but so soon as the soul *Imagines*, and is captivated by the *Lust*, [like *Adam* and *Eve*,] then the Devil overcomes; but then again so soon as the soul *casts away* that evil Lust, [and enters into Repentance,] then he is driven away by the Angels.

68. And there is a continual strife about the *soul of Man*; God desires to have it; the Devil also would have it; and the Cause of this is, that the *two Kingdoms part* in the Cross: the one is the Love of God, the Kingdom in *Ternario Sancto*, viz. the Angelical one: and the other is the fierce wrath out of the Center of Nature, which is the Anger and ^r Severity of God.

^r Or Sharp-
ness.

69. And *therefore* it is, that God manifests his will to us, and sets before Man Light and Darkness; he may endeavour after which he will: And that we might know, that God would have the soul into his holy Kingdom, he affords us *Teaching* and *Instruction*, and shows us the way to Life, [or Light;] he stirs up by his Spirit *highly worthy Teachers, who are the Light of the world*, that Men might beware of his Anger and fierce Wrath, and not ^r awaken it in themselves.

^r Or stir it up.

70. For the Anger must indeed be in every Life, [as the Gall in living Creatures;] but where the love and meekness prevail over it, *it is not manifested* in Eternity, but is only a Cause of the Life; for in the Love, the Anger makes great exulting Joy

and Paradise. The Anger [or *Mar's*] in the Kingdom of God is the Great Wonderful Joy, where *nothing of the Anger* is perceived. As Weeping and Laughing come from one place, and the Weeping is turned into Joy; after such a manner is it with the Love and Anger of God.

71. *Therefore it is*, that Christ so earnestly teaches us Love, Humility, and Mercifulness; and the cause why God is become Man, is for our *Salvation and happiness sake*, that we should not turn back from his Love: God has spent his Heart, that we might be his children, and remain so Eternally; when there was no Remedy neither in Heaven, nor in this world, then he moved himself *for Man's sake*, that he might be delivered from the Devil, and from his Anger, [into which he was fallen in *Adam*.]

72. Therefore, dearly beloved Children, *do not so reject* and cast from you the Love and Grace of God; else you will lament it in Eternity; for after this Time [of the Temporary Life] there is no more Remedy or help. Pray learn Divine Wisdom, *and learn to know what God is*; and do not imagine or set any Image of any Thing before you, thinking God to be an Image any way but in Christ: *We live and are in God, we are of his* [Essence or] *substance* [or Being:] We have Heaven and Hell in ourselves. What we *make* of ourselves, that we *are*: If we make of ourselves an Angel in the Light and Love of God in Christ, we are so; but if we make of ourselves a fierce, angry, false and wicked, haughty, flying Devil, which flies aloft above all Love and Meekness, in mere Covetousness, greedy hunger and thirst, then also we are so; for after this Life, *it is otherwise with us there* than here; what the soul here embraces, that it has there; and so, though the outward breaks in Death, yet the will retains that embraced thing in its source [or property,] and that is its * sustenance; but how that will subsist before the Paradisical source and dominion of God, and before his Angels, *you yourself may consider*: We would have it faithfully set before you †, as it is given to us [for that purpose.]

* Food or re-creation.

† For a warning.

The Fifteenth Chapter.

Of the mixed World, and its wickedness, as it now stands, and as it Exercises its Dominion at present. A Glass wherein Every one may see himself; and may try what Spirit's Child he is; out of the Seal of the Wonders.

CHRIST saith, Matth. 23. O Jerusalem, Jerusalem! How often would I have gathered thy Children together as a ¹ *Hen gathereth her Chickens* under her wings, and you would not: O Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, &c. Also, we have piped unto you, and you have not danced, &c. What should I do more to this stiff-necked People, who will not suffer my spirit to reprove them? Also, their Mouth is full of cursing and bitterness; the Poison of ² *Ad-* ders is under their Lips; they speak mere deceit, and their hearts are never at unity. O how fain would I eat of the best Grapes; but I am as a Vine-dresser that Gleaneth: I had planted

¹ Clock-hen.

² Or Asps.

me a Vineyard, but it bringeth forth nothing but four Grapes : I am become strange to my Mother's Children : They which eat at my Table, tread me underfoot.

^u Of filthy
Lust and
Wickedness.

^x Pastor and
People.

2. Thus the Mother then complained of the wicked children of Men ; but what shall she now do in these present times ? She standeth yet in great sorrow and lamentation, and has turned away her countenance from those wicked Children, and will not have any of them that are in ^u that Garment : *She crieth, and no one heareth* : She standeth in great mourning and lamentation over the wickedness of those false unruly and perverse Children : Every one runs after the covetous Whore, *who is full of Blasphemies, and Abominations* ; both the ^x Shepherd and the Sheep do so : It is a most Lamentable Time, and if it should not be shortened, no man should be saved.

3. It is a Time which all the Prophets have prophesied of, and thou supposest it to be a Golden Time ; but consider thyself, thou *blind Man*, Whither art thou gone ? Dost thou suppose that this wickedness and falshood which thou practisest is *the Ordinance of God* ? Wait but a while, and you will soon see. It is the Time of *the last Seal*, wherein the Anger of God hath poured forth its Vials, so that the Wonders of Hell come to Light, [that they may be known.] Let this be told you, we have known it in *Ternario Sancto* ; [or understood it in the Angelical world, in the Heavenly Substantiality.]

^y This wicked time or generation.

4. For the Mother has rejected ^y it, and will have none of those Abominations any more : She is big with child, and *brings forth a son in her old age*, which shortens the Days of wickedness. Let this be told you ; whosoever perseveres and goes on in wickedness, shall have great shame thereof.

^z Mocker or
Scoffer.

5. Is not the *little boy* (which runs up and down in his childish sport) *very full of the poison, venom, and wickedness of the Devil* ? And do not all vices and abominations stick in him ? He is a ^z scerner, and blasphemer of God, a swearer, curser, liar and deceiver, very fit and *apt* to serve the Devil in all manner of shameful filthiness : Scurrility and obsceneness are his best Latin and Eloquence, he knows how to mock, disgrace, and lay all manner of *asperisions* upon the simple : All manner of thievery, cheating *tricks* and cozenage, are fine Arts with him : Deceit, over-reaching, and circumvention, are his Glorious Boasting : They mock and deride poor people without any cause : He that fears God, is *by them* accounted a fool, and set as an Owl to be wondered at. This, *Parents* and Ancient People see, and take delight and pleasure in it, that their children are so dextrous and *witty* in their *wantonness* and *waggery* : They are tickled at the heart with it when they unhappily jest at honest People ; that which old Old folks dare not do for shame, that they teach the Children, that *thereby* the lust of their hearts may be brought to pass : *All this the Devil teaches them*, and so rides in their hearts as Lord over body and soul.

6. If any can but cozen and cheat his neighbour, despise, slander, and find fault with him, and bereave him of his honour and goods, these are *the satisfying of their Lusts* : All immodest wanton words and manners are held the best Art and *Courtship* : He that can laugh and jeer his neighbour out of countenance, is *Master upon the Place* : All these are the Devil's Pranks and Tricks ; and thus he leads the poor soul in his string, and Man understands it *not*.

7. Youth, both of the Male and Female Sex, learn first the Devil's Trade, before they take any thing else in hand : Disdainful malicious wantonness, is the *first work* they learn ; and the Parents encourage their children in it, and hold it for a necessary worldly fashionable accomplishment.

8. *When* they are grown up a little, then the desire of bestial unchastity is the *second work* they learn, which they call a trick of youth, and allure one another to it : Thus youths give room to the Devil, at the first blossoming, to enter into the Heart, so that

the Devil makes his *nest* therein, and so catches one with the abominations of another, the male with the female, and the female with the male.

9. If any one *sends his son to the University* to learn somewhat that is Good, that he may be serviceable to God, and useful ^a in the world; then he learns wantonness, bravery, ^a To his Country. pride, subtlety, how to deceive the simple of their own, and bereave them of their sweat, and contrive a cloak for it, saying, it is ^b his right by Law; *but that cloak is the Devil's*, and the false deceitful heart is *his Minister*. If he can speak a little Latin, or foreign Language, then no simple Man is good enough for his company: His high-mindedness flies aloft, the stinking Carcase [which is but meat for Worms] must be trimmed with Ribands and Baubles; to go a-whoring, and deflouring Maids, is *Courtship*: There are people that can behave themselves so finely, till they awake the gnawing worm of Conscience in the heart of many a Mother's daughter.

10. And such are advanced in *the Churches and Universities*, and set up for ^c *Shepherds of Christ*, and yet they have the Devil lodging in their heart; and so also they are promoted to worldly Government [or the *Civil Magistracy*,] and then they govern as their Guest in their heart will have it: Thus the *Superior or Magistrate* works the greatest abominations, and the Inferior learns of him: He *inventeth* ^d tricks how he may, with the appearance of Law, Justice, and Equity, get the Goods or Estate of the Inferior to himself: He makes Constitutions, Orders, and Statutes, and *says they are for the public Good*: He constrains the poor and miserable to do hard service, that he may satisfy his Pride and State: He crusheth the simple with harsh, cruel Language, he takes away his sweat, and torments his body: He makes him *his very slave*, and though he has no more but one soul of his own, [no more than others,] and is but a Stranger and Pilgrim in this world, [yet he thinks] the needy must spend his sweat *wholly* in his service; there is no pity nor release to be had from him: *His Dog* has a better life than the poor needy soul under his roof, and this he accounts his Right and ^e Prerogative; whereas it is not at all grounded in Nature, *but only in the Abyss*, where one form or property plagues, vexes, and torments the other, where the Life is its own Enemy; [and there it is grounded.]

11. This *the Inferior learns* from the Superior, and so gets his living also with subtlety and deceit, covetousness and knavery; for, if he does not use these things, he can hardly fill his belly in righteousness; and therefore *Reason persuades him* that necessity forces him, that he must enhance his labour and commodities, and must wrest from his neighbour his sweat again, without love and righteousness, that he may but fill his belly: He learns from his Superior to gluttonize and pamper his body, and *live a bestial Life*. What the Superior spends in a *Courtly stately Fashion*, that the Inferior spends in a beastly, swinish fashion, and manner of life: Thus one wickedness effects another, *and the Devil remains Prince on Earth over body and soul*.

12. How wilt thou be able to subsist, when God in his Zeal or Jealousy shall judge the secrets of Mankind, *when the cause of every thing will appear*, why that or the other Thing came to be Evil? And there every soul will cry out of those that lead it astray, and curse them: Every thing will have *its cause* appear before it, and the soul will feel it in its conscience: Where then will you Superior remain, when your Inferior shall cry out and say, *Woe be to you*, in that you have forced him to such wicked courses, and that you have bereaved him of his sweat, and consumed his goods and labours in *Idleness and Wantonness*? How will you give an account of your Office into which you are put, wherein you should stop unrighteousness, and hold the wicked in *awe* by Reproof and Punishment? And you have not regarded his wicked courses, that you might prevent and hinder them, but have only looked after your covetousness, how you might *bereave* him of his sweat: You have not sought his soul's Good, but his sweat and labour: He might

^a To his Country.

^b *Sua Jura*. Rights, Titles, Interests.

^c Pastors, or Ministers.

^d Tricks and flights of law.

^e Or Privilege.

* Or provocations to wrath and malice.

else do what he would : And besides, you have given an evil Example to him, so that he has looked upon your courses, and made them his *Pattern*. Cursing, blaspheming, threatening, daring * *surlinefs*, have been your fashion, and that he has learned of you, and has so constantly reproached the Name of God, which you have *not* regarded ; you have only looked after his money, and *not* after his soul.

13. And now, when the severe Judgment of God shall appear, and that every work shall be manifested in the fiery Essences, where then *all shall be tried in the fire*, what think you ? Shall not all such works remain in the Eternal fire ? And there will the poor soul cry out upon your ungodly cursed deeds, words and works : And one will curse and wish all Evil to the other, for being the cause of such Evil to him, and the source and property of falshood and wickedness will rise up in the soul, *and gnaw it*, that, for so short and empty a vanity, *voluptuousness* and false lust, it has fooled away such great Eternal Glory.

14. All manner of reproaches, all slanders, all scoffings, all covetousness, pride, and deceit shall rise up in the soul, and one source [or property] shall continually kindle and gnaw the other, which has *given cause* to the stirring up of the other, and the soul will think, if these abominations were *not* in thee, *thou mightest attain* Grace ; and when it shall behold and consider itself, it will find how one abomination has generated another, and will see that itself is a *mere stinking abomination* in the presence of God ; and there it will cast itself down in the source of anguish into the Center of Nature, and curse God that he has made it *a Soul* ; and the deeper it desires to plunge itself, the deeper it falls, and yet must continue in the place of its abominations : It cannot go from thence, for the hellish *Matrix* holds it, and it must thus feed itself with anguish, cursing, abominations, and bitterness, and even *with that* which its heart has done here [in this life,] wherein at length it despairs, and that is its Eternal food.

15. All earthly food and lust pass away at the End of Days, and return again into the *Ether* ; but the *will* remains standing Eternally, and the Desire in the will.

† Or property.
‡ Or at its End.

16. Therefore, you *Parents*, and *Children*, you *Superiors* and *Inferiors*, observe, you have filled the Mother of Nature full with abominations, the fierce Anger of God is at hand, the Last Judgment is at the Door, God will purge the Earth with fire, and give every one his wages : The Harvest comes, this *Garment* will remain no longer, every † thing will be gathered into its Barn : He that will not take counsel, let him take his course, he will find by *woeful Experience*, what the *Seventh Seal* ‡ at the *Center* brings with it.

17. When Reason looks all about and considers, *it saith*, I see not yet that it is otherwise than it was in former Times : Moreover, the world was always good and bad, *as Histories relate* : Also a man must take such Courses, else he will be accounted a Fool and an Owl in the world, *and must starve and perish for hunger*.

18. If I do not give my children leave to learn the manners and fashions of the world, then they would be *despised* and scorned of every body : And if I myself did not carry it out with state, loftiness, and stoutness, I should not be *regarded* : And if I must have credit, I must use some cunning to get it ; for with truth, love, and righteousness, I shall not attain it : I must therefore do as other People do, and then I may be able to live *amongst them* : Must I needs be made the fool of all the world ? Though indeed I commit Sin, yet God is Gracious and Merciful ; and hath not Christ slain Sin and Death on the Cross, and taken away the Power of the Devil ? I shall *one Day* repent well enough, and be saved.

§ Pastor.

19. This is the Rule of the world which the *Superior* and *Inferior* go by ; also § the *Shepherd* and the *Sheep* : Christ's sufferings must be a cover for their wickedness : Every one will be a Christian under the Cover of Christ, when the poor soul sits a-whoring with

the Devil: If one does but *say* with the mouth he is a Christian, and yet covers his wickedness with the purple Mantle of Christ, *all is well*: Thus we are brave Lip-Christians under the Mantle of Christ; but in the heart we have the Antichristian Whore sitting as a Guest.

20. O you *false Shepherds* of Christ, who go into the sheepfold at your thievish back-door, why do you cover your wickedness with Christ's sufferings and death? Do you think Christ was wicked? Seek the Center of Nature, and show people the Abyss that is in their heart: Show them the snares of the Devil, wherewith we lie bound, that they may *not esteem* cursed worldly things; but that they may learn to strive against flesh and blood, against the Devil, and against the hypocritical life and conversation, that they may go forth from the devil's high-mindedness into righteousness, *into Love and Humility*.

21. The suffering of Christ is profitable to none, unless they *turn* from their false evil purposes, and repent, and enter into the Covenant of God.; and to these it is very Effectual. Hypocrites use this for a *show*, and that they may be *called* Christians; but thereby they take the Name of God in vain, and must give a strict account thereof.

22. O you *Antichristian Shepherds* of the ⁱ New Order, who use the suffering of Christ with false Hypocrisy to *please Men*, for their favour, and for your Idol the Belly's sake, to cover over the hypocrite and false ^k *deceiver*, who is but a show-Christian: How will you be able to answer it, when Christ will require his sheep at your hands, and you have wittingly and willingly, under his purple Mantle, covered Wolves, in whom the Devil dwells? Why do you not *crack* the Nut-shell, wherein the Kernel and Heart lies, and tell the *Superior* as well as the *Inferior* of his abominations? Are you Christ's Shepherds? Why do you not then as Christ did, who set the Truth before the eyes of *every one*? He reprov'd and healed, not for Man's favour and respect, but according to the will of his Father; and so ought Christ's Shepherds to do also.

23. O dear Reason, thou walkest wisely in the Paths of this world, in what concerns *the outward Body*: But where lies the poor soul? The soul is not at home in this body, that is not its Eternal ^l Native Country, what will it avail thee to enjoy Pleasure for a *little while*, with Eternal shame and torment? Or, why dost thou suffer thy children to have their wills to follow fashions and finery, for a *little while in this world*, and takest delight therein when they scorn the miserable and the needy, and shalt lose them hereafter Eternally? Thou thinkest thou lovest them, and dost well for them: When the world commends their cunning and bravery, falshood and wickedness, that commendation delights thee, but the Devil accepts and receives it as belonging to him, and *thou art the Murderer* of thy children: Thou art their greatest Enemy; for children look upon their Parents, and when their untoward tricks please their Parents, then they follow them the more, and grow the more ^m audacious in them. At the Last Judgment-day, they will cry out of their Parents, that they have *not* rebuked their *wantonness* and ungodly life, and brought them up *in modesty and in the fear of God*.

24. If you love your life, and your Children, then lose them as to the wickedness of this world, that they may not be nor converse therein; and then you shall find them, together with your life, in Heaven again; as Christ teaches us, saying, *He that loveth ⁿ his life shall lose it; but he that loseth his life, goods and honour, for my sake, shall find it in the Kingdom of Heaven*: Also, *when the world despiseth, persecuteth, and hateth you for my sake: Then rejoice, for your recompence is great in the Kingdom of Heaven*. Also, *What will it profit a Man to have all temporal honour and pleasure, and lose his own soul?* Whereas this life continues but for a Moment, in comparison of the Eternity.

ⁱ Made in the New way of Ordination.
^k Or Impostor.

^l Inheritance, or Patrimony.

^m Bold, sturdy, and stout in them.

ⁿ *ὁ ἀγαπᾷ τὴν ψυχὴν αὐτῆς ἀπολλύει αὐτήν, ὁ ἀπολλύων αὐτήν ὑπὲρ ἐμοῦ, σώσει αὐτήν.*
sum, his soul.

25. Dear children in Christ, let every one have a care in what soil he grows: You must not expect any better time of life to repent in, *but to-day*, while the voice of God foundeth, let every one enter into himself, and search himself, let none regard the *broad way* of this world, for it leads into the Abyss to all Devils, but the way to the Kingdom of Heaven is very *narrow and strait*: He that will set into it, must not defer nor linger out the time till the Devil bars up the door: He must not regard the course of the world, he must go directly into himself, and * seek himself: The time will come that he will think, that he is *alone* in this way, but God has always his seven Thousand with *Elijab*, whom he knows not of.

* Or search.

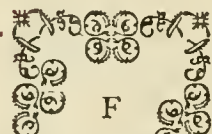
26. For a sincere Christian does not *wholly* know himself, he sees nothing but his *vices*, in which the Devil strives against him, they are continually before him; but in this world he knows not his ^p *Sanctity*; for Christ hideth such people under his Cross, so that the Devil does not see them. Therefore *be watchful and sober, and resist the subtile Devil*, that you may live Eternally.

o And unto-wardness.
p. Or Holiness.



The Sixteenth Chapter.

Of Praying and Fasting, and due Preparation to the Kingdom of God. What Praying is, and brings to Effect: What the Power of it is, and what the final use and benefit of it is.

1.  OR the Instruction and Comfort of the sincere simple Christianity, and for a constant awakening of ourselves, that we might be found worthy *to bear* the voice of the Noble Bridegroom, who calleth his Bride, and will bring her home!

A very lovely Gate.

2. A hungry Spirit that is weary and faint, is desirous of the Still Meekness and Rest, that it may go forth from the ^s source of the Driver, and may satiate itself with meekness and stillness, and so with that which is the desire of its Life, whereby it may *sustain its body*.

s Force, or power.

3. Thus, my dearly beloved Mind, thou art generated out of the Eternal Still meekness, and wert (*before the time of this world*) in the Wisdom of God, [in the Eternal Virgin;] the Meekness of the Love of God was thy source [or property,] and thou wast a fruitful ^r Rain in thy still Eternal Mother, [the Eternal Nature,] where thou wast *not yet created a Spirit*: Consider thyself, how great unquietness thou art now in: Thou art immeasurably hungry, thou always thirstest after *the food*, and source [or property] of thy Mother: O that the Time of Refreshment were come: This does the poor soul wish and pant after: One day crieth to another, the Morning crieth to the Evening, and the Night longeth after the Day, and there is *no place nor rest* (from the ^r Driver) for the poor soul, the Driver takes hold of its very Throat; and though it hides itself, yet it finds no place nor rest free from the source [or property] of its Driver: He drives it further and further, till it finds *the bosom* of its Mother, where it lays down itself, and is

r Or shower.

r Persecutor, or Tormentor.

as one that is escaped in * a great Battle, who dares not lift up his head for fear of the Enemy.

* With his life among the slain.

4. My dear Children in Christ, and all you that have given up yourselves *in Christ*, to the Kingdom of Heaven, you Elect in Christ, thus it is with our souls: Our souls stick in such great unquietness; and as it is with a *Soldier* in a fight, who is continually in expectation of Death, where the Enemies press upon him on every side, and strike at him, and continually desire *his Death*; or, as it is with one that is *fallen* into a deep Sea, and swims there, and sees no shore, and continually *expects* Death, where the Water goes into his Mouth, who sighs and desires help from above; or, like one that is falling into a *Deep Pit*, where no help is discerned, who also expects help from above.

5. So it is also with the poor soul, it is fallen into a dark *Dungeon*, and swims in a dangerous and deep water, where it is encompassed with Enemies on every side, who all strike at it: Every one would murder it, and it *sees no help* about it; if it searches through its body, through its flesh and blood, also through marrow and bones, it finds they all are its Enemies, which lead it unto the *Abyss*.

6. The *spirit of this world* (in flesh and blood) draws it, and bows it down to the ground, in the Deep of the waters, and continually desires to drown it; for it would *only* maintain and pamper the Bestial Life.

7. So also *the Devil* draws it mightily down into the Abyss, and would fain throw it into the Eternal aking source [or Torment] of Hell; and if it resists, he strikes at it with the Anguish of Hell, that it should despair, and throw itself into the Abyss; and there it has no helper with it, nor about it, nor can it discover any to appear, *till* it raises itself upwards into the Love and Mercy of God, where then it must leave and *forsake* all whatsoever is in its house, and must wind quite through from it, as a spirit without substance; that is, it must go forth with its will from *all its Thoughts*, and out from all its mind, into the *Mercy* of God, into the first Original ' Mother, where it was *only a seed* before the Creation of the World.

' The Eternal Nature.

8. And when it comes there, it finds that the *same Word*, which Created it, is become Man; into which it casts itself, and eats of that humanity, as of a pure and new body, in which there is *no* source [or property] of *Enmity*, but only a meek, pure, desirous love; and there its will is *accepted* of God, and the *Holy Ghost enters into its will*, and brings to the poor captive soul Heavenly Refreshment and Comfort, so that it feeds on the flesh of the Eternal Word of its Original Mother, and drinks of the Water of Eternal Life, *wherein*, before the world, it was only a seed.

Orreceived.

9. There it *finds* the place of its Rest, and cools its flames therewith, and resteth in the bosom of its Mother, for it enters into the Land of the Living, and the Holy Ghost leads it out of Prison, and it eats at God's Table, and sitteth among the children of *Love*. O how humble it is that the Holy Ghost has delivered it from the Strife of *Battle!* and then God has a true obedient and humble child of it. And *thus* it is with the souls, which press forth out of this Sea of Misery, into God, or which with the Deliverance from the Earthly Life enter into God, and so are *released* from the Driver, [the Devil.]

* God's Love.

10. Since therefore it is *certainly* thus, and that we have found out *the way*, we will speak what we know, and testify the Truth: For Christ said; *My Father will give the Holy Ghost to them that ask him for it: No son asketh the Father for an Egg, and he offers give the Holy Ghost to him a Scorpion instead of it: or for Bread, and he gives him a Stone; or for Fish, and he gives him a Serpent: Ask and ye shall receive, knock and it shall be opened unto you,* saith Christ.

Desires to give the Holy Ghost.

11. When the heart and mind, and all the senses or thoughts, resolve *into a will* and purpose, that the soul will enter into the Mercy of God, and repent of its misdeeds, and

is resolved to seek after Love and Mercy, then it is said, *Before they call, I have heard them*; as may be seen by *Daniel*, when the Angel said to him, *When thou chastizedst thyself, and didst intend to pray for thine own sins, and the sins of the People, I brought thy Prayer before God, and this command went forth*. Read the History of *Tobiah*, what Praying and Fasting, and due Preparation for the Kingdom of God, are able to effect: briefly, the *whole Scripture* is full of such examples.

^a Awakened from Death.

12. Consider the *Prayer of Christ*; how his human soul in God the Father called, and awakened the *Verbum Domini* in him, when he would do Great Wonders, [or Miracles,] especially about *Lazarus*, whom ^a he raised from the Dead: then he sighed to his Father, and awakened the Center of Nature, and the word in the Center of Nature on the Cross of the Number Three: There the Holy Ghost, and the Word which the Holy Ghost then awakened, *went forth in his soul*: and then the soul of Christ thanked his Father who had heard him, and said in the power of the Word to Dead *Lazarus*; *Lazarus, come forth*; and there they saw the power of the Word in the soul, that the Dead must arise; which power the soul of Christ had opened and awakened with his knocking.

^a *Ab intus*.

13. You must know that *Lazarus* was awakened from *within*; and we shall all at the Last Day hear the Voice of God ^a from *within* in the Center of the soul: for the Word, with the Number Three, *dwelleth within it*, in the Center on the Cross, and that foundeth forth outwards, and *raises up the Body* of the Essences: For the souls of Men are all, as it were, *one soul*; for they are all propagated out of one only soul; and therefore they will *all* hear the voice of the Human soul in Christ, and arise with their Bodies.

14. So then when we pray to God, God hears our soul in the Center *in ourselves*; that is, the soul presses forth with its repenting will, out of the Center of Anguish, out of the Abyss of Hell, and also out of the Spirit of this world, into the second Principle into God, which is also in the soul; for all the *Three Principles* are in the soul, *viz.* the two Eternal, and the Corruptible, which makes the Death of this world.

^v Or manifests, or reveals.

15. Understand us accurately, according to its high worth, thus; God the Father moves not himself, [when thou Prayest,] *the Holy Ghost* only moves himself: though that indeed avails us not neither. But the Word which has created our soul is become Man, and that has the Holy Ghost in it, and he goes forth from the Father in the Word, and *meets* the calling Mind and Will, and ^b opens himself from *within* outwards into the soul: For the outward Bestial Body, is *not worthy* of the Holy Ghost, that he should open himself in it, though sometimes it happened so to the Saints, that he went forth of the soul into the outward Principle; and then the Body *Triumphs*, and for very joy knows not what has happened to it: but in the New body of the soul in Christ, when the soul attains the body of Christ, *in that* the Holy Ghost dwells.

16. And so when the Devil comes, and will set upon the soul from beneath, in the first Principle, in the Center of the first four Forms to the source of the Fire, then the will of the soul presses into the flesh of Christ, into the *second Principle*, inwards into itself, and there it is refreshed and released, and the Devil must go down; for that life does not relish with him: yet he is so furious, that he sets upon the soul, so often as he perceives it to be *secure and careless*, or never so little burdens itself with falsehood and wickedness: he *always* seeks an opportunity wherein he might find his *Nest* open [for him.]

17. Therefore, dear children, *when ye pray*, think not that God dwells afar off from you, and so neither hears you, nor sees you; that is a false Conceit and Opinion. Indeed those, who *will not* enter into God, those that stick fast in their Malice and Iniquity, and *retain* wickedness in their soul, those indeed *are not heard*. He that cries

to God that he would outwardly accept his words from him, and yet retains the Evil one in his soul, *he mocketh God*: God dwells not outwardly; for the outward is the Bestial Starry Spirit: he dwells inwardly in himself; the outward substance is only a figure and similitude of God: Indeed it is of God, and generated out of the inward Center, and expressed [or spoken forth] through the *Verbum fiat*: but it is *not the substance* of the Number Three, which is a Substance and Spirit in the Trinity, above Nature, and yet dwells in Nature in itself; incomprehensible to Nature, as the Wind and the Light is not comprehended by the Fire, and yet are the spirit, brightness, and life of the Fire.

18. Therefore, when you will *pray*, put away the Abominations out of your soul, and enter into yourself; that is, you must loath the Abominations, and frame a will and purpose in your soul, that you will *not let* such abominations into you any more; also you must not suffer your will to stick in any ^c abomination and despair; for when you despair, you sink yourself down into the Abyss. ^c Lusts and unchastity.

19. But consider, that it is the *precious will and pleasure of God*, that you press earnestly and strongly through, and leave the Abominations to the Devil upon his neck, and come very humbly, praying as a sinful child to God: he is the Father of the Lost son, you have vainly rioted and spent your beauty and righteousness with the Devil, and with the *Antichristian Whore*, you are amongst the swine at *Babel*; and having lost your Goods, you eat grains and husks with the swine; you are naked and torn, and are not worthy to be called his son: Consider and imagine this in yourself, for it is true, and so come with true Conversion out of the filth and mire of the swine to our Ancient Loving Father, and *pray for his Grace and Favour*, that he would but make thee as one of his hired servants in his Court: acknowledge to him thy evil deeds, and that thou art not worthy to be called his son. Behold, dear soul, *observe it*, it is the very precious truth.

20. When you thus enter into yourself, and search out your abominations, and the husks of the Devil, and of the world, which you have so long devoured, and consider of God and his Mercy, then *turn not again into the hogsty*; and say *not* I am ashamed to come before my good old Father; I dare not come into his sight, for great shame and abomination; for I was a glorious Son, and now am a naked Swineherd, but consider, that your Father taketh more care about you who are his lost Prodigal son, than you do about his favour and love, which you have wilfully trifled away.

21. Frame but a loving, humble, submissive, obedient, will and purpose, *and come*, come away from the Swine, leave the husks to the world, let the Swine devour them and feed themselves fat: but enter you into yourself, and knock at your evil Heart: break in through the Doors and Gates: and though all swine cry, and Devils should howl for their ^d Keeper, *yet come you* to your Father with any humble demeanour and words, you *need not* trouble yourself about the *adorning* them with accurate *Eloquence*; ^d Or Herd-
man. for though you have no more words than the Poor *Publican*, it is no matter, it lies not in them, but in an Earnest *constant purpose* without ceasing: and though Hell should break in pieces, and body and soul part asunder, yet *stand still*, and go not forth again out of the Doors of the Father.

22. For as soon as you will *open* the Door in your soul, and will go out of the Mire, *towards* the Ancient Father, that he does but perceive that it is you his son, and that you are returned to him, then he saith; *This is my son which was Lost*, for whom my heart was troubled, and is entered into the Humanity, into this world, and hath sought him, and *now I have found him*.

23. And there he sendeth the Holy Ghost to *meet* him, and falleth kindly about his Neck, and receives him with Joy, and for a token of his love, he puts the Seal and

the Ring of the Holy Trinity, in the suffering and death of Christ, *on to the Hand* of the soul: and there he brings the blessed Virgin of his Wisdom, the New Angelical Garment (*viz. the flesh of Christ*) and *puts it on* to the soul; and all the servants of God, (*viz. the Holy Angels in the House of the Father,*) must rejoice and be merry with the lost Son; and there the Ancient Father slays the fatted Calf, and feeds his son at his Table, (of the Heavenly Substantiality,) with *the power* and *with the flesh* of his Obedient Son Christ, and gives him to drink of the Water of Eternal life, in the Blood of Christ, in the first Mother, out of which the soul has been created; and there is Joy in Heaven among the Ninety-Nine Angels, or holy souls, which are with God, that a dear brother *is come into their society*.

24. And although the own [Invented] works of Holiness, (*viz. the Elder son,* who has always been busy at home in the Antichristian house,) murmur and grumble at it, (and boasts of his Obedience, Labour and Toil which he had taken in Hypocrisy,) the Father regards not that; the *New son* pleases him better, than he that had continued in the House: He thought that he alone was heir, that the Kingdom of Heaven belonged to him: he had merited it, and has not gone out of the house; to him belong *the Keys* of the Treasure; the other is but a Swineheard: All this does not divert the Father, but he is merry with his servants the Angels and holy souls, and lets him that was Angry (who would not rejoice with his brother) *go down into the wretched Pit of the Devil*; and he is merry with his children. But seeing the Hypocrite is Angry, and despises the *Supper* of the Father, therefore he does not taste of the Heavenly Joy.

g Or Caesar.

25. Hearken you *Roman Pope*, and you *Roman^e Emperor*, why are you angry with us poor lost sons in Germany, who go into our first true Father? Would he not fain have us? Are you not our brother? wherefore then do you grumble? Are you Pope in the House? then *have a care* that you be the Father's obedient son, and rejoice with the lost son, when he goes out from Antichrist, to the Father: If you *will not* do so, you must Eternally be angry, and shall have no Joy with us [once] Lost, but [now] again living children, to Eternity.

f That the Contentions, Janglings, and Disputations may cease.

26. O you Antichristian *Wolf*, why are you Angry, when the Father receives a Swineheard for a dear Child, and gives him the Seal-Ring, the *Mysterium Magnum*? do you think you do right in it? though indeed you are born of an *Academy*, [or from an *University*,] and the Swineherds [are born] in the field among the swine as you account them, yet *in them* the greatest Wonders are awakened [or manifested] above your Hypocritical reason: look to it, Rule well in the house of your *Academy*, we heard a Watchman say^f leave off; *The City Babel is fallen*; see that you be not *taken* in Babel: for it burns in the Fire: the *Turba Magna* will spew it out, there is no other Remedy or Counsel, but for all to go together with the Swineheard, to the Father, and pray to him for Grace; else you will be forced *to try by woeful Experience*, what this Pen has written, and out of what Spirit it flowed, and was revealed.

27. When Christ drove the Devil out of the *Lunatic* that was possessed, his Disciples said to him, *Master, why could we not drive him out?* Then said Christ, *This kind does not go out but by Fasting and Prayer*.

h Or Highest Age.

28. Dear Children, Brethren and Sisters, be advised, for the kind Love of God the Father in his heart, (which for our sakes is become Man,) has lifted up himself in the^h *Crown* of the Spirit of this World, and *calletb us*: It grieves his Mercy that we are fallen home to the Wrath of the *Turba Magna*; he now sendeth you *many Messengers*, and calls you in their voice, and he will send *more* unto you: why do you *despise* them and kill them? *Try them* whether their Spirit be born of God or no; or whether *they seek* their own way of their Belly in Antichrist: Surely it is time to awake

from sleep: No jesting matter will follow: you should not dare to jest so *with the Keys of the Holy Ghost*, and make *Conclusions* of Faith, according to your own Opinions, Tenets and Conceits: *Faith* will not be begotten by *Conclusions* and *Canons*, but is awakened by true *sincerity*, by being obedient children of Christ.

29. Saint Paul did not say to his Disciple, Dispute of the Mysteries of God; but he said, *Awaken or stir up the Gifts that are in thee*: No man's own wit can do it; much less the Pride of the High Schools [or Universities,] which yet they cloak with hypocrisy, and hide it under the Mantle of the Holy Ghost: why do you make *Conclusions* about *the Body* and *the Person* of Christ? Have you power and authority to do so? Is it not a *Mystery* to you; and you understand nothing in it, unless you be new born again in Christ; Does he not say, *Behold I am with you even to the End of the World*? Is he with you? Why then do you set yourselves upon his Throne, and deny his Presence? Are you not *Pilate* who sentences Christ; from whom have you the *might and authority*, to make *Conclusions* and *Articles*? Are you *his* Lords? then you are not children: have a care you prove not the Eldest son in the House, who strives about the Inheritance, and about the Power and *Authority*, and yet continues to be a proud angry Murmurer against the Father? Dear children, it avails nothing to go such a way: Christ said to his Disciples, when he drove the Devil out of the Lunatic that was possessed, which the Disciples could not do in their own Reason, *This kind goeth not out but by Fasting and Prayer*.

30. Dear Brethren, you will not [be able to] drive the Devil out of *us*, if you have not Christ with you; your Art and *Conclusions* of Reason will do nothing else, but cause people to go out from God into their own self-will: *We must fast and pray, that we fall not into Temptation*, and into the Nets and Snares of the Devil in our Reason; for the Devil always holds his Net before Reason, and he that falls into it, *supposes* he is caught in *Christ's fishing Net*: but he is taken in *Antichrist's* ^b Net: Reason comprehends nothing of the Kingdom of God, but the Husk; the virtue and power of it remains hidden to Reason, unless it be born in God, and then Reason goes forth as a burning Fire *in the Spirit of God*; but the Spirit lets it not fly aloft, but bows it to the Earth [in *humility*,] for he knows the ⁱ Warrior that fights against Reason. ^j Satan.

31. A watchful Life is requisite, which is chastened and not overflown with the fleshly *voluptuous* spirit of this world, and not a Life always drunken and full: for as soon as the soul is inflamed with the vigour and *power* of the Earthly Spirit, then God's Spirit passes into its own Principle; and the soul is *captivated* by the Spirit of this world, and the Devil gains an access to it; and then its former wit and understanding (known in God) is changed into outward Reason, and then Man supposes still, that *it is God's Spirit*.

32. O no friend! *the* ^k Constellation, which should rest in the Spirit of Christ, *lusteth also to possess such a heart and soul*, where the Spirit of God has been sitting; for every Creature longs after the virtue and power of God: but the Constellation, though it comes into the Temple of God, drives on its own matters, that lie in its power, it knows *nothing of divine Wisdom*: it has wisdom, and ^l constitutes the Spirit of this world: indeed it has great Art and Learning: for *the Earthly and Elementary Mysteries* *Magnum* lies therein: but it has *not the Key* to the Principle of the Liberty of God without and beyond Nature; for it has a Beginning and End, and looks no further; it makes and seeks only an *Hypocritical Bestial* Life. ^m Makes.

33. Therefore let us not be ⁿ proud and secure, nor *rely* upon Art and Learning, ^o much less upon the Letter: for the spirit thereof is hidden to us, without the Spirit of God: we *have* the will of God in the *Holy Scripture*: yet without the Spirit of God we have but the Husk and the dead Word (except God's Spirit first awakens the Living

^b Purfener.

^j Satan.

^k Or Configuration of the Stars in us.

^l Makes.

^m Sit ut, furly.

* Or taught
of God.

Word in us, that we may understand the Letter and the written word ;) which is plain enough, in that the Learned in Arts are but Learned in the Letter, and *not* ⁿ learned in God, otherwise they would not contend and wrangle about Christ's Honour and Doctrine, nor so dispute about the Cup of Christ.

34. Though there were *a Thousand* men ⁿ Learned in God, who are born in the Spirit of Christ, and were together, and had each of them a special gift and knowledge in God, yet they would all be *but one* in the Root of Christ, and would every one desire only the Love of God in Christ : what Disciple or Scholar will exalt himself above his Master ? We are *one Body* in Christ, why then should one member contend with the other about the food ? When the desirous Mouth feedeth, then all the Members receive strength and virtue ; every Member has its *own Office* or Work, in opening the Wonders of God : we do *not* all bring one and the same words, but one Spirit in Christ, every one has that which is his own imparted to him, what he shall open in God, that the Great Mysteries of God may be made manifest, and the Wonders which have been foreseen from Eternity in his wisdom, might be revealed : *to which End* the soul *was created* of God.

* Or Examine.

35. I know, and the Spirit shows it to me, that thou *Antichristian Sophister* wilt object against me, that even among the Apostles there has been strife and contention about *the words* of Christ : It is true indeed, and it was Satan's Master-piece to sift Christ Disciples, and the Disciples of those Disciples, so soon as they became *secure* : for they were Men as well as we, and one was stronger in Spirit than the Other, according as they did * search themselves, and raise up themselves in God : *for they lived among Evil Men*, and many times must apply themselves to the world, and must give the Weak Milk to drink, at which others many times stumbled in their Reason, and grew hot and *zealous*, and reproved one another for it ; as may be seen about *Cornelius*, when *Peter* went in to the Heathens, and the *other Apostles supposed*, that the Kingdom of God belonged only to *Israel*.

* Lowly, sub-
missive and
pliable.

36. But you are to know, that the Love of God is so ° humble, that when it has kindled the soul with itself, *itself is subject to the soul* ; but no soul will enjoy that, but those that are humbled in the Love of God, and constantly go forth from their desires, that the Spirit of God may live in them, and that they may have an eye unto him : the soul is *permitted* to be zealous, but it does *better* to live in Meekness, in which it enters into the Majesty [of God,] and is a totally beloved child ; what does it avail me that I *pour out fire* upon my brother, and so *burn myself* therein ? It is more blessed to continue under the Cross in Patience and in Meekness, than to bring fire from Heaven.

37. *Christ is come to seek and to save that which was Lost* ; not to awaken his Anger against us, but that he might help us out of the Jaws of the Devil ; and he has regenerated us in himself to be a living Creature in God, and has brought us quite through the fire of his Father's Anger. He has *broken the Bands*, that we might follow him in Love and Meekness, as children should follow their Parents : Therefore he Teaches us faithfully what we should do, and how we should Pray.

[Of the Lord's Prayer.]

* Manu-
duction.
* Circumscrib-
ed or limited.
in its Inter-
pretation.

38. The *Prayer* which he has Taught us, is an Instruction and Teaching of all whatsoever we should do and leave undone ; and what we should ask and expect from God : and is always *rightly* to be understood according to *the Three Principles*, which we will here make a short ° Introduction to, though it cannot be ° confined or concluded, for the Spirit in the Prayer comprehends in it *the whole Eternity*, also Nature

and Every Thing; so that No Tongue can sufficiently Explain it. The more it is Considered, the more is found in it. Yet we will venture upon it, and give the Reader an Introduction; not to tie or limit the Spirit: for it rises up in Every one's soul, as virtue and power is given from the Wonders of God. And so it is also with the Gospel, that is not tied to any Exposition: The more any search into it, the more they find therein: for the Spirit of God itself teaches us to pray aright, and also presents us to God. For we know not what we should say; our whole business of Praying and Conversion consists only in the Will and Purpose, that we give ourselves up into God; God the Holy Ghost himself makes the springing and growing up through himself in God, he drives forth the blossom of the New Body of the soul, out from the Divine Center forth through the soul, so that the fruit of Eternal Life springeth forth out of the Soul's body, with many Branches and fair fruit, and stands as a glorious Tree in the Kingdom of God; so that when we pray, our soul eats of many heavenly fruits, which are all grown out of the Body of the soul, as out of a heavenly soil or ground: and the soul eats of them again in Prayer, and they are its food on the Table of God: Thus it eateth *ex verbo Domini*, of the Word of the Lord; concerning which Christ saith; *Man lives not by Bread only, but by every word which proceedeth out of the Mouth of God.*

Manu-
duction.

39. The Lord's Prayer affords a very high and excellent understanding in the Language of Nature: for it expresth the Eternal Birth, also all the three Principles, also the Lamentable Fall of Man, and shows him the Regeneration in Christ: it shows him what he should do, and how he should behave himself, that he may come again into the Divine Union, and shows him how kindly the Spirit of God meets him.

The Pater
Noster.
Our Father.

40. But because it is hard to be understood, we will set down a brief Summary, Contents and Explanation; and commit the further Work of the highest Tongue to the Spirit of God in every soul; and it may well be handled at large in a Treatise by itself, if the Lord gives us leave.

Understanding and meaning.

[Here follows a Summary Explanation of the LORD's Prayer, how it is to be understood in the Language of Nature from syllable to syllable, as it is Expressed in the words of the High Dutch Tongue, which was the Author's Native Language; but because the Language of Nature is not yet clearly understood by the Translator, therefore he cannot transfer it to the English Tongue: but must set it down in the syllables of the High Dutch words, and interline the English under it. Whosoever desires to see more concerning the Language of Nature, let him read in the fifth Chapter of this Book, verse the 85th, upon the word *Schuff*, and elsewhere in his other Writings.]

It may be his
Treatise, call-
ed The holy
Weeks, or the
Prayer Book,
which was not
finished.

German
Language.

In the Au-
rora, in the E-
pistles, in the
Mysterium
Magnum, &c.

[The Entrance.]

Unser Vatter im Himmel.
Our Father [which art] in Heaven.

41. When we say, *Unser Vatter im Himmel*, then the soul raises up itself in all the Three Principles, and gives itself up into that out of which it is created; which we understand, in the Language of Nature, very exactly and accurately. For *Un* is God's Eternal Will to Nature, *ser* comprehends in it the first four forms of Nature; where- in the first Principle consists.

42. *Vatter* gives the two distinctions of the two Principles; for *va-* is the Matrix upon the Cross, *-tter* is Mercury in the Center of Nature; and they are the two Mothers in the Eternal Will, out of which all things are come to be; the one severs it-

self into Fire, and the other into the Light of Meekness, and into Water: for *va-* is the Mother of the Light, which affords Substantiality, and *-tter* is the Mother of the fire's Tincture, which affords the great and strong Life: and *Vatter* is both of them.

43. When we say *im*, we understand the innermost, *viz.* the Heart, from which the Spirit goes forth: for the syllable *im* goes forth from the Heart, and soundeth through the Lips, and the Lips keep the Heart in the innermost unawakened.

44. When we say *Him*, we understand the Creation of the soul. The syllable *-mel* is the Angelical soul itself, which the Heart on the Cross in the Center between the two Mothers has comprehended; and with the word *Him*, framed it into a Creature, *viz.* into *mel*: for *Him* is the Habitation of *mel*: therefore the soul is created in Heaven, that is, in the loving Matrix [or Mother.]

The First Petition.

Dein Name werde geheiligt.

Thy Name be ² hallowed.

* Or sanctified.

45. When we say *Dein*, we understand how the poor soul swims in the water of this world; and how it casts itself with its will into the Principle of God, it goes with the syllable *Dein* into the voice of God.

46. In the syllable *Nab-* it inclines inwards, and in the syllable *-me* it comprehends the Heavenly Substantiality: and this is done in the Will of the soul.

47. And when we say *wer-*, then the whole Creature goes along in the will: for *wer* has the whole Center, and with the syllable *-de*, it lays itself down in Obedience in the Meekness, and will not kindle the *wer-* in the fire, as Lucifer had done.

48. And when we say *ge*, then the soul goes into the Heavenly Substantiality, as a quiet child without Anger, and then *-bei-* is the powerful entering upon the Cross, into the Number Three, where the soul will press into the Majesty, into the Light of God; with the syllable *-li-*, the soul's will has comprehended the Holy Ghost. [In the syllable] *-get*, there the soul will go forth with the Holy Ghost: for the brightness of the Majesty shines in the will, and the Holy Ghost goes along in the Glance of the Majesty upon the Chariot of the soul; for the will is the soul's ² Wedding Chariot, with which it rides in *Ternarium Sanctum* into the Holy Ternary, wherein the Holy Ghost sitteth with the brightness of the Deity.

* Or Triumphant Chariot.

The Second Petition.

Dein Reich komme.

Thy Kingdom come.

49. *Dein*, there the poor soul gives itself up again into the will of God, as God's child.

50. *Reich*, here the soul gives itself into the virtue and power of the Angelical world, and desires to come out of the Deep of the waters into the power of God.

51. *Komme*, in the syllable *Kom-*, it goes into the virtue and power, and apprehends it: and with the syllable *-me*, it makes the Heaven be open, and goes forth with the apprehended power into the Kingdom, as a sprout: for the *-me* makes the Lips be open, and lets the sprout of the Will go forth, and lets it grow softly by degrees.

The Third Petition.

Dein Willen geschehe wie im Himmel also auch auff Erden.
 Thy Will be done as in Heaven so also on Earth.

52. *Dein*, here the soul does with its will, as in the first and second Petition: it casts itself into God's will.

53. *Wil-* is its desire to will the same with the Holy Ghost: *-len*, with this syllable, it takes in the Spirit with the Will into the Center, as into the Heart, and willeth that its will in the Holy Ghost should ^b flow up in the Heart.

^b Or boil up.

54. *Ge-*, with this syllable it goes into the will: *sche-*, with this syllable it worketh the work of God: for there it does what the Counsel of the Father is, what the Heart of God wills: as the soul of Christ suffered itself to be hanged on the Cross, and as we in misery bow down under the Cross: *-be*, in this syllable it takes patiently what God works; it ^c bows itself as a child.

^c Yields or submits.

55. *Wie*, there it goes again into the voice of the high Majesty. *Im* is the Heart of God, out of which the Spirit goes forth: In which will it would be. *Him-* is ^d again the Creating of the Creatures; *mel* is the soul, that is, it wills to act in the will of God, like the Angels, who do that which God's will accepts.

^d See in the first Petition.

56. *Al-*, there it comprehends that will, and drives it on, with the syllable *so*, out of its Center into this world, into the outward Principle. *Auch*, there it affords all whatsoever it has in itself out into the outward, out from itself into this world.

57. *Auff*, with this syllable it apprehends the same again, and desires that its substance should not be dissipated: for it only lets the will of the substance go forth through the closed Lips to the Teeth, and desires that the form of the will should remain as a figured substance Eternally.

58. *Er-*, with this syllable it brings its substance into the Spirit of this world upon the Earth, and there the Will shall work ^e wonders, as in the Kingdom of the Angels in the Power of God: the will must manifest the hidden Secrets of God: *-den*, with this syllable it shows that they must not be done in the fire of the Anger, in which the Devil dwells: for this syllable does not break up the Center: they should be done in meek Love, and yet be taken out of the *Er*. The soul shall mightily rule in all hidden secrets: but it must not let in the Devil.

^e Or Miracles.

59. Here our want is very much, the Heavy Fall presses us hard. O there is very much herein hidden, which would be too long to describe. For the Will of God should be done, and not the Will of the Flesh, and of the Devil. * And therefore it is that we are so doubtful in Prayer, because the poor soul runs on in the Will of the Flesh, and of the Devil. If it did live in Innocence, we should have this skill perfect, and there would be no doubting in our Prayers, but an acting and accomplishment of them: [This the Apostles of Christ wanted, when they asked, why they could not cast out the dumb Devil?] we do really swim here in misery, which the Spirit of the Wonders shows us.

* Note.

The Fourth Petition.

Gieb uns unser taglich Brodt heut.
 Give us our Daily Bread to Day.

60. *Gieb*, there the will sticketh in the Heart, and presses outwards, and the Mouth

catcheth it; that is, the soul would be fed: what the Word gives forth, that the soul takes; for that belongs to it, it will have that.

61. *Uns*, with this syllable the soul desires food for all its [fellow] members, *viz.* for all souls, as if they were but one Tree with many Branches, whereof every branch must have sap and virtue from the stock: and so it desires to have this in common out of the virtue of God, for the life of all souls: for it attracts that with all its desire to it, and in all [others,] as a loving brother; it wills to have it in common, and not alone to itself in Covetousness, as the Devil did.

62. *Un-*, with this syllable the will of the soul goes into the Eternal Wisdom, wherein, before the Creation in the seed, it was discerned in the Eternal Will: *-fer*, with this syllable it takes the Original of Nature in the Will, where one form in the Original generates, fills, and preserves the other: and that is the Band of the soul, whereby it *Eternally* lives and subsists: and that the will of the soul desires, else it would be dissolved. For a Spirit desires no more, than to retain its Band, and to fill it with virtue, that it may flow forth.

63. And here lies *the Key of the Greatest hidden Secret of the Being of all Beings.* Beloved Doctors, if you were Learned, you would seek here; and if you understand nothing here, nor will to understand, then you are not learned, but are only tellers of stories, which the simple, if he did use himself to it, would perform as well as you: This is the true *Doctorship in the Holy Ghost*: the outward [in the Learning of the School of Reason] is but a foppery, and puffeth up into a high mind.

64. *Tag-*, with this syllable the heavenly Number is understood, as wherein the Spirit on the Cross in the Holy Matrix comprehends the Genetrix in the Multiplication, where the Will of the Spirit recreates, confirms, and strengthens itself: *-lich*, in this syllable the soul's will quickens itself in the light and virtue of the Majesty of God; and strengthens the soul with the heavenly Number, which springs up out of the Majesty infinitely: and herein the soul is acknowledged for an Angel, and lives in the Hand of God.

65. *Brodt*, here the Corporeal substance springs up, and our misery: for *Brodt* [Bread] is generated out of the Center of Nature, although the last letter in the syllable *Brodt* ^f Expresses that it is paradisaical Bread: for the Cross + in its Character [T] in the Language of Nature, carries the severe Name of God; [GOTTES;] which if Men will rightly expound, and understand it according to the Language of Nature, ^g may be understood powerfully, and in its highest depth, in the word ^h *Tetragrammaton* [*Jehovah*;] for that word comprehends all the Three Principles; and in the word ^h *Adonai*, God is understood as in one Principle, *viz.* in the Angelical world; which may be expounded in a Treatise by itself. We set down this, that this syllable might be considered of; for *Brodt* [Bread] is the food of the Body; and is to be understood concerning the fierce wrath, that it has mixed itself in it, and signifies the house of Lamentation and Mourning: But since we must have this food, therefore the soul reaches after it for the maintenance of its *Beſial* Body.

66. *Heut-*, this syllable signifies the Eternal Bread of the soul, the New Body, *viz.* the Heavenly Substantiality: for the Will goes forth out of the Bread into the *Heu*, that is, the Eternal Substantiality, *viz.* the Bread of God, Christ's flesh: *-te*, this syllable confirms that it affords and frames the severe Name [*Gottes*] of God; for the soul desires a twofold Bread, one for the Belly, and the other for its holy Heavenly Body.

^f As it is pronounced, signifies.

יְהוָה *
 = Θ Ε Ο Σ.
 DEUS.
 GOTT.
 GOD.
 אֲדֹנָי ^h

The Fifth Petition.

Und verlass uns unser Schuld, als wir verlassen unser Schuldigern.
 And forgive us our Debts, as we forgive our Debtors.

ⁱ Or Trespasses, as we forgive them that trespass against us.
^{*} Vegetable.

67. *Und*, this syllable is that, wherein the will of the soul awakens the Love of God; for the will sticks fast in the word *und*, as in the meekness; it fatiates the *ver-*, viz. the anger, and springs with the *und* [or Meekness] up, as a budding, * growing Substance, like a blossom out of the *ver-*, and yet they remain one in another: for *ver-* is the Center of the Life, it has the fire of the wrath, and the *und* belongs to the second Principle: *-lasse* or *-lass* is the cleansing of that which is generated out of the *ver-*, of which *Isaiab* saith; *Were your sins red as blood, if you turn, they shall be as wool, white as snow.* In the syllable *-lasse*, is the Bath or Laver, wherein the *ver-* must be washed, or else it cannot subsist in the kingdom of God.

68. *Uns* is the union again, where the will of the soul, viz. the Communion or Fraternity, that is, all souls, in one will, desire to be washed.

69. *Un*, there the will yields itself into the Love of God, and ^k washes the Evil Child, ^k Or cleanses, *-ser*; and thereby confesses all Evil and Wickedness [for all in common,] as if they were but one only soul.

70. *Schuld*, this is the true Catalogue or Register, which the Anger has brought into the soul, which Catalogue the will desires to cast away altogether: But the Mouth catches the syllable again as a flash, to signify, that our works shall stand Eternally to the wonders of God; and we need only wash them, that they might not be comprised in the fierce wrath of God, and inflamed; else they belong to the Abyfs, ^l to ^l Or into, the dark Principle.

71. *Als*, in this syllable the will of the soul comprises together, all whatsoever is called Soul, and speaks of Many, as if they were but One.

72. *Wir*, in this syllable the will complains against the Anguish of the source of disquietness in the soul, where one soul often ^m hurts another, and therefore the will comprises together the *Turba* of All souls, and says [as follows.] ^m Offends or wrongs.

73. *Ver-*, that is, the will [of the soul] desires that the fierce wrath of all souls might be thrust downward upon a heap, into the Abyfs: *-lass-*, that is, to ⁿ let it go, and not know it more in the fierceness of the Anger: for the syllable *-sen* retains the form of the wonder: but it must be washed in the *Lassen* [or ^o letting it go] for *Lassen* is the Laver or Bath [to wash it in.] ⁿ Put it away, or remit it. ^o Or scowring it away.

74. *Un-*, this syllable yet again presses into the Love of God, and desires to bring, the washed souls into the Love: *-fern*, this syllable, in the presence of God, shows the Evil child, which is now washed in the Love, and there puts it among the Wonders of God, for it sets forth whatsoever is come to be a wonder in the Tincture of the fire in the soul.

75. *Schul-*, this syllable shows the unprofitable [or vain] works, which one soul has wrought towards another out of the ^p Tincture of the Fire, and is a setting forth of the Evil, which the soul in the will itself has washed and cleansed again: *-di-*, this syllable puts the union again into the Majesty, and into the Holy Ghost, where there is no contrary will any more: *-gern* is the Evil Child, which now stands before God, to God's deeds of wonder; from whence the will took its ^q fall, and desires that the Holy Ghost will take it in as a wonder into the Majesty. ^p Or Fierce wrathful L. e. ^q Pravity or Vileness and Iniquity.

The Sixth Petition.

Und führe uns nicht im Versuchungh.
 And lead us not into Temptation.

76. *Und* is once more an injection into the loving meekness of God, where the will of the soul in the Majesty humbles itself before the Number Three [or Trinity.]

77. *Füh*, there the will goes along with the Holy Ghost: *-re*, there the will would not go through the fierce wrath; for it is afraid of the Prison of the fierce wrath; for the will should always be stedfastly inclined into God, that it may pass through the Fire without molestation, and also through the outward Principle, *viz.* through this world, and yet should not catch at, or offer to lust after any thing: but seeing the soul knows that it stood not out in the first Temptation, when it was brought into the spirit of this world, when the *Verbum Fiat* breathed it into the Image, therefore it flies now to the Holy Ghost, entreating, that he would not enter with its will into the Temptation, Proba, or Trial, for it trusts not in itself that it shall stand stedfastly against the Devil, when he shall sift it: as *Christ* said to *Peter*; *The Devil hath desired to sift thee; but I have prayed for thee that thy Faith fail not*: that is, I have enclosed thee in the Word, and have not given the Devil any leave, but I have in my Prayer brought thee into the will of God, that thou shouldst be preserved by the Holy Ghost; else thou shouldst have been sifted by the Devil, through the Anger and through the Spirit of this world.

78. *Uns*, this syllable once again comprises the Brotherly union, as in one will in the Majesty, and flies into the Spirit.

79. *Nicht*, in this syllable the will rends itself quite out from the root of the Anger, and retains a peculiar Government^{*} without the Anger, and then the soul burneth forth from the fire, and is the true Life without the Fire in the Light flaming Tincture in Air, and Virtue or Power.

80. *Im*, there it stands as a found and substance of its own, as if it were the Center itself: *ver-*, there it must with the will go through the fierce wrath, and mitigate or satiate it, and must cool it, that it might not inflame its meek Life: *-such-*, with this syllable it presses through the fierce wrath with its love-Tincture, *viz.* through the Center of Nature, and quenches the fierce wrath after a Divine manner, and drives the subtlety of the Devil out of the fire-source out of the Original, where otherwise he would have an access into the soul: *-ungh*, there the soul takes the virtue out of the seven forms of its Nature with it, as a Spirit, and sets itself mightily over the Center, and rules over it as a King over his Kingdom; for now it has overcome [or cooled] the Center with its Love, and will now let in the Tempter no more.

The Seventh Petition.

Sondern erlohse uns vom Vbel.
 But deliver us from Evil.

^{*} The Soul.

81. *Son*, in this syllable^{*} it appears in the Majesty with its virtue, power and brightness over the Center of the heart, and has a principle of its own in the Majesty: *-dern*, there it commands the fierce wrath in the Center, and rules over it, and tames it with its will [as may be seen by *Moses*, when the fierce wrath said; *Let me alone, that I may consume Israel!*]

82. *Er-*, there it brings a blossom and sprout out of the Center, and opens the Wonders of God; for it here goes about with the Center, as it will, for it has overcome: *-lch-*, that is the sprout, which grows out of the fierce wrath out of Nature, and is now lovely, good, and useful in the Kingdom of God: *-se*, there it continues to be fruit upon God's Table, free from the Anger.

83. *Uns*, there it once again takes the union of all souls with it, and lays it open there, that it was a root in the Kingdom of God before its Creation, and has now brought forth many, that is, it is a Tree, and has put forth many Branches, and presents them there as in a Tree.

84. *Vom*, that is the Great Wonder that God has made of one two, and yet it remains but one: It shows this; for you see that the Root in the Earth is another thing than the Stalk which grows out of the Root; so you must understand it also concerning the true holy soul; that grows as a Stalk out of the Root, out of the Center of Nature, and is another thing than the Center; and yet the Center generates it, and it moves in full Omnipotence over the Center, and rules over it as God rules over Nature, and yet there *the Name of the Number Three* in the Eternal Nature *arises*: And as God is free from Nature, and yet Nature is of his Essence or Substance, and unseparated from God, *so is the soul* also; it is free from Nature, and is a Lord of Nature, for it is one Spirit with God, and yet blossoms or sprouts out of Nature. Indeed God is *not wholly* to be likened to the soul; for God's Eternal will is a cause and beginning of Nature, but [the soul is to be likened] to the Majesty of God, whose brightness arises out of the sharpness of the Eternal Nature, and yet arises before Nature, like the flash of the Eternal Liberty, from whence Nature, in its sharp generating, receives the Luster, and elevates it in the fire, to a Triumphant high Light: *for which cause sake*, the Eternal Liberty without Nature longs after Nature, because it desires to be manifested in wonders, and will have Majesty in Glory and Power.

85. For, if there were no Nature, *there would be no Glory, nor Power, much less Majesty*; also *there would be no Spirit*, but only a Stillness without Substance [Essence or Being:] But thus in Nature there appear Power and Virtue, Might, Glory, Majesty, Number Three, [Trinity,] and Being, [Essence or Substance,] and are the Manifestation of the Eternal Being. Now, since the Soul, as a Spirit, is discovered and taken out of this Being, it has therefore *two forms*, one is Nature, and the other is the Divine Blossom, or the Sprout out of Nature, which is above Nature, and is a Spirit in itself, as God is a Spirit in himself, as you may see this by the Fire: The Fire is the Nature, and the Flame with the Air [or Vapour] which goes forth out of the Fire, is a Spirit with all the Power of the Fire's Nature, and yet is above the Fire's Nature, for the Fire's Nature cannot comprehend it; and so also the *Fire's Nature* could not subsist, if the Spirit of ^{Or rule it.} the Air did not blow up the Fire again.

86. Thus the Fire generates the Spirit with the Luster, and longs earnestly again after the Spirit, and attracts it continually into itself, and yet retains it not; for it is the life of the Fire, and the Glance or Luster is out of the sharpness of the Fire, yet there is *no feeling* in the Glance or Luster, and yet the Glance has the virtue or power, and not the Fire; for, from the virtue of the Luster there springs up and grows a sprout, and not from the Fire, as you may perceive by the [Sun-shine or] Luster of the Sun.

87. Now, seeing the poor soul in the heavy fall of *Adam* was captivated by *two fires*, viz. by that fire through which the Spirit of this world has comprised it in itself, under which lies the fire of the Original; therefore it would be again free with its Spirit-Life, in which it is an Angel, and the Image of God, and goes with its will *vom* [from,] that is, as a sprout out from Nature, and also out from the Spirit of this world out of the Wonders of God, forth from them; and stands rightly quite *vom*, [from,] that is, it:

has now the Virtue of Nature and Mercury, in the virtue and power of the Majesty, which is another Principle, and yet has also the severe fiery [Principle,] but *not manifested*; for the Holy Principle in the Majesty changes the fierce wrath into Love.

88. And if the severe Principle should be awakened again, it would be fire, and the first four forms of Nature would flow forth; and *therefore God is become Man*, that the Love-Spirit [might] have a Body.

89. Therefore it flies, (if it be yet unregenerated, and so sticks only in the Earthly Body) and saith, *Erlöse uns vom Ubel*, [deliver us from Evil:] It desires to be released from the Anger; for *v-*, and *-bel*, are two wills in one Substance: *v-* is the fire-child, and *-bel* has also two Principles; for the first letter *-b-* has the outward Dominion, and the other two, viz. *-e-* and *-l-* that is, *-el*, has the Angel, the will to be delivered from both, [viz. from the child of the fire, and the Spirit of the outward world,] not presently separated, (for it is the counsel of God that they dwell in one another;) but the Angel's will would be free from the falsehood; it would rule over the *Vbel* or Evil: He desires to be in the will of God, and the *Vbel* or Evil shall stand, the one [part] (according to the Spirit of this world) to the Wonders of God, and the other [part] (according to the source of the fierce wrath) to the Wonders of the Anger of God.

90. For both the Mothers are stirring, and desire to open their Wonders; yet the will of the soul would not go into the Anger; for *it knows the Devil*, that he is haughty, and flying aloft over the Love and Meekness of God, at which the soul is amazed; so also it would *not willingly* work in the Spirit of this world, for that hides also God's Light from it, and therefore it goes forth with its will from them both, and *would be free* in its will: The Spirit of this world may awaken its Wonders in the flesh, but it casteth its will into God's Spirit, he shall govern it; and he will not let the *Vbel* [or Evil] enter into its will: It desires [with its will] to be dead ^t in this world, that it may live in the Holy Ghost; so also it will not awaken the Abyss, and therefore it hides or shelters itself under the Cross, and lets the roaring Devil pass by; also it lets the Spirit of this world, viz. *the fleshly Life*, pass by, it does as if it were dead: It suffers, yet not in God, but in the *Vbel* [or Evil,] which the soul of *Adam* has left it as an inheritance; it holds not that *Vbel* [or Evil] for its own, but for the Wonders of God.

^t Or 10.

91. Therefore it remains patient, as a sufferer, (and yet also not a sufferer) under the Cross of Patience, till Christ shall settle it again upon the Cross, in the *Rain-bow*, [in the Eternal Substantiality, or in the Eternal Covenant:] For he sitteth on the Rainbow, and his body, his substance, is the fullness of Heaven, [or the Heaven is full of his substance.]

92. The *three Colours in the Rain-bow*, are the Three Principles, *the fourth [colour]* is his body *in Ternario Sancto*; [or in the Inward heavenly working power in the Angelical world, in the Eternal Substantiality, wherein the Divine Trinity worketh.]

93. O how great are the Wonders! he that comprehends them has great Joy thereon, there can nothing be named that is like those hidden secret Mysteries, no Tongue can express them: for what is better than to have God for his Spouse, *to be in God with one's will*; and after this [life] time, to be wholly in substance a heavenly body, and a Clarified or Glorified soul?

94. *O Great Depth*, why art thou so hidden to Men? It comes from hence, because they love the Devil, and the haughty proud fierceness, more than thee; and therefore they are not able thus with fierceness to enter into thee: O mercy of God! bring again the Tree which thou hast planted: Why should thy wrath boast, that it has borne more fruit upon thy Tree, than thy Love? Build again the *ruined City Jerusalem*, that thy Kingdom may come, and thy Will be done, who will give thee thanks in Hell?

Draw us yet in with thy Spirit, into thy Praise [or Temple, where they sing of thy praise.] How long shall Hell drop with fatness? Behold! it has opened its Jaws, and would devour us all: Come yet, and build the City of thy Court, that we may dwell near thee, that thy Wonders may leap for Joy, when thy Love-spirit^u Judges: Tarry not, O Lord, for thy Tree is become old for sorrow; [that is, the Number of virtuous people is small:] Bring yet forth the new green Branches, which against the Devil's will spring up through his Kingdom: Let the day break forth: Wherefore shall the night of the Anger keep back the *Lily-Twig*? O Lord, thy Tree grows through the whole world; therefore awaken us, O Lord, that we may eat of its fruit.

Of the *Amen*.

So be it.

And * Close [of the Prayer in the Language of Nature.]

95. *A* is the first Letter, and presses forth out of the Heart, and has no Nature [or fierceness in the pronunciation;] but we clearly understand herein, the seeking, longing, or attracting of the Eternal Will without Nature, wherein Nature is generated, which has been from Eternity. For the Will desires the Heart, and the Heart desires the Will, *they are Father and Son*, and the virtue which goes forth from them, *is the Spirit of the Eternal Life*, of which we^y formerly made mention.

96. Now, as the *A* is generated out of the Heart, *viz.* out of the Eternal Will, and thrust forth out of the Will, so out of *A* afterwards comes the *whole Alphabet with four and twenty^z Numbers*; for the *A* begins to number, and comprizes the whole Number in the [syllable] *-men*: These are the Wonders and Works of God, which appear in the spirit above Nature, *viz.* in the brightness of the Majesty; which you may understand thus: We are with our soul in a strange Inn, *viz.* in the spirit of this world, which holds it captive, and so it *could not come into God*, if God was not become Man, who has brought our soul *into the Word*, as into the Living Power of God, in himself; but now we are branches on that Tree, and must attract the sap of the Tree into us, if we would spring from the Tree; else if we only Imagine, [and reach] after the Air and Sun, then our Branch withers: Our Will must be put or grafted into the Tree, and *that is^a Prayer*.

97. When we Pray, then the will goes into the Tree, and attracts the sap of the Tree into the hungry, thirsty and dry soul, and then there grows out of that sap a Body, and then says the soul with great joy, *-men*, that is, it is mine, that is to say, yes, it is done, take what thy^b will desires: This is Faith, and not [the knowledge or] the History which *Babel* makes a stir about; for Prayer has *two things* in it; one is the Earnest Will, which presses forth out of the miserable smoky house of the Heart, out of the soul in great humility, and gives itself up into the Heart of God, which became Man, as into the Tree of Life.

98. And that is called^c *Glau-* [^d *bele-*:] and then the Will eateth of the Divine power, and that [is the other, and] is called^c *-ben* [^d *f*:] for the Spirit of the soul apprehends it, and holds it with the Tongue to the Teeth; understand it according to the Language of Nature; and lets the Holy Ghost go forth out of the virtue and power which the will introduces into the soul, out of the virtue and power which the soul has apprehended; even as it mightily goes forth out of the heart through the apprehended virtue and power through the Teeth; for in the virtue and power of God nothing consumes: The more the will apprehends, and the soul Eats, the more is the virtue and power, and the mightier and more joyful is the Body of God, that is, *the Body of Christ*; not that it

^u For thine is the kingdom, the power, and the glory for ever and ever.

^y Before in this Book of the *Threefold Life*.

^z Or Letters.

^a The Ground of true Prayer.

^b The Desire of the Will is Faith.

^c *Glauben*.
^d Belief, or Faith.

is greater at one time than at another : No, for it is always greater than all ; only the virtue and power in the Great Wonders of Joy, climb up out of Eternity into Eternity, [or from Eternity to Eternity.]

99. Understand us accurately, according to its precious Depth, thus : When we pray, we do *not only speak* before God ; indeed the Will bows itself before God ; *but it enters into God*, and there is filled with the power and virtue of God, and brings that into the soul : The soul eateth at the Table of God, and this is that of which Christ said, *Man liveth by Every word of God.*

• Introdu-
on.

100. *The Lord's Prayer* is God's Word, and has *seven Petitions*, and an *Entrance*, and *Amen*, or Conclusion, which together are *Nine* in Number, and the *Tenth* is God himself : With the Entrance of the Lord's Prayer, the will of the soul enters into the Father ; and with the seven Petitions it receives whatsoever is the Father's, for thereby it becomes an Angel again ; for in the seven Petitions it attains the Heavenly and Divine Center of Nature ; and in the *Amen* it comprises all together, and dwells therein ; for it is the body of the soul, it is the flesh of Christ, the body of God ; that is, the Ninth Number in *Ternario Sancto* ; herein is the Tincture Heavenly and Divine ; and the Tenth Number holds the Cross, into which no creature can go, the will of the soul only goes into it : The will of the soul is as subtle as the Spirit of God, and God's Spirit rideth also in the will of the soul ; it is his Chariot which he loves to have.

• Incarnate.

101. Understand us thus : *The mere Deity is Spirit*, and as thin as a will ; but it is become Man, and the thin Spirit of God dwells in the Humanity, so that our souls may well come to God ; and so when the soul thus eateth of the body of God, then it *gets also* the body of God on to it, and is the child of God : God in Christ is the Tree, and our souls, in its holy Body, are the boughs and branches of it.

• Or Christen-
dom.

102. Let this be revealed to you, O worthy ^b Christianity, [*from the East to the West*,] from the rising to the setting : The time is near wherein the Bridegroom will fetch home his Bride : Be not blind, but see : *Buy you Oil, O you foolish Virgins* : Go forth from the whoredom of Covetousness, and of Pride, or else you will not taste of this ^d Supper : Whosoever shall not have the body of God on the soul, shall not be Guests, neither can they enter into the Kingdom of God.

• Wedding-
supper.

• Or close.

• God.

• Or virtue.

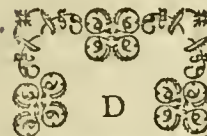
103. And so now, when we speak of the ¹ Conclusion of the Lord's Prayer, we find that ^k He is the Tenth Number ; for it is said, *Dein ist das Reich, und die Krafft, und die Herrlichkeit in Ewigkeit* : *Thine is the Kingdom, and the ¹ Power, and the Glory in Eternity.* That is, God himself in his Number Three, [or *Trinity* ;] for, understand it right, thus : The Kingdom is *the Father's*, he is it All ; and the virtue or power is *the Son's*, who is also All in the Kingdom ; and *the Holy Ghost* is the glory, for he possesses All in the Kingdom, and is the Life in the Kingdom.

104. And *this Trinity* is of the Eternal Liberty, and remains Eternally to be the Liberty. *There is one God, one Will, one Spirit, one Lord, which together is called Wonder, Counsel, Power, and is become Man ; who is called the Prince of Peace, Saviour, and Conqueror ; and it is done to the End, that his Dominions may be great, and that Peace may have no End,* saith *Isaiab* the Prophet of God.

The Seventeenth Chapter.

Concerning God's Blessing in this World. A very good and necessary ^m Revelation for those that are weak in Faith.

^m Or discovery.

1.  E A R Children, if we be converted from our Reason, and ⁿ give ^a Or submit. up ourselves into the will of God, that he may do with us, and make us, what he will, then when we put our trust in him, we go in to our true Father, and are his children.

2. And now, as a father cares for his children, so also God our Father does for us, as Christ hath faithfully taught us, saying, First endeavour after the kingdom of God, and the righteousness thereof, and then all other things shall be ^o afforded you. Also, Behold the Fowls of Heaven, ^o Or added to you. they sow not, neither do they spin, neither do they gather into the Barn; yet your heavenly Father feeds them; and are you not more worth than these, O ye of little Faith?

3. The soul knows that this Garment (of Earthly flesh and blood) is a strange Garment, wherein it is heartily and deeply ashamed before the Majesty of God, and ^{*} therefore it does so much doubt of God's Grace, when it prays; it always thinks its sins are so many, that it cannot reach into the Majesty of God. ^{*} Note.

4. And such pain the Devil puts it to, who always opens his smoky Pit, with the Anger, and draws the smoke into the will of the soul, that it keeps back, and is afraid of God: *The Devil always presents God as a severe Judge.*

5. Thus the poor soul keeps back, and enters into the Spirit of this world, and seeks a livelihood and maintenance: It thinks God lets things go as they will, and that things prosper with those that build upon, and trust in themselves. For, when the soul thus sticks in Reason without God, it supposes that it must use carking and caring to bring it to pass, *it thinks there is no other way*, it must be done thus, the Labour of the Hands (or else cunning and subtlety) must do it; from whence so many ^p potent Evils arise. ^p Strong Delusions.

6. Dear Children, be rightly informed. The outward Earthly life is *fallen home* to the Spirit of this world, the Belly needs Earthly food, and the Body Earthly Clothing, and a ^q house to dwell in, after these things the outward Spirit must endeavour: It should labour and take pains; *for in the sweat of thy face shalt thou (Earthly Man) eat thy Bread, till thou returnest to Earth from whence thou wast taken*, saith God in Moses. ^q Tent or Tabernacle.

7. For the Body was taken from the Matrix of the Earth, and has Imagined [or put its Mind] into the Earth, and the Earth has captivated that again, so that it has eaten Earthly fruit; and so it is turned to Earth, from whence it was taken.

8. For God took it from the Earth, that is, [he took] a *Mesch*, a Mass or Concretion of † Red Earth, [^{*} Adam from † Adamah,] from the Fire's Center, and from the Water's Center, viz. from both the Mothers of Nature, and breathed into it *the breath from without* by the Spirit of the great World, and *the soul from within* out of the second Principle into the Heart. אדם * אֲדָמָה †

9. The soul does not dwell quite in the outward, only it is captivated with the outward: Its will is entered into the outward, and there is impregnated with the outward Dominion, and so the outward Dominion is come into the soul.

10. And this was *that* which God did forbid to Man, that he should not lust after Earthly fruit, power, and virtue; neither was there any necessity that drove him to it,

for he was in Paradise, and had Paradisical food without Want and Death; and as God dwells in the Earth, and yet the Earth knows him not, and apprehends him not; so also Man; he could have dwelt in the *Matrix* of the Earth, and yet have been with the soul in God, and the Will of the soul had brought divine food to the soul: but now being turned away, the soul eats of the Center of Nature, and the outward Spirit eats of the Earth: but if the soul turns, and goes with its will *into the Love of God*, then it eats of God's word, and the outward Body eats of the Blessing of God.

11. For when the soul is blessed, then God blesses the Body also, for the soul carries an heavenly Body in the old Adamical one: And so *his meat and drink is blessed, and all that the whole Man does and has*: he obtains a wonderful blessing which his reason cannot apprehend: he must labour and traffick, for therefore he is created into the outward world, that he should manifest God's wonders with his Skill and ¹ Trading.

¹ Or Handicraft and business.

12. All Trades, Business, and Conditions, are God's Ordinances; every one works the Wonders of God: and so now if the soul stands in the hand of God *in his Love*, then the body is in God's works of Wonder; and God has no displeasure at its Business or ¹ Doings, whatsoever it does, whereby it gets its food and living.

¹ Or Matters.

13. The outward Life consists in *Three* parts: *one* is the Dominion of the Stars; *the second* is the [one] Element divided into four parts, as into the four forms of Fire, Air, Water, and Earth; *the third* is the Dominion of God; for the Spirit of God moves upon the Water, upon the ² *Capsula*, upon the Matrix. What Man soever puts his trust in God, and does not wholly set his heart upon his Reason, has *the Spirit of God* for a Creator; which Spirit of God has the *Verbum Fiat*, and creates continually: it blesses him in body and soul, in the house and in the field, in the work of his hands, his business and trading; whatsoever he does, the Spirit of God is continually in it, and creates, [or effects it.]

² Or surface of the water.

14. How should it be otherwise? the soul has the Body of the Spirit of God; how can the Spirit of God then forsake the outward Body, which must open its Wonders?

15. Man does well enough, in every thing that is not false or wicked, and if it is not *contrary* to God, and the Love of Mankind: If a man did only cast stones into the Sea (if his brother is pleased with it, and that he get his Living by it) then he is as acceptable to God, *as a Preacher in a Pulpit*: for what cares God for ³ the labour? he has not any need of that.

³ *Opus Operatum.*

³ Choice or Liberty.

16. Man has *free will*; he may recreate himself upon Earth, in what work he will; let him do whatsoever he will, it all stands in the Wonders of God. A *Swineherd* is as acceptable to God (as a *Doctor*;) if he be honest, and trusts only in God's will; the simple is as profitable to him as the wise; for with the wise he rules and governs, and with the simple he builds and tills the Ground; they are *all* his Labourers in his works of Wonder.

⁴ Height, Exaltation, or highest degree or measure.

17. Every one has an *Employment* [or Calling] wherein he spends his Time; all are alike to him; only the Spirit of this world hath its ⁴ pitch, which it distributes in its might, *as the Spirit of God* does in Heaven; there are great distinctions and degrees there also, as the spirit or soul is endued with divine power and virtue, so accordingly is its degree of Exaltation in Heaven, also its Beauty and Clarity, or Glory, but *all in one Love*.

18. Every Angel and Soul has Joy in another's Power and Beauty: as the flowers of the Earth do not grudge at one another, though one is more beautiful and fuller of virtue than another; but they stand kindly one by another, and enjoy one another's virtue: and as a *Physician* puts many sorts of herbs together, and every one of them affords its virtue, and all benefit the sick, so we all please God, if we give up ourselves into his will; *we stand all in his field*.

19. And as the Thorns and Thistles grow out of the Earth, and choak and spoil many a good herb or flower; so also does *the wicked*, who trusts not in God, but builds upon himself, and thinks with himself; I have my God in my Chest: I will covet and leave my children great treasure behind me, that they also may sit in my place of honour and dignity, that is the best way; and thereby he spoils many a good heart, and makes it take base and wicked courses, and thinks that to be the only way to get happiness; and so, if they have riches, honour and power, then they have goods indeed; but if any consider it, it is no better with these than others, and besides the poor soul is *lost thereby*.

20. *For the Dainties of the Rich relish not so well with them, as a Bit of Bread does to the Hungry*: There is every where, care, sorrow, vexation, fear, sickness, and at last Death: All in this world, is but mere foppery: The ^a *Mighty* sit in the Dominion of the Spirit of this world; and *they that fear God* sit in the Dominion of the Divine Power and Wisdom: The Dominion of this world takes its End with the Dying of the Body; and the Dominion in the Spirit of God continues standing *Eternally*.

^a Potentates,
Rulers and
Magistrates.

21. It is a very lamentable thing, that Man runs so eagerly after that, which would run after Man, if he was righteous and honest: he runs after cares and sorrows, and they run after him; he is as if he was *continually Mad*; he makes disquiet to himself; if he would be contented, he should have rest and quiet enough. He puts an ^b eating Worm into his heart that plagues and torments him, and causes an Evil conscience that gnaws him, and he is a mere fool with all this: for he leaves his goods to others, and *takes the gnawing Worm in the Evil Conscience with him from this world*; and that which plagues him Eternally, *that he holds for his Treasure*. There cannot be a greater folly found under the Sun than this, that Man, who is the Noblest and most Rational Creature in this world, should in Covetousness be the greatest fool of all, to hunt and press so eagerly after that which he has no need of; for every one has his *sufficient* portion given him from the Spirit of this world, if he would but be *contented* with it.

^b Or Canker.

22. Thus one Man is a Devil to another; and they torment one another; and all the business is but *about a handful of Earth, or for a Stone*, of which the Earth has enough; and must not that be a Wonder indeed? Does not the fierce hellish Spirit accomplish its Wonders according to its wish in Man? As the Book of the *Revelation* witnesses; where one Seal of Anger has been opened after another, and Men are become *the Servants and Ministers* of wrath; they have willfully entered upon it with their Blood and ^c Goods, and thought they did God good service in it.

^c Or Estate.

23. O Blind Man! how art thou captivated in the Anger? what dost thou do, or where art thou? why dost thou suffer the Devil to befool thee? *Heaven and Earth is wholly thine*, God will give it thee all: He has given thee all: thou hast a Natural Right and Propriety in it; the Sun and the Stars are thine, thou art Lord of all; let now thy foolish will go: why dost thou give thyself up into Covetousness and Haughtiness? Does not the kingdom of God consist in Love and Humility?

24. Or dost thou suppose it is *so good to dwell in the wrath*? Behold when the light of thy Eyes does cease, then thou goest into Darkness, and takest thy folly, to which thou hast here addicted thyself, along with thee: Is then the Darkness better than the Eternal Light? Ask the Night whether it is better than the Day? or dost thou suppose that we are mad that we speak thus? we speak what we see, and testify what we know, and thou art blind.

25. Thus art thou blinded by *the Babylonish Whore*, which the Covetous Devil brought forth, when Men were secure and careless, when they lothed the Word and Spirit of God, as the *Revelation of John* testifies, saying; *I will come and take away thy Candle-*

* Cleave or hang to Devils.

stick from thee: And Paul saith; God shall suffer powerful Errors to fall among them, that they shall believe the Spirit of Lying, which speaketh Lies in Hypocrisy and Deceit; [So that] they will stick ^a close to the Devils. But in the Last Time (saith the Prophet David) shall the word of the Lord spring up like grass upon the Earth: open the Gates in the World wide, and set open the Doors, that the Lord may enter in: Who is the Lord? he is the Champion in the battle; all swords and spears shall be turned into plowshares and sickles (saith the Prophet of God,) and it shall be done: whosoever shall call on the Name of the Lord shall be saved.

26. Therefore it is Good to trust in God; and though the Earthly Body should always lie in Dung, it is but for a little while, and no one knows what hour his Time in this world is out, and then follows the judgment according to his life: Therefore desist from Covetousness, it is the Eternal Root of all Evil, and of all Folly. A Covetous Man is the Greatest Fool on Earth, for he devours himself, and causes disquietness to himself, and so brings Evil upon himself by it: He knows not what Man it will be, who shall possess his Covetousness; and many times it is shamefully consumed in Whoring: That wherewith one has destroyed his soul, with the same another is frolic, in another foolery: For it must all come to its Effect. But he that trusts in God has continually enough: whatsoever he has, he is contented with it, and so he is much richer than the foolish covetous [person,] who oppresses the miserable for Money, which cannot prolong his life from Death, nor preserve him from Hell.

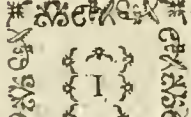
27. The Honest and Virtuous gathers treasure in Heaven, he gets a New Body, wherein there is neither hunger nor thirst, nor frost nor heat, and he has rest in his Conscience, and will Eternally rejoice in his Treasure: And the Covetous fool gathers an Earthly Treasure, which he must leave to others, and an Evil Conscience, and a Treasure in the Abyss, which will gnaw and eat him Eternally.

28. God's Blessing never leaves any that sincerely trust in God, and lets that go which will not stay: God has Wonderful ways, wherewith he feeds and nourishes his children; as Daniel in the Lions Den; and Elijab under the Juniper Tree; and the Widow of Sarepta in the Famine. He that trusts in God, has built sure in Heaven and on Earth.

The Eighteenth Chapter.

Of Death, and of Dying. How Man is when he Dies; and how it is with him in Death. A Great Gate of Wonders.

* Or undergone it.

1.  Know that Reason will say: thou hast never ^e tried it, and thou art yet in this world in the outward Life, how then canst thou know this? Indeed, dear Reason, according to my outward Man, I must say so too, and I say the Truth as to the outward Man.

* Or determines.

2. But seeing we can Live both in God and in this world together; and seeing the soul, if it will know God, must with Christ press into God through a narrow strait Gate, through Death and Hell; therefore we have power to write of the way, and will set it down for a Memorial, since we are yet in this world: For God is wonderful, who ^f judges in a thing,

and yet the Judgment is not executed in the thing at that instant : and so, though we are in the Earthly Life, we shall yet speak of *the Life in Death*, which we well know [and understand.]

3. For there is no knowledge incomprehensible to the *Matrix* of Nature, if the Spirit rides upon its wings, *it goes through* the three Principles, and if it rides upon its Triumphant Chariot, may it not then *ride through Death and Hell*? who can hinder it? And may not a soul *thus* behold the wonders of God, especially when this is the Time wherein all wonders shall be revealed, [or made manifest?]

4. We speak not of ourselves *alone* : The ^g Star is appeared which has broke the Seal : why dost thou long stand gazing? Observe it, the Time is come, there is no preventing of it more. ^g The Star of the sixth Seal.

5. All that has a beginning, has an end, that which is included in Time goes with Time again into the *Ether* : if we had lived in this world without necessity, and without Death, in a pure Body without spot or blemish, yet the outward Kingdom at the end should have *departed* from us, and so we should have remained in the Heavenly Substantiality, after the manner of *Enoch* and *Elijab*, as also *Moses* ; yet *Moses* entered through death, into the Paradisical Life : But *Enoch* and *Elijab* were taken up without Dying ; and there the outward Dominion with the spirit of this world was *taken from them* without Dying ; which will also be done at the Last Trumpet ; upon which will follow an Eternal Life, and an Eternal Death.

6. The *true Man* in the heavenly Image has no Time ; his Time is like a round Crown, or a whole Rain-bow, which has no beginning nor an end : for the Image, which is the similitude of God, has neither Beginning nor Number : it has stood from Eternity in the Wisdom of God as a Virgin without ^h bringing forth, or *without willing* ; for God's willing was the willing in her ; she has ⁱ appeared in the Holy Ghost with all the Wonders which we have brought to Essence and Light in this world. ^h Or Generating. ⁱ Or shone forth.

7. But she was without Body, without Substance, without Essences ; the Essences were out of the Eternal Center in her made stirring with their Creation, as in *Three Mothers*, according to the three Principles : That God would be manifested in all the Three Principles, was *the Creation* ; and that the Dominion of the Image did not continue in its ^k Order and Appointment, was *the Death*, in that the Middle gave itself into the outward, and the outward into the Middle, which is not the ^l Ordinance of the Eternity : and therefore there happened a Breaking : for the outward in the Middle has a Beginning, and a Number, and therefore it goes to the End, and *must break itself off* from the Middle again, and this the Longing-Desire has done, it has set the Middle (wherein there is an Eternal Life) outward, and let in the outward into the Middle. ^k Or Ordinance. ^l Order or Law.

8. Thus the Life consists in *three Parts* ; as first, the Inward, which is God's Eternal hidden Mystery in the fire, from whence the Life exists : And secondly, the Middle, which has stood from Eternity as an Image or Similitude of God in the Wonders of God, without substance, in which God's desire was to see himself in an image ; and just as a Man seeth himself in a Glass, so was this also : And so thirdly, this Image in the Creation has *again* got a Glass to see itself in, which was the *Spiritus Majoris Mundi*, the Spirit of the great World, *viz.* the outward Principle, which is also a figure of the Eternal [Principle.]

9. And on this [outward] figure the Image has so gazed, that it has imagined and received in the outward Image, which must now break off again : but seeing it is bound with its Bond to the Eternal Center of Nature, *therefore* it happens to be *very painful to break off*, as to that bond ; for there one Life is broken off.

10. And when the Air ceases, then the fire must be smothered, and go into its *Ether*, and that is *Death*: for the Outward Principle and the Inward break off one from another; for the Outward has a beginning, and the Inward not; and therefore the Outward must break off.

11. The outward consists only in the *Sun's* Tincture, and its Dominion are the *Planets* and *Stars*, who always drive on their Dominion to the Limit, [or Period of their course,] for Every Planet has its Limit in that Place it stood in at the Creation, and that is its Period, and its *seculum*, or course: and when it comes to that place or point, then all whatsoever it was wholly Lord over, breaks: for it begins a new course or *seculum*.

* Or Zodiack of the twelve signs.

° The Lord of its Ascendant.

◦ Note, the Calculation of Nativities.

12. But you must understand it aright [thus,] Every one [of the Planets] has not the Tincture of Life: *Saturn*, *Mars*, and *Jupiter* have the Great Life; *Saturn* separates whatsoever he gets in his Limit, he does it not [actually,] but he leaves the Life, and then it has no Leader, but breaks of itself, and so it is with the *other* [Planets.] But its limit or period must reach to the ^m Crown of the *Stars*, in that *sign* and point in which the Planet has its Limit and Period.

13. And therefore many a young Child, even in its Mother's womb, is old enough for Death, for its ⁿ Lord is at his Period, and leaves its child; and the cause why we cannot [easily] search out our End is, that we do not properly and exactly know the Limit of our ^o Leader: for we must know its Number or Period, and the Number or Period of the sign, if we will hit the Point of our Limit or End.

° Note.

14. Behold now in what *Danger* we are, according to the outward Life, neither are we at home in this Life, and yet we are quickened and awakened, through the outward Life, and so a soul comes to be generated: though indeed the outward life cannot generate a soul; * for the seed is sown with [or in] all the three Principles, and there are Three Mothers, each of which hatches its Chicken.

15. This Might was given to Man: though indeed the Image of God did not stand thus: For *Adam* before his *Eve* [was made,] was a chaste Virgin, not Man nor Woman: he had both the Tinctures, that in the Fire, and that in the Spirit of Meekness, and could of himself have brought forth after a heavenly manner, without dividing or rending of himself, if he had stood out the Trial; and then one Man had been generated from another, after that manner, as *Adam* in his Virgin-like manner was Man, and the Image of God.

° Or to Express.

16. For that which is out of the Eternal has also an Eternal manner of generating; its substance must go wholly out of the Eternal, else it subsists not in Eternity. But having no Tongue, to ^p bring to Light how one is in *Death*, when he is Dead, though indeed we understand it, therefore we must show it in similitudes.

17. A Dead Man has no breath, neither hath he any fire in his body: the Body has no feeling, for it breaks [or corrupts] altogether: its Essences go into the Earth: its Elementary Spirit, viz. the Air, goes into the Air, and vanishes in a vapour: the water and blood is received by the Water and Earth, and then there remains nothing of the outward Man: he is quite gone, for he has Beginning and End, all his Essences are gone.

18. Understand us after this manner: As the Image stood in a form from Eternity, and yet it had no certain form, but was a Wonder, like one that Dreams of a Sight or Image; and so it has been foreseen in the wisdom of God, with all wonders.

19. Also observe this; when God the Father once moved himself to the Creation, then he awakened (in the Image) Essences, which stood hidden in the Center of Nature; and these Essences are out of the *Eternal Liberty*, they should work their wonders in or according to the will of God; they should form no other will, for that which they should

do and open, should stand Eternally, for it was out of the Eternal, and should work in the fragile or corruptible, and bring its *similitudes* into the Wonders.

20. For the fragile or corruptible has in the inward an Eternal Mother; and seeing now that the Eternal Image has let the corruptible into its Will, *therefore* has the Root of the Corruptible (which is also Eternal) wrought in the Image, and put its Wonders therein, * which continue now standing Eternally as a *figure*, seeing they are generated out of the Eternal: and so *they stand in the Will, in the Desire of the soul*, when it is departed from the Body. * Note.

21. And though it happens, that the Will (in the time of this Life, *viz.* in the time of the Body) goes forth out of falshood and wickedness, yet the Will [Purpose and Intentions] *remains as a figure*, which follows the will as a shadow, for it is generated out of the Eternal, the soul, in its Eternal Essences, has made that; for the *soul* works *by its will in the Center*, and the *Starry Spirit* works *in the Body*, in the flesh and blood, and *hangs on to the soul*, and makes the soul to long and lust, that it also may do as the *Starry Spirit* does. † The representation of the Thought.

22. * And so now what the soul does, it does in its Principle, *in the Eternal*, and all that follows the soul in the deceasing of the Body; only in the time of the Body, it has Ability to draw its will *out from it*: and when the will is renewed, then also *the substance*, which the will has made in the Center, is renewed; and though it had been Evil, yet it becomes Good, and so stands in the Center, to the manifestation of God's works of wonder. * Note. † Or subject matter.

23. Thus also we give you to consider, how the condition of *the wicked soul* is, which thus in Covetousness, Haughtiness, in Tyranny, and mere Falshood and Wickedness, departs from the Body, when all that *sticks still* in the will of the soul unconverted from it, in those very works the soul must *Eternally* swim, for that is its substance which it has here made [to itself;] neither does it desire any other: And though it offers to hate it, and seeks in the Center for abstinence [to avoid it,] yet it awakens but the fire-Root thereby, which kindles and increases this substance; for the Meekness [*viz.* the Water of Eternal Life] *is not in its will*, whereby it might quench the fire, and *turn* itself from the Evil into the will of God: and though it seeks for that, yet there is no finding of it. † Or swelter.

24. Then comes sorrow and lamentation upon it, and kindles the *Evil substance* many hundred times more, so that the soul desires to cast itself down headlong, and yet falls continually *deeper* into the Center of the Abyss.

25. It is with that soul, as with one that *Dreams*, that he is in great Torment and Anguish, and seeks help every where, and yet cannot find it, and so in the End despairs and gives himself *over* to the Driver, [or Tormentor,] when he sees no remedy, to do what he will with him: And thus the poor soul falls into the Devil's Arms, and neither dares nor cannot go any further: but what *he* does, *that it must do also*.

26. It must be God's Enemy, and in high-mindedness, in its falshood and wickedness which it committed here, fly out in the fire above the Princely Thrones of Angels; and that is its recreation *in its foolish sport*; and seeing it has constantly (here on Earth in the Body] made itself a fool, there also it remains to be a Fool and a Juggler.

27. For every *Damned soul* goes forth (in its here practised false wicked Matters) in the Anger of God, as a Stout, Proud Devil; that which it has *here acted*, that it does *there also*; for that very Matter of Folly *is its Treasure*, and therein is its Will also, and its Heart, as Christ saith. † Note here the Treasure of the soul.

28. But *those souls* which at the End *narrowly* escape the Devil, and but then first enter into the Will of God, when the Body is deceasing, they are as one that is escaped.

from a fight, for they are *quite Naked*, and have little of the Body of the heavenly Substantiality; and they are *very humble*, and love to lie down in Rest, and so in the Stillness *wait for* the Last Judgment, hoping with the Clarification [Transfiguration or Renovation] of the Heavens to have Joy with all the souls: and although they have Joy with them, yet they see their substance under them, and are very humble in the Majesty: for their dwelling and delight is *only Paradise*, viz. in the one Element, but *not Majesty*; for the Clarification or Glory is different, all according as the Holiness and Love is.

29. But *the Zealous souls in the Wonders of God*, which here under the Cross wrought the Wonders of God in Obedience to his will, which are mighty in the Power of God, which have put on the Body of God, that is, Christ's Body, and walked therein in Righteousness, and Truth, *all their* ^o *Doings also follow them* in their strong Will and Desire; and they have unspeakable Joy in the Love ^x and Mercifulness of God.

[▪] Works, Matters, or Essences.
^{**} Barmbert-zigkeit.

30. For the meek Love of God embraces them continually: all the *Wonders of God* are their *food*; and they are continually in such Glory, Power, Might, Majesty, and Wonder, as no Tongue can express; for they are God's Children, God's Wonder, God's Power and Virtue, God's Strength, God's Honour and Glory; they are his Praise, they sing his Song of Praise or Hallelujah in Paradise, in the Element, and in the Center of Nature; there is no awakening of the Wrath [there] in Eternity; but every Spirit in Nature is a Love-desire: they *there* know no Devil, Anger, nor Hell; there is Eternal Perfection: whatsoever the will desires, that is there, *and all in Power*.

^f Matter or Thing.

31. It is written, *The kingdom of God consists in Power*, and not in the Earthly ^y substance, for this Earthly substance is not from Eternity, *therefore* also it will not be to Eternity; if you will conceive of the Heavenly Substance, you must have a care that you bring a *heavenly Mind* to it, and *then* the Spirit of God will *well* show the Heavenly Substance, it is much easier for the Enlightened to conceive of the Heavenly Substance, than of the Earthly: Let not the Reader Imagine the thing *so difficult*.

32. But in the *Thoughts* of his own Reason he cannot reach to it; let him leave off, for thereby he attains only a Glimpse, even as Antichrist has but a *Glimpse* of the Word of God, and of the Doctrine of Christ, and yet strongly supposes that he has apprehended the Word; but it is *a mere soppery*, their Crying and Roaring is mere Juggling.

33. If you have not the *right hammer*, you cannot strike the Clock that awakens the poor captive soul; Heaven and Earth and *Every Thing lie in Man*, you need but to use the right Hammer, if you will strike his Clock and awaken him out of his sleep: your *Crying aloud* will not do it, you will not be able to beat the Divine sound into him, if you yourself have it *not*: But those that have the right Hammer, they awaken him indeed: therefore *all Teachers without God's Hammer*, are but Jugglers, Hammers for the Belly, Hammers for the Ear, and no Hammers for the soul.

^z In German, *Schalk*.

34. The soul dwells not in the outward Spirit; indeed the outward Spirit has *insinuated itself* as an Evil ^z Companion into the soul, but has not the Principle in it, wherein the soul dwells, but is only a cover and *binderance* to it.

35. And so also the Antichrist is but a *binderance* to the poor soul; for if the poor soul was not so fast-tied and bound to the *Crying*, which only fills people's Ears *in Sermons*, it would enter into itself, and seek itself, it would endeavour after amendment and abstinence from sin; but now it supposes that to be *Holiness* which enters in at the Ear, and yet many times there is nothing but Dross, Filth, and Reproach against Love and Concord in it.

36. What shall a Man say? Is not all quite blindfolded and full of Hypocrisy; every one endeavours after nothing but for the *Belly*; both the Shepherd, and the Sheep, the Superior [or Magistrate,] and the Inferior [or Subject;] the Spirit of God is very

scarce and rare among them, and though they boast much of it, yet it is but a show of holiness and hypocrisy, where the Heart knows little of the Spirit of God, it is a mere Notional Conjectural knowledge, and a matter without spirit.

37. O thou worthy Christianity, behold thyself: O *Europe, Asia, and Africa*, open your Eyes and look upon yourself; do but ^b seek yourself. Let every one seek himself, or else it will *not* be well with him: There is a strong Bow bent: Fall into the Arms of the Archer, and be converted, and find thyself, or else thou wilt be *shot away* [as an arrow out of a Bow.] Be not rocked asleep by children, but rise and walk upon thy own feet: It is high Time, the sleep is at an End: The Angel has sounded his Trumpet, do not draw back: Consider what the *Revelation* of Jesus Christ saith, *That those which hang to the Whore of Babel*, [that is, to the Confusion,] *will go along with her into the Lake which burneth with fire and brimstone*; [viz. the Lake of God's Anger, which burneth with Judgment, Famine, and Pestilence, which will sweep the whole Earth.]

^a Or Thing, or confused Medley.
^b Or Examine.

38. For the Whore will not be converted, she must ^c drink of the Dregs of that Cup which she has filled; therefore let every one himself open his own Eyes, for God is Great, who will Judge her: She will continue, and go on in her sins, and at length *Despair*: She cries, *Mordio*, [*Murder, Murder*,] and yet none hurts her, but it is her own Evil that plagues and torments her, viz. the Hypocrisy, supposed Holiness, High-mindedness, and Covetousness: She has *Wolves* that bite and tear her, yet they are *but Wolves* that do so, and are none of the sheep.

^c What measure she hath meted to others, shall be meted to her.

39. Therefore it is necessary to awake, *not in much searching after Opinions and Fooleries*, but in seeking thyself; for much searching, without Conversion from Evil, is mere deceit, and seduction from this way: And though thou shouldst read *this* a thousand Times without Conversion of thy will, thou wouldst understand as much of it, as *the Ass* does of *the* ^d *Psalms*; and just thus it is with the *Belly-Priests, the Antichrist*.

^d Psalter.

40. Do you suppose it a slight matter, to set an *Ass* upon a kingly Throne? How then shall the *Belly-Ass* stand before God, who sets himself with an *Ass's* Heart in the Throne of Christ, which is the dwelling place of the Holy Ghost, *only for the sake of Gain, Honour, and Esteem*, and is merely a Teller of Stories, or Relator of a History, without any knowledge; and besides is full of blasphemy and wickedness? Or, dost thou suppose thou art *fit enough* to sit in the Throne of Christ, when thou hast studied some Arts and foreign Languages? Pray consider! Look upon God's choice, upon *Abraham*, and the *Patriarchs*, also upon *Moses* and the *Shepherds*, also upon the *Prophets* and *Apostles*, and thou wilt soon see whom God chuses, and whether he chuses Art or Spirit.

41. Therefore be warned, let every one consider the state and condition he is in: He that worketh, worketh the Wonders of God, and goes in simplicity with his will into God's will, and hangs *as a child to God*: He has but two ways to go, one in his work, wherewith he may sustain his body, the other in the will of God, and so puts his trust in God, let him make and do with him what he will; and wheresoever he is, or whatsoever he is going about, he saith, *Lord, it is my Employment, or Calling, thy Will be done*, give me what is good for me; and such go on very rightly in God's works of Wonder.

42. But he that is *chosen by Nature* to be a Ruler, Governor, or ^e Leader, especially in a spiritual state and condition, he ought well to have a care of his Doings, that he does not go *without his Weapons*, or Armour; for he leads the flock of Christ: He is a ^f Shepherd, the Wolf is continually about him.

^e Or Captain.

^f Or Pastor.

43. If he is *watchful*, and considers that he has Christ's sheep under his keeping, and feeds them right as a faithful Shepherd; then the Shepherd's Crook shall be a Great

Glory to him in the Eternity : But if he seeks only the Wool, *viz.* his own Honour and Esteem, Might, Power, and Authority, Pomp, State, Glory, and Voluptuousness, and spends or consumes the Sheep's Pasture, and does not give them food and drink, but is a lazy sleeper, snoring in fleshly Lust and Pleasure, while one Sheep is going astray here, and another there, being scattered, and liable to be *devoured by Wolves*; and such as will not go in by the Door of the Sheepfold, but climb up on the outside, and only contrive how they may by cunning, subtlety, and crafty tricks, steal away their food, and ⁸ shear off their wool : All such are of the Number of Wolves, and have not the Shepherd's Crook of Christ; but they have and use the Devil's Shears, and must hereafter *howl* with the Wolves.

⁸ Or fleece them.

44. How may any *call himself* a Shepherd of Christ, who is not chosen to be a Shepherd by the Spirit of Christ? Or may a Wolf make a Shepherd over the Sheep? Are they not ^{*} *both Wolves*? or, do we speak from conjecture? It is not so in the Order of Nature, for an evil Thing cannot produce a good thing out of itself, but one evil Thing generates another.

^{*} He that makes, and he that is made a Shepherd or Pastor.

⁸ Or make him mild and gentle.

⁹ Every word that is spoken by any, whatsoever they are.

45. How then can one wrathful Soldier ^h appease another furious Soldier, who fully purposes to kill, slay, and murder? Or how wilt thou *awaken the Holy Ghost in Man*, seeing there is only the Spirit of this world *in thy voice*? That cannot be, unless it were already awakened in the Hearer, who *bears* the voice of the Holy Ghost in ⁱ *all words* which are spoken of the wonders [or works] of God.

46. And, if an Ass could speak, and should speak of God's Word, the Hammer of the Awakener would then strike in the soul which is in God: *Whosoever is of God, heareth God's Word*, saith Christ; *ye therefore hear not, because you are not of God*, but of the Devil, and of the spirit of this world.

47. In some there is no Word or Spirit of God at all *to be awakened*; for the wrathful Matrix has captivated them; which is plain and manifest in some to whom Christ himself spoke: He had the Hammer indeed, but his Spirit *enters not* into the malicious obstinate soul, but into those, who would fain be virtuous, honest, and godly, *if they could*: And when once the Hammer thus awakens the Spirit of the soul, that the soul turns and casts itself into God, *then it can*.

^{*} The Old Adam.

48. The ^k Old Man should not have the Dominion, but the Spirit of God should have it; else there is *no ability*, but a keeping back by the Wrath; for there is a *Twofold* Longing or seeking in the soul: One is the fire's greedy covetous fierce Longing, which always seeks after Earthly Matters; and the other is from the Spirit, which is brought forth out of the Fire, wherein the right Life of the soul in the Image of God is understood, that is, God's Longing, which seeks the Kingdom of Heaven.

49. And so when the right Hammer (*viz. the Spirit of God*) strikes in it, then that Longing is so strong, that it overcomes the Fire-source and Longing, and makes it meek, so that it desires the Longing of Love, *viz.* the Longing of the Soul's Spirit; and there is good to be done: Such a Soul is *easy* to be awakened, so as to subdue the outward Dominion, especially when the Hammer of the Holy Ghost sounds through the Ears into the Heart, then the Tincture of the soul receives it *instantly*; and there it goes forth through the whole soul, through both the Longings, for it casts itself into *one* will; for *two* wills do not subsist in Eternity, there must be but one; one of them must be impotent, or of no Might, and the other Omnipotent, or Almighty, or else there is disunion, and no agreement.

50. For that is the right [or true property] of Eternity, and of the Eternal subsistence, to have but *one* only will: If it had *two*, one would break or destroy the other, and so there would be strife: Indeed the Eternity consists in many Powers and Wonders, but its Life is merely and only the *Love*, out of which go forth Light and Majesty: All Crea-

tures in Heaven have but one will, and that is inclined into the Heart of God, and goes into God's Spirit, even into the Center of Multiplicity in the springing and blossoming; but God's Spirit is the Life in Every Thing.

51. The Center of Nature affords the substance, and the Majesty affords power; and the Holy Ghost is the bringer forth: He has the Predominancy, and it has been so from Eternity but in an *Invisible* substance ¹ before the Creatures: There is nothing New in Hea- ¹ Or to. ven that was not before, but only that the substance is become palpable and comprehensible: God himself has shown forth himself in Similitudes and Images, else all had been but merely and only God: The Devil is God's; he is *his wrath* or fierceness in the most inward Center, which is also the most outward, for his kingdom is the Darkness in Nature, as is before mentioned.

52. Therefore Man should have a care of himself, and endeavour to ^m propagate or put forth himself, for he is a root in the soil of God, and has gotten the Spirit of understanding: He must ^m bring forth fruit out of the spirit of the soul, in the power of the Holy Ghost, not according to the form and manner of Darkness, but out of the Power of the Light; for whatsoever grows out of the Power of the Light, that belongs to God's Table; and whatsoever grows out from Darkness, which remains a fruit in Darkness, belongs to the Darkness in the Abyss in the Wrathful Matrix, [or in the fierce Genetrix.] ^m Bring forth or regenerate himself.

53. After this [Life] time there is no recalling; for, as an Herb is sprung up and grown, so it remains, and so it relishes, and is afterwards desired for food *only of those* that are of the same essences [or quality;] but those that have not the same essences, desire it not for food, neither do they gather it into their Barns.

54. Therefore, let every soul try and examine itself, and consider what kind of fruit it is: It is *good converting while we are here* in this Life, and to prune off [the Evil] Branch, and to send forth a better from its root: But when the *Great Reaper* comes, he cuts off all, one and other, and then the weeds and evil branches are bound in Bundles, and cast into the fire; but the good herbs are set upon God's Table.

55. We have very faithfully opened *this* according to our Gifts, and whosoever is hungry let him eat, and whosoever thirsteth let him drink; *they may have it without money*, that our Joy in God may be full, and that we also may have to eat in the ⁿ other world. *Hallelujah. Amen.* ⁿ The world to come.

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CATALOGUE of the BOOKS

Written by J A C O B B E H M E N,

The Teutonic Theosopher.

1. **A**NNO 1612. he wrote the Aurora, or the Dawning of the Day; or Morning Redness in the Rising of the Sun: Containing, the Root of Theology, Philosophy, and Astral Science, from the true Ground. Dated *June 2, Anno Ætatis 37*. It had afterwards Notes added, with his own Hand, in 1620. Having been summoned, on Account of the Aspersions of the Superintendent of *Gorlitz*, and accused as Author of this Book, it was laid up by the Magistrates of that Place; and he was commanded (as being a simple Layman) to desist from writing of Books. Upon this, he abstained for seven Years. But being afterwards stirred up by the instigation of the Divine Light, he proceeded to write the rest, as follows.

2. *Anno 1619*. The Three Principles of the Divine Essence: Of the Eternal Dark, Light, and Temporary World. With an Appendix of the Threefold Life of Man.

3. *Anno 1620*. The High and Deep Searching of the Threefold Life of Man through, or according to the Three Principles.

4. An Answer to Forty Questions concerning the Soul, proposed by Doctor *Balthasar Walter*. In the Answer to the First Question, is the Philosophic Globe, or Wonder-Eye of Eternity, or Looking-Glass of Wisdom, (which in itself contains all Mysteries,) with an Explanation of it.

5. The Treatise of the Incarnation. In Three Parts. Dated in *May*.

Part the First, Of the Incarnation of Jesus Christ.

The Second, Of the Suffering, Dying, Death, and Resurrection of Christ.

The Third, Of the Tree of Faith.

6. The Great Six Points, containing the Deep Ground of the Great Mystery, and of the Three Worlds; and a brief Explanation of six others, or the small Six Points.

7. Of the Heavenly and Earthly Mystery. Dated *May 8*.

8. Of the Last Times; being two Letters: The First, to *Paul Keym*, dated *August 14*; and the Second, to the same, dated *November 23*; both concerning the Thousand Years Sabbath, and of the End of the World. They are in the Collection of his Letters.

9. *Anno 1621*. *Signatura Rerum*: or, The Signature of All Things: Showing the Sign and Signification of the several Forms, Figures, and Shape of Things in the Creation; and what the Beginning, Ruin, and Cure of every Thing is; comprising all Mysteries.

10. Of the Four Complexions: A Treatise of Consolation, or Instruction, in Time of Temptation. Dated in *March*.

11. Two Apologies to *Balthasar Tylcken*.

The First, in Two Parts, concerning the Aurora.

The Second, in Two Parts. Dated *July 3*.

Part the First, concerning Predestination.

The Second, concerning the Person of *Christ*, and the *Virgin Mary*; which he had wrote of in the Treatise of the Incarnation.

Catalogue of Jacob Behmen's Books.

12. Considerations upon *Esaiah Stiefel's* Book, dated *April 8*, concerning the Three-fold State of Man, and the New Birth; and of the last *Sion*, or *New Jerusalem*.
13. *Anno 1622*. Of the Errors of the Sects of *Ezekiel Meths*, or an Apology to *Esaiah Stiefel* concerning Perfection. Dated *April 6*.
14. Of True Repentance. — — — 1
15. Of True Resignation. — — — 2
16. Of Regeneration. Dated *June 24*. — — — 3
17. *Anno 1623*. Of Predestination, and the Election of God. Dated *February 8*.
There is an Appendix to it, intituled as follows:
18. A Short Compendium of Repentance. Dated *February 9*. — 4
19. The *Mysterium Magnum*: An Explanation of *Genesis*; treating of the Manifestation, or Revelation of the Divine Word through the Three Principles of the Divine Essence: Also of the Origin of the World and the Creation, wherein the Kingdom of Nature and Grace are explained, for the better understanding of the Old and New Testament; and what *Adam* and *Christ* are. Dated *September 11*.
20. A Table of the Divine Manifestation; or, An Explanation of the Threefold World: In a Letter of the True and False Light, to *G. F.* and *J. H.* Dated *November 11*. It is in the Collection of his Letters.
21. *Anno 1624*. Of the Superfensual Life. — — — 5
- (22.) Of Divine Contemplation, or Vision. It proceeds to the sixth Verse of the fourth Chapter.
23. Of *Christ's* Testaments. In Two Books. Dated *May 7*.
The First, Of Holy Baptism.
The Second, Of the Holy Supper of the *LORD Christ*.
24. Of Illumination. A Dialogue between the Enlightened and Unenlightened Soul. — — — 6
25. An Apology for the Book of True Repentance, and of True Resignation. Dated *April 10*; occasioned by a Libel published by *Gregory Rickter*, the Primate of *Gorlitz*.
- (26.) A Hundred and Seventy-seven Theosophic Questions, with Answers to Thirteen of them; and to the Fifteenth, as far as to the fifth Verse.
27. An Epitome of the *Mysterium Magnum*.
- (28.) The Holy Week, or Prayer-Book. With Prayers to the End of *Tuesday*.
29. A Table of the Three Principles, or, An Illustration of his Writings. To *J. S. V. S.* and *A. V. S.* Dated in *February*.
30. Of the Last Judgment: Said to be consumed at the Burning of Great *Glogau* in *Silesia*; and no other Copy of it is yet found.
31. The Clavis; or an Explanation of some principal Points and Expressions in his Writings.
32. A Collection of his Letters on several Occasions.
- Note*, The Books which the Author did not finish, are distinguished by this Mark ().

These Six were published in One Vol. 12mo. intituled, The Way to Christ.

F O R T Y Q U E S T I O N S

C O N C E R N I N G T H E

S O U L.

P R O P O S E D

By Dr. B A L T H A S A R W A L T E R,

A N D A N S W E R E D

By J A C O B B E H M E N, the Teutonic Theosopher.

I N T H E

A N S W E R to the F I R S T Q U E S T I O N

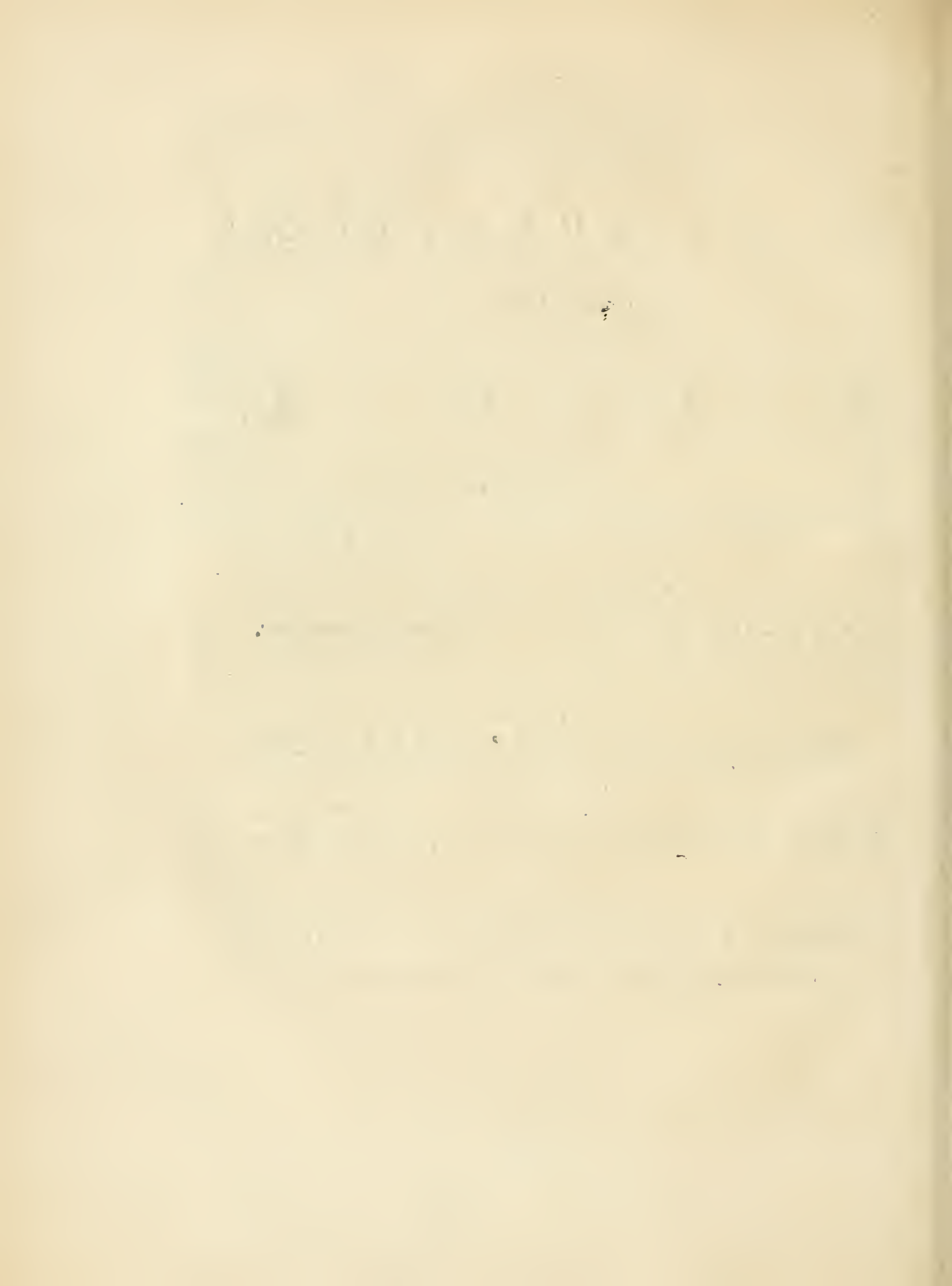
I S T H E

P H I L O S O P H I C G L O B E,

O R,

W O N D E R - E Y E of E T E R N I T Y, or L O O K I N G - G L A S S of W I S D O M,

(Which in itself contains all Mysteries) with an Explanation of it.



P R E F A C E

T O T H E

R E A D E R.

I F we knew the precious nature and value of our own souls, we should acknowledge with an inward sensibility, the answer to Christ's Question, when he said; *What shall it profit a man to gain the whole world and lose his own Soul? Or what shall a man give in exchange for his soul? The soul is so precious, that nothing can truly be valued at so high a Rate. To save it is the greatest gain, to lose it is the greatest loss: then who will not highly prize the study and understanding of the way to save it? Christ saith, He that will save his soul shall lose it, and he that will lose his soul shall save it: But who understands this? We know it is the desire of every soul to be saved, and to be happy and glorious, but the way is very unknown to us poor fallen souls, for we can hardly suppose, that losing will be the saving of ourselves: Christ also taught, that the way to Glory was through many Tribulations and Death; this way he entered into Glory, and so have all the blessed from the beginning of the world, and can no otherwise to the end of it. But how shall a soul know the way to lose and deny itself, so that it may assuredly attain Eternal Salvation? Let it listen, in its Heart and Conscience, inwardly to that Teacher, which it shall find there, who is God himself: we have the Testimony of Moses for this, who told the Israelites, *The Word, the Commandment is nigh thee, in thy heart and in thy mouth, not the outward, but the Inward heart and mouth; as also the Apostle Paul saith to the Romans, that Christ the Eternal Essential word of God, the word of Faith which they, the Apostles, preached, is nigh us, in our hearts and in our mouths; and in another place he saith, Do you not know that Christ is in you, except you be past reproof, ἀδοκίμοι improbi? And the Apostle John saith, that God is Love, and he that loveth, God dwelleth in him, and he in God, which we all perceive is true, for in him, we live, and move, and have our being. And this may be known, though the Apostle Paul had not said it, for one of the Poets of old spoke what he knew, and said, We are all his Offspring, as the Apostle mentions it: Nay we all know, that he that doth well is the servant of God, but he that doth evil is the servant of the Devil who ruleth in his heart: and though there is none that doth good, no not one, nor can do of himself, yet through Christ in him, he can desire to do well, and be sorry when he has been drawn away to do evil by the lusts of his own heart, by which the Devil tempts us to do evil; but if we will resist the**

PREFACE to the READER.

Devil, he will fly from us ; if we will leave off to do evil, and desire, try, and learn to do well, without doubt we shall be able, through God that dwelleth in us ; and then he will teach us all things, and lead us into all truth by his Spirit. All this we shall fully understand, and all Mysteries, when God shall manifest himself in us, if we earnestly desire it with all humility, self-denial, losing of our souls, and being nothing in ourselves ; for then God will be All in All, and nothing is impossible with God : All this, and much more, has the Author of this Answer to these Questions concerning the soul found true ; and out of his inward Mystery he has manifested many things in this, and other Writings, the knowledge of which will be exceeding useful in promoting the salvation of every soul. But as he is so deep in his writings, so we have need to desire that our souls may be put into such a condition as his was in, else they cannot be fully understood ; but the same God that satisfied his desires, will satisfy ours, if we cast ourselves upon him in our souls, and let him do with us what he pleases.

Thus our troubled doubting Souls may receive much comfort leading to that inward Peace which passeth all understanding ; and all the disturbing Sects and Heresies arising from the Darkness and Malice of Men and Devils, will be made to vanish, and cease by that understanding, which may be kindled in them from it. They that rule, will understand how to effect all their good purposes, to the joy and happiness of those that are subjected to their government ; and Subjects will learn to obey. So God shall be glorified by all men's love to one another, and peace flourish over all the Earth.

If some should think it so hard to attain the understanding of this Author, when they read the answer to the first Question (which is far more difficult than any of the other, because it contains the sum of them all) as to forbear taking so much pains as they suppose is requisite ; let them consider, if it should prove more difficult than other writings, the Profit will compensate the Pains with a hundred-fold advantage ; for all may receive according to their vast or narrow capacity ; only let not the Calumny and Misreport of others, hinder them from so great a Benefit.



T H E

T A B L E

O F T H E

F O R T Y Q U E S T I O N S.

THE Author wrote this Answer to these Questions, chiefly for his friend's sake that sent them to him, as also for the benefit of all such as love the knowledge of Mysteries: this friend of his was Dr. *Balthasar Walter*, who travelled for Learning and hidden Wisdom, and in his return home, happened to hear of this Author in the City of *Gorlitz*; and when he had obtained acquaintance with him, he rejoiced, that at last he had found at home, in a poor Cottage, that which he had travelled for so far, and not received satisfaction: then he went to the several Universities in *Germany*, and there collected such Questions concerning the Soul, as were thought and accounted impossible to be resolved fundamentally and convincingly; which he made this Catalogue of, and sent to this Author, from whom he received these answers according to his desire, wherein he and many others that saw them, received full satisfaction.

When they were first printed in *English*, they were presented to King *Charles* the First. And about a month after, being desired to say what he thought of the Book, he answered, that the Publisher in *English* seemed to say of the Author, that he was no Scholar; and if he was not, he believed that the Holy Ghost was now in Men; but if he was a Scholar, it was one of the best Inventions that ever he read.

Q U E S T I O N I.

- W**HENCE the Soul proceeded at the Beginning?
2. What is its Essence, Substance, Nature and Property?
3. How is it created in the Image of God?
4. What, and when was the breathing of it in?
5. How is it peculiarly fashioned, and what is its form?
6. What is its power?
7. Whether is it corporeal, or not corporeal?
8. After what manner comes it into the body of Man?
9. Which way does it unite itself with the Body?

The Table of the Forty Questions.

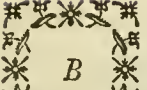
10. *Whether is it ex traduce and propagated after an human bodily manner? or every time new created and breathed in from God?*
11. *How, and where is it seated in man?*
12. *How, and what is the Illumination of it?*
13. *How does it feed upon the word of God?*
14. *Whether is such new soul without sin?*
15. *How comes sin into it; seeing it is the work and creature of God?*
16. *How is it kept in such union, both in the Adamical and Regenerate Body?*
17. *Whence and wherefore is the contrariety between the Flesh and the Spirit?*
18. *How does it depart from the Body at the Death of a Man?*
19. *How is it Mortal, and how Immortal?*
20. *How does it return to God again?*
21. *Whether goes it when it departs from the Body, be it saved or not saved?*
22. *What does every soul departed? Does it rejoice till the last Judgment Day?*
23. *Whether do the souls of the wicked, without difference, (for so long a time before the Day of Judgment) find so much as any mitigation or refreshment?*
24. *Whether do men's wishes profit them any thing, or sensibly do them any good?*
25. *What is the Hand of God, and the Bosom of Abraham?*
26. *Whether does the soul take care for men, their friends or Children, or their Goods; and whether does it know, see, approve or disapprove their undertakings?*
27. *Whether does it know this or that Art, or Occupation, whereof (while it was in the body) it had sufficient skill?*
28. *Whether also does it obtain somewhat more certain knowledge of Divine, Angelical, Earthly and Diabolical Matters, than it had in the body?*
29. *What is its Rest, Awakening and Glorification?*
30. *What is the difference between the Resurrection of the Flesh and of the Soul, both of the Living and of the Dead?*
31. *What kind of new Glorified bodies shall they have?*
32. *What shall their form, condition, joy, and Glory be in the other Life?*
33. *What kind of matter shall our Bodies have in the Life to come?*
34. *What is the lamentable and horrible condition of the damned Souls?*
35. *What is the Enochian Life, and how long does it continue?*
36. *What is the soul of the Messiah, or Christ?*
37. *What is the Spirit of Christ, which he willingly commended into his Father's hand?*
38. *Of the things which shall come to pass at the end of the world?*
39. *What, and where is Paradise, with its Inhabitants?*
40. *Whether is it mutable, and what shall it be afterwards?*

T H E

A U T H O R'S P R E F A C E.

T O

Dr. BALTHASAR WALTER.

1.  *Beloved Sir, and my good friend, it is impossible for Reason to answer these your Questions, for they contain the chiefest and greatest Mysteries, which are alone known to God.*

2. Hence saith ^a Daniel to King Nebuchadnezar: *That which the King* ^a *Dan. 2. 26--*
asketh and desireth of the Learned Chaldeans, Astrologians, and Wise men, is not in their ^{30.} *And such*
power. The God of Heaven only can reveal secret things: it is not in my Reason to answer ^{an answer Jo-}
the King; but that the King may perceive the thoughts of his heart, God hath revealed it, ^{seph gave to}
not that my Reason is greater than any man's living. ^{the King of}
^{Egypt. Gen.}
^{41. 16.}

3. So likewise I say to you: you shall be answered, not that my reason is greater than any man's living, but only that you may perceive the thoughts, the earnest seeking and desire of your heart, it is given me to answer you.

4. And you should not ^b, in such a Way, so anxiously seek after these things; they are in no outward reason: But to the Spirit of God, nothing is impossible: seeing we are the children of God, and in Christ new born of God, the son sees very well what the father does in his house, and also learns his Art and Work. ^b According to the Reason of the outward man.

5. Seeing, also, we are the mystery of God, we ought not to suppose, that we must not so much as look upon, nor meddle with such mysteries, as Antichrist teacheth; for none taketh unto himself any thing of God's Mysteries, unless it be given him: and St. James saith ^c, ^c *James 1. 17.* Every good and perfect gift cometh from above, from the father of lights, with whom there is no change nor alteration.

6. And seeing you seek so eagerly after such things, you become thereby even the cause of finding them; for God gives his mysteries both by means, and also without means; but that no man might boast, he often makes use of very mean people about them, that it might be acknowledged that they come from his hand.

The AUTHOR'S PREFACE.

7. You shall be answered with a very sound and deep answer, yet briefly comprised, not according to outward reason, but according to the spirit of knowledge.

8. And although I could sufficienly show and demonstrate these things in a larger description; yet seeing they are all described, and explained at large in my other Writings, at present I set them down but briefly for the ease and delight of the Reader, and that it may serve for a short memorial of the great mysteries.

9. But he that desires to know these things fully and fundamentally, let him seek them in my former Writings, especially in the ^a third part, and there he has the whole ground of the Divine Essence; and also of the creation of all things; of that which is eternal, and of that which is corruptible; and how every thing was made, and is come to be as it is, and act as it does, and what it shall be in the end.

* The three-
fold life.

10. And therein also lies the Key of the Mysterium magnum, the great Mystery, so far as a creature is able to comprehend or bear, and thither we refer you for further explanation; and so I commend me to you, into the brotherly love in Christ. Anno 1620.

Jacob Behmen.

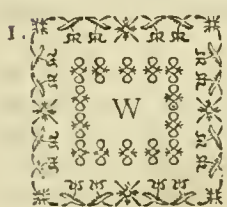


Forty Questions concerning the SOUL.



Question the First.

Whence proceeded the Soul Originally at the beginning of the World?



1. WE have, both in our second and third Book, sufficiently laid open the mysteries of the Soul, according to the three Principles of the Divine Essence; where also we have set down, by many Circumstances, the eternal Center of the eternal Nature; and also the Ternary of the Divine Essence; and moreover, what Eternity has ever been, and how the beginning of the Creation ^a was brought forth; and what an Angel, and what a Soul is: Also we

^a Or came to be.

have laid open the heavy fall of Lucifer; and moreover, both the Mothers which have so brought it forth, the one ^b procreating the heavenly Essentiality, and the other the Hellish, where also we have written of Light and Darknes.

^b Generating.

2. Therefore we shall not be very well understood by the Reader, in this Treatise, unless he has read over, and well ^c comprehended, ^d the third part of our Writings.

^c Or understood.

3. Although that apprehension is not in human power, yet the way thereto is very faithfully shown him; so that if he longs to attain it, he shall obtain a ^e Guide and Director (if he follows our counsel) who will show him the key of the *Mysterium magnum*, the great Mystry, leading to that precious *Philosopher's stone*, and to all Mysteries: let none think this impossible, for with God all things are possible: He that findeth God, findeth all things with and in Him.

^d Or book.

^e Leader, or the Holy Ghost.

4. Now you know, ^f according to Reason, that all things are originally sprung and derived from Eternity: This also the holy Scripture tells you: in God are all things; in him we live and move, and have our being, and we are his offspring.

^f In or by. Rom. 11. 16. 2 Cor. 5. 18. Acts 17. 28.

5. And although men cannot say of God, that the pure Deity is Nature, but that it is the Majesty in the Ternary, yet we must say that God is in Nature, although Nature can as little reach or comprehend him, as the Air can comprehend the Sunshine: However, we must say, that Nature is born in his will, and that it is a SEEKING, produced out of Eternity; for where there is no Will, there is also no Desire.

^g Glance or Luster, or brightness of his Glory.

^h Or seeking.

6. But in God there is an eternal Will (which is himself) to beget or generate his ⁱ Heart or Son; and this Will maketh the ^h stirring or proceeding out of the will of the Heart, which is a Spirit; so that the Eternity consisteth in ^j three Eternal Forms, which are commonly called Persons, as we have very accurately ^k explained it in our third Book.

ⁱ 1 Will; Father.

^j Heart; Son.

^k Proceeding, or Efflux;

Holy Ghost.

^l Declared.

7. Then if we discern and know that there is not only Light and Majesty, but also Darknes, as is plain, it concerns us to know whence Darknes arises.

8. For in the Eternity beyond Nature there can be no Darknes, for there is nothing to bring it forth: we must only look into the Will and the Desiring; for a desiring is attracting.

The First Question Answered.

9. And whereas in the Eternity it has nothing but only itself; it draws itself into the Will, and makes the Will full, and that is its darkness; whereas otherwise, if it was not desiring, it were a Nothing, ¹ but an eternal Stillness without ^m Essence.

¹ Or viz.

^m Or Being.

ⁿ Moveableness.

^o Astringency.

^p Acidity.

10. Thus the Attraction makes ⁿ Mobility and Essences, which otherwise could not be in the stillness; and so also this makes ^o harshness, hardness, and drought, together with ^p sharpness.

11. Neither can we say that the Darkness swallows up the Light, as the Eternal Liberty; for that which is Eternal, cannot be altered nor changed: but yet we must say that Light and Darkness are in one another.

^q Or power.

12. Now the Light is good, and has ^q virtue; but the Darkness has the harshness, hardness and coldness: and the desire of the Will makes Essences and attracting, which is a stirring in the hardness; and if that which is attracted stirs by the drawing, then it causes a ^r jarring, whereby Light and Darkness are mingled together in the sharpness.

^r Whirling.

13. And we must consider how the free Light is sharpened in the Essence in the sharp stirring, whereby we come to understand the ^s fire-flash, and the eagerness; and yet we cannot say that there is any rending.

^s Lightening.

14. For that which is Eternal, without beginning, admits no severing, but stands as ^t a wheel, which begetteth itself in itself: whereof you have a similitude in the Mind of Man, where, indeed, there is a Will of a rising and running, but no removing: the greater the Will is, the greater also is the ^u Essence, and the more strongly it is sharpened.

^t Or Orb, or

Globe, or Sphere.

^u Or Being.

15. Thus the Still Liberty, which is neither Darkness nor Light, is sharpened in the sharp Desiring and attracting, so that it appears as a flash which shineth.

16. Also, we cannot say that the Liberty holds or captivates the flash; for from Eternity it has had Nothing: but we can well say, that the Light and Splendour shines in the Liberty.

^w Or astringency.

17. For that which is free, lets in the Light; but that which is not free (as the ^v harshness which makes Darkness, and is material, to speak in a Spiritual sense) that does not receive the Light.

^x Mild or fluid.

18. This we can truly say, that whatsoever is transparent, and ^x not of a gross Nature, takes in the Light, as appears by the water which takes in the Light, and the harsh Earth does not.

19. Moreover in Fire you have a sufficient manifestation of the Essence of all Essences; for you see that the Fire burns in an harsh dry matter; for it is the harsh Desire which enters into itself like a great anguish, and reaches after the Liberty; where also it receives the Liberty, like a flash, and it kindles by the flash that it burns.

20. And although it must be understood that there is no such fire in the Eternal Essence, as that is which appears externally, yet it is internally in the harsh Desire, and externally it remains dark: Therefore the Eternal Fire is externally dark; and internally, as it is in itself in the Will of the Eternal Liberty, it is a Light which shines in the Still Eternity.

^y Or differences, kinds or manners.

21. Now then, we understand, that in Fire there are ten ^y Forms, all which are born in the Will, and all belong properly to the Eternal Will; therefore we rightly say, that the Eternal Will is God's Will; and that the Liberty which has the Will, is God himself; for it is the Eternity, and nothing else.

The First Form.

22. First, there is the Eternal Liberty, which has the Will, and is itself the Will: now every Will has a ^z seeking to do, or to desire something; and herein it beholds itself, and sees in the Eternity what itself is; it makes to itself a glass of its own likeness, for it sees what itself is; and so finding nothing but itself, it desires itself.

^z Or longing.

The Second Form.

23. The second Form is the Desiring, and yet it has nothing but itself, thereupon its desire seeks a model of its own Will in itself, and makes itself pregnant, so that a darkness or overshadowing comes to be in the Will, which the Will would not have; but the Desire, the seeking causes it; and yet there is Nothing that is able to consume or expel the Desire.

24. For that which is before the Desire, beyond the seeking, is Free and a Nothing, and yet it is: yet if it were a thing that could be perceived, it were an Essence, and must subsist in that Essence which brought it forth: but seeing it is without Essence, it is the Eternity, viz. Good: For it is no source, and has also no Mutability, but it is a Rest and an Eternal Peace.

25. But seeing the immense Space is bottomless, therein being neither number nor end, and also no beginning, therefore it is like a Glass; it is All things, and yet as a Nothing: it beholdeth itself, and yet findeth nothing but an A, which is its Eye.

A Δ V

Δ ◇ ◇

◇ θ ○

V X Y ○

○ V
A A

26. AV: That is, the Eternal Original that *something* is; for it is the Eternal Beginning, and the Eternal End. Thus the Abyss seeth in itself, and findeth itself.

27. The A is below, and the V is above; and the O is AVge, the Eye, and yet is in itself no Substance; but thus is the Original of Substance: there is neither below nor above, only its Looking-Glass in the AV is thus a seeing.

* In the Text, AVge, which in the German Language signifies an Eye.

* As the sight of the Eye.

28. But whereas there is no ground, therefore its Glass is such an Eye as this ○; for God himself saith in the Revelations, ^b I am A and O, the beginning and the end, the first and the last.

29. Consider us according to its precious depth; for we speak not here according to Nature in a ^c Form, but according to the Spirit above Nature in the ^d Divine Character T.

30. The ○ is the Eye of God, the Eye of Eternity: This makes, and is a Glass, and it is a round circle like a Globe ○, not like a Ring ○; for we cannot describe it otherwise. Hereby we mean the Globe of Eternity, wherein lies the foundation of Heaven and Earth, of the Elements, and also of the Starry ^e Sphere,

31. For it is a Globe ○ like an Eye, and it is ^f the Eye of God's Wonders, wherein every thing was seen from Eternity, yet without Essence, as in a Glass or Eye, for it is the Eye of the Abyss; concerning which we have no Pen, Tongue, nor Utterance, either to write or speak, only the Spirit of Eternity leads the Eye of the Soul thereinto; and so we see it, else it must remain in Silence; and this hand could not describe any thing of it.

32. Now seeing that in the Eternity there is such an Eye, which is God himself (and yet is not called God, but Eternity; and according to the Eye, he is called A and ○, before the A there is Nothing, and in the ○ there is All, and in the A and ○

^b Rev. 1. 8. I am Alpha and Omega.

^c Similitude, or Parable, or Figure.

^d GoTtes Character T. G O T T in German is G O D.

^e Or Wheel or O b

^f God's wonder Eye.

Beginning and End) hence we find, that there is a Will in the \odot , and the Will is

^z Drawing or longing, or attracting. the \odot itself, which maketh the A, (*viz.* the Eternal beginning of the ^z Seeking,) so that the Abyfs beholds itself, and makes a Form in itself like a Globe.

33. For the Eye finding no bottom, it closes itself, and becomes like a round Globe of Glass; and so it is the similitude of Eternity, in that it can find itself: for there is no finding in the Abyfs, because there is no place or limit, but the meer Abyfs: and when it finds itself in the Eye, yet it finds nothing but the Eye, which is the Globe.

^b Or an Eternal Will. 34. Now the Eye makes the Globe, and it is the Globe, and all put together is a Will to seek itself, and so to see what the Eternity is, which is made manifest in the Eye.

35. For the Eye makes a Beginning and an End; and because there is nothing that can give it, it gives itself, and it is from Eternity to Eternity, the Eternity itself; it touches Nothing; for it is a Nothing in itself.

ⁱ Holding or retaining. 36. Then if there be a Will, which is the Eye, and which keepeth the Eye, that keeping is the Desire of the Eye; and so the Desire causes an attraction in the Eye, yet nothing is there but the Eye: and the Desire only attracts itself in the Eye, and impregnates the Eye with that which is attracted, so that it becomes full; and yet also nothing is there but a darkening of the Free Eye; yet the Eye is not dark, but the Desire in the Eye is impregnated in itself.

37. For the Will of the Eye is still, and the Desire of the Will makes itself full, and the Eye continues free in itself: For it is free in and from Eternity; and this we call the Eternal Liberty in all our Writings.

The Third Form.

38. Now a Desire is sharp and attractive, and that makes the third Form, *viz.* a moving in itself, and it is the Original of the Essences; and hence come the Essences in the Eye and in the Will, and yet the Will may not suffer itself to be attracted.

39. For its peculiar right is to be still, and to hold the Eye in the Circle in the Globe, and yet it cannot defend itself from the drawing and filling, for it has nothing wherewith it can defend itself, but the desire.

40. And here ariseth the Eternal Enmity and contrary will; the Will will not be dark, and its Desire makes it dark; the Will would suffer the Motion willingly, because it is its manifestation; but the drawing in, and darkening, pleases it not, though indeed the Will is not attracted nor darkened, but the Desire in the Will impregnates itself:

41. Now when the Desire thus sticks fast in the Darknes, there is a great anguish, for it is troubled and attracted, and also darkened, and brings anxiety to itself in itself, and desires liberty; and drawing so strongly at the liberty, would fain draw itself into the Liberty, and so it makes itself more eager; rough and hard, and the Darknes is like an horrible consuming sharpnes.

42. For it snatches the Liberty into itself; but it is so sharp, that it appears in the Liberty as a flash of lightening, which consumes the darknes with its eagernes: and hence ^{*} Deut. 4. 24. it is that God saith, *I am a ^b consuming fire.*

ⁱ Materia. 43. Hereby understand, how every ⁱ matter consists in the power of the true Fire, and how the floor shall one day be purged: for it is the Original of the Fire which has all power; for it consumes whatsoever the Desiring has made, whether it be stone or mineral, for it is the sharpnes of the Eternal Liberty, and makes the ^m Center of Nature.

^m Centra u Nature. 44. But that you may search yet deeper, know, that the Fire Originally consisteth in three Forms, *viz.* in the Desire; and then in the matter of that which is attracted, *viz.*

In the darkness, in which Essentiality proceeds from the Attraction; and thirdly, the Anguish source.

The Fourth Form.

45. And the fourth Form makes itself, that is, the flash, for the Liberty causes that, and is the kindler of the Anguish source. For the Desire in the Darkness would have nothing else but the Liberty, and the Liberty is a light without shining, it is like a very deep blue colour mixed with green, so that it is not known what colour it is, for all colours are in it; and the Desire in itself, in its eager anguish and sharpness, breaks the colours, and makes an horrible consuming flash in itself, and changes it according to the anguish, that it becomes Red.

46. Now the Liberty in the Desire suffers itself not to be bound or captivated, but changes itself from the Red flash into Light, into a ⁿ glance of the Majesty, and it is an exulting great Joy in the Liberty.

47. For the Eye is made manifest in the Light, and the ^o Essentiality is made manifest in the Will, and then it is known what Light or Darkness is: also thus the Eternity is known, and so God's Holiness always arises in the wonders from Eternity, and it has neither limit nor beginning, for it is an Eternal beginning comprehended in Nothing but only in the Wonders, which are its own Essence, where there is neither limit nor ^p number.

48. And thus nothing is known in the still Eternity, but the glance of the Majesty, and the Spirit which is born in the Will, and the Majesty has the ^q Dominion.

49. Beloved Sir and Friend, understand the sense right: we mean not, that the Birth apprehends the Liberty without, but within itself, in its Center, it apprehends itself in itself, and maketh Majesty in itself, and yet there is no including there, but it is, as when life arises from Death or from Nothing, which ^r dwells only in itself, and this is called a ^r Principle: and that wherein it dwells is called Nature, which has seven Spirits and Forms, as is to be seen in our ^r second and ^u third Book.

50. Yet this Principle has but one Spirit, which is the life of that Principle, and it has but one will neither, which is the ^x fulfilling of the Eternity with the glance of the Majesty.

51. For this principle is the Power proceeding from the will of Eternity, and the entrance, or the Eternal beginning of the Power, is the Life and the Spirit of the power, which thrusteth forth the Essences of the Genetrix, and opens the Original of the Majesty.

52. And the whole Eye (which has thus ^y made itself a Glass in the **A** and **O**) is all things, it is the Eternity, and in itself in the Eye it begetteth the Majesty, which is the Heart and Power of the Eye; and also the Spirit, which proceeds from the Power in the Heart, even from the fiery Light-flaming Essences.

53. Thus understand the Holy Ternary in one Essence: The Father is the Eternity without Ground, which is Nothing, and yet all things; and in the Eye of his glance he sees that he is all things: and in the Power of the Majesty he seeleth, tasteth and finelleth that he is ^z Good, that is, that he is ^z God: although the ^b **T**, (*viz.* the ^c harshness) arises in the Center.

54. And in the Spirit is the moving of the Power, and the Multiplicity without ground and number, wherein consists an Eternal unsearchable multiplicity, and all in Power.

55. For that which has no ground, has no number, nor is there any shutting up or comprehension therein, and that which is within itself, cannot be known ^d externally, but

ⁿ Whose Colour is Yellow.
^o Or Substantiality.

^p Time or years.

^q Regimen.

^r Life.

^r Principium.

^r Three Principles.

^u Threefold Life.

^x Or satiating.

^y Or formed, or figured.

^z G U T.

^z G O T T.

^b The Tau or Cross.

^c Scherzigkeit, Hardness, Heaviness, Solidity, Density, or Ponderosity.

^d Or without, *ab extra*.

it may be felt by the Spirit: Thus the Internal drives out from itself, and manifests itself in Figures, or else God could not be known.

56. Thus God is together one Spirit; and is from Eternity in three beginnings and ends, and that only in himself: There is no place found in his sight; and he has nothing in himself, that may be compared to him; also there is nothing which can search and manifest any thing further than his Spirit; which always manifests itself from Eternity to Eternity.

57. He is an Eternal seeker and finder of himself in the great Wonders; and that which he finds, he finds in the Power: He is the Opener of the Power: Nothing is like him, neither does any thing find him, but that which yields itself to be his own, that enters into him: That which denies itself to be, in that thing the Spirit of God is all things; for it is one only Will in the Eternal Nothing; and yet it is in all things as God's Spirit itself is.

58. And this, my beloved Sir, is the Highest Mystery: Therefore if you would find it, seek it not in me, but in yourself, though not in your Reason neither, which must be as ^{Phil. 2. 13.} dead, and your Desire and Will must be in God: and so God becomes the will and the deed in you: also the Spirit of God brings your will into himself, and then you may well see what God is, and what Spirit's child this hand is, and from what kind of Spirit it writes.

59. And I brotherly exhort you, that you seek not with such eagerness, you will not reach the bottom of it with such searching, although you are known and beloved of God; and therefore we give you this for a Rule; yet externally I have no power to give it you.

60. But follow my counsel, leave off your laborious searching in Reason, and enter into the will of God, into God's Spirit, and cast outward Reason away, and then your will is God's will, and God's Spirit will seek you within you.

61. And if he finds your will in him, then he manifests himself in your will, as in his own propriety. For if you quit that will, then it is His, who is all things: and when he moves, go you with him, for you have Divine Power, and then whatsoever you search, he is in it, and then nothing is hid from the will: thus you see in his Light, and are his.

62. And let no fear terrify you, there is nothing can take it away but your own imagination; let not that enter into your will, and so you shall work the wonders of God in his Spirit, and acknowledge me your brother in him, else I shall be but as one that is dumb to you: This I tell you for good will.

63. And seeing we write of the Eternity, to the end to satisfy your will, concerning the soul, (our purpose herein being according to the will of God,) we will therefore first show you the ground of the soul, and then its Original; and so open your eyes, that you may be freed from your laborious searching.

64. For you have now to your old age laboured in this kind, and so far as I understand, you have not yet found that deep Mystery in the Spirit: But seeing it is God's will that you should know it, and have it given you for a reward of your so great labour, therefore have a care that you receive it right; and then that you cast not the Pearl before swine, which are not worthy of it, nor will be worthy of it to Eternity.

65. For that which shall be revealed to you here, belongs to the Children of God, therefore be faithful, and employ it according to the Spirit, and not according to human reason.

66. For it is so sublime, that it will not endure earthliness which proceeds from Covetousness, Pride, Self-glory, and Arrogance, although you be not such; but look well into whom you pour oil, for it is poison to many: let others themselves seek as you have

done; but give the Children bread, that they may eat, and praise Our Father which is in Heaven, for to that end it is given you.

The Fifth Form of Fire in the Eternal Will.

67. As we have opened an entrance and a glass to you of the Eternal Original, from whence the Eternal fire proceeds, and what it is, so it is also necessary, that we show you further according to the highest depth, what the Eternal Nature is, in its propagation.

68. Wherein we must understand two Kingdoms, the one good and pleasant, the other an evil, wrathful, and ever envious sad one: of which the Philosophers from the beginning of the world have treated, and sought after it, but the time of finding it was not then.

69. But now it is at hand, that the hidden ^f thing should be found, not only by me, ^f Or secret Mystery. but also by many that will be faithful, and humble themselves in God, and seek in his Spirit and Will; it will be found in the Eye of God only, and no where else; therefore let none dive deeper in searching elsewhere, or he will find the Devil.

70. Seeing then the Eternity is thus, which yet is Nothing, and yet there is Light and Darkness, Life and Spirit, which are all things; and so there is a seeking (that, is a desire) in both, to find itself, though there is Nothing that can be ^g found but the Spirit. ^g Or that can find anything.

71. Now seeing it has nothing that it can find, and yet the Desire goes on Eternally forward, therefore the Desire is a figure of the seeking will, the similitude of the Eye of God, and it is as a glass of the Eternal Eye, which is called God.

72. Now this is in two manner of ways, one according to the Light, and the other according to the Darkness: for the seeking is in both; and yet there is no departing of the one from the other; the Light is in the Internal, and the Darkness in the External, and yet that which is most Internal is also most External, but the Light is the middlemost.

73. For it is in the Nothing; therefore it cannot be the most internal, for it has no Place nor Limit; it is its own finding, which the Darkness findeth not, but the will in the Darkness, which desires the Light, goes out from the Darkness, and remains Eternally in the Light.

74. Now the Desire of the Light presents a Model like itself, wherein the Eternity is manifest; that is, all whatsoever the Spirit, in the Eternal power of God, finds in itself from Eternity to Eternity.

75. This Model is not God, the Eternity itself; for it takes its beginning in the Spirit, and it is the wonder of the Spirit which it seeks and finds from Eternity; and it is in the Eye of God as ^h a figure, and all the wonders of the Abyss of Eternity are therein, and are beheld in the Light of the Majesty, as one wonder in many Endless wonders. ^h The Model.

76. Also it is an Image of God, a Virgin full of purity and chastity, and no Genetrix, for the Holy Spirit only opens the Wonders in the Power.

77. Yet this Virgin is the similitude of God, his Wisdom, wherein the Spirit ⁱ discerns itself, and always, and in Eternity opens the wonders therein: and the more is opened, the more is in it. ⁱ Erblicket. Discovers itself.

78. For she ^k is without ground and number, and as unmeasurable as the Eye of God himself is; there is nothing like her, also nothing can be found, that may be likened to her, for she is the only similitude of the Deity, and the Spirit of God is her Essence therein. ^k The Wisdom.

79. She is a Circle and Model, which so opens our mind, that we see her, and God in her; for our will is cast into her, and she is in our Will: Therefore we speak of God, and see him in her, as in our Own propriety, according to the hiddenness of the Humanity; this ¹ sight is exceeding precious.

¹ Or Seeing.
^m Of the way
of condition
of.

80. We must speak somewhat also of ^m Darkness: It is in itself an inclosing, though there is nothing which bars it up, but it shuts itself up, and begets itself, and is its own Enemy to itself; for it makes its own source, without Ground and number; and has no giver that can bestow this but the Darkness's own Form.

ⁿ Or draws
into itself.
^o Or attri-
gent.

81. It arises from the first Desiring, when the Desiring contracts ⁿ itself and impregnates itself; so that it becomes a very stinging, bitter, ^o harsh, hard, cold, wrathful, Fire-Spirit: For the Desire causes harshness by the Attracting in the will, yet the drawing is stinging, and the suffering bitter: which the Will wills not, and therefore goes forth from the stinging, and enters into itself, and makes a peculiar Principle, wherein the Majesty appears.

82. Thus the great Anguish arises in the bitter suffering: and yet nothing is there neither that can suffer, but it is thus in itself, and it is its own Life: and if this was not, the ^p splendour of the Majesty would not be, the one is the cause of the other, for the flash is in the Darkness, and the Light with the Majesty is in the Liberty.

^r Or glance.

83. And this only is the ^q divorce, that the Liberty is a still Nothing, which receives the Light into it, and makes the Darkness material; and yet there is no comprehensible ^r Essence, but a dark Spirit and Power, a filling of the Liberty in itself, that is within the desire, and not without it: for without it is the Liberty.

^q Or parting.

^r Or Sub-
stance.

84. Therefore God is the most hidden, and the most manifest, and that is the ^s Great Mystery, and the Abyss is hidden and yet manifest; as the Darkness is to our sight: But the source is unsearchable, till the Will sinks down into it, and then it will be found and felt, when the Will loses its ^t Light: And herein lies the Ground of True Faith: let this be told you, you Teachers in *Babel*.

^s Or *Mysteri-
um magnum*.

^t Or Life.

85. Seeing then there is an Abyss, which in regard of the impression of the darkness is called Ground, wherein the source is a cause of the life, (for the wrathful flash is the awakening of the life, although it is nothing there but in itself;) therefore it is also a Desiring, and that desiring is a seeking, and yet it can find nothing but a glass, and a similitude of the dark wrathful source, wherein Nothing is.

^u Stern.

86. For it is a Figure of the Earnest wrathful flash, and of the sharp and ^u severe power, which is God's, according to which he calls himself a consuming Fire, and an

^v Or zealous.

Angry ^x Jealous God.

87. And this Glass is also without Ground, without Beginning and without End, and yet has an Eternal Beginning and an Eternal End; and is the only Cause, that the Abyss is blue, dusky and fiery: It is the cause of the Stars and Elements; for the Firmament is a second Glass proceeding from this.

88. As there is a Threefold source in every thing, and each is always the Glass, begetter and cause of the other, nothing excepted, all things are according to the Essence of the Ternary.

89. Seeing then there is a Glass in the Abyss, in which the source beholds itself; so it is also a Figure and Image of the source, which stands before the source, and does or brings forth nothing, but is a Virgin of the source, wherein the wrathfulness of the Flash ^y discerns itself infinitely without number; and always opens its wonders therein, by the bitter Spirit of the stirring Essences.

^y Or discovers
itself.

90. Which hath its life in the flash, so that it flies more swiftly than a Thought; and even the thoughts of the Creatures are, and proceed herein, also the Spirits of all living creatures are herein with their root; each life according to its Principle.

91. And in this Spirit of the Fire-flash consists the Great Almighty Life, for it is consuming; as the flash consumes the Darkness, and as the Fire consumes all things, and yet remains a Life in itself; yet it is an Hunger and Thirst, and must have ^a Essentiality, or else it remains a dark Hungry Fire; a will to devour and to enjoy nothing, a will to rage and sting, and to find nothing but itself; whence Essentiality (*viz.* the water) and also ^a Sulphur is generated, and generates itself from Eternity to Eternity.

92. And here, my beloved friend, seek the first root of the soul in the Fire-life, and the second in the life of the Light, in the Majesty, and so you shall find God's Image and Likeness, and the Greatest ^b Mysteries of the Deity lying therein.

93. And although there be such an Eye of the fierce Wrath, wherein the Earnest ^c severe Fire-life takes its Original, yet it is not at all ^d severed from the life of the Light, but is one only life that has two Principles; for it burns in two sources which are within one another; and it is one only Spirit, having two distinctions, and two wills, one will dwelling in the Fire, and the other in the Light.

94. And know certainly for a Truth, that the dark Fire-life is the Abyss of Hell; for it is the ^e severe Anger of God.

95. But do not you seek, as *Babel*, that great City of confusion upon Earth, has fought; which we blame not for any thing but her negligence and carelessness, and for seeking her Own Glory and Power, and by that means has ensnared herself in the wrathful Anger of God; which has a long time subjected her under its wonders, and drawn many souls into its source. Consider this.

96. In the ^f third Book of our writings, this is set down at large, and that book is somewhat easier to be understood than this is; but in this is the deepest ground of Eternity, so far as a spirit can conceive, for it cannot bear more, yet it may be described more largely, but not more deeply, for it is comprehended in the Abyss in both the Principles, for the soul arises in the Abyss in both Principles, and in the spiritual will, in the Eternity.

97. And yet if it be not wary and circumspect, the Devil may easily ride in its Chariot, *viz.* in its Will; but if it be circumspect, and casts itself into the Will of the Majesty of God, then the Holy Ghost rides in its Will, and it is his Chariot.

98. And herein you may now finely search the Ground of Heaven and Hell, of Angels and Devils, of Evil and Good, of Life and Death, if you seek, as we shall further direct you.

The Sixth Form of Fire.

99. Seeing then, two Principles are so in one Essence, (as no man with Reason can speak against it, for every life consists in Poison and in Light, each in its own principle, and according as it has the source, so has it also its Light,) therefore we must search what that is which sustains the life, that it be not starved, and what drives forth its source, that it can subsist eternally.

100. This now also has two distinctions, for the Light-life has its own source and driving, and the Fire-life also its source and driving, each in itself: but the Fire-life is the cause of the Light-life, and the Light-life is Lord of the Fire-life, and herein lies the ^g Great Mystery.

101. For if there were no Fire, there would be no Light, and also no Spirit; and if there were no Spirit to blow up the Fire, it would be smothered, and Darkness would be, and the one would be a Nothing without the other; therefore they belong both together, and yet divide themselves one from another, but without any ^h flying away, and yet there is a flying of the Spirit.

^a substance.

^a Or Substantiality, or Earth.

^b Or hidden secrets.

^c Or strong, or stern.

^d Or rent.

^e Or stern, or fierce.

^f Threefold Life.

^g Mysteries Magnum.

^h Or removing.

102. You may understand it by this: Look upon the glowing Fire; first there is the Matter from whence it burns, *viz.* the harsh attracted bitter substance, which has an Anguish source, and is a ¹ dark Body, whether it be wood or any such thing.

¹ Corpus Opacum.

² Property and Condition, or Quality.

¹ Quality.

103. Now when it comes to be kindled, you see Three Principles, first the wood, in the Darkness with the External ^k source of this world, which also has its own Life, or else it would not take fire.

104. Now the Fire has a wrathful, harsh, strong, bitter desiring ¹ source, which begetteth thirst, a devouring and consuming, and the great bitterness is its right Spirit, an Enrager and Awakener, which has all Essences of the Life in it, and it is the power of the life and of the driving, otherwise there would be no burning.

105. That makes the great anguish-seeking after the Liberty, and in the Fire it attains the Liberty; for it consumes the darkness in the fierce wrath, and also the Matter of the Fire, from which it burns.

^m Insuperabiliter.

106. And thereby we know that one Spirit, which divides itself into two Principles, into two Spirits, but not ^m severally, and yet fleeing one before another, and the one catches or apprehends not the other, and the one is the life and cause of the other.

107. And therefore they are two Principles, seeing they have a twofold source and life, and yet there is but one root from whence they proceed, and one of them affords life, and the other affords food for that life: This is a wonder, and yet no wonder, for there is nothing that can wonder at it, for itself is All things in one only Essence.

108. Now the fire in itself is first a seeking to draw into itself, and that is the substantiality, the *Phur*, for the seeking makes it in the Desiring by its attraction, or else there were Nothing; and the Attraction is the bitter sting, a destroyer, which the substantiality cannot endure, and will not suffer, and that not willing to suffer is an anguish, a will to overcome the substantiality with the bitter sting, and the anguish pierces into itself, and catches at the Liberty; and the Liberty is a light in comparison of Darkness.

109. Now the Anguish is an horrible sharpness, and thus the Liberty is taken and sharpened, so that it becomes a fire-flash, and the Anguish-will, in the sharpness of the bitter-flash, consumes the substantiality, be it wood or any other thing.

110. Now when this has consumed it, then the Anguish is a Darkness again, and the flash remains hidden in itself again; and is an Extinguishing, and the Anguish is in the darkness as at first, before the flashing of the Fire, and it remains only in a terrible source, where the bitterness is always made more terrible, by the rough attraction.

111. Now this is thus according to the Outward Principle of this world, as we see undeniably by experience: seeing then there is an always enduring Essence in the Eternity, we therefore demonstrate it thus; behold and consider it deeply, and read this with diligence.

112. The sinking of the anguish in the Eternal darkness, is an Eternal hunger, and an Eternal thirst, and an Eternal Desiring; and the darkness in itself attains nothing in the ⁿ Eternity, that it can satiate itself withall, out of the ^o Eternity, therefore it is rightly and truly the hunger and thirst of the Abyss of Hell and of the Anger of God.

^r Or Liberty.
^o Understand by this the sinking of the hunger and thirst of Hell, and of Anger.

113. But the will in the anguish (because it can attain or find nothing) therefore it makes a figure and a similitude to itself in the desiring with the eager attraction; and the eager, harsh, bitter dark Essence, is the Material similitude in itself, it eateth itself, and is itself the matter of the Fire, that so the Eternal flash may always continue; and the wrath is always an Eternally continuing burning, and burns Eternally, out of the Darkness, and has its own Life in itself, *viz.* the bitter sting of the Anguish, which rages and raves, and is the stirring and original of the Life, and that is ^p A Principle.

^r Or Principium.

114. And understand hereby the Eternal desiring seeking, an Eternal Coveting, and yet having nothing but itself, an Eternal Envious Enmity, a seeking of the Essences.

when the innumerable and unsearchable multiplicity is always born in the Will; and an Eternal craftiness, a continual rising in the hunger, an Eternal finding of the similitude of its own desire, the similitude of the Essences, in the Will, and this is manifest in the flash; for the flash elevates itself ever above the darkness; and the Essences are in the flash, and are continually brought into the Will.

115. Thus the Fire-will is a seeking of the high swelling Pride, and a Contempt of the darkness; it contemns its own root; it is covetous, and would devour more than it has, or more than it should; it has all lusts; for the desiring Essences are manifest in the Fire, and thence it comes to pass, that in each Will each Essence is again a Center of a whole substance.

116. And this is the cause of the Creation of this world, viz. that the Model has appeared from Eternity as in a Glass, and was in the Eternal Essences in the figure, as in a virgin without bringing forth, and was seen in the light of God: and hence comes the Matter of the Earth, Stars and Elements, also All arts, wit and subtilty, deceit, falsehood, covetousness, haughtiness, in the Creatures of this world.

117. For this world is a Material seeking, comes from the Eternal, and is become material and perceptible in the Creation, viz. in the word 'Fiat, by the Heaven of the waters, as may be seen in Earth and Stones: and the Firmament, together with the Elements, is yet this seeking, and still it seeks the Earthy; for it cannot reach back again into the Eternal.

118. For all substances go forward in their progress so long, till the End finds the Beginning, and then the Beginning swallows up the End again, and is as it ever was; except that the Model remains, for the Model proceeds from the Eternal, from which the Creation came forth into a substance; as The Eye of God's wonders.

119. You must know also, that the Spirit of the Air proceeds from the bitter Eternal Fire-spirit, which also goes forward after the Wonders, in the will of the seeking of the Essences, which are the Stars: and therefore it makes whirlings, and comes from many places; as from above, from beneath, and sideways, and many times round about like a wheel, all according as the Fire-seeking is kindled by the Essences of the Stars.

120. This is wholly like the wheel of the Mind, and it has its own Spirit, and a proper Life of its own, and a proper Will of its own: and therefore it is a Principle, and continues so long, till the End finds the Beginning, then the Beginning takes the End into itself, and makes the Middle, which manifests what is done between both Beginning and End therein, which ye will consider further of, unless ye be foolish Virgins.

121. Also this Dominion continues no longer, than it can remain in the number of the Creation: For every day of the Creation is a Circle of a Revolution in the Eye, and has its number, whereof Ten is the highest number: and Man has ten times ten, viz. a hundred, for his number: and in the Crown of Paradise he has the number Thousand; but in the Eternal Essentiality, in the Divine Center of the Majesty, he has no Number, O.

122. Now look narrowly, with very clear Eyes: God created this world with every substance, in six days, and they were finished about the middle of the sixth Day, somewhat after noon towards the Evening, and then the Rest, and the Sabbath of the seventh Day, began on the sixth Day: And so the Eternal Rest found the beginning of the Creation on the sixth Day after noon; this was the End, then came the Beginning and the End together in One again, and it was manifest what God had made in the Days.

123. Seeing then Man by his Imagination has destroyed the heavenly Angelical Body, and has brought it into a corruptible number, that is, into the outward Principle, and therefore he is in it; for he has lost the Paradisical number, and is placed in the hundredth number, wherein he is also now given up to the Outward Life, as to his Leader,

^a Sucking or attraction.

^r Viz. seeking.

^f Verbum Fiat.

^t Or attraction.

^u Figure, or Idea.

^x Or attraction.

^y Or Wheelings, or Jar-ring.

^z Or Mad.

^a Mat. 25. 8.

^b Regimen.

viz. Turba.

^c i. Number, or Time.

^d 10. X.

100.

1000.

0.

that is, he has given himself up to this Leader, so that his number, to be fulfilled in the Circle of the Outward Principle, is clearly known to us.

^f Or Judgment Day. 124. If we knew certainly the hour of the sixth Day wherein the Creation was finished, we could then set you down the year and day, (we mean the ^f last Day,) for it goes not a minute further, it has its limit hidden in the inward Circle.

125. Therefore know for certain that the time is near; for in the sixth Day afternoon the Rest of the Eternal Day began, and therefore God instituted the Sabbath of the seventh Day for a Rest, and an everlasting Remembrance.

^g Working, viz. the Wonders. ^h Which Spirit. 126. And as the Rest began on the sixth Day towards the Evening, and the Entrance to the manifestation of the ^g works of the Creation, (the End then taking in the Beginning again, and the six Days stood thus in the Circle as a wonder,) so know, that you were created in Paradise, and yet are gone out from it into the Spirit of Wrathfulness into Death; ^h which has now wrought its wonders in you these 5500 years and upwards.

127. And now the End has found the Beginning again, and you shall see, also feel and find, what Paradise has been, even every one of them that shall be born in God.

128. For (to speak after the manner of Reason, and not according to God) Paradise is born again, but you shall not escape mortality, nor the wrath in the Flesh, but Paradise is now already manifest in the Mind, in the Soul of the Children of God, and they have the true taste of the Power.

129. And no subtilty nor power can hinder it, no subtilty can suppress it, nor can any Devil destroy it; for the End has found the Beginning, there can be no hindrance of it; the Power of falsehood breaks, and then remains nothing but a waiting for the bridegroom; for the Children of God shall be found in Paradise, when the *Turba* in the Wrath shall be swallowed up. We speak high things, yet we understand and know them certainly in the Wonders.

^l Or attraction. ^k Cunning or Policy. ^l Or Wit. 130. Thus, as is mentioned above (if you understand us aright) there is born out of the Wrathfulness of the Anger, out of the Eternal Center, (out of which this world was produced and created, which is a ^l seeking of the Eternal,) in the Spirit of this world, (in this Principle wherein we now live,) and there will always be born falsehood, covetousness, subtilty, deceit, enmity in the Will; Lying, Murder, Pride, desire of honour, Self-Power, Art^k, Wit, the wisdom of this world proceeding from Reason, they all come from this root, and remain in the wonders of God's Anger, and though Reason and self ^l prudence be never so fine, yet it is in the Anger of God, and springs from the Abyfs.

131. And here behold thy self, thou fair world; it is no Fable, as thou holdest it to be, it is known in *Ternario Sancto*, and he that cannot get within the limit of that, he is captivated by Anti-christ, and belongs at last to that Lake from whence he sprung; it is no time to linger now, but the doors stand open, and whatsoever has grown in the *Turba*, shall be swallowed up with it.

132. So also consider the Eternal Fire further, and take a similitude from all sorts of fire in this world; for that which is a Spirit, in the Eternity, is a substance in this world. You see also that fire in itself is an anguishing wrathful rising bitter Essence and Source, and yet you see nothing else in the proper Form of Fire, but the flash which shines, you see not the source, you can only feel that.

133. You see also that the fire when it burns, sends up from itself a Smoke, in which there is water, whence soot comes which sticks to the sides, especially where the fire is inclosed and not free, then the soot is seen as in a chimney; and the soot and water are in one another, and thus the Material Earth comes originally from the Eternal fire; which Lucifer kindled: Then in the wrathfulness Time began, and the Creation was after that manner, which is mentioned in the ^m Third Book.

^m Threefold Life.

134. Understand the ⁿ Great Mystery further: you see that every Fire gives light, ^a *Mysterium Magnum*. and you see also that Air goes forth from the source of the Fire, and you know very well that if the fire had no Air to blow it up, it would be smothered, as all fires are smothered when they have no Air, and yet they produce Air.

135. The Air is the life of the fire, and the Air has its Original from the Anguishing bitter stirring source of the Essences, out of the Will: Now you see also very well, that fire must have fuel to burn, or else it is a Darknes, and although it devours itself, (by its eager attraction,) yet that fire is nothing but a source in the Darknes, which we understand to be the Abyss of the Anger of God, which is not manifest in God, but is only as a cause of the Life in the Kingdom of God.

136. You see that all fire must have ^o matter, or else it will not burn; understand it thus: the fire produces Air, and in the Air water, and it mightily attracts the Air with the water into itself again, whereby the source of the fire is so allayed, that it shines. ^o Substance.

137. For without water no fire shines; if no water can be procured in a thing, in that thing the fire will not shine, but glimmer; as for example, in ^p a red-hot stone, ^p Glowing, which has the source of the fire, and no shining but a glimmering, and hardly that; but in Iron it shines, wherein the fire has water; and therefore Iron at length comes to be consumed and getteth Rust, but a stone does not: This is thus according to the Outward Principle of this World; but according to the inward (*viz.* the Kingdom of God) it is as follows; observe it.

138. The Eternal fire burns Eternally, yet it is a Spirit, but not manifested according to the wrathfulness in the Kingdom of God: understand it thus: the flash makes a shining, which arises from the fire, and yet it dwells not in the wrath of the Fire, but satiates the fire wholly, and gives light also out from the fire, and is not comprehended nor retained by the fire, but carries with it another source of its own, *viz.* ^q Meekness, ^q Amiable-ness, or Friendliness, and yet has the Power, ^r Wisdom and Art of the Fire, for in the Light, the Essences of the Source of the fire are first manifested. ^r Wit, reason, or knowledge.

139. Now the light makes no ^s source, but it enters into itself into a Meekness, and yet is desiring, which proceeds from the source of the Fire; and its desiring is an attraction of the Meekness and Power into itself, and so it makes itself pregnant with Meekness. ^s Or pain.

140. For the Light is a Fire also, a very yearning fire, a desiring fire, and a perpetual finding Fire, which always finds what is generated in the Original.

141. All the Power which arises in the wrathful fire, is manifested in the Light, and the Light desires it in meekness; for the wrathfulness of the Fire, and the shining of the Light, are two Principles, of a twofold source, each dwelling in itself, and one comprehends not the others to Eternity, and yet the one is the life and the cause of the other.

142. And we must understand it thus: we must consider that an horrible anguishing ^t source makes a sinking into itself, like Death, wherein the limit of Separation is, and yet the Anguish keeps its source in itself: but the sinking into itself as it were into Death enters into its ^u Æther, wherein the life of the Anguish is no more known; for the sinking breaks forth from the anguish source, as a dying, and it is a dying, and yet in the Eternity there is no dying, but a kind of entering into another world, of another Principle, of another Source. ^t Or pain. ^u Sky, or receptacle.

143. For the sinking enters into the still Eternity, *viz.* into the Liberty; and as the source of the wrathful Fire remained in itself, in its life, so the sinking is a going quite out from the fire-life; and yet it proceeds from the fire-life, but it has not the source thereof; for it is broken off from that in Death: and the limit of the Separation is a Death; so that the sinking Life pierces through Death, and sprouts through Death forth in another world, and has another Substantiality, (*viz.* another water,) wherein the Light shines; and therein is no wrathfulness.

144. For in the Eternity there is no Death to detain any thing with, but there is a kind of entering into several Conditions: for that which has no beginning, has also no End nor ^z ground: and thus the Light arises from the source of the fire.

^z Foundation or bottom.

145. For the Light dwells in the Fire, and yet not in the Fire; it is another world, and it is another Fire, called Love, Power, Wonder, sweet, mild, pure; and it is no substance, also it is not Nature, but ^y beyond Nature in another Principle.

^y Extra, without.

146. It is nothing but a Light-flaming Powerful Majesty, and it has its own Spirit, which brings the sinking through Death, and which sinking out of the Anguish through Death, makes the sprouting forth through the Death.

^z The Spirit.

147. ^z It is free in itself both from the Fire, and from the Light; and it is not held or captivated by either of them both, (any more than the Fire detains the Air :) It proceeds from the Light, from the power of the Light; and opens all whatsoever is either in the source of the Fire, or in the source of the Light.

148. Yet it has no feeling of the Fire in it; but it is a blower up of the Fire of Light, a producer of the Essences of Love in the desiring Power, and an Opener of the Essences of Love.

149. And that we might be understood, (speaking of the Essences of Love, as of another Fire,) let it be observed: behold when the light is so brought forth through the wrathfulness, that one fire goes forth through the other, then the fire of Light desires the wrathfulness no more, for it is dead to the wrathfulness, and it is a peculiar Fire in itself, and it sends forth its life out of itself, which is a sprouting: for it is both desiring and attracting, whence Essences proceed, and it has all forms in it, as the fire-life has, also such a rising.

^z Or Virtue.

150. And yet the Essences are born out of the ^a power of the Light; and when they fully taste one another, there is a mere Desire and Satiety, and yet there is nothing that the Desire of Love can draw into itself, but it attracts itself into itself, and makes itself pregnant with the Power of the Majesty; so that this Will becomes satiate, and yet it is nothing but this Power, which is an Image of the Wonders: It is a similitude of the Birth; and it is the power itself: it is the Essence of the Spirit from whence the Spirit has its food, it goes forth from the Image, and ^b floats as the Air in this world does.

^b Moves, waves.

^c Without itself.

151. Now the Spirit finding nothing like ^c itself, and so not finding itself but in the Power, therefore it is desiring; for it dwells in the Ground of the Power, and yet is not the Power itself, therefore its desiring makes a similitude of itself.

^d Viz. The Desiring.

152. For a desiring is a seeking, and the figure of the seeking is in the seeking; the figure makes the Seeking manifest: Thus the Spirit also dwells in its own Figure, in the Power, and in the Light of the Majesty; and ^d it is an Image according to the property of the Spirit.

153: The Spirit is not the Image, but the seeking and its desiring is the Image, for it dwells in itself, in its seeking; and in its figure it is another Person than the figure of the Power, and according to this Essence God is said to be Threefold in Persons.

154. But that we may open your Eyes wide, that you may see the whole ground of the Deity, (for now it both shall and must be made manifest,) you must look upon the Great wonders, which we lost by going forth from Paradise, where now we must labour in the six working days of this world; therefore consider now what and where we are, and you shall here find such a thing as was hidden even to Nature.

155. Behold, when you will speak of the Trinity, then look upon the first Number, upon the *A*, upon the Eternal beginning, which is the Father; and then look upon the *O*, in the middle, viz. the Son; and then look upon the *V*, which is the pro-

ceeding of the Holy Ghost, which in himself goes with the sinking through the sharp wrathfulness into the second Principle, which hath **E**, and goes forth through the power, as a light flaming flash which hath **I**.

A.O.V.E.I.
I.E.O.V.A.

156. Now put thereto the swift going of the flaming flash, that is **T**, the omnipotence of the Eternal God, which consumes in the wrathfulness as a flash, but in the Love in the **I**, as an exceeding loving God, Exalteth, pierceth through, and power-

GoTtes.

Liebe.


fully Exulteth: Now if you put the **L** thereinto, then you have the Matter of the Divine Essence; in the power it is an Angel, and in the out-birth out of the Center, it is Gold.

GOLT.



157. The World is Covetous and Ambitious, (especially those that will be counted Masters of Arts,) and say they know Gold, and are blind people; why do you not then seek it? perhaps you will ask, how should you seek it? Go with the outward life into Death, there the outward life must die, and in the anguish yield itself up into the Number of the Crown, viz. into the Thousand number, 1000, and there the End is, and the Death arises to a glorious life with a new fair body; you need afford nothing to it but the soul, which will then bring forth much fruit, and then thou hast an Angel which is free from the wrathfulness, for it is wholly pure; seek it, and you shall find it.


158. But thou supposest, perhaps, to find it thus in thy Old Garment: no, friend, we will now teach you another A, B, C; learn that first, then seek, if you will then have a love to it, if not, leave it; for the **O** is much nobler and more precious than the **L**.

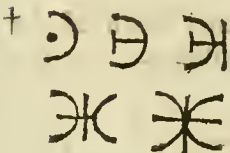
GOTT,
GOD.
GOLT,
Gold.

159. Observe, take the **A**, viz. the Beginning of the AVge, Eye, with the **V**, which is the Spirit's mark, and go with it through the **O**; then you will make a stroke, and mark through the **O**, thus, .

A
A O V
O
Y
A

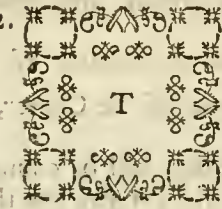
160. Now part the *Two* Principles one from another, seeing they part themselves, and set one by another, each with a half **O** like a Rainbow, thus, ; for so they stand in the Figure. Set the fierce *Wrath* at the left **O**, and the *Light* at the right **C**, for otherwise a Man cannot describe them so exactly, but they are One Globe .

161. And † take the *Spirit*, which is generated in the Fire, and go with it out from the fierce Wrath, into the sinking down, through Death, into the other half Eye, viz. into the second Principle, then will you see this Figure, which standeth thus, .

† 

The Explanation of the Philosophic GLOBE or EYE of both the
 Threefold¹ Circles, which signify especially the two Eternal Prin-
 ciples; the^m Third being also clearly understood therein, and how
 it must be understood.

¹ Or semicir-
 cles.
^m Third Prin-
 ciple.

162.  HOSE Circles should be like Round Globes through which a
 Cross should go, for it is the Eye of Eternity, which cannot be
 pourtrayed; it Represents the Eye of the Essence of all Es-
 sences; the Eye of God, which is the Glass of wisdom, wherein
 all wonders have been seen from Eternity; and hereby is described
 how it is entered into an Essence, for the Reader of this book to
 consider of.

163. Not as if it could be described or pourtrayed, for the Mind only apprehends it,
^o That Mind. and only ⁿ that which can walk in the Divine Mystery; not by Art or Reason, but by
 that understanding which the Spirit of God opens to the human Spirit of the soul in the
 Great Mystery, otherwise it cannot be apprehended.

164. The Reader should observe the Numbers, and also what stands within or without
 a Circle, and where every word in a circle begins and ends; all of it has its peculiar
 signification and meaning, for every word stands in its due place.

165. That which is without the Circle and Wheel, signifies the Liberty of the Abyfs
^o Extra Prin-
 cipium. ^o without the Principle.

Number 1. Abyfs.

166. The Great Mystery of the Abyfs, wherein the Eternal Divine Essence, in the
^o Or Center. Glass of Wisdom, brings itself forth in the ^p Ground, is marked with the Number 1.
 and the Number 2 stands close by it; which is so to be understood round about that
 whole Circle.

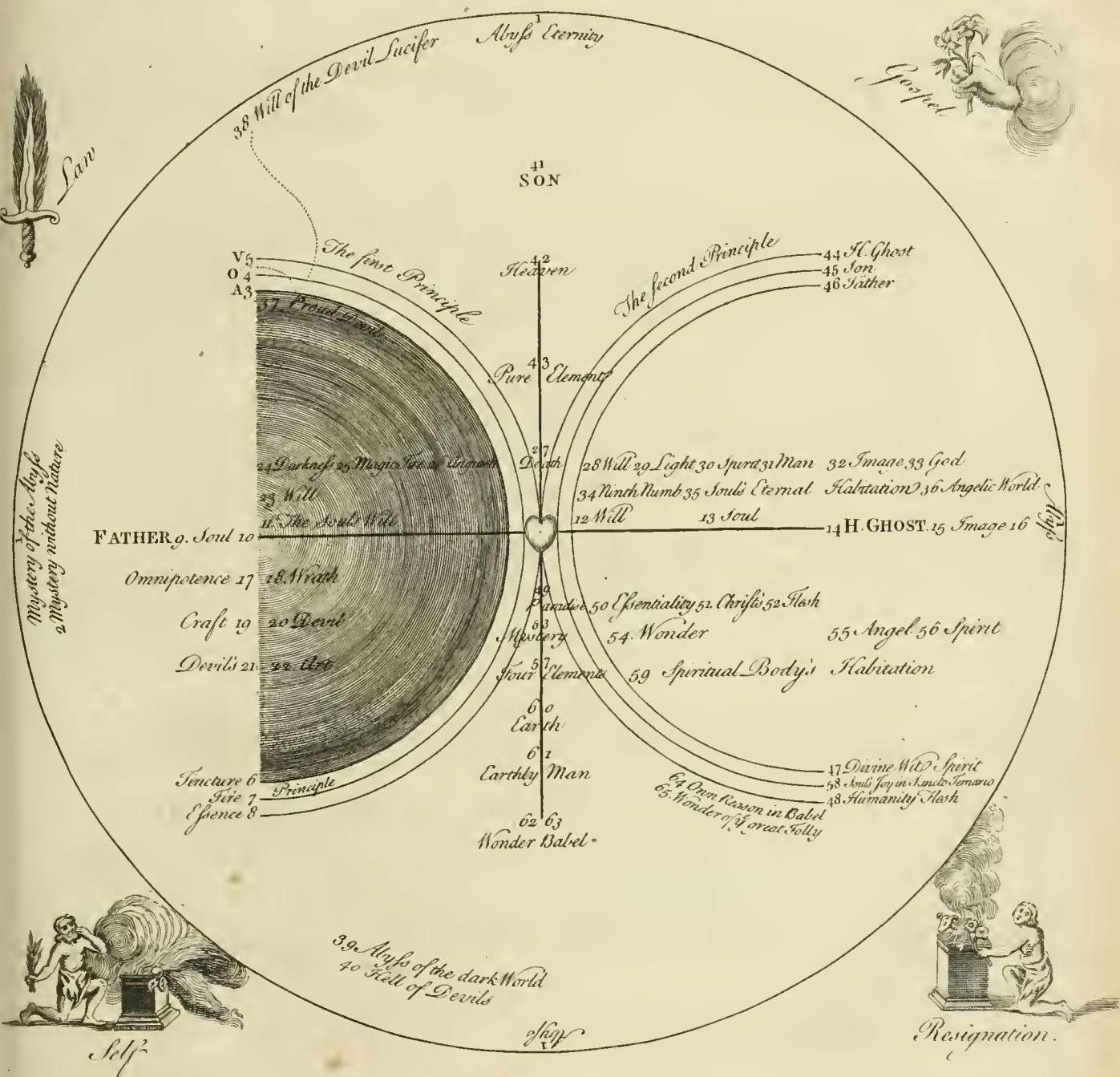
Of the Three Circles.

167. The Three Circles drawn about one another, signify the Eternal Birth of the
 Divine Essence; and All Eternal Mysteries both within Nature and without, viz. the
 Original of All Essences, as it is here described.

Of that half of the Threefold Circle at the Left Hand, and of Number 2.

168. The threefold Circle at the left hand, (where also there stands without the Circle,
^o Extra Natu-
 ram. at Number 2, the Mystery ^a without Nature,) signifies how the Abyfs brings itself into a
 Ground; that is, how the Eye of Eternity, viz. the First will, (which is called the Fa-
 ther of Eternity and of all Beginnings,) brings itself in the wisdom into Trinity, into an
 Eternal Ground, and dwells in itself, and possesses itself; and how it brings itself into
 Nature; also how Essence arises, as also perceptibility and perception.

The Figure of the Philosophic Globe, or Eye of the Wonders of Eternity, or Looking-Glass of Wisdom.





Of that half of the Threefold Circle at the Right Hand.

169. The other Threefold Circle at the Right Hand, signifies the Divine Essence of the Holy Trinity, and the Angelical world, which arises from the Great Mystery of Eternity, and is manifested by the Principle of Fire.

What the Cross signifies.

170. The Cross [whose Arms go] through both the Threefold Circles, signifies the Persons of the Deity; and how they part themselves in the Eternal *Unigeniture*, as is further mentioned hereafter, according to the Numbers. † Or semicircles, or half Globes.

Of the Eye in the Circle.

171. The Eye in the Circle through which the Cross goes with an Angle, each [half of the Eye] signifies a world, both that at the Left, and that at the Right: That at the Left signifies the Great Mystery of the Dark world, where the Eye of the Wonders brings itself into Nature; that at the Right signifies the Light world, where the Divine Mystery, having brought itself forth through the fire, dwells in the Majestic Light, with the first Mystery of the Wonders. † Or Two Arms.

Of the Heart in the Angle of the +.

172. The Heart in the angle of the Cross, signifies the Ground or Center of the Deity: Not as if it was separated, and possessed a Place, (for itself is the Place or Ground of the Deity, and is the midst every where,) but that men might learn to distinguish God from Nature; and that Christians may learn to understand the Regeneration, *viz.* how God has Regenerated us in Christ, out of his Heart upon the Cross: Therefore this Figure is thus delineated, that the Reader might further consider it; for this Figure comprehends all whatsoever God and the Eternity is.

The Explanation of the Circle at the Left Hand, Number 3, 4, 5.

173. The three Characters *A, O, V*, marked with 3, 4, 5, signify the Mystery of the Holy Deity: " without Nature, and how it manifests itself in Nature. † Or Letters.
" Or beyond.

Of the A, Number 3; and of the Tincture, Number 6.

174. *A* signifies the first Eternal* unsearchable Will; which is called Father; go * Or Abyssal. round that Circle to the under point, where Tincture stands at Number 6, which is the *Ens* of the Will, and the first Beginning of Nature: for the Divine Mystery of the Trinity stands above, and the Mystery of Nature beneath; each Circle signifies a Person of the Deity in the first Mystery.

Of the O, Number 4; and of Principle and of Fire, Number 7.

175. The *O* at Number 4, signifies the Ground of the Mystery, *viz.* the Birth of

the Heart or Word of God, which the first Will (*viz.* the **A**) in the Glass of Wisdom receives and holds in itself as a Ground of its Essence: For the **O** signifies also the Eye of the Glass of Wisdom; for the Eternal word is ^r comprehended in the wisdom, and manifests itself in the Light world by the Principle of Fire: go round from the **O**, and you will find Principle and Fire beneath, at Number 7.

^r Conceived, or formed.

Of V, Number 5; and of Essence, Number 8.

^a Or beyond. 176. The **V** at Number 5, signifies the Spirit of the Mystery ^z without Nature, *viz.* the Spirit of the First Eternal ^a unsearchable will; it arises out of the will in the Power of the Word in the great Mystery, and proceeds from the Will and Word, and its *Exit* makes Essence, *viz.* wonders of the Power, Colours and Virtue; where yet in the Mystery of the Abyfs without Nature, no colours are ^b discerned; for they lie all hid in one, which is a Glimpse of a Great Wonder, and it is called an Essence of the Wonders: Go about in the Circle from **V** and you shall find beneath, near Number 8, Essence; which signifies that the Essence of All things is under the Spirit of the ^c Ternary, and that we must always distinguish Essence from Deity.

^p Or Abyssal.

^b Or known.

^c Or Number Three.

^d Absque.

^e Magic.

^f Or Idea.

^g *Virginalis sapientia.*

177. For in the Essence, Nature with its seven Forms arises; for the Ternary is but a Spirit in the Essence, and yet there is no Essence ^d without the Ternary: for the desire of the Ternary is the Eternal ^e *Magic*, and it makes Essence; it brings [things] into a Ground, according to the ^f Model which the Spirit opens in the wisdom; out of it the Creation came forth, according to the Model in the Glass of the ^g Virgin-like Wisdom.

A further Explanation of the first Principle, and of the Mystery of the Beginning in the Creation, also of the Dark World; and how the Angle or Line of the Cross, and Number 9, at the Left Hand, with its upper and under Space, must be understood.

Of F A T H E R; Number 9.

^k Or Angle. 178. **A**T Numb. 9, FATHER stands before the ^b Point of the Cross, and Abyfs before that; which signifies the Mystery of the Father without Nature: For Nature begins at the Point of the Cross. The First and Greatest Mystery is the Abyfs; wherein the Nothing brings itself into a will, which is called Father, or the Original to something: The Creation is risen out of the Mystery of the Father through Nature; hereby this Mystery, the Eternal Nature, with its seven Forms, is ⁱ understood.

ⁱ Or meant.

Soul; Number 10.

^k Or Angle. 179. At the ^k point of the line, Numb. 10, Soul stands; which signifies the Original of the Eternal Spirits, *viz.* of Angels and Souls of Men; for the ^l point signifies the Center in Nature, where the threefold Spirit manifests itself by Nature, which again signifies the Magic Fire in the Father's Property, from whence the Angels have their Original, and also the Souls of Men.

^l The point of the Arm at the left hand.

180. We must here understand the Ground and Original of an Eternal Spirit; for Nothing is Eternal, except it has its Original from the Eternal Magic Fire: the Original is not to be taken for the true Spirit, but for the Center, viz. the Cause of the Spirit.

The Soul's Will; Number 11.

181. Every right Spirit is understood in the Light of Life ^m with the understanding; for no right understanding can be in the fire, but in the Desire of the Light; and therefore the fiery Will must bend and incline towards the heart of God, that is, towards the Power of the Light and Understanding, as may be seen here, where the Soul's Will stands upon the line of the Cross, marked with the Number 11, and there receives power from the Heart of God, and so it becomes an understanding Spirit. ^{m Or, and so is the understanding.}

Will, Number 12; and Soul, Number 13.

182. For it receives the Power of the Light, in the meekness and humility, and goes with the Spirit of its Will, (that is, with the Noble Image and Similitude of God,) through the Power of the Heart, into the second Principle; that is, into the Light World, as may be seen in the other ⁿ Circle at the Right Side of the Heart, where, Numb. 12, Will standeth, and Soul, Numb. 13, which signifies, that the soul goes out of the source of the Fire, which is the Father's property, and enters into the Son's property, and dwells in the Divine Power in the Light World. ^{n Or half Globe.}

HOLY GHOST; Number 14.

183. ^o Without the Point of the Cross, Numb. 14, HOLY GHOST stands, signifying the Holy GHOST, who arises from Eternity in the Will of the Father at Numb. 9, before the ^p point at the left hand, and brings himself through Nature, along through the Heart and Divine Power at the right hand, out ^q from Nature, and also through the power of Angels, or of the Spirit of the Soul, quite out, and dwells in the Liberty in the Glance of the Power and Majesty; and is in Nature, yet not comprehended by Nature, but in the property of the Divine Power only. ^{o Or beyond. p Or point of the Cross. q Or beyond.}

Image; Number 15.

184. Beyond the Word HOLY GHOST, Numb. 15, Image stands also without Nature, which signifies that the Noble Image grows out of the Fire of the Soul, as a flower grows out of the Earth, and has no feeling of the fiery property; for the fire is, as it were, swallowed up in it, and yet it is there, but in another source, (viz. in the Desire of Love) a light flaming fire in the Divine Property.

Abyfs; Number 16.

185. After Image, standeth Abyfs, Numb. 16, signifying that the true Image standeth in the Abyfs ^r beyond all source, and dwells in Nothing, viz. in itself only, and through it God dwelleth; therefore there is nothing but the Divine Power, that can find, move, or destroy it; for it is not in Nature, although it arises from Nature in its Root, yet it is quite another thing, as an Apple differs from the ^s Tree; though it be upon the Tree, and receives virtue from the Tree, yet the Sun also gives virtue to it, and so the Divine Sun (viz. the Majesty) gives virtue to the Image. ^{r Extra, without. s The tree it grows upon.}

Of the Word Omnipotence, Number 17; and Wrath, Number 18.

186. Further, at the left hand, Numb. 17, standeth Omnipotence, and it stands without
^the Circle of Nature also, which signifies the Father's Mystery, which brings itself by
 the *Magia*, (that is, by the Desire,) into Wrath, wherein the strong founding life and
 strength is understood in the entrance of Nature in the first three forms, *viz.* Astringency,
 Bitterness, and Anguish; and therefore the word Wrath stands in the space under the line,
 Numb. 18, which signifies, that the Wrath touches not the Angle of the Ternary, but
 is born in the Desire.

^o Or bounds.

^u Or number
Three.

^x Or Subtilty.

** Craft; Number 19.*

187. Craft standeth at Numb. 19, under the Word Omnipotence, which signifies the
 Essence coming out of the Glass of the Mystery; which Craft, in the second Principle,
 is changed into a right understanding, and here in the Magic Fire it is but Craft; for it is
 subtle and sharp, and a cause of the understanding.

Devil; Number 20.

188. Overagainst Craft, Devil standeth, Numb. 20, in the space of the dark world,
 which signifies the Malice of the Devil, in that he is departed from the point of the Ter-
 nary, and has put his Will into Wrath and Craft, on purpose to Domineer over the
 Meekness of God thereby, and to use the strength and power of the Fire and Wrath.

Devil's Art; Number 21, 22.

189. Under the Word Craft, standeth Devil's Art, Numb. 21, 22. Devil standeth with-
 out the Circle of Nature, and Art standeth within the Circle of Nature, which signifies,
 that the Devil was created out of the Mystery of the Father, upon the line or stroke
 of the Cross in the Eternal Nature, as well as the other Angels: But he got his
 Art, Numb. 22, in the Magic seeking of Nature in the Center of the dark world,
 whereas he should have gotten it in the power of the Heart of God, and that is the
 cause of his Fall and of his Envy.

^y Or Attrac-
tion.

Will; Number 23.

190. Above the line, Number 23, standeth Will; signifying, that the Devil has
 raised up himself from the Divine Line, (upon which he was created,) as a proud Spi-
 rit, who would fain have been his own Lord, and have ruled by his own Art and Wit.

Darkness; Number 24.

191. As also the Pride and Subtilty of Men do now; who in the same manner raise
 themselves up from the Line of God, from Obedience, in own selfhood, in which the
 Will cannot reach the Divine power and light, but falls into itself, into the dark an-
 guishing Magic Fire; as above, over the word Will, is noted with Number 24, and
 first into Darkness; for Reason loses the Divine Understanding, and the Divine Desire,
 wherein it can receive the Essence of God, and so, impregnate itself with a power from
 God.

^z Or fill.
^a Virtue.

Fire; Number 25.

192. And then ^b it kindles the Magic Fire of Covetousness, so that it wills to have ^b Or Reason. ^c much, and never has enough, as here, Number 25. ^c Or more.

Anguish; Number 26.

193. And when it has filled itself with Covetousness, then the Magic Fire in the Anguish begins to burn, Numb. 26; for that which is thrown into the Fire by Covetousness, is fuel for the Magic Fire, wherein the fire burns: and there Death is born; which must separate what Covetousness has brought in.

Death; Number 27.

194. And herein also consists the Grievous Fall of *Adam*, who has imagined as the Devil did, and desired to have the variety of this world as his own: He would be cunning, and get much ^d skill, and even the Earthly and Hellish source in the skill. ^d Or Wit. Had he continued upon the stroke in the Line of God, he had not been Earthy, for the Spirit of his Will should have dwelt in God, and have brought Divine Food into the body; but now he is in the Anguish, Numb. 26, and must again go through the Principle into Death, Numb. 27, where his body must be consumed in the Mystery.

195. And if he does not, in the time of this Life, turn his Will into the Cross of Christ, (as is to be seen in this Figure,) then he is reserved in the Mystery for the Judgment of God, where he shall be tried in the fire, whether the Spirit of his Will has any Divine ^e Power in it or not, or whether he can subsist in the fire, and there his proud ^e Power or Earthly Works will be burned up; and if the Soul remains in the Dark Magic Fire of ^e Virtue. the Will, (for itself is a Magic Fire, when the Divine Light-fire is not in it,) then one Magic Fire receives the other, and then there is no remedy to help out from thence.

*Will; Number 28. Light; Number 29. Spirit; Number 30.
Man; Number 31.*

196. But the Soul, which in the Time of this Life turned again, and did yield itself up with its Will into the Death of Christ, at the Line of the Cross, Numb. 27, that Soul is then sunk down from its proud and ^f wicked works, and become free in that same ^f Or evil. Will; and is entered into the Death of Christ, and sprouteth forth with the Spirit of its Will, Numb. 28, in the Divine Power from the Death of Christ, through the second Principle, where the Spirit of the Will (*viz.* the Image) ^g obtaineth the Divine Light again, ^g Or reaches. Numb. 29, and the ^h Image, Numb. 30, standeth again in the Divine Man, Numb. 31. ^h Or Spirit.

Image; Number 32. God; Number 33.

197. For when the Spirit of the Will enters into Death at the Cross, then it puts on ⁱ Or substance the Divine ⁱ Essentiality (that is, Christ's Flesh) into itself again, and brings it with itself ⁱ tiality. into the Light World, where the Divine Life springeth forth again in the Holy Body, and the Image is free again, as here, Numb. 32, is to be seen, and it dwells in God, Numb. 33, and eats of God's Word or Essence; for the Image here is ^k without Nature, in the ^k Or beyond. liberty, but the Humanity is in Nature, as it is here set down.

The First Question Answered.

198. But for those souls which abide in their proud covetous works in the Anguish, Numb. 26, they abide indeed in the Magic Fire of Anguish, and their works are fuel for that fire.

199. But if the Spirit of the Will at length does yet incline itself towards the death of Christ, and yet is hard bound to the wrath, then it hangs, as it were, by a thread to the death of Christ.

The Ninth number ; Number 34.

^l Or washed, cleansed, or purged.

^m Or substance.

200. This Soul must needs burn thus a while, till the Spirit of the Will can enter into the Death of Christ, and till its sydereal fuel be burnt up: when the Earthly body dies, the Image must be ^l bathed, which this present too-wise world scorneth, but shall be forced to try it in Death, where that little Spark (which did hang but as by a thread) must wrap itself quite into the Death of Christ; for it has lost both Body and Essence, and remains naked without Divine ^m Essence or Body in God's Mercy in the Divine Tincture, viz: in the Ninth number, Numb. 34, and waits for the last Judgment, wherein God will restore in the Tincture all that which *Adam* lost: But the works which it has done here, will not pass through the fire, but the Dark Magic fire has swallowed them up into its Mystery in the Dark World; let this be told thee, O Man.

Soul's Eternal Habitation ; Number 35.

ⁿ Or here.

201. After the Ninth number stands the Soul's Eternal Habitation, noted with the Numb. 35; which signifies that these escaped Souls are yet in God, in the Angelical world, but without their works; and they cannot so highly attain the Glance of the Majesty, as those which ⁿ in this life have clothed themselves with the power of God. The word Habitation enters into the Liberty, without Nature, as also above it the word Image does. For the Soul must stand in Nature, but the habitation of the Image is without Nature in the Divine Liberty.

Angelical World ; Number 36.

^o Or place.
^p Thrones or principalities.
^s Or apprehended.

202. Beyond the word Habitation stands Angelical World, Numb. 36, signifying the whole ^o Court of Angels or ^p Princely Thrones in the Liberty of the Divine Majesty; whereas their root is in Nature, but is not ^s felt.

Proud Devil ; Number 37. Will of the Devil Lucifer ; Number 38.

^r Or Strokes.

203. At the left hand, in the upper Space, Numb. 37, stands Proud Devil, with two ^r lines; one reaching to be upon the Character O, Numb. 4, and the other reaching up above the Great Mystery of the Ternary, where stands Will of the Devil Lucifer, Numb. 38. Here the Devil's fall is to be considered.

^t Or Reason, or in Wit, Craft, and Fury.
^u Or inflame.

204. He has driven his proud will from the line of the Cross upwards, and would domineer over the Mystery of the Divine Wisdom by ^t cunning subtilty and wrath, in the power of Fire, and ^u kindle the Mystery of the Ternary, that he might be Lord, (as indeed he did kindle the Essence in the Mystery, from whence Earth and Stones proceed) and would fain have flown out above the Mystery of the Ternary, Numb. 38, as still at this very day he desires to fly out above the highest Thrones of Angels.

*Abyfs of the Dark World; Number 39. Hell of Devils;
Number 40.*

205. And hence it followed, that he was thrust out from the Divine Mystery, from the highest Thrones, into the Dark Magic Fire, and is thrown down beneath, (*viz.* into the Abyfs of the Dark World, Numb. 39,) where he must dwell without the Principle in the^u horror of Fire; (that is, in the first three forms^w of Fire) in the Anguish: And there he has his Hell, as below, Numb. 40, is to be seen; and there also do the damned Souls fall, where to Eternity they cannot see God.

^u Fire-crack.
^w Or to fire, or before the fourth form, which is fire itself.

The other line of the Cross upwards.

206. Over that line Numb. 1, at Abyfs, stands Eternity, signifying the Liberty without the Principle, and thereby is^x meant the Mystery of the Eternity, wherein every Creature stands in its own source, in its own fire, whether in Darknefs or in Light, and has no other light but what shines^y in itself, and it also comprehends that light^z without itself: Both Worlds, *viz.* the Light and Dark World, are in one another; but the Light is not attained, except a creature be capable^a of it.

^x Or understood.

^y Or in the Creature itself.

^z Or besides itself outwardly.


^a Or to receive it.

207. There are Angelical Thrones, which we know nothing of; our knowledge reaches only^b unto the place of this world, so far as the kindling in the Creation did reach; and^c therefore this wheel is made with the Cross in it.

^b *In Locum*, or the space, or bounds.

^c For a resemblance of it.

SON; Number 41: and of the Heart.

208. Over the upright line stands SON, Numb. 41, and at the left Angle or Point, Numb. 9, FATHER; and at the right line, Numb. 14, HOLY GHOST; signifying the Persons and Birth of the Holy Trinity: The  in the Cross is the Center, and signifies the Eternal Band of the^d Trinity.

^d Or Ternary.

209. The word SON, Numb. 41, signifies the Word, which the Eternal FATHER always speaks from Eternity in the Light and Dark World, according to the property of each source.

210. But the Three Persons are free from the Cross, and touch not the line, which signifies that God is free from Nature, and is not comprehended^e in Nature; but he dwells in himself, and indeed also in Nature, but is not comprehended by that which does not^f yield itself into him.

^e Or by.

^f Give up himself to him.

Of the Heart in the Cross.

211. The Heart in the Cross signifies, first, that the Heart of God has manifested itself in Nature^g by the Principle of Fire, whence the Majestic Light arises: secondly, it^h signifies the Manifestation in the Humanity, wherein the Heart of God has manifested itself with a Human Heart; and how that human Heart has obtained the comprehension of the Holy Trinity, as it is the Center in the Cross, where we must understand the Inward Man, *viz.* the Inward Heart.

^g Or with,

212. And we may see that the HOLY GHOST at the Right Line, Numb. 14, goes forth from the Heart in the Light World; which signifies that the HOLY GHOST dwells in the New-born Heart, (*viz.* in the Image,) and continually brings the Will of the Image

into the Divine Light World: and as this Heart in the Cross is united ^h to the Holy Trinity, so must the Human Heart (understand the Inward Man) be united ⁱ to the Deity, that God may be all in all in him, both will and deed.

213. But the word SON, Number 41, standing above over the line of the Cross separated from the Heart, signifies that the Man Christ is become Lord ^k of All, and is King over this whole Circle: For God has manifested himself in the Humanity, and this Man comprehends the whole Divine ^l Essence in him; for there is one and the same fulness, one God and Divine Essence, in him and without him: we can ^m find God nowhere else but in the ⁿ Essence of Christ, therein ^o is the whole fulness of the ^p God-head bodily.

^l Or over All.

^l Or substance.

^m Or know, or acknowledge.

ⁿ Or substance.

^o Col. 2. 9.

^p Or Deity.

Heaven; Number 42.

214. The word Heaven, upon the upright line of the Cross, Number 42, signifies, first, that Heaven is in the Man Christ, and also in us, and that we must enter by his Cross and Death into him, in his Heaven, which is himself; for upon the Cross, Heaven is opened again, and born anew ^a in us. Secondly, it signifies, that the true Divine Heaven is an Habitation of the Divine Desire, *viz.* of the Divine *Magia*; therefore it cannot be said that we enter into it, but that we are begotten ^r in it, ^s out of God's Fire in the Divine ^t Essentiality, and no otherways but upon the Cross, *viz.* through and in the Birth of the Holy Trinity.

^a Or to us.

^r Or into it.

^s Or by.

^t Or substantiality.

Pure Element; Number 43.

215. The words Pure Element, Number 43, upon the upper line of the Cross, signify the internal world, out of which the Externaal, with the four Elements, is brought forth, and its ^u Essence standeth in the internal root.

^u Or substance.

Holy Ghost; Number 44. Son; Number 45.

216. Moreover it is to be noted, how ^x those words stand, begin and end; for they begin at the outward Circle at the Left hand, where above, Number 5, the Holy Ghost's Character **V** standeth, and below, Number 8, ^y Essence; and they go through the two Circles at the Right hand, to the ^z second space, which signifies the Original of the pure Divine Element, the Habitation and ^a Essence whence it arises, *viz.* from the Spirit of the Eternal Mystery in the Divine Essentiality, *viz.* in the Essence of the Great Mystery: and yet it is manifest only in the second Principle, *viz.* in the Essence of the Son and Holy Ghost, as above at the Circle on the Right hand may be seen, Number 44 and 45.

^x *Viz.* pure Element.

^y Or Being or Substance.

^z *Viz.* the space between the second Circle and the third.

^a Or substance.

Father; Number 46. Holy Spirit of Divine Wit, Wisdom, and Understanding; Number 47.

217. The Pure Element is the working in the True Heaven, and it shuts itself in and out with the Cross; it is the springing or stirring in the Fire and in the Heaven of Light, whence the Divine Essentiality (understand the Essence, and not the Spirit of God) is a life: for it reaches not into the Essence of the Father, Number 46, below which Circle there

there standeth Divine Wit or Wisdom: for the Element gives not Divine Wit [Reason or Understanding;] but the Holy Spirit, Number 47, gives Divine ^b Wisdom and ^c Understanding.

218. The Element is an ^d Essence in respect of the Deity, as the Life in the Flesh ^e is in respect of the Soul; for the Tincture is higher, and gives the *Ens* of the Spirit, wherein the Light-fire is understood.

^b Or Wit.
^c Or knowledge.
^d Or substance.
^e Must be taken to be.

Humanity; Flesh; Number 48.

219. Under the words Pure Element, on the upper ^f line of the Cross, Number 27, Death standeth; and the Word begins at the left Circle; and goes through the Cross, and through the first Circle at the Right hand. There look upon both the outward Circles, that at the left, and that at the right, above, and below, and then you will quickly find what the ^g Right of Death is, and that it is the dying source in the Magic Fire, and holds the Essentiality captive in itself, as at the left hand below, Number 8, and at the right, Number 48, may be seen; and then above at this Circle, Number 44, and at the left above, Number 5, is seen, that the spiritual life goes and sprouts forth through Death, and possesses the highest Circle. For whatsoever will attain the Divine Life, must go through the dying Magic Fire, and subsist therein, as the Heart on the Cross must subsist in the ^h Fire of God.

^f Or stroke.
^g Or Jurisdiction.

220. Moreover we must know, that in *Adam* we have turned ourselves away from the Cross, and are above the Cross with our Lust and Desire, Number 23, and gone with our will into ⁱ a Self-Government, and now Death has captivated us in itself: We must therefore sink down from Death upon the Cross, upon the line of Christ, into the Heart again, and be born a-new in the Heart, or else Death retains us captive: For Death stands now upon the line of the Cross; but at the Judgment it shall be given to the Dark World: For our will must now enter into Rest through the Death on the Cross; but the outward Cross shall be done away, and then Death shall be made a scorn.

^h Or Divine fire.
ⁱ Or own Regimen.

221. Thirdly it signifies, that the life of God in Christ made Death a ^k spectacle upon the Cross, when Death was destroyed on the Cross ^l by the Dying of Christ, where life grew up through Death, and the Heart yielded itself into the Middle (*viz.* into the Center) as a Conqueror of Death.

^k A show.
^l Or In.

Paradise; Number 49.

222. Under the Heart, Number 49, stands Paradise: The word begins at the outward Circle on the left hand, where, above Number 5, is the Spirit of the Great Mystery of the Abyss of Eternity, *viz.* V; and below at the same Circle, Number 8, Essence is written; and it goes through the Cross, and at the right hand through all the three Circles, and into the Liberty; which signifies the ^m Station of Paradise: It arises in the Mystery of Eternity, and grows up through the outward world, and also through the Light world, hidden in the outward world, and manifest in the second Principle in the Light world; and therefore that word goes through all the Three Circles, signifying the Original of the human body.

^m Or Place.

Divine ⁿ Essentiality; Number 50.

223. For in this Place, out of this Essentiality, was *Adam's* Body (understand the outward Body) created according to the third Principle, and the Inward Body (under-

ⁿ Or substantiality.

The First Question Answered.

stand the Body of the Image) out of the heavenly part in the Light World, out of the Divine Essentiality, as it is set down at the right hand near Paradise, Number 50.

Christ's Flesh; Number 51, 52.

224. That Divine Essence (understand Essence, not Spirit) is inclosed in the wisdom of God, and the Heavenly Tincture is in it: For this Essence brought God's word (which became Man, ° in *Mary*) into her Essentiality, (*viz.* in the Body of the Image) which was inclosed in Death; and in ° it God and Man became one person: For this Flesh is Christ's Flesh, according to the Heavenly Part; therefore after Essentiality stands Christ's Flesh, Number 51, 52.

° Into.

° *Viz.* the Essentiality, or substantiality.

225. Christ had such Flesh in the Inward Man, as *Adam* had before *Eve* [was taken out of him,] when he stood in the Divine Image in Purity; and therefore none can enter into Paradise, except they obtain that Flesh again that *Adam* had before the Fall, and Christ in his Incarnation: Therefore we must all be ° born a-new out of the Heart upon the Cross, and put on Christ.

° Regenerated.

Mystery; Number 53.

226. Under the word Paradise, Number 53, stands ° Mystery, and the word arises at the left hand in the second Circle, where above, at the same Circle, Number 4, the Character O stands; and below, Principle and Fire, Number 7; and it goes to the right hand through the Cross, and through the first Circle at the right hand: This rightly shews man's creation according to the body.

° *Mysterium.*

° *Principium.*

° The Earth.

° Or substance.

227. For the body is a Mystery taken out of the inward and outward world, from above and beneath; understand out of the Matrix of the Earth: This is the Matrix of the Earth; out of this ° Principle ° it is created, and we see that it was created out of the inward and outward ° Essence, (that is, out of the Dark and Light world) and is mixed with Evil, (that is, with Wrath) and also with Good.

Wonder, Number 54; Angel, Number 55; Spirit, Number 56.

228. But Man was created out of the Mystery an Image and Similitude of God, for ° a Divine Wonder: Therefore at the right hand, Number 54, there standeth Wonder; for he was a Wonder of all Essences, a Lord of all Essences, taken out of all Essences; and he was an Angel in the Inward Image: As next the word Wonder there standeth Angel in the Liberty, Number 55; for his Spirit dwelt in the Liberty of God, that is, in the Majesty: As after the word Angel there standeth Spirit, Number 56, which signifies every true Man, *viz.* the first before the Fall, and the second in Christ, into whom he must enter again, or else he remains separated from God.

° Or a wonder of God.

Four Elements; Number 57.

229. Under the word Mystery there standeth, at Number 57, ° Four Elements, which arise at the outward Circle on the left hand, and go to the right hand through the Cross, and through two Circles; which signifies the outward world, which arises as an ° Effluence out of the inward Essence of the outward Circle, and brings its wonders into the Mystery, first into the second Principle into the first two Circles; for it should not go

° Or Outward.

with its Essence through the third Circle at the right hand, into the Liberty, but in the Principle pass into the Mystery, and be ^a tried in the Principle, viz. in the Fire; for there is the limit of Separation. ^a Or refined, or purified.

The Soul's Joy ^a in Ternario Sancto; Number 58.

230. Above, at the second Circle on the right hand, Number 45, standeth Son, who is the Judge and ^b Arbitrator; and below, at the same Circle, standeth Soul's Joy in Ternario Sancto; signifying, that the Soul shall have Joy in its works, which it has brought into the inward Mystery in the Angelical World, and which it has wrought in the four Elements to the praise of God; for the four Elements stand with their root in the Great Mystery. ^a In the Holy Ternary, or Trinity. ^b Or Separation.

231. And was not the ^c Earth come into such a corrupt state and condition, and if the poison of the Devil and his kindling had not procured it, it had been one Essence in the other three Elements, as in the Heavenly Essence it now is. ^c Angelical Earth.

Spiritual Body's Habitation; Number 59.

232. Adam has swallowed this morsel, and thereby lost his Angelical form: For the four Elements should be hidden in him, and he should live but in the one Element in Divine Power, and know nothing of Evil, as at the right hand in the Liberty, Number 59, there standeth the Spiritual Body's Habitation; and there should the body of the Image (that is, the body of the Soul) dwell, but it was hindered, it must go under the Earth, and be shut up in the Earth.

Earth; Number 60.

233. Under the words Four Elements, standeth Earth, Number 60, signifying, that Earth is wholly slipt out, or fallen off from the inward world; for the word Earth touches neither the left nor the right Circle; it is, as it were, dead; but the Cross goes through it, signifying its Restoration; that the Human Earth is Regenerated on the Cross, and that the Heavenly Divine Essence shall be separated from the Essence of the Dark World by the Divine Fire, where then there shall be new Earth in a Heavenly source, form, essence and property; and that which is in the Earth hidden, shall spring up again in the heavenly part: and here the Resurrection of Man is to be considered; and further it is to be considered, that the Earth is placed thus in the Abyss, for it reaches no Principle, therefore it must vanish.

Earthly Man; Number 61.

234. Under the word Earth, standeth Number 61, Earthly Man, there the Cross is between the words, which signify the fallen Earthly Man; that is, fallen under, and into the Earth; that is, he is fallen ^d to be the Earth's; and the Cross parts the words Earthly and Man, for Man shall be separated from the Earth again, and enter into his Eternal part, whether it be into the Light or Dark World. ^d Or to the Earth as to his own home, or to be subjected to it.

Wonder; Number 62.

235. Under the line of the Cross, standeth Number 62, Wonder; which signifies, that the Evil Wonders, and also the Evil part of the Earth, shall ^e, at the Judgment of ^e Or is.

* E. 2

^f As to its own place.
^g Or evil.

God, (when God shall make separation,) fall ^f home to the Abyfs of Darknefs, and be the Earth for all Devils and ^g wicked people to dwell together upon; for the Abyfs standeth under it, Number 1.

Babel; Number 63.

236. Next to that word Wonder, standeth Number 63, *Babel*, signifying, that *Babel* is only a Wonder of the Abyfs, and she worketh only Wonders in the Abyfs.

^h Or Self-reason.

^h Own Reason in Babel; Number 64.

ⁱ Dissembling
in Hypocrysy.
^k Or good.

237. A little above, under the Circle at the right hand, after Earthly Man, Number 64, standeth Own Reason in *Babel*, which goes about the Circle of the second Principle, and goes along in its own Power under the Divine world; it supposes itself to be in God, and that it serves God, and yet it is without God in itself, and teaches and does its own Matters only: it rules the outward world according to its own Reason, without the Spirit and Will of God, even according to its own self-will only; therefore it goes about the Light world ⁱ flattering, and gives God ^k fair words, but remains without God still in the Abyfs, and enters into it.

Wonder of the Great Folly; Number 65.

^l Or Inventions.
^m Cunning deceit, fallacies.
ⁿ Feats or Tricks.
^o Or Being of all Beings.

238. Under Own Reason, Number 65, standeth Wonder of the Great Folly, signifying *Babel*, which has found all ^l Arts, ^m Subtilties, and ⁿ Devices, and lost itself: it seeks Gold and loses God; it takes Earth for Gold, Death for Life, and that is the greatest folly that can be found in the ^o Essence of all Essences, as is enough demonstrated in other places.

The Conclusion.

^p Or converse.

239. Thus we see where our home is; not in this world, but in the two inward worlds; in which of them we ^p labour here in this life, into the same we enter when we die; we must leave the outward; we must be new-born only on the Cross.

240. *Babel* has wholly turned itself away from the Cross; which signifies proud men wedded to their own Wit and Reason, who rule themselves by their witty folly.

241. The Earthly Man upon the Cross, Number 61, signifies that simple flock of people, which yet hang to the Cross of Christ, and are at length regenerated through the Cross.

^q By taking its own pleasure, and making Laws according to its own power, that against right.

242. But Reason has also rent itself off from the Cross, ^q by own pleasure, own power, and laws, and that is the Wonder of Folly, which the very Devils scorn and deride.

243. The Reader should consider this further, for there lies much under it, it has the understanding of all the three worlds; behold thyself therein, it is a most true Glas; for the Ternary is a Cross, and it has two Kingdoms in one, which part themselves by sinking through Death.

244. Therefore the Devil would be above God; and therefore God became Man, that he might bring the soul out of the wrath, through death, into another life, into another world, which yet remaineth in the first, but it turneth the back to it, as this Figure is; and the Cross stands between the two Principles, and goes from the Fire-life into the Life of Light.

245. Understand us thus, my beloved friend: the soul has its original in the fire-life, (for no Spirit subsists ^r without the source of the fire:) and it goes out from itself with its own will through Death: it accounts itself as dead, and sinks itself down as dead, and so falls with its will through the Principle of Fire, into the Divine-light Eye, and there it is the Chariot of the Holy Ghost, whereon he rides. <sup>r Or sine, abs-
que.</sup>

246. But when it will go [of] itself, then it continues in its own Fire-nest, in the original, wherein it was awakened, as Lucifer did: for it is awakened at the beginning of the Cross at the left hand, as is to be seen in this Figure, and that is its original, as shall be further mentioned hereafter.

247. ^r It is a whole Figure of the Cross: according to the outward Image of the body, it resembles a Cross-Tree; the body having two Arms, signifying two Principles, and the body in the midst, which is a whole Person: The Heart is the first Principle, and the Brain is the second; the Heart has the Soul ^r, and the Brain the Spirit of the Soul: and it is a new child, and yet not a new one neither; the stock is from eternity, but the branches grow out of the stock. <sup>r The soul.
r Viz. seated
in it.</sup>

248. And though it has not been a Soul from Eternity, yet it has been known from Eternity in the Virgin of the Divine Wisdom upon the Cross; and in the Root it belongs to God the Father, in the Soul to God the Son, and in the Will to God the Holy Ghost.

249. Seeing then its Will could not stand in the Father, (but would rule and domineer, and so it fell into the fire of Wrathfulness,) therefore the Father gave it to the Son, and the Son took it into himself, and became Man in it, and brought it by the ^u word *Fiat* into the Majesty, into the Light again: for the Son brings it through the Anger and Death into the Eye of Holiness again, at the right hand; into another world, in God, to the Angels, whereof there shall be further mention made hereafter. ^{u Verbum Fiat.}

Now we come again to the Sixth Form of Fire.

250. Know then, wherefore we have set the Cross here; the ^{*} Cross is otherwise the Number ten, when we number in the order of ^x Reason: But according to the two Principles, where the Eye appears parted, the Cross should be between the fifth and sixth form, where Light and Darkness part. <sup>* +. X.
x Outward
Computation
according to
the Roman
numbering
with Capital
Letters.
y X. or 10.
z Or Extræ
Crucem.</sup>

251. But you must know, that God is both the beginning and the end, and therefore we put the Cross at the end, according to Reason: for there we go through Death into Life; it is our Resurrection.

252. Again, the Number ^y Ten, is the first, and also the last, and through it is Death, and after Death, Hell, viz. the Wrath of the Darkness, which is ^z without the Cross, for it falls again into the *A*, and the Creator is in the *A*, into which *Lucifer* would fain have insinuated himself, but he is driven out into Darkness, which is his Kingdom in the source.

253. You must understand, that we mean by the two-fold Eye, a Round Globe cut in two, wherein the Cross stood from Eternity: it cannot be drawn in any portraiture, because the halves are so in one another, they are one, and yet two: the Spirit only understands this: and whosoever does not enter through Death upon the Cross, into Regeneration, (that is, into the Divine Body,) he understands not this: and let him leave it ^a uncensured, or else he will be ^b a workman and censurer for the Devil: we would have the Reader faithfully admonished, for it is most certain. <sup>a Or uncon-
trolled.
b Or make
himself a
Devil in so
doing.
c Or right
Eyes, i. e.
Spiritual
Eyes.</sup>

254. For this figure contains the whole Ground as deep as a Spirit in itself is: and the Reader cannot know it without ^c true Eyes; words cannot be set according to its right or-

der, for the first is also the last, and the middlemost goes through all, and is not known but in itself; therefore searching is not the best way to find the Myſtery in: But to be born

^d Or of God.
^e The New-
birth.

^f In *Maziam*.

^r Out of the
Magia.

^b His cauſe
and Ruler.

ⁱ *Sulphur* &
Mercuriam.

^k *Medicus*.

^l Or diſeaſe
which de-
ſtroys the
health.

^m *Theologus*.

ⁿ The curſe
of God.

^o Magician:
Magus.

Matth. 2. 1.

^p Adulterous.

^q *Magia*,

Philofophia,

Aſtologia,

Aſtronomia,

Medicina,

Theologia.

^r Or found.

^s *Specula*, Mir-
rors, or Look-
ing-Glaſſes,
or explana-
tions, repre-
ſentations, il-
luſtrations,
and ſimili-
tudes in her
teachings.

^t Or Squint-
Eye.

^u Or back
turned.

^v Or live in
Patience and
Reſignation.

^w *Magia*.

^x Or longing.

^y X. 10.

^z Great My-
ſtery.

in God, is the right way to find it; for without ^e that, all is but *Babel*.

255. All lies in the will and in the earneſtneſs, *viz.* that the will enters into the ^f *Ma-
gic*, for the Eternity is *Magical*; all things come to Eſſence out of the *Magic*: for in
the Eternity, in the Abyſs, is Nothing; but that which is, is *Magic*.

256. ^g From *Magic* comes *Philofophy*, which ſounds the *Magic*, and ſeeking finds
Aſtology therein Eternally; and *Aſtology* again ſeeketh ^h its Maſter and Maker, *viz.*
Aſtronomy, the ⁱ *Sulphur* and *Mercury*, which hath its own Principle; and therein is
the third *Magic*, *viz.* the ^k *Phyſician*; who ſeeketh the ^l corrupter and would heal it;
but he finds the fourth *Magic*, *viz.* the ^m *Divine*; who ſeeketh the ⁿ *Turba* in all
things, and would heal the *Turba*; but he finds the Eye of the firſt *Magic*, and there
he ſees that all is the wonder of *Magic*: then he leaves off from ſeeking, and is a
^o *Magus* in the firſt will; for he ſees he has all power to find and to make what he will:
and then he makes himſelf an Angel, and remains in himſelf, and ſo he is free from
all other things, and continues Eternally: This is the higheſt Ground of the Eſſence
of all Eſſences.

257. Although the Whore of *Babel* will by no means reliſh it, yet we ſpeak from
good ground and ſay, that *Babel* and her children are ^p born of whoredom, in their
^q *Magic*, *Philofophy*, *Aſtology*, *Aſtronomy*, *Phyſic*, and *Divinity*; *Babel* is the true Child
of none of theſe, ſhe is a Refractory proud Baſtard. We have known her in the

A and **O**, by ſearching of her *Philofophy* and *Aſtology*, and have ^r known her to
be a Whore in all ^s *Glaſſes*; ſhe committeth whoredom in all *Glaſſes*.

258. She ſaith ſhe is the Eye, but ſhe has a ^t falſe Eye, that glanceth out of her
whoredom, in Pride, Envy, and Anger, and her feat in the *Magic* is the ^u averſe left
Eye: ſhe boaſteth upon the Croſs, but ſhe enters not into the Center, ſhe will not go
through Death into life.

259. She ſaith, I live, and yet has an unrighteous life; but that is her true life, if
ſhe would continue in it alone to herſelf, but ſhe oppreſſes the Children that are
born ^x upon the Croſs, and treads them under her feet.

260. Therefore the Croſs has bent its Bow, and will ſhoot away *Babel* from the
Croſs: The Spirit of the Wonders declares this in the *Magic*.

The Seventh Form of Fire.

261. One ^y *Magic* always proceeds from the other, and is the Glaſs and the Eye of
the other, wherein the wonders are known and propagated; for in the Abyſs there is
nothing, but in the *Magic* is all, each Glaſs is a Center, but yet its own, for the
firſt pleaſure ^z ſeeking, and deſiring, brings it forth; it is the Model of the firſt.

262. For when I ſearch to the beginning of the Eſſence, then I find the Eye, which
is God; which is a deſiring will of Eternity, which enters into itſelf, and ſeeks the
Abyſs in itſelf.

263. It is in Nothing, but it is the Glaſs of the Abyſs; it ſeeks itſelf and finds
itſelf; and that which is found ſeeks again a Model, wherein it can ſeek, find, and
ſee itſelf; and that proceeds ſo far, till it comes to the Number ^a Ten.

264. Then the laſt finds the firſt again in itſelf, and ſo the laſt becomes the Model
and Glaſs of the firſt, and the firſt of the laſt, and ſo it becomes an Eternal Band, and
ſtands in the will, in the deſiring, ſeeking and finding, and the ^b *Mysterium Magnum* is
included in this Eſſence.

265. But now the middle in the Desire willeth to have a ^c fulfilling, wherein it may Rest, or else all would be in an anguishing source: and the Desiring draweth forth the Middle out of All forms, wherewith it satiates its hunger, wherewith also it is in Joy in itself in perfection; and so out of the Anguish there cometh a Love, a satiating of the source, and the Middle is Sulphur, wherewith the Spirit ^d Refreshes itself in the will, for Sulphur has two forms in it, viz. ^e Power and Light.

^c Or satiating.

^d Or quickens or enlivens.

^e *Phur*, Power; *Soul*, Light.

266. And this together is the Essence born out of all forms, it is ^f Matter, Essentiality, Corporality, the Divine Body, Christ's heavenly flesh, and it is the full satiating of the Spirit in the **O**; also it is the Rest, and the manifestation of the Deity; it subsists in the Virgin of Wisdom.

^f *Materia*, Substantiality

267. The Cross is its ^g limit; and it is the Essentiality, which by sinking enters into Death, as is mentioned before, where the Wrath remains in Death; and it is ^h still as a Death or a Nothing, and the life sprouteth up out of it, in another Principle.

^g Or end, bounds.

^h Or quiet.

268. Itself is not the Principle, but the Principle is born in it, all Glasses of the ⁱ Magic are manifested in it, and all the wonders of the ^k Genetrix; it contains the *Mysterium Magnum*, and out of it the Spirit opens the Wonders of Eternity: the Spirit gives it the Essences, for it is the food for the hunger of the Spirit.

ⁱ *Magia*.

^k Or Ecater.

269. It is an Essence of Wonders, without Number and End; also it has no Beginning, for the Spirit in the Desire makes it begin from Eternity, and it continues ^l to Eternity: it is ^m the Body of the Ternary, (which is called God,) and the body of Angels; so that the Spirit subsists in an Image, or else it would not be known.

^l Or in.

^m Or a.

270. Thus it knows itself in the Image, and seeks the best ⁿ Magic, and it finds what it seeks, and eats it, and thereby gives its will to the Divine Body, so that there is an Unity in the Holy Principle.

ⁿ *Magia*,

Unity.

271. For the wonders rise in the will of the corporeal Spirit; which wonders take hold of the Spirit of Eternity, viz. of the Holy Ghost, and thus there is a sound and song proceeding from the eternal wonders, for the Will of the corporeal Spirit is therein.

272. And in these seven Forms, the Joy of the Deity is increased and perfected, for it is a satiating of the eternal desire, and it is the eternal food.

273. But seeing all essences rise from fire, therefore we will clearly set before you the *Mysterium Magnum*, and show you Paradise; if any to whom this is told and discovered, will be blind, let him adventure it ^o with *Babel*.

^o To perish.

274. You know that every life consists in ^p fire and ^q water, and the Essentiality is its Body, and the Body proceeds from the power of the Spirit; for it is the food of the Spirit, and the Spirit again is the food of the body, and the highest and greatest ^r nutriment is itself; for the outward body could not sustain it, if the true life was not in itself.

△. ^q ▽.

^r Or Nourishment.

275. Now then Fire is the first cause of life; and Light is the second cause; and the Spirit the third cause; and yet there is but one Essence, which closes itself in one only Body, and manifests itself, and so findeth by seeking.

276. And every Essence ^s consists ^t of two Essences, viz. of an inward and an outward, one seeks and finds the other; the outward is Nature, the inward is Spirit above Nature; and yet there is no separation, but in that which is included in a Time; there the Time parts the limit, so that the end finds the beginning.

^s Is.

^t In.

277. Thus you see, also, how the true Essentiality rises from the Light; for it is the satiating of the will: the water rises from the meekness of the Light, for the Desire takes hold of the meekness, and keeps it, because it has a good ^u relish: and so the meekness becomes essential, and it is an Essence of the Fire, a satiating of the de-

^u Or taste.

firing Wrath, a quenching of the Wrath, and a corporality of the Fire: for when the body is dead ^u, then its spirit is in the beginning, in that which gave a beginning to it, it is in that Glass.

^u Or perishes, or dies, or corrupts, or departs.

^v Death that is sunk down into the Center in a thing.

^x Visible, or it is done in the twinkling of an eye.
^y Longing, Sacking, Drawing.
^z Or in.

278. Now then, as the source is two-fold, so also the water is two-fold, *viz.* an outward and an inward; the one belongs to the Spirit, the other to the outward Life; the outward is, as it were, a death, and the inward is the life of the outward; for the outward stands between Wrath and Paradise, in the ^v insunken Death, and the inward is Paradise itself, for the Spirit grows up therein out of the Eternity.

279. You may very well see that this is true, as follows. Observe the Summer and Winter, Heat and Cold, and your eyes will soon be opened, if you be born not externally only but internally, with a true Magic Will to find God; for it is very ^x plain.

280. For the water in the deep arises from the fire, not from the wrath, but from the light; for the light proceeds from the fire, and has a ^y seeking of its own; it seeks a Glass to behold itself in, and it seeks an Habitation, and draws it ^z by its desire into itself, and dwells therein, and that which is drawn in is water, which receives the light; else if the light did not dwell in the water, the deep of the world could not comprehend the light: The water is the satiating of the Desire of the light.

281. And the water again seeks the Glass, and would have a House to dwell in, and that is flesh; as you see, the water receives the shadow of all bodily substances, so that the body may be seen in the water, and that is, because the seeking of the water has captivated it.

^a Looking-Glass.

282. Further, you see herein the End of Nature; for the Eye finds its Life in the water, and so goes back into the seventh Form, and sees its body in the water: The Outward desires no more; this body desires no other body more in the Outward, but it looks back after its Mother, of which a ^a Glass is a true Example, which is water and fire, and it receives the Image very clearly.

^b Or outwardly.

283. And thus you see, that the end goes back again and seeks the beginning, and no further ^b in the outward. For this world has a limit, and is included in Time, and hastens to the limit, and there the end finds the beginning, and this world is as a Model or Glass in the beginning: By this you may find somewhat of the Mystery, and remit yourselves well into the beginning, that you may be found to be a wonder in the Love of God.

^c Or Form.

284. And know that the second ^c kind of water is in the Spirit: it is the Glass of its father, of its maker, which dwells in the Spirit, and is found only by its maker; itself finds not itself: for so long as a thing goes forward externally, there is no finding in the inward; but the Spirit which dwells in the inward, that finds itself in the outward.

285. Yet the outward life finds not the inward, unless it has the Spirit of the inward; and then it finds by the inward Spirit, and so the outward life speaks of the inward, and knows it not; but the inward Spirit fills the outward, so that the outward is as it were a mouth, and the inward has, and produces the Word, and so the inward kingdom is manifest in the outward by the sound; which is a Wonder.

286. The inward is a Prophet, and the outward apprehends it not; but if it apprehends it, it has the Essentiality of God in it, that is, the Divine flesh, Christ's flesh, the flesh of the Virgin; and yet the Prophet is in the Spirit, but that flesh receives its power and virtue, and assures the outward Man that he does nothing but what his Maker will have done; and such a condition this pen is in, and no otherwise.

^d Foundation.

^e Or Idea, or Instance.

287. And thus we know the ^d Ground of this world, that it is a figure of the inward according to both the Mothers, that is, according to both the Fires, *viz.* according to the fire of Wrath, and according to the fire of Light: The Sun is a ^e Model or Glass of the Light of Eternity; and the outward Fire is a Glass of the Wrath; and the Essentiality

tiality of them both is Water and Earth: The ¹ Earth is the Essentiality of Wrath; and the ² Water, of the Light; and the ³ Air, of the Eternal Spirit, which is called God the Holy Ghost.

288. Yet you must know, that this world is not the Essence of Eternity, but a Figure, or a Glass of it; therefore it is said to be a peculiar ¹ Principle, because it has its own life, and yet consists only in the Magic seeking of the inward.

289. The ² Word *Fiat*, is the ¹ Master of the outward; for it keeps the outward in its conceived Glass: The outward is not the Glass, but it is a similitude in which its Spirit ^m expresses itself, in works of Wonder; that it might see the Wonders of both fires, viz. of the Wrath, and of the Light; and so continually brings the end of all Essences into the beginning: Therefore this world ⁿ turns round; for the end continually seeks the beginning; and when it finds the Wonders, then the end gives the Wonders to the beginning; and this is the cause of the Creation of this world.

290. The life of every Creature was a Wonder before the beginning; for the Abyss knew nothing of it: and the beginning of the Eye findeth all, and sets the Model in itself; so that it has an eternal number, and recreates itself in the number of the Wonders.

The Eighth Form of Fire.

291. Seeing then there is one Essence in two Forms, the one of which takes an ^o unsearchable beginning into itself, and keeps it Eternally; and the other of them is the Model of the Eternal, ^p framed, and the body of it included in a limit: therefore the *Turba* must be considered, which destroys the included, framed life again, and sets the Model of the framed Wonders in the beginning again, and presents such a thing to the beginning as was not from Eternity, but only in the ¹ framed Time.

292. My beloved friend, such things as these are shown to you, and such as you are, who seek the beginning: for your Mind is our Mystery; you should seek it in Us, not in me; I (the outward Man) have it not; but the Inward in the Virgin (wherein God dwells) has it, which ^r speaks of itself in the plural number.

293. My outward Man is not worthy of the Mystery; but God has so prepared it, that he might reveal himself to you by that means, that you should know him by some other means, and not say, it is from my own wit and understanding.

294. Because you are a very learned person, therefore you shall know that God also loves the simple, and such as are contemned of the world, if they seek God as I have done; and you shall know also, that the true Invention consists not in Art, but in the Spirit and Will of God.

295. For this Hand is simple and accounted foolish in the Eye of the world, as you know; and yet there lies such a ¹ secret therein, as is incomprehensible to Reason.

296. Therefore have a care, and pour Oil into the wounds that require healing; and consider what Christ ¹ saith: How hard it is for that man to enter into the Kingdom of God, who is entangled with ² worldly cares, having great power and honour.

297. You shall not find this plant in the Highness and Exaltation of the world; for ³ you cannot, you are a Mystery to them: the Spirit itself seeketh the beginning: look to it, ⁴ play not the Hypocrite; (for the beginning is Paradisical;) that the impure enter not into the pure, and at last the Serpent beguile *Eve* again.

298. Let no ⁵ dissimulation be in you, but ⁶ plain dealing, yea and no: and fear not, for that which is eternal will continue; and the distemper is nothing else but the *Turba*, which as a destroyer always insinuates itself; beware of that, (for the Old Serpent is subtle,) and have a care, that you may be pure both in the beginning and in the end.

¹ Resemble the Father.
² The Son.
³ The Holy Ghost.

⁴ Or third Principle.

⁵ *Verbum Fiat.*
⁶ Or Maker, or Ruler, or Orderer, as an Artificer.

^m Or contrives, forms, appears.
ⁿ Or is like a Wheel that turns round, a Sphere, Globe, or Orb.

^o Abyssal, bottomless.

^p Or contrived, conceived, formed, or comprised.
¹ Comprised.

^r Or calls itself twofold.

¹ *Arcanum.*
or an hidden treasure.

² Mark 10.
24.

³ Or cares for the Belly.

⁴ You have no power with them.

⁵ Flatterings.

⁶ Fair Glass, or Soothing.

⁷ Speak roundly, or sincerely with your Mouth, with yea and nay.

299. For this work endures no dissembling, it has a clear ground; also it belongs not
^a Or Clarity. to the *Turba*, but to the beginning of the ^b Glory: therefore, beware of those that are
 born with a wolfish disposition, whose Spirit is a subtle Serpent: we speak freely to you.

300. Every thing that has a beginning, is sought by the beginning; for the begin-
 ning seeketh through the Deep, and would find the Ground: and if the beginning finds
 the Ground, and that there is a limit in a thing, then the beginning proceeds to the
^c Or former. limit, and leaves the ^c first, and seeks further till it finds the Abyfs; and then it must
 remain in itself, and it can go no further, for there is nothing beyond.

301. But if the beginning leaves the first, then it is under the power of the *Turba*,
 which destroys it, and makes it to be as it was in the beginning.

302. Then when the thing is destroyed, the *Turba* is naked without a body, and yet
^d Or Sub- seeks itself, and finds itself, but without ^d Essence; and then it enters into itself, and seeks
 stance. itself till it comes into the Abyfs, and then the first Eye is found, whence it proceeded.

303. But seeing it is naked, and without Essence, therefore it belongs to the Fire, for
^e Or original it puts itself into it; and in the fire is a Desire to seek its own body again, and so the ^e Fire
 Fire. of the beginning is awakened.

304. And herein we know the last Judgment in the Fire, and the Resurrection of the
 Flesh; for the *Turba* desires the body which it had before, though destroyed in the limit,
 and the desire of the soul was the life of the body.

305. But seeing there are two fires, therefore the *Turba* is known in a two-fold ^f manner;
^f Or Form. in an incorruptible, and in a corruptible body, *viz.* the one in the fire of Wrath, and the
^g *viz.* in the other in the fire of Light, ^g wherein we understand the Divine Body; and in the Wrathful
 Light-Fire. fire the Earthly body, which the *Turba* destroys, for the *Turba* finds the limit of it.

306. Now the Eternal fire in the Eye of God, is ^h both the fire of Wrath, and also the
^h Understood light-fire of Love: and you must understand, that the spirit without a body must remain
 to be. in the wrathful fire, for it has lost its ⁱ Essentiality; the *Turba* in the fire has swallowed it
ⁱ Or substan- up.
 tiality, or
 Body.

307. But the spirit which has a body, which the *Turba* could not devour, remains for
 ever in the Essentiality, in the Divine Body, wherein his Spirit is, which is the body in
 the love of God, which is the hidden Man, in the old Adamical man, which has Christ's
 flesh in the corruptible body.

308. And thus we understand the soul to be a life awakened out of the Eye of God,
 its original is in the fire, and the fire is its life; but if it goes not forth out of the fire with
 its will and imagination into the Light, (*viz.* through the wrathful Death into the second
^j Astringent. Principle, into the fire of Love,) then it remains in its own original fire, and has nothing
 for a body but the *Turba*, *viz.* the ^k harsh wrath in the desire in the fire, a-consuming, and
 a hunger, and yet an Eternal seeking, which is an eternal Anguish.

309. But the soul, which with its desiring will enters into itself, and sinks down in its
 Reason, (*viz.* in its Desire,) and seeks not itself, but the Love of God, its own fire is as it
 were dead; for its will which the fire awakened is dead to the Fire-life, and is gone
 forth out of itself into the fire of Love, that soul is fully in the fire of Love: it has also
 the body of the fire of Love, for it is entered into it, and is a great Wonder in the Di-
 vine Body, and it is no more in itself, for it has mortified its will: and therefore the
Turba also is as it were dead, and the will of love does wholly satiate the Original fire,
 and therein it lives eternally.

310. But the souls which have awakened the *Turba*, they have lost the Image; for
 the *Turba* has devoured it: and therefore such souls get bestial Images in the Wrath, and
 in Hell, according as the *Turba* is in them; as *Lucifer* got the Image of a Serpent: as
^l Or apparent, the Will was figured here in this life, it remains then ^l naked as it is.
 in its true
 Sense.

311. For the wrathful *Turba* always seeks the Image, but finds it not, and therefore it

figures the Image according to the Will; for the Earthly Desires stick in the Will: and that Image remains in the Wonders of God, in the Eye of the wrathful Principle.

312. And here we understand that the eighth Form is the *Turba*, which seeks the Image; and if it finds the limit of it, it destroys it, and enters into the limit, and seeks further in itself, and finds at last the Abominations of that which the soul has wrought in this Life.

313. And also we understand here the Fire (which at last shall purge the ^m floor) and the severe Judgment; and we understand that every fire shall receive its Essence from the *Turba*; and also what that *Turba* is. ^m Or threshing floor. Matt. 3. 12.

314. Where then the fire will devour the Earth, and draw the Elements with the wonders in them into the Beginning; where that which was at first will be again, and the Elements become one; and every thing will represent its own Wonders, every thing in that fire whereinto its will entered.

315. Hearken to this, you children of men, it concerns you; for no beast proceeds from the Eternal beginning, but from the Model of the Eternal; and its Spirit attains not the Eternal, as the soul of man does.

316. Also the corruptible body cannot possess the Eternal; it belongs to the *Turba*: But the new man, born of God, shall possess the Eternal; for he is departed from the corruptible, and has put on God in Christ; he has the Divine Body in the Old Body.

317. The *Turba* takes away the Earthly source; the outward body from the Earth remains in the Earth; but the will takes its works along with itself, for they are in the new body, and follow it; therefore let a man consider what he does whilst he is here in this life.

The Ninth Form of Fire, the great ⁿ Earnestness.

ⁿ Severity.

318. Seeing then we understand, that all things proceeded from the Beginning, and that one thing thus proceeds always out of another; and seeing we understand, that the Fire is a cause of the Life, and that the life divides itself into two parts, and yet does not corrupt; only the outward life is that which corrupts; it falls into the *Turba*, which destroys it: we are now, therefore, to consider, wherein the inward Eternal life consists, and what upholds it, that the body ^o fades not, seeing Essentiality has a beginning; and yet we can say with good ground, that it has no End; for it must have a ^p ground, or else the *Turba* will have it, and that finds the limit.

^o Corrupts or breaks not.
^p Or sure foundation to uphold it.

319. The Eternal Body must not have a limit, but be free in the Abyss in the Eternal nothing, or else another Essence would again be in that Essence, which would divide it, and make a limit.

320. We have told you before, that all which shall endure for ever, must pass quite through the Fire, for the *Turba* takes that which remains in the Fire; now no Spirit is created ^q for the fire, that it should remain in it.

^q In.

321. Only the *Turba* has captivated many of them, but not from the Will of God; for God's Will is only Love, but the *Turba* is the Will of his Wrath, which by its vehement hunger has got a great Dominion, wherein it has manifested its Wonders, viz. the Devils and wicked souls of men.

322. But the Eternal life consists in Meekness, and has no Death or *Turba* in it; therefore we must say, that the Soul and Spirit are not in the *Turba*, especially the ^r body of ^s O: Image the soul; if it was, the *Turba* would destroy it.

323. This is only to be understood, as it is mentioned before, that the will in the anguish source, in the fire, (understand the will of the soul,) sinks down in itself as into ^t Death, and ^u should not live in the fire, and so ^v it falls into another world, viz. ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

into the beginning, or (as we may better say) into the free Eternity, into the Eternal Nothing, wherein is no source, nor any thing that ^u gives or receives a source.

^u Or makes.

324. Now there is no dying in the will that is thus sunk down, for it is gone quite out from the fiery beginning, in the Eye, and so brings its life into another Principle, and dwells in the Liberty; and yet it has all the Forms of the Essences which arise from the fire in it, but ^x unperceived; for it is gone quite out from the fire.

^x Imperceptible.

325. And therefore the life of its Essences is in the Liberty, and it is also desiring; and receives in the desire, in its Essences, the power of the light which shines in the Liberty, which is power without *Turba*: for this fire is only love, which consumes not, but yet always desires and fatiates, so that the will of the soul ^y puts on a body.

^y Gets, or attracts.

326. For the Will is a Spirit, and the soul is the great life of the Spirit, which upholds the Spirit, and so the soul is ^z clothed with power, and dwells in two Principles, as God himself does, and as to the outward life in three Principles, and is the similitude of God.

^z Endued.

327. The inward water in the spirit of the soul, is the water of Eternal Life, of which ^a John 4. 14. Christ said, *He that drinketh the water that I will give him, he shall never thirst: this is that water.*

^a John 4. 14.

328. And the Essentiality of the Spirit which the soul putteth on, is God's-Christ's-body, of which he saith, *He that eateth my flesh, and drinketh my blood, he^b is in me, and I in him.*

^b Or dwelleth.

John 6. 56.

329. But the true Life in the Light of the Majesty, in the *Ninth number*, is the Tincture of the ^c Virgin; it is a fire, and yet not a fire; it burns, but it consumes not; it is the love, the meekness, the humility; it is the life of God, and of the holy souls, an incorruptible life, and an ^d unsearchable life; for it is in the Abyss in itself; it is in the Center of it; which Center is its first life, and yet does not comprehend it, as the fire does not comprehend the Light.

^c Or Wisdom of God.

^d Or infinite, unfathomable.

330. And thus the *Ninth number* is the life in the fire of God, and it is ^e the life which stands before the Ternary, *viz.* an Angel standing before the Cross, ^f for God's works of Wonder, and ^g the Heavenly Glory.

^e Or is called, or accounted the life in the presence of the Trinity.

^f Or to set forth.

The ^h Tenth Number and Form of Fire. The Gate ^h in Ternarium Sanctum.

^h 10. X. ✕

ⁱ Into the Holy Ternary.

331. You know from Reason, that where there is a root, there is a desiring will, which is the Noble Tincture that drives upwards, out of itself, and seeks a similitude of its Form.

ⁱ Not one that is a Bearer or bringer forth.

332. The Tincture is a Virgin, and is known in the Wisdom of God in the Wonders: it is ^l no Genetrix; but an opener of the Wonders which are in the wisdom; it seeks no Glass, but merely opens the Essences, that a whole similitude may bring forth itself out of the Essences; it drives the twig out of the Tree.

333. This we understand of Angels and the soul: they proceed from God's Essences, from the whole Tree; the Angels from two Principles; and the soul with the body of the outward life from three Principles, and therefore Man is higher than the Angels, if he continues in God.

^k 10.

^l Or first quickned, or enlivened.
^m Form.

334. And in the ^k tenth Number upon the Cross, the Angels and Souls are ^l awakened, and incorporated into the Heavenly Essentiality; though you must understand, that the tenth Number belongs to the place between the fifth and sixth ^m, as in a Globe, and the Heart is in the midst in the Center; which is the Heart of God, *viz.* the Word of God.

ⁿ Speaks out of all, &c.

335. The Power in the whole Tree (*viz.* the Pith in the wood) has the Essences of the whole Tree; and thus God is a Spirit, and the Word is his Heart, which he ⁿ sounds

forth from all Powers and Wonders: Therefore *Isaiah* calls it a ° Wonder, Counsellor, ° *Isa. 9. 6.* and Power, the Prince of Peace, as a Pacifier of the Wrath, and an Eternal Power of the Wonders; a Counsellor of the Genetrix,

336. For the Word upholds the Center of Nature, and is the Heart and Lord of Nature; it is the Genetrix in the Eye of God; a giver of Power, and it is the strength of the Omnipotence; it holds the Center of the fire captive with the Love-fire; so that the fire must be dark in itself, and the Word only has the Light-life.

337. We cannot find, but that the tenth Number is a Cross; and it is the Original of the Essence of all Essences, which Essence divides itself into three beginnings, as is mentioned before; each of which has its Essence, and they are all in one another, and have no more but one Spirit.

338. And in the middle of the point is the Center, which is the cause of the Life, and in the Center is the Light of the Majesty, out of which the Life proceeds, viz. the second Principle; and out of it the Tree of the Eternal Life always grew from Eternity, and the twigs grow out of the Tree.

339. These twigs are the spirits of Angels, which indeed were not corporeal from Eternity; but the Essences were in the Tree, and their Image appeared in the Virgin of Wisdom from Eternity; for they were a figure from Eternity in the Tincture, not corporeal, but only essential without corporality.

340. And therefore this is the Greatest Wonder that the Eternity has wrought; that it has ^p made the Eternal a Corporeal Spirit; which thing no reason can comprehend, nor any sense find out, and it is ^q unfathomable to us.

341. For no Spirit can sound itself: It sees well its deep even into the Abyfs, but it comprehends not its ^r Maker; it beholds him indeed, and dives into him, even to the Abyfs; but it knows not its ^s Making, this is only hidden to it, and nothing else.

342. For a child knows its Father and Mother well, but it knows not how its Father made it; it is also as ^t highly graduated as its Father; but it is hidden to it, how it was in the seed: and though it sounds that, yet it knows not the time and place; for it was in the seed, in the wonders, and in the life a spirit in the wonders: And here we are commanded to leave off diving any further, and to be silent.

343. For we are a Creature, and should speak but so far as belongs to a Creature to know, in the inward and outward; in body and soul, in God, Angels, Men, and Devils; also in beasts, fowls, worms, in plants and grass, in Heaven and Hell; all this we are able to sound, but not our own Making.

344. And yet we know and find the first *Fiat* in ^u that; though indeed we know not that which first moved God to create: we know well the making of the Soul, but how that which ^v was in its Essence from Eternity is become moveable, we know no Ground of that, for it has nothing that could awaken that; and it has an Eternal Will, which is without beginning, and unchangeable.

345. But if we should say, the Angels and souls have been from Eternity in the Spirit, the propagation of the soul will not permit that, as we see by experience: Therefore this is only God's Mystery; and the Creature should continue in humility and obedience under God, and not soar higher, for it is not God.

346. God is a Spirit from Eternity without ground and beginning; but the Spirit of the Soul and of Angels has a beginning, and stands in God's hand: the Ternary has the ^x casting shovel, which will purge the ^y floor.

347. We must only have patience and humility in Obedience, here in this life, or else our proceeding from God avails nothing; the Devil indeed was an Angel, but his Pride threw him into Darkness: Let none climb ^z above the Cross, or if he does, he will fall into Hell to the Devil.

^p Or created, or formed.

^q Or not to be dived into by us.

^r Former, or moulder.

^s Forming, or fashioning.

^t That is, as perfectly a Man. *Quoad genus humanum.*

^u Viz. Our own Making

^v Or stood.

^x Or Fan. ^y Or threshing Floor.

^z We should not go beyond Obedience, Patience, Humility and Chastity, and live according to our own self-will, and desire.

^a Such as will domineer.

^b Or right.

^c Rom. 8. 16.

^d Imagines, or dreams.

^e Or is clothed with.

348. God will have children near him, and not ^a Lords; he is Lord, and none else: We have received of his fulness, we are born out of his Essences, we are his true children, not step-children out of a strange Glas; also not a similitude only, but children; the body is a similitude, and the Spirit is a similitude of God's Spirit, but the ^b true Soul is a child born out of God.

349. ^c God's Spirit witnesseth to our Spirits, that we are the children of God, not in that manner which ^d Babel teaches, who would so willingly be God upon Earth; but our Souls are children begotten of God's seed; our heavenly body, which the heavenly soul ^e wears, comes out of the divine body, and is hidden from the Devil, and the Old Adam.

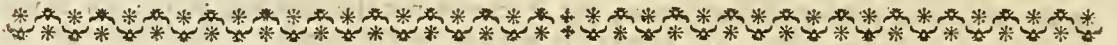
350. Therefore, my beloved brother in the divine body, know this clearly; and it is our Answer to your first Question, Whence the Soul proceedeth? It proceeds from God out of Eternity without ground and number, and endures in its own Eternity; but the beginning to the moving of the Creature which is done in God, that should be mentioned no further.

351. Only we give you to understand this, that the Ternary longed to have children like itself out of itself, and has manifested itself in Angels, and in the Soul of Adam, and is become an Image; like a Tree which brings forth Fruit, and bears a Twig out of itself; for that is the right manner of Eternity, and no other.

352. It is no strange Glas; but indeed one Glas out of the other, and one Essence out of the other, and all seek the beginning; and it is all a Wonder.


¶ Answered.

353. This is the Entrance; and now we will answer the rest of the Questions; but briefly, for you see already in this description all your Questions ^f. But for your longing's sake, and to satisfy the simple, who have not our knowledge, we will go through with them.



The Second Question.

What are the Essences, Substance, Nature, and Property of the Soul?

1.  HE Essences of the Soul come out of the Center of Nature, out of the Fire, with all forms of Nature: All the three Principles lie in the Soul: All that God has, and can do, and that God is in his ^a Ternary, that the Soul is in its Essences, as the Virtue of a Tree is in the Twig that grows out of it.

^a Or Trinity.

^b Or substantiality.

ⁱ Or the body of the Creature.

^k The same with the Center of Nature in the whole Nature.

^l Number Three or Trinity.

2. The substance of the Soul is heavenly, created out of the heavenly divine Essentiality; yet the will of it is free either to demerise itself, and esteem itself Nothing; and so to eat of the Love of God, as a Twig feeds upon a Tree; or to rise up in its Fire, and be a Tree of itself; and of which soever it eats, of that it gets ^b Essentiality, viz. ⁱ a creaturely Body.

3. The Nature of the soul is the ^k Center itself, having seven spirits to propagate itself with; it is a whole substance come out of all substances, and a similitude of the ^l Ternary, if it dwells in God; if not, then it is a similitude of Lucifer and all Devils, as its Property is.


4. The Property of the first Soul was created according to both Mothers, and thereupon came the ^m Temptation; and therefore it was commanded not to eat of Good and Evil, but of heavenly Paradisical Fruit, having the Will and Property of it obedient to God. ^m *Proba*, or Trial.

5. But all properties lie in it, it may awaken and let in what it will; and whatsoever it awakens and lets in, is pleasing to God, if its will be in the Love of God, in humility and obedience; and then it may do what ⁿ Miracles it will, for then they all make ^a Wonders for the Glory of God.



The Third Question.

How is the Soul created the Image of God?

1.  HIS has been satisfied already. The ^o Ternary, and all the three Principles, longed to have a whole similitude in Essence and Property, of the Essence of all Essences. ^o Trinity, or Number Three.

2. And this longing was awakened in the Heart of God as a great Wonder.


3. And the awakening was thus; the ^p Astringent *Fiat*, (*viz.* the Desiring attraction,) contracted all into One; and this was an Image of the similitude of God, of Heaven, of this world, and of the world of Anger: The whole *Fiat* in the ^a Word of the Lord created all things out of the Kingdom of God, and out of the Kingdom of Anger. ^p Harsh. ^a *In verbo Domini.* ^r Of the Eternal Essences that proceeded from God; or the Divine powers of the Deity.

4. And as there is nothing higher than the soul, so there is nothing that can destroy it, for it has all things under it, and in it; it is a child of the ^r whole Essence of All Essences. Thus it was created.



The Fourth Question.

What was the Breathing in of the Soul, and when?

1.  VERY Spirit without a body, is ^t empty; and knows not itself, and therefore every Spirit desires a Body for its food and for its habitation. ^t Crude, raw, void, naked, or feeble.

2. And God having created the third Principle (which is a Glas of the Deity) before the soul was created; and so that Glas clave already to the Eternal ^r, for it was born out of the Eternal: ^r Wonders, and so was created; and therefore the third Principle would not leave the soul free, seeing it also was created out of the Wonders of God, and stood in the beginning as a figure in the wisdom of God, and desired (seeing itself was material) to have a material similitude in the soul; and therefore (in the creation of the soul) it stirred up its own spirit also together in the *Fiat*. ^r Glas.

3. Hence the outward Image, according to the Spirit of this world, with the outward *Fiat*, was ^a conceived, and a body was created out of the ^m Matrix of the Earth, a ^x Mass of Red Earth consisting of fire and water.

4. And the Heavenly Matrix also longed after the soul, and would that the soul should bear its Image, and took its own *Fiat*, in the Creation of the Body, and did create therewith before the Earthly *Fiat* did create: it was first; for out of the Center of the Word, the *Fiat* went out ^y with the Word: and thus the third Principle was created in the second.

5. The Virgin of the wisdom did encompass the Spirit of the soul, first with heavenly Essentiality, with heavenly Divine flesh, and the Holy Ghost gave it the heavenly Tincture, which maketh heavenly blood in the water, as is mentioned at large in our third Book.

6. And thus the inward Man was in heaven, and his Essences were Paradisical: his ^z Glance in the inward Eye was Majesty, an incorruptible Body, which could speak the Language of God, and of Angels, and the Language of Nature; as we see in *Adam* ^z, that he could give names to all the Creatures, to every one according to its Essence and Property; he was also in the outward Image, and yet knew not the outward Image, as indeed the body has no apprehension.

7. And in this two-fold body which was created on the sixth Day, in the sixth hour of the Day, ^{*} in the same hour in which Christ was hanged on the Cross, after the body was finished, the ^b Royal soul was breathed in from within, by the Holy Ghost into the heart, in the Holy Man, into its principle, like an awakening of the Deity.

8. The ^c Ternary moved itself with the Creation, and breathing-in of the soul, for it was in the Center of the seed, as a bud ^d growing from the Essences, and thus it was breathed into the Inward Center, into the Inward Man, into the heavenly heart-blood, into the water of the Eternal life, with both the inward Principles.

9. And the outward Spirit, (*viz.* the Air,) and the whole outward Principle, with the Stars and Elements, did cleave to the inward; and the outward Spirit breathed its life ^e in the same manner with the soul, through the nostrils into the Heart, into the outward Heart, into the ^f Earthly flesh, which was not then so Earthy, for it came from the Matrix, from the ^g seeking, from which the Earth became corporeal.

10. And thus the Holy Ghost was carried upon the Chariot of the soul, upon the inward Majestic Will, and moved upon the water: for the water comprehended him not, and therefore he moved upon it, and in it, it is all one; and the soul burned out from the blood of the Heart, as a light does from a candle, and went through all the Three Principles, as a King through his Dominions.

11. And it could rule powerfully over the outward Principle, if its will were entered again into the Heart of God, into the Word of the Lord.

12. But the ^h source of the Wrath also insinuated itself with the breathing in, *viz.* with the Original of the soul.

13. So that the soul could not remain God's Image, unless it remained in humility and obedience, and yielded its will into God's will, (wherein it was an Angel, and the Child of God,) or else it was very ⁱ difficult for a Creature ^k to rule such two Principles, as the wrathful and the outward are; the outward being also born out of the wrathful.

14. Therefore its Temptation was not the mere biting of an Apple, nor did it continue only for some few hours, but forty days, just so long as Christ was tempted in the wilderness, and that also by all the three Principles; and so were the Children of *Israel* in the Wilderness, while *Moses* was forty days in the Mount, when they stood not, but made a Calf.

^u Contrived, or formed.
^v Or Quintessence of their inward ground.
^x Metch, a Mixture.
^y Or by.

^z Light, or Luster.

^a Gen. 2. 19, 22.

^{*} Note. The Hour when Christ was hanged on the Cross.
Matt. 27. 45.
Mark 15. 33.
^b Or Kingly.
^c Trinity, or Number three.

^d Or of growing Essences.

^e At the same time.

^f Adam's first flesh.

^g Drawing, or loosing.

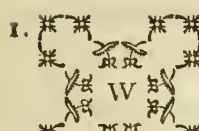
^h Or Property.

ⁱ Or dangerous.

^k To overpower.

The Fifth Question.

How is the Soul peculiarly fashioned, and what is its Form?

1.  WHEN a twig grows out of a Tree, the form of it is like the Tree; indeed it is not the stock and the root, but yet the form of it is like the Tree: so also when a Mother brings forth a Child, it is an Image of her.

2. And this cannot be otherwise; for there is nothing else that can make it otherwise, unless it belongs to the *Turba*, which many times awakens a Monster according to the Spirit of this world, according to its ¹ inceptive Maker, as in the ^m *Menstrua*, the *Fiat* maketh a ⁿ Menstruous Monster in the *Turba*.

3. So we must understand that the soul is in the form of a Round Globe, according to the Eye of God, through which the Cross goes, and which divides itself into two parts, *viz.* into two Eyes, standing back to back, as we have made the figure before with two ^o Rainbows, the Cross going through them both, and with one point reaching upwards in the midst between the bows, which ^p resembles a sprouting through the fire, through the Anguish as through Death, and yet it is no Death, but a ^q going forth out of itself into another source; standing thus in the midst between the two bows, as a sprout springing out of the Cross.

4. And the Arm of the Cross at the right hand, signifies the Spirit of the soul, which enters into the Majesty of the Light, and clothes the soul (*viz.* the Center) with Divine Essentiality.

5. The Arm at the left hand of the Cross, signifies its original in the fire, and contains in it the first Principle, and so belongs to the Father, and stands in the Original Eye, in the strong and eager power, as a Lord and Ruler over Nature.

6. And the lower part of the Cross represents water, *viz.* Humility or Death; signifying that it should not domineer in the Fire, and enflame itself, but should sink down in itself, and under itself, before the Majesty of God, and be as it were dead in its will, that God may live in it, and the Holy Ghost lead and govern it; so that it may not do what the *Turba* in the fire willeth, but what the Will in ^r Light willeth.

7. Therefore its will should sink down into soft humility, in the presence of God, and so it goes out from the *Turba* of the Fire, for its will is not in it; and then there can be no Imagination which can bring forth such a Glass, as in which it may behold itself in the Fire, and find that it is a Lord, and so be proud, and rule itself by its own Might, as *Lucifer* did, and *Adam* in Paradise.

8. We mean thus: the soul in itself is a Globe with a Cross, and two Eyes, an Holy Divine one, and a wrathful, hellish one in the Fire; this it should shut and ^s secretly reign therewith, through the Anguish (*viz.* through Death) in the second Principle in Love.

9. And if Love embraces it, then the wrathful fire is as it were dead, and not perceived, but it becomes the joyful life of Paradise; otherwise there would be no life nor Dominion in the Meekness, if the fire did not put itself into it; but the still Eternity would remain without Essence; for all Essences arise in the Fire.

10. And then thirdly, as to the whole Body, with all its members, the soul is formed as follows.

^m *Mond* signifies the Earthly Matrix of the Elementary Macrocosm, in the Microcosm, where-

^l The Imagination, or longing, or lusting of a woman with child,

ⁿ Makes a *Mond Monstrum*, a Moon Monster, *Monstrum Lunare*, or a Lust-monster; such a Child, as is deformed by the Mother's wanting of her longing.



^p Or signifies.

^q An *Exit*.

^r Or Love.

^s Or hiddenly

The Fifth Question Answered.

11. The soul is the stock or root, resembling the Center of the Ternary, which is like an Eye, a Globe, a Cross, and its will (which proceeds from the Eternal will) is a Spirit, which hath the true soul in its power.

12. And this Spirit opens the Essences in the fire and water, so that its whole form seems like a Tree, having many twigs and branches, being distributed into all the Branches of its Tree, which must be understood as follows.

13. The Spirit distributes itself into the whole body, (we mean in the Tincture,) into all the Members; they are all of them its branches: The Spirit of the Soul resembles the whole Man, with every member.

14. And herein it is the true Image of God also, for the Holy Ghost dwells in the Spirit of it, if it be faithful; if not, then the Devil dwells in it: to which of these it gives itself, either to covetousness and haughtiness, or to love and humility, to that it belongs.

15. But if it persists in ¹ wickedness, and so loses God, then it loses the Cross, and its Eye is a Hellish Eye; and its *Turba* introduces the Form and ² Model of an horrible Beast into the Eye, and into the Will and Spirit.

16. Therefore Christ called the Pharisees, ^{*} *Serpents, and Generation of Vipers*; for so the figure of their spirit in their pride and covetous will appeared to him, for they would be Lords of themselves, and not the servants of God in love and humility.

17. And so the figure of Antichrist in *Babel* appears, in the presence of God, as a *Dragon with seven Heads*, which are seven Spirits, upon which its hypocritical spirit rides in the Image of Man in the Abyss; ³ it will be accounted an Angel, and yet is a Monster in respect of a true child of God; it bears the name, but its heart is that beast, *Apocalyps 12*. It would have God, and also the Devil; therefore it is such a Monster, as is like a Man, and yet hides the Devil under it.

18. O child of Man, fly away, the door is open, the *Turba* is come, it will destroy this Image; if you fly not, you must go with it; there is no other ⁴ remedy or help, but to seek the true Image in Love, or else there remains nothing but Tribulation and Death, faith the Spirit of Wonders.

19. And this is now our direct Answer to this Question: That the soul in the first Principle, according to the Original, has the form of an Eye, and yet twofold like a Heart, wherein there is a Cross.

20. And in the second Principle, it is a Spirit, and a whole Image, as the outward Man is.

21. And in the third Principle, it is a Glass of the whole world; all whatsoever is contained in Heaven and Earth, every property of every creature lies therein; for that Glass is like the firmament and stars.

22. This is such a Crown, as in which the ⁵ number of the end of the life of the outward Man is contained, and all whatsoever Prosperity and Adversity can happen outwardly from the Spirit of this world.

¹ Malice, or Abominations.

² Idea, or Shape, or Image.

^{*} Matt. 23. 33. 12. 34.

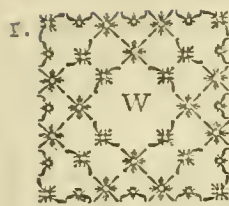
³ Viz. the Spirit.

⁴ Medicine, or Counsel.

⁵ How long he shall live.

The Sixth Question.

What is the Power and Ability of the Soul?



1. We know, that whatsoever comes out of the Abyfs, and is the ground of itself, can in itself do all things, for it is its ^b own Essence, it makes itself.

^b Or subsists from itself.

2. But though the soul be a twig out of this Tree, yet now it is ^c become a creature, and is its ^d own; it is an Image of the whole, and a Child of the whole; for when a child is born, then the mother and the child are two, they are two persons; but so long as it is in the seed in the mother, so long the seed is the mother's, and the mother governs it.

^c Or entered into the condition of a Creature.

^d Or *sui Juris*, or a thing of itself.

3. But when the Child is born, then it has its own life in itself, and hath the ^e Center of Nature in its own ^f power: it governeth not only in itself, but also without itself in whatsoever is feed.

^e *Centrum Naturæ.*

^f Form.

4. Understand us right, thus: God's Spirit, and the Spirit of the Soul, are two Persons; each is free from the other, and yet both stand in the first beginning; each has its own will.

5. Now it is but right, that the Child should be obedient to his Father, upon forfeiture of the Father's inheritance: For the Holy Ghost is the ^g Maker of the Soul, he created it, and therefore the Spirit of the Soul should be obedient to the Holy Ghost, upon loss of the Inheritance of the Holy Ghost, *viz.* the Deity.

^g A work-master, or builder.

6. And though we have much to say here, yet it is very dangerous to say it, in regard of the false *Magia*; for when the false Spirit knows it, it practises Witchcraft with it.

7. Yet we will speak, so that the Children may understand us, and reserve the full speaking of it for them; for it is not good to write such things, not knowing who shall be the readers.

8. But to the wicked we say, that they belong to the Devil, and shall have no part in our writings; we shut them out with a thick wall and strong enclosure, that they may be blind, and not know our Spirit, for we will not set the Serpent in ^h it; our will is gone out from them, and therefore they shall not ⁱ know us, though they should carry us in their hands: there is a fast seal upon it.

^h *Viz.* in our Spirit.

ⁱ Or understand us.

9. Christ said, *If ye ^k have Faith as a grain of Mustard-seed*, then you might say to the Mountain, be removed, and cast into the sea: this is no vain word without Truth or Effect.

^k *Mat. 17. 20.*

The First Power of the Will of the Soul.

10. The Will (^l that goes strongly forward) is Faith. It frames its own form in the Spirit; it has also such ^m Power, that it can frame another Image in the Spirit, out of the Center of Nature; it can ⁿ give another form to the body, according to the outward Spirit; for the inward is Lord of the outward, the outward must be obedient to it: It can change the outward into another Image, but not permanent.

^l If it be strong. Note what Faith is. The strong desire is Faith.

11. For *Adam's* soul has let in the *Turba* of this world, so that ^o if the *Turba* sees a strange child, it rises against it instantly, and destroys it: It continues only so long as the inward Spirit can subdue and overpower the outward.

^m Or might. ⁿ Change the Body into another shape.

12. And this ^o Form is called *Necromancy*, a Transmutation, where the inward overpowers the outward, for it is natural; and we understand, that when ^p we shall all be changed, that change will be made thus by the same *Turba*, which has the first *Fiat* in it.

^o Kind, or manner of power.

^p *1 Cor. 15. 52.*

13. For the body is Sulphur, and sticks in the Tincture, and the Spirit drives forth the Tincture: now if the first ground, *viz.* the soul, wholly consenteth to it, then the soul can make another ^a manner of Image in the Sulphur, but the Devil readily mingles himself therewith, for it is the Wonder of the Abyfs, over which he is Lord.

^a Form.

^{*} Note, the power of the Will.

14. You must understand, that the earnest ^{*} will (which otherwise is called Faith) can do great things with the Spirit; the Will can change the Spirit itself into another form, as follows.

The Second Power of the Will of the Soul.

15. If the Spirit were an Angel, the Similitude of God, yet the will can make it ^r a proud stubborn Devil; and also make a Devil an ^r Angel, if it sinks itself into Death, into Humility under the Cross, and casts itself into the Spirit of God, and so submits to his government, then it sinks into the Eternity, out of the Source into the still Nothing, which is yet All; and so it is in the beginning again where God created it, and the Word *Fiat*, which keeps the Image of God, receives it again.

^r A wicked Man.

^r A Child of God. Book of the three Principles, cap. 15. v. 64.

The Third Power of the Spirit, or Will of the Soul.

16. And then also, thirdly, the Spirit of the Soul has power to enter into another Man, into his marrow and bones, *viz.* into the Sulphur; and to introduce the *Turba* into him if he be ^t false, so far as every one is not armed with the Spirit of God, but is found naked in the Spirit of this world, as may be seen by ^u Witches.

^t Or wicked.

^u Or the bewitching Whores, and Sorcerers.

The Fourth Power of the Will of the Soul.

17. And fourthly, it has such power, if it be the child of God, that it can lead the *Turba* captive, and can pour it out upon the house of the wicked, as *Elias* did the Fire, and *Moses* before *Pharaoh*; for it can throw down Mountains and break Rocks.

^x Or liable to the *Turba*.

18. This you must understand to be, so far as that thing is ^x capable of the *Turba*, by awakening the wrath, then it is possible; but if not, and that the Spirit of God be in a thing, then it cannot be, for it would pour water upon the *Turba* of the Fire, which would then be as it were dead, and its power would lie in derision.

19. And therefore Heaven is a Middle between God and Hell, *viz.* between Love and Anger, and was created out of the midst of the waters, so that the Devil cannot rule with his *Turba*, the water turneth his purpose into derision, as the false Magic and blinding

^y Or nullified. Inchantments are ^y drowned in the water.

The Fifth Power of the Will, or Spirit of the Soul.

20. And fifthly, the Spirit of the Soul has such power, that it may and can seek all Wonders that are in Nature, *viz.* all Arts, Languages, Building, Planting, Destruction, Knowledge: It can command the starry Heaven, as *Joshua*, when he commanded the

^z Josh. 10. 12.

^{*} The will of the Holy Ghost.

^v *Viz.* the Will or Spirit of the Soul.

^z Or give, or afford.

sun, and it stood still; and *Moses* the Sea, and it stood up; also he commanded the Darkness, and it came: it can make an Earthly Life, as *Moses* made the Lice and Frogs, also Serpents and other Wonders.

21. It has Death in its power, so that it can overpower that; if it rides in the ^a Chariot of the Bride. It can bridle and overcome the Devil, if ^b it be in God: there is nothing can be named that it cannot subdue.

22. Only understand it right, the soul has such a power from its original, and it had still had ability to ^c send forth such a Spirit out of itself, if it had not let in the Great

**Turba* into itself, which now gives the stop; unless the Holy Ghost rides upon its Chariot, as it did in *Moses* and *Elias*, and in all the Prophets, also in Christ and his Disciples, and always still in the * Holy Children of God; they all have this Power; they can raise the Dead and heal the Sick, and expel all Diseases; it is natural, the Spirit only rules therewith over the *Turba*.

^d *Turba Magna*.

* Note, the Soul must now feel this power in Jesus Christ.

23. But it has this for an objection, that the soul knows well, whether it has made any compact with the Devil, and whether he has any thing to do with it; it will not go naked, except the Spirit of God drives it, and except it has him for a shield, lest the subtilty of the Devil should insinuate itself.

24. It does no ^e Wonder, except the Spirit of God ^f stirs it up; it attributes the power to God, and gives him the Glory; it does as an humble Child, and standeth still under the Cross, and lets the Devil go rushing away over it; but it sprouteth forth in humility and meekness, through Death into Eternal Life, and brings forth much fruit in patience.

^e Or Miracles.
^f Or awakens it.

25. And so the Devil can do nothing to it, it is as it were dead ^g to him; he may make a stir and racket with his *Turba* in the Earthly Life, with his helpers the wicked men; but this he hath as a scorn in the sight of God: for he is a proud Spirit, and would be above the Wonders of God, but an humility can ^h bind him.

^g Or before.

^h Or subdue.
ⁱ Or Magus.

26. After this manner every man may escape the false ⁱ *Magician*, and also the *Necromancer*; for no Power can touch Him in whom God dwelleth: and as Christ in his Death overcame Death and the Devil, so also can we in Christ, for the Word which became man dwelleth in us, and in the Word we can rule over the Devil and Hell; nothing can hinder us.

27. And thus we give you for an Answer to this Question, that the Soul in its Original is greatly powerful, it can do much; but its Power is only in that Principle wherein it is, for the Devil cannot rule over God.

28. Its Power is not given to it, as a King giveth Favour and Power to a Man, but it consists in a Natural Right; therefore we are Children of the Omnipotence of God, and inherit his Goods in the Omnipotence.



The Seventh Question.

Whether is the Soul Corporeal, or not Corporeal?

THAT thing which comes from no beginning, has also nothing: But if it be somewhat, then it seeks its beginning in itself; for every Spirit dwells in the deepest Abyss of its ^k Essence: And if it must make the Essence to itself, then it can dwell in nothing that is strange to it, but in itself, in its own Essence.

^k Or Being.

2. When God created the Soul, then the Holy Ghost ^l clothed it with the Tincture; for one part of the Soul consisted in the Tincture; it was naked of itself, as the glowing Fire is ^m naked, and is clothed when it has the Tincture.

^l Or encompassed.

^m Without a body, raw or red.

3. But you understand, that the growing proceeds from the warmth; that is the driver forth of the Tincture, it drives the twig out of its root, *viz.* out of its own Fire, be it cold or hot Fire.

4. For Darknes has the cold Fire so long, till it attains the Anguish, and then it

- ^p Or Source. kindles itself in the Heat, as you see in an Herb, if it comes into another ^l Property.
5. And thus we give you to understand, that the Tincture is the true Body of the Soul; for the Soul is Fire, and the Tincture arises from the Fire; the Fire draws it again into itself, and allays itself with it; so that the wrathful source is quenched, and then the Tincture subsists in meekness.
- ^o Might or ability. 6. For it has no Essence nor ^o Power in itself, but the Water is its Power; for Water proceeds from the meekness of the Tincture.
7. For the Fire is desirous; and where there is a desiring of the Original, there is also a finding of the Original: Thus the Fire finds the Water in the Tincture, and turns it into Sulphur, according to the power of all the seven Spirits of Nature; and this is ^p a Water of Life.
- ^o Or the. 8. For the Tincture springs up in the water like a sprout, and the fire in the Abyss causes it; and so the water in the Sulphur of the seven Spirits is turned into the Mystery; for the Great ^a Secret, what God and the Eternity can do, lies therein.
- ^o Arcanum 9. And thus the Mystery contains two forms, *viz.* fire and water, and changes itself according to them both, *viz.* according to fire into Red, and according to the Tincture into White: this is a splendor or glance of the fire, by which the Life may see and know itself, from whence reason and the senses arise; and the Mind is in the wheel of the Anguish in the fire, out of which the Essences exit.
- ^o This white. 10. And so we see what the blood is, *viz.* a house of the soul, but the Tincture is its body.
- ^o Or an Habitation. 11. The true soul has no comprehensible body, which may be called soul; but the body grows in the Tincture, in the Sulphur out of Sulphur; that is, each Spirit of the seven Spirits of Nature desires Essentiality, and that concrete Essentiality is Sulphur.
12. For Sul is the virtue of the Light, and Phur is the virtue of the four Forms of the Original of Nature; as is mentioned at large in the third Book.
- ^o Misch, mixture, or concretion. 13. And thus the Phur desires flesh, that is, a ^l Mass of fire and water, and it is conceived and born in the Tincture.
14. And the Tincture is the sprouting of the body, and the fire is an Original of the Spirit, through the Tincture; for the Spirit of the soul takes its Original in the Tincture, which then figures the true Image according to the Image of God, that is, according to all the three Principles: For in the Fire, the soul is no similitude of God; but in the Spirit, it is the Image of God.
15. For the first soul was incorporated with the Divine Essentiality together in the Tincture, so that it had the Divine Body in the Virgin of Wisdom, in which the Tincture standeth, which is the Angelical Image.
16. And so we answer you, that as to the soul only, besides the Spirit, it is a Globe of Fire, with a Fire-eye, and a Light-eye, which turn Back to Back, one within another, as the wheel in *Ezekiel*, that could go on all sides; though *Babel* has contrived another meaning about it, but a blind one without Spirit.
- ^o The Soul. 17. But as to its Tincture proceeding from the Light, which exists out of the Fire and Light, ^o it is a Spirit, in which the Original of the Soul, and of the Spirit, cannot part asunder in Eternity: It is an Eternal band, and when the blood ^o is gone, and ^o Run out. the body dies, then that band remains in Eternity.
18. As to the Soul only, the body belongs not to the Essence of the soul, they are two several Essences; for the body is the Looking-Glass and the dwelling house of the Soul, also its ^o proper portion; and it is also a cause, that the meer Soul alters the Spirit according to the lust of the body, or of the Spirit of this world.
- ^o Inheritance, or Possession. 19. Whereby the Image in the Spirit is altered, altogether according to what is con-

tained in the Will, which the Soul has ² brought out of the Center of Fire, also out of the Wrath into the Light, and all according to *the Imagination*.

20. And we give you to understand, that the Spirit, ³ while it stays here in the body, can alter itself; which is done without its knowledge by the Imagination, *viz.* by the desire of ^b Lust, so that the Desiring figures such a form in the Will of the Soul, as the Lust is either to evil or good.

21. And we further say, that the meer Soul is not corporeal, but in its Tincture a body grows, whether it be a heavenly or a hellish body; and yet it is not a body which can be comprehended outwardly, but a virtual body, the Divine body, Christ's heavenly body, the heavenly flesh, which he giveth us to eat in his ^c Testament.

22. It is such a body as the *Turba* cannot touch or apprehend, it is immortal and incorruptible, comprised in nothing but only in the Noble Tincture, which is without ^d Essence, or Materiality; and this body is incomprehensible to the outward flesh.

23. But the outward Spirit, (if the soul does not hinder it, but lets it in,) brings its Imagination into it, and spoils it, so that another strange Image comes to be in the Spirit; in the Tincture, according to the contents of the Lust: as the Covetous comes to be a Wolf, the Envious a Dog, the Proud a Horse, Peacock, or other Beast; also Toads, Adders, Serpents, and other Worms, and creeping things: Now God's Spirit receives not their Images, so long as they continue such.

24. And therefore Christ said, *You must be born anew of Water and of the Spirit, if you would see the Kingdom of God*: and therefore God became Man, and brought the Divine Image again into the Tincture of the Soul, when it was spoiled in *Adam*; so that now we must be born anew in Christ, if we will see God.

25. And this is done by the Imagination, or Faith, for Faith is an eating of the Divine Body; and every body grows by eating.

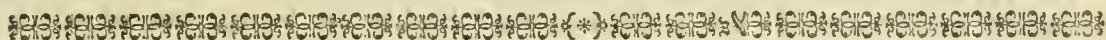
26. And the New Birth is not at all after such a manner as *Babel* teaches, her matters are only as it were a Looking-Glass of the true way to God; but that Glass must be broken, for *Moses's* vail is gone; we shall see henceforward with clear Paradisical Eyes; we mean the Children of God.

² Or created, or formed.

^a Or in this time of the body.
^b Lust-sucht.


^c The Lord's Supper.

^d Or substance.



The Eighth Question.

After what Manner does the Soul come into the Body of Man?

1.  Y beloved friend; I understand this Question to be meant concerning its Propagation; for *Moses* tells you how it came into *Adam*, and we have declared that before: But if you ask concerning its Propagation, how it comes into a child in the ^e Mother's womb, ^f we must put on another habit.

^e Or body of the Mother.

^f Or change our manner.

2. You know what is written in our third Book, very punctually and at large, with many Circumstances concerning its Propagation; how *Adam* was created *one* Image, he was both Man and Woman before *Eve*, he had both the Tincture of the fire, and of the water, that is, Soul and Spirit, and he should have brought forth his similitude out of himself, an Image ^g of himself, out of himself, by his Imagination and his own Love; and that he was able to do, without rending of the body.

^g After, or according.

^b Might or ability.

ⁱ Proba, or Temptation.

^k In, or as to, or with.

^l Generate.

^m Inability, or weakness.

ⁿ Or framed, or built a woman with them.

^o Or Skull.



* Note, how the Soul is before the conception.

^p Or Being, or Substance.

^q Or breeding.

^r Hammered by the Smith, or the Faber has struck Fire.

^s Rule, or Regimen, or Influence.

^t Or Bound, Term, Goal, or End.

^u Masculine.

^v Feminine.

^w At extra, or externally.

^x Work-man, Work-man, or Smith.

3. For, as we have mentioned before, the Soul had ^b power to change the body into another form; and so also it had power to bring forth a Twig out of itself, according to its property, if *Adam* had stood out in the ⁱ Trial.

4. But when he imagined ^k according to the Omnipotence, and let in the Spirit of this World into the Soul, and the Serpent into the Tincture, and took a longing in himself after the Earthly Fruit, to eat of evil and good, then also his Tincture conceived such an Image as was half Earthly, viz. a Monster, into which also the *Turba* then instantly insinuated itself, and fought the limit.

5. And so the Noble Image was found in the Earthly, and then Destruction and Death began, and *Adam* could not ^l bring forth, for his Omnipotence was lost.

6. And would indeed have ever been lost, if the Heart of God had not instantly turned itself, with the word of the Promise, into *Adam's* Soul; which so preserved it, that its Image must perish, and the Soul must sink down with the Heavenly body through death into the new Life, where its Spirit will be renewed again.

7. And thus *Adam* in ^m impotence fell asleep, and then the second Creation began; for God took the Tincture of the Water, as a twig out of *Adam's* Soul, and a Rib out of *Adam*, and half of the Cross that was in *Adam*, and ⁿ made a woman of them.

8. As you know that the Woman has the one half Cross in her ^o Head, and the Man the other; for in the *Head*, in the Brain, dwelleth the Soul's Spirit, out of which God hath taken a Branch, viz. a Child out of *Adam's* Soul's Spirit, and given it to the Woman.

9. And he has given the Tincture of the water to her, that she should not bring forth Devils; and the Man has the Tincture of Fire, viz. the true Original of Life.

10. And therefore the woman has gotten the Matrix, viz. the Tincture of *Venus*, and the Man has the Tincture of Fire: understand, the woman has the Tincture of Light, which cannot awaken Life; the Life rises in the Tincture of Fire.

11. And so it cannot be otherwise now, but that they must propagate as Beasts do, in two seeds, the Man soweth Soul, and the Woman soweth Spirit; and being sown in an Earthly Field, it is also brought forth after the manner of all Beasts.

12. Yet nevertheless all the three Principles are in the seed, but the inward cannot be known by the outward: For in the seed the ^{*} Soul is not living; but when the two Tinctures come together, then it is a whole ^p Essence: For the Soul is Essential in the seed, and in ^q the Conception becomes substantial.

13. For so soon as the Fire is ^r struck upon by *Vulcan*, the soul is wholly perfect in the Essence, and the Spirit goes instantly out of the soul into the Tincture, and attracts the outward ^s Dominion to itself, viz. the Stars, together with the Air.

14. And then it is an Eternal Child, and has the corruptible spirit also with the *Turba* hanging to it, which *Adam* took in by his Imagination.

15. Then instantly the *Turba* seeks the ^t limit in the Spirit of this world, and will enter into the limit; and so soon as the soul has its life, the body is old enough to die: Also many a soul perishes in the Essence, while it is in the Sulphur in the seed.

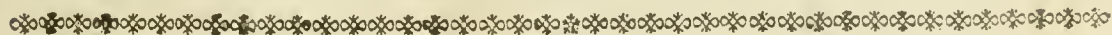
16. But that you may perceive that the Man has the Tincture of the Fire, and the Woman the Tincture of the Light in the Water, viz. the Tincture of *Venus*, you must observe the eager Imagination of both towards one another; for the seed in the Essence eagerly seeks the life, the ^u Man's in the ^v Woman's in *Venus*, and the Woman's in the Fire, in the Original of Life; as we have very clearly demonstrated it in the third Book, and therefore we refer the Reader thither.

17. And we answer here, that the Soul comes not at all into the Body, or is breathed into it ^w from without, but the three Principles have each of them its own ^x Artificer; one

one^a worketh Fire in the Center, and the other makes Tincture and Water, and the third makes the Earthly^b *Mysterium Magnum*.


18. And yet it is not any new thing, but the very seed of Man and Woman, and is only^c conceived in the mixture, and so only a Twig grows out of the Tree.

^a Forges or strikes fire.
^b Great Mystery.
^c Or bred forth.



The Ninth Question.

Which Way does the Soul unite itself with the Body?

1.  T is explained before, that all the three Principles are in one another, and they generate a Child according to their similitude, and are all in one another, till the *Turba* destroys the body; and then the soul is in the inward body, viz. in the Divine body; or if it be false, in the *Turba*, which gives a body to it, according to the Imagination; all according to the abominations it has committed.

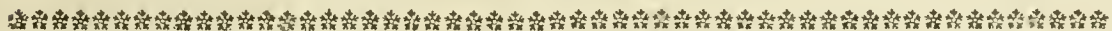
2. The Soul stands in the blood of the Heart, there it has its Seat and Original; the outward water and blood mingle themselves, but it does not wholly receive the water of the blood, but it is captivated by the Imagination.

3. It receives indeed naturally the inward water, but it receives not the Majesty with the Tincture of the Light, but only by the Imagination; therefore many times a Child is more^d blessed than one that is old, who^e has the Devil for his Guest.

4. But there are not many born^f Holy, except only from good seed; and yet many times a wrathful *Turba* insinuates itself, according to some powerful Constellation; as it is seen, that honest parents many times have^g wicked Children, but God knows who are his.


^d Or in a better condition.
^e Or harbours the Devil.
^f Or Saints.
^g Or Evil.
^h Or Body.

5. You see it in *Jacob* and *Esau*, that strove in their Mother's^h womb; also in *Cain* and *Abel*; in *Isaac* and *Ismael*; and many others.



The Tenth Question.

Whether is the Soul Ex Traduce, and propagated after a human bodily Manner; or every Time new created, and breathed in from God?

1.  V E R Y much wonder what kind of Understanding and Philosophy the world now has, that it cannotⁱ resolve this; yet I do not blame you; for I know such questions are agitated by those, that account themselves learned Doctors in the Schools and Universities, who make great disputations about it. I cannot but wonder at the proud blindness, that there is no knowledge at all of God in^k Reason.

ⁱ *Grander.*

2. Now therefore, ye wise men, behold yourselves what you are, and what you understand; you understand even nothing of the Mystery, how will you then be teachers?

^k Reason of the outward Man.

It were better for you to carry a Shepherd's Crook in your hand, than to put off the garment of Christ.

3. O! you shall give an account for your seducing of the world; and yet you vaunt yourselves, as if ye were God, and arrogate Divine¹ Power to yourselves: Take heed what you do; you shall see against whom you have^m kicked: I fear you are for the most part of you in *Babel*; awake, it is Day.

¹ Or might, or Authority.
Jus Divinum.
^m Or strove.

ⁿ Or twig springs.

^o Or wrest-ling.

^p Matt. 7. 18.
^q Or by.

^r Matt. 7. 10.

^s *In verbum Domini.*

^t One parent good, the other evil.

^v Goods, Riches.

4. To you, my beloved friend, I give this Answer: That the Soul is not every time new created and breathed in, but is propagated after a human manner, as aⁿ branch grows out of a Tree, or, as I may better render it, as a man sets or sows corn or seed, and so a Spirit and Body grows out of it.

5. And this only is the Difference; that the three Principles are always in^o strife about Man, each would fain have him; so that many times a wonderful *Turba* is introduced, while yet he remains in the seed.

6. But if the Parents, both Father and Mother, have their Souls clothed with Christ's flesh, the Divine Essentiality, then it cannot be: For Christ saith, ^p a good Tree cannot bring forth evil Fruit; yet the *Turba* in time can enter in^q with the Reason.

7. So also ^r an evil Tree cannot bring forth good Fruit; that is, if both the Parents be evil, and held captive by the Devil, then an evil Soul is sown; but the Principles cannot yet judge it, nor the *Turba* neither: It is indeed an evil Child, yet if it turns, it may, with the Imagination, enter into the^t Word of the Lord.

8. But it is rare, and seldom comes to pass, that a black Raven becomes white; but where there is but^t half in half, there it may more easily be done; but however it is possible, it may very well be: God casteth no Soul away, unless it casts itself away; every Soul is its own Judgment.

9. Consider this, ye evil Parents; you gather^v money for your Children; get them good Souls, that is more necessary for them.



The Eleventh Question.

How and where is the Soul seated in Man?

^x Or without Ground.

^y Forming, or making, compaction, or comprehension.

^z Or resemblance.

^a Or formed.

^b Or Son, or Word.

^c Or splendor.

^d Or conceiv-ity, or I. e. low pit of the Heart, *præcordia.*

^e *Φημι. Σφαγῆ.*



1. **THING** which^x is unsearchable, and yet seeks and makes^z a ground in itself, that has its Original and Seat in its first^y Conception, where it conceiveth itself in itself, therein is its limit, *viz.* in the most innermost, and it goes forth out of itself, and seeketh forwards, where then it always makes one^z Glass according to the other, until it finds the first again, *viz.* the unsearchable limit.

2. Thus also is the Soul; it is in God^a conceived in the^b Heart, and the Word which comprised it was in the Heart, *viz.* in the Center; and so it continued in the Figure and in the Seat, as it was comprehended by the *Fiat*; and so it is still at this Day.

3. It dwells in three Principles, but the Heart is its Original; it is the inward Fire in the Heart, in the inward blood of the Heart; and the Spirit of it, which has a^c glance from the Fire, is in the Tincture; for it is clothed with the Tincture, and burns in the Heart.

4. And the Spirit moves upon the Heart in the^d bosom of the Heart, where both

Principles part themselves; and it burns in the Tincture as a brimstone Light, and diffuses itself abroad into all the members of the whole body; for the Tincture goes through all the members.

5. But the true ° Fire-Smith in the Center sitteth in the Heart, and governs with the Spirit in the Head, where it hath its Counsel-house, viz. the mind and ¹ senses; also the five chief Counsellors, viz. the ² five senses, which exist out of the five Spirits of the Original, as we have declared in our ^h third Book, and in our ¹ second, and also in our ^k first.

^o *Iz. fishes.*
^p *Vulcanus.*
^q Inward senses.
^r Or outward senses.
^s Threefold Life.
^t Three Principles.
^u Aurora.

6. The soul is indeed seated in the inward Principle, but it rules also in the outward, viz. in the Stars and Elements; and if it be not an Ape, and suffers itself to be captivated, it has power enough to rule them; and if the soul sinks itself down into God, the outward must be obedient to it.

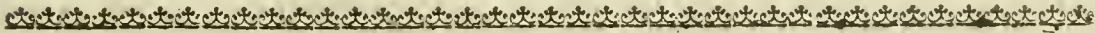
7. And if it comes again into the outward, riding upon the Chariot of the Bride, and so has the Holy Ghost for an assistant, no assault of the Devil is of any consequence, it destroys his nest, and drives him out, and he must stand in scorn and shame.

8. And this is our Answer to this Question; it must not be so understood, as if when a man is beheaded, and so his blood gushes out, and the outward Life perishes, that this reaches the soul and kills that; no, it loses ¹ one Principle indeed, but not the ^m Essence of that Principle; that follows it in the Tincture, in the Spirit, as a shadow.

¹ *Viz. the third Principle.*
^m Or outward Works.
















9. For the outward Essence reacheth not the inward in the soul, but only by the imagination: there is nothing else in this world, no fire, nor sword, that can touch the soul, or put it to Death, but only the Imagination; that is its poison.

10. For it originally proceeded from the Imagination, and remains in it eternally.



The Twelfth Question.

How is the Soul enlightened, and what is the Illumination of it?

1.                E. must consider, that if the Sun was taken away out of this world, that all things would be in Darkness, and then outward Reason would say, we are in dark Death and in the ⁿ wrathfulness of the cold; and it were so indeed.

ⁿ Or bitterness.

2. Now observe, my beloved mind, and consider with thyself, when thy body perishes, and so thy spirit loses the ° Sun; how canst thou then enjoy the Light? and wherewith wilt thou see? In simplicity we put thee in mind of this, that thou mayest consider it.

^o *Viz. the light of the Sun.*

3. That thing which consists in the Eternal Liberty, if it always enters again into the Eternal Liberty, it has no darkness, for it dwells in Nothing that ^p affords darkness: it is free as the Eye of God, which beholds itself through a ^q substance.

^p Gives, makes, or causes.

4. When that imagineth after any thing, in Lust, then the will entereth into that thing, which the Desiring Lust itself makes; and this receives the will into itself, and overshadows it, so that it dwells in darkness, and can have no light, unless it goes forth again out of that thing into the Liberty.

^q Or Being, or Essence.

5. Thus we give you earnestly to understand, that we have no Light in all our ^r affairs and works, if we let our will enter into that which we have wrought, by setting our heart and ^s will upon the work of our own hands, in Covetousness; then the soul is wholly

^r Matters, or Business.

^s Or sacrifice to our own net. Hab. 1. 16.

Note, the cause of our spiritual blindness.

blind, and we have no light in us, but only the outward Light of the Sun, which gives light to the outward body; and when that perishes, then the soul is imprisoned by that thing¹.

¹ It was set upon.

² Cave, or hole.

³ Void of Light.

⁴ Or reach.

6. You must here understand the spirit and will of the soul; for the prison of the soul is a dark² vale, ³ having no Light; and although it elevates itself, and inflames itself, yet it becomes only a wrathful flash of fire, and is like the Devil, and cannot⁴ attain the Divine Light in itself.

7. The cause is, it has brought abominations into its will and spirit, which darken the Spirit, and hold it captive with the *Turba*: for God's Light goes not backwards, but forwards into the Eternity.

⁵ Or in two halves, or parts.

8. And therefore God's Eye is ⁵ twofold, standing back to back, as before in the figure; one part goes forwards into the still Eternity, into the Eternal Nothing, *viz.* into the Liberty.

9. And the other part goes backwards into the Desire, and makes darkness and the Center of Nature therein, and drives it to the greatest anguish and sharpness.

10. And then the will again sinks out of the anguish through the darkness, into the still Liberty, and brings the wrathfulness of the mobility and earnest sharpness out of the anguish with it.

⁶ Or shut up.

11. In which sharpness, the Liberty (when the will brings the sharpness into it) becomes a highly triumphing Majestic Light, which is called God's Light, which shines for ever, and cannot be ⁶ smothered by any thing, for it giveth Light in the Eternal Liberty, and desires no more.

Note, Pride is the fiery life, and the reflection of Covetousness as in a Glass.

12. And if (as thou Earthly man perhaps dost suppose) God would receive thy spirit into his Majestic Light, while thou lettest in thy Abomination (*viz.* Covetousness, which has brought forth Pride, which is the fiery life of Covetousness) into thy will, so that thy will sticketh wholly in Earthliness; thou wouldst darken God's Majesty, and thy spirit and will would nevertheless stick in Covetousness, and burn out with the fiery source of the soul, as a Reflexion in a Glass, *viz.* in Pride, and thou shouldst not be able to reach the Majesty of God.

⁷ Or Trinity.

13. Nay, if thou shouldst sit in the Cross of the Holy⁷ Ternary, and wast encompassed with all the Holy Angels, yet thou shouldst sit but in the Darkness, and thy Spirit should shine but in the Glass of that Essence, which thou thyself hast brought into the Spirit.

⁸ Looking-Glass, also as a sport.

14. But if now the soul with its spirit, in its Image will see God, and behold the Eternal Light in God's Majesty, then it must go in a twofold way in this world; and then it shall obtain the Eternal body, *viz.* the Image of God, and also sustain the outward Life with the Earthly body, and then it shall bring all the Wonders (for which God created it in an outward Life, which wonders also it ought to awaken in the outward Life) into the inward Life, and eternally rejoice itself in them, and have them as a⁸ Glass; and this is the right way as follows.

⁹ Or Gate of the Day spring from on high.

The exceeding Precious⁹ Gate of the Aurora.

15. Behold, thou beloved Soul, if thou wilt attain the light of God, and see with the Eye of God, and wilt also enjoy the light of this world, and sustain thy body, and seek the wonders of God, then do it as God himself does it.

¹⁰ In Resignation.

¹¹ In Selfhood.

16. Thou hast in thy soul two Eyes, which are set together back to back; the¹⁰ one looks into Eternity, the¹¹ other looks backward into Nature, and proceeds forth always, and seeks in the Desire, and always makes one Glass after another: let it be so, it should be so, God will have it so.

17. But turn not this ² other Eye back into the Longing, but with the Right Eye always draw the Left backwards to thee; and let not ^h this Eye with the will of the Wonders go from thee, *viz.* from that Eye which is turned into the Liberty, but draw to thee its wonders which it has manifested and wrought.

² *Viz.* the left Eye.
^h The left, or Eye of Nature.

18. Let this Eye seek food for the Earthly body, but let it not enter into the food, that is, into Covetousness, but draw it close to the seeing Eye, and let it not go.

19. But let the hands labour and get food; and let the Eye draw the Wonders to it, but not ^l Matter; else that which is drawn in will be darkness to thee.

^l Covetousness, Envy, Pride, or Anger.

20. Let the Devil roar at thee, making a noise before thy left Eye: he cannot get in, unless thou sufferest thine Eye to receive in ^k Matter.

^k Somewhat wherein it trusts.

21. Thus, when thy Earthly body perishes, thou shalt see with the right Eye all the Wonders ^l in the left Eye, which thou hast wrought and found out here; and when the Earthly life is gone, then thy left Eye is free from the ^m Nature of Wrath.

^l Or which are in the Eye of Nature.

22. And although it has Nature, (for it is Nature itself which awakens and retains the Wonders,) yet then it is with the Wonders, in the Eternal Liberty: seeing it hath taken in nothing of Matter, therefore it is free.

^m Ephes. 2. 3- τέκνα φύσει ὀργῆς.

23. And Nature with its Wonders, is a fiery sharpness, and takes hold of the Eternal Liberty, and so maketh Majesty in the Liberty in the Wonders; whence the Right Eye (which is as it were dead here in this life) becomes enlightened, and ⁿ rejoices with the Left Eye for ever, in the exceeding joyful Majesty, and sees God with both Eyes eternally.

ⁿ Or solaces itself.

24. This is one Gate. He that sees and knows this rightly in the Spirit, he sees all that God is, and can do; he sees also therewith, through Heaven, Hell, and Earth, and through the Essence of all Essences: also it ^o is the whole Scripture, whatsoever has been written from the beginning of the world hitherto; but this is a rare and precious ^p seeing; the Old Adam knows it not, he sees it not, only the New Man that is born in God.

^o Or the understanding of the whole Scripture is contained in it.

25. But seeing the weak Mind will so hardly understand us, therefore we will set it down more plainly. Behold! if thou wilt see God's Light in thy soul, and would be enlightened from God, then do thus.

^p Sight, or Vision.

26. Thou art in the world: hast thou an honest ^q calling void of Deceit? continue in it, work, labour, finish thy business, as necessity requires; seek out Wonders, both in the Earth and other Elements; let the Art be what it will, it is all the work of God: seek Silver and Gold in the Earth, and make Artificial works of them: build and plant: All serves to manifest God's works of Wonder.

^q Or employment.

But mark this ^r A. B. C.

^r Or Lesson.

27. Thou must not give thy spirit leave to enter into, and fill itself therewith, and so make a Mammon of it, and ^t set itself therein, as in a Darkness, else it is but a fool in the sight of God, and the Devil's Ape, and its will is wholly fix'd therein; and so thy noble Image is altered according to thy Imagination in the Spirit, and according to thy will, which sticks in Covetousness, and so thou lovest God's Image.

^t Or make its Nest therein.

28. For that is Magical, it is as subtle as a spirit, yea much more subtle; it is much more subtle and thin than the soul itself; it is as God, who dwelleth in the Eternal Liberty unapprehended by any thing; for it is thinner than any thing. and so is thy Noble Image.

29. And yet it consisteth ^u in heavenly flesh and blood, and is an Essentiality come out of the Divine Body; it is Christ's flesh and blood, and thy soul dwells therein; ^v it is the fire of the Majesty therein.

^u Or of:
^v The Soul.

30. And the Holy Ghost sitteth in the Heart of the Image, and proceedeth from the Image with voices, languages, wonders, sounds, and songs.

^x Faithful,
and sincere.

31. If thou art ^x upright, thou bringest thy wonders into this Image; and do it thus: Set thy left will upon the work which thou doest, and consider that thou art God's servant in the vineyard of God, and labour faithfully.

32. And direct thy right will upon God, and that which is Eternal, and think not thyself secure at any time; think that thou art but at thy day-labour, and must always listen for the voice, when thy Master shall bid thee come home.

^z Or leave.

33. Give Reason no ^y room to say, this is my treasure, it is mine, I have enough, I will gather much, that I may get honour in the world, and leave much to my Children.

34. But consider, that thy Children are God's Children, and thou God's servant; that thy work is God's work, and that thy Money, Goods, Mind, and Blood are in God's hand; he may do what he will with them: When he calls thee home to thine own Country, then he may take thy labour and give it to another.

^z Or leave.

35. And give thy heart no ^z room to suffer the spirit of thy will to bring in haughtiness into the Image, but cast down thy will continually in humility before God; and so thy Image always enters with thy will in humility into the Majesty of God; and thy Image is continually enlightened with the high Triumphant Light of God.

^a Or perceives.

36. O! how cheerful is the soul, when its anguish source of fire ^a tasteth God's Light; how exceeding ^b courteous is it! O! how it bows itself before God!

^b Or friendly.

37. Thus the Soul and the Image in the Spirit are all three in one another, for they are one Essence according to the Holy Trinity: My beloved brother, we answer to this Question of yours thus, that the soul cannot be any other way enlightened than thus, its Illumination is only after this manner.

38. The soul is in this world, and also in God; here in this life it is a servant of God's Wonders, which it should open with one Eye, and with the other bring them into the beginning before God, and set and cast all its doings into God's will, and by no means say of any thing in this world, this is mine, I am Lord of this, for it lies if it says so.

39. All is God's, thou art a servant, and shouldst walk in Love and Humility towards God, and thy Brother: for thy brother's soul is a fellow-member with thy soul, thy brother's joy in Heaven with God is also thy joy, his Wonders are also thy Wonders.

40. For in Heaven God is All in All, he filleth all, the Holy Ghost is the Life in All; there is mere joy, there is no sorrow, there all is God's; also all belong to the Image of God; all things are common; one rejoiceth at the power, brightness, and beauty of another; there is no malice or envy, for all that remains in Death and Hell.

41. Therefore ye Elect Children of God, who are born again in Christ, take it into Consideration, depart from Covetousness and Self-will: you have been a long time led blindfold in *Babel*; go out from her, you are called with a ^c shrill voice, it will shortly raise the Dead; let it be a promotion to you, that you may obtain Eternal Joy in God.

^e Strong, or loud sounding voice.

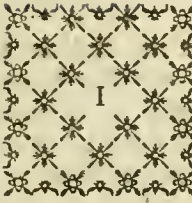
42. The Spirit shows plainly, that whatsoever will not grow forth, together with the new sprout which grows in the ^d Mother, shall and must be cast into the Lake of Brimstone, with the Dragon's Whore in *Babel*.

^d Viz. the eternal Word.

43. There is a time of earnestness at hand; and though thou seest it not with earthly Eyes, yet it will certainly come upon thee: thou wilt see well enough in thy Death, what kind of Judgment this is, and in what time, and under what *Turba* thou hast lived; we speak in good earnest, as we ought.

The Thirteenth Question.

How does the Soul feed upon the Word of God?

1.  F the Soul enters thus (as above mentioned) into the Light of the Majesty, and receives the Light of God, then it has wholly a longing and lusting, and continually attracts in its Desire the Divine Power, viz. the Divine Body, into itself; and the Holy Ghost is the Power of God's Spirit, and so it obtains the Body and Spirit of God, and eats at God's Table: All that the Father hath is the Son's, and whatever the Son hath, that belongs to his Image.

2. It eateth God's Flesh, Christ's Flesh, and by this eating the Divine Body does also grow ^e in it, so that it thus gets the Divine Body, and so becomes God's Child, not only a similitude, but a Child born in God out of his Essences, and lives in God.

3. When it hears God's Children teach and speak God's * word, (even in this world,) it receives it, and eats it.

4. The outward Man eats earthly Bread, and the Soul eats the Bread of God; of which Christ said, that he gives his Body for Meat, and his ^f Testaments are nothing else.

5. Indeed we eat not Spirit without Body; for the Soul is Spirit already, and desires to have a Body, and so it gets both Body and Spirit.

6. Let this be spoken to thee, O *Babel*, and see how thou managest Christ's Testaments, and what thou teachest; when thou sayest Christ's Testaments are Spirit without Body, thou beliefst God, and deniest God's Substantiality, Christ's heavenly Body, which is greater than all things, which is the fulness of all things, but in its own Principle.

7. O earthly mouth, thou shalt not chew it with teeth: the Soul has another Mouth, which receives it under the outward Element: the outward receives the outward, and the inward receives the inward.

8. The Supper of Christ with his Disciples was so: the outward is a Remembrance; the inward is the substance; for the Kingdom of God consisteth in Power, it is Magical; not as a thought; but Essential, substantial.

9. The *Magia* makes substance: for in the Eternal Nothing there is Nothing; but the *Magia* creates ^g where nothing is.

10. Now in God there is not only Spirit, but Nature, Substance, Flesh and Blood, Tincture, and All: this world outwardly is a *similitude* of the inward world.

11. We tell you, we speak what we feel, see, taste, and know, and not a Fiction or Opinion, and that not for ourselves only, but for your sake, as one member is bound to do for another, that so our Joy may be in you, and we also may enjoy you again, as brethren together in one Essence: He that desires to know further of this, let him read our ^h third Book, and there he shall find the Circumstances, concerning the ^a Soul's Meal, and Christ's Testaments.

^e Or from, or out of it, or as a Chicken grows in an Egg.

^f Note, the food of the Soul.

^g The Author calls Baptism and the Supper of the Lord two Testaments.

^g Something.

^h Threefold Life, 13th Chap.

ⁱ See *Messie*, the Food, Meis, Supper, or eating of the Soul.

The Fourteenth Question.

Whether is such a new Soul without Sin? We understand here, the propagated Soul in a Child newly born.

^k Sublime, acute, or subtle.



1. ^k Y beloved friend, this is a very ^k deep Question, yet you shall be answered; for the time of the manifestation is born, the Day breaks, the Night is past; therefore eternal praise and thanks be given to God, that has again begotten us to light, and to an inheritance that never fades away, and has received us for his beloved Children.

2. My beloved friend, you know well the heavy fall of *Adam*, as we have shown you copiously in all our writings, *viz.* that the soul has turned itself away with the right Eye from God into the Spirit of this world, and is become disobedient to God, and has wholly depraved its Noble Image, and changed it into a monstrous Image, and has let in the Spirit of this world; whereas it should have powerfully ruled over it with the will, and not have let the soul eat of evil and good at all.

^l Pleasure.

3. But now it has plainly transgressed God's ^l Command, and has put its Imagination into the Earthly Spirit, where the *Turba*, which brought the Earthly Monster into its Noble Image, instantly took it captive, and so the *Turba* instantly sought, and found the Limit, in which the Image perished; and if the Word had not ^m mediated, or interposed itself, it would have continued so for ever.

ⁿ Set itself in the midst.

4. And so, now the *Turba* is once seated in the Earthly Abyfs, and has captivated both body and soul, it always drives the body to the limit, and there destroys it, and casts it away, and then the poor soul remains ⁿ Naked without a Body.

^o Raw.

5. And except it turns with its Right Eye again into the Word, and acquires again a body born out of God, it is but naked, and has the *Turba* in it, which stirs up the fire in its great Anguish; for ^o it is an eager hunger, a seeker, and a finder.

^o *Viz.* the *Turba*.

6. Now it is thoroughly known to us, that our Soul is fast bound to the Spirit of this world, for the *Turba* holds us captive in the Wrath of the Anger of God.

^p The *Turba*.

7. And although our soul goes forth, and becomes new-born in God, yet ^p it possesses the outward body still, and consumes it, for it pierces through it even to the Abyfs, and there it finds that it is only a Looking-Glass of the Eternal; and then it goes forth from the Eternal, and lets the body lie in the Nothing.

^q *Phur* is power, matter, or substance.

8. Also you know well, that the soul, with the body in the seed, is half Earthly; for it is Sulphur, that is, ^q *Phur* and ^r *Sul* together, and the *Turba* is in it, which has ability enough to destroy the seed.

^r *Sul* is Spirit, or Light.

9. How then can a soul be born pure? It cannot be; it brings the *Turba* with it into the world, and is sinful in the Mother's ^s womb.

^s In one another.

10. But know that God is become Man, and the Word *Fiat* has again put itself into the seed; and although the *Turba* be now in the Earthly Part, so that the seed is not altogether free, yet the matter stands thus with the soul.

^t Or body.

11. The soul is not wholly forsaken of God, so far as the Father and Mother are ^u honest, and in God; for it proceeds from the soul of the Father and of the Mother: And although a Child dies in the Mother's womb without ^v Baptism, yet it is baptized with the spirit of the Father, and of the Mother, *viz.* with the Holy Ghost which dwells in them, and the *Turba* is destroyed in Death; for the ^x Faith's part preffeth through to God.

^u Or virtuous.

^v External Baptism.

^x That which belongeth to Faith.

12. But the matter is far otherwise with wicked Parents: If the Child dies in the Mother's womb^y, the soul of it falls into the *Turba*, and reaches not God to Eternity: ⁷ *Vide* Question 19. ver. 12. It also knows nothing of him, but it is a life according to the Essence, and property of the Parents.

13. And yet it doth not by this reach to the inflammation, for that soul itself has not yet committed ^z sin; but it is a spirit in the source, quite void of self-desire, and wonders; it is like the Flame of Brimstone, like the ³ *Ignes Fatui*, and cannot reach God, but remains between Heaven and Hell in the Mystery, until the Judgment of God, which shall at last gather in its harvest, and put every thing in its own place.

14. Although ^b Mr. Sophister may herein have other ^c *Philosophy*; but we care not for his Art, we have Eyes and he has Art; we speak what we see.

15. Thus we give you to understand, that no soul is born into this world without sin, how honest soever the Parents be; for it is ^d conceived in the Earthly seed, and brings the *Turba* of the body with it, which also hath surrounded the soul.

16. Therefore God made a Covenant with Children in the Old Testament, in the Circumcision, and bound them in that Covenant to have their blood shed, and so drown the *Turba* of the soul therewith.

17. And in the New Testament there is the Baptism; wherein the Holy Ghost washeth away the *Turba* of the water of the Soul with the water of Life, that it may ^e draw near to God and be his Child.

18. But if any will say, that those who have not Baptism (as *Jews* and *Turks*, and other People who have not the knowledge thereof among them, nor the Candlestick,) are all rejected of God, (although in their Doctrine, Life, and Deeds, they do earnestly strive to enter into the Love of God,) they speak fantastically, and without knowledge, like *Babel*.

19. Blessedness lies not only in the outward Word, but in Power: Who shall cast out him that enters into God?

20. Is not this *Babel*, which has confounded the whole World, so that People have divided themselves in Opinions, and yet in the Will they go but one Way? What caused this but only the Antichrist, when he ^f drew the Kingdom of God into his own Jurisdiction, and made a mere fable of the New Birth, which the very Children will be ashamed of, when it shall be day?

21. We can say, with good ground, that Antichrist's teaching is but ^g beating of the Air, a slight of the Serpent which continually beguiles *Eve*.

22. Thus we know, that no Soul comes into the world without sin, every one brings the ^h *Turba* with it; for if it was without sin, then it must also dwell in a body wholly pure, having no evil will in it, and in which is no Earthly ⁱ Desire.

23. Now body and soul are thus ^k bound together, until the *Turba* finds the ^l Limit of the body, and then it seeks the works of the body.

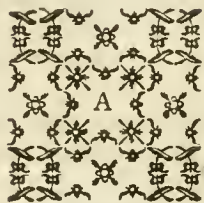
^z Actual.
^a Wandring false Light, that lead people astray in the Night.
Πολυδύναμος.
^b Or one that is learned in the Letter, or carnal Reason.
^c Meaning, or Opinion.
^d Engendred, or hatched.
^e Stand, or appear before God.

^f Took God's Government upon himself.
^g A mere flourish, or juggling, or casting a mist before the Eyes.
^h Disharmony
ⁱ Seeking, or strife of the four Elements.
^k Or knit.
^l Or End.

The Fifteenth Question.

How cometh Sin into the Soul, seeing it is the Work and Creature of God?

^m Seeking, or
longing.
ⁿ Verbum
Domini.



1. S it is mentioned before, so it is, the *Turba* with the Earthly^m Desire came together into this world, and so the soul is strongly drawn by two, viz. by theⁿ Word of the Lord, which mediated or interposed itself, which out of Love is become Man; this draws the soul continually into the Kingdom of God, and plainly shows the soul the *Turba*; so that the soul sees in Nature what falshood and sin is, and if it suffers itself to be drawn, then it becomes born again, and so comes to be God's Image.

2. Secondly, the *Turba* also mightily draws the soul with its band, and continually brings the Earthly Desire into it, especially in the youth, when the Earthly Tree sticks full of green sprouting Essences and Poison; then the *Turba* does so mightily insinuate itself, that many a soul is not freed to Eternity.

3. In a thing which has its rise from two beginnings, being of equal weight, one part will sink down, if weight be added to it, be it either good or evil that is added.

4. Sin makes not itself, but the will makes it, it comes from the Imagination into the Spirit; for the Spirit enters into a thing, and is infected by that thing, and so the *Turba* of that thing comes into the Spirit, and first destroys the Image of God.

5. And the *Turba* proceeds further, and searches deeper, and so it finds the Abyss, viz. the soul; and it seeks the soul, and so finds the wrathful Fire, by which it mingles itself with the thing that is so introduced into the Spirit; and thus at length sin is wholly born. Now, therefore, whatsoever desires to bring that which is outward into the Will, that is sin.

6. The will ought to incline to nothing but to meekness and love, as if it were a Nothing, or Dead; we should only desire to live to God, so that God may work in us, and whatsoever we do besides, our will must be directed so, that we do it to God.

^o Covetousness, or earthly desire, viz. pride, Goods, Power, and Honour.
^p Or Body.

7. But if we set our will upon the^o Essence, then we bring the Essence into the Spirit, and that takes possession of our Heart; and then the *Turba* is born, and the soul is captivated by the thing.

8. And therefore we *Answer*, that no soul comes pure from the Mother's^p womb, whether it is begotten by holy or unholy parents.

9. And as the Abyss and the Anger of God, and also the earthly world, depend wholly on God the Father, and yet cannot comprehend and touch his Heart and Spirit; so it is also with the Child in the Mother's womb, if it is begotten by godly Parents, then each Principle^q stands in its own part.


^q Or has a part or share in it.

10. When the *Turba* takes the Earthly Body, then the Heaven takes the Spirit, and the Majesty fills the Spirit; and then the soul is in God, it is free from pain.

11. But while the soul remains in the Earthly Life, it is not free; because the Earthly Spirit does, with its Imagination, always bring its Abomination into it; and the Spirit must continually stand in strife against the Earthly Life.

The Sixteenth Question.

How is the Soul kept in such Union, both in the Adamical and Regenerate Body?

1.  WE have mentioned before, that there are three Principles, which are all three in the soul already, and are in one another, as one thing: and you must understand, that the strife in the soul begins before, in the seed, while it lies hidden in both Sexes, in the Man and Woman; when also the *Turba* stirs up itself before, in that it drives the Essence of the seed to a false Imagination, to a false Desire.

2. Though the Spirit tames the body, yet it imagines, and this the *Turba* causes in the seed; and no man can well deny, but that many times this Imagination is offensive to him, and where there is a right Spirit, it wishes it anathematised: And you must know, that the spirit of the soul sticks thus in a miserable strait, and cannot be loosed, till the *Turba* takes the body.

^f Banished from him.

3. Now there is never any union between the outward, and the Regenerate Man; the outward man would always devour the Regenerate, for they are in one another, but each has its own Principle, so that the outward cannot overpower the Inward, if the Spirit does but continue ^f in strife.

^f In the Combat.

4. They may very well depend on one another; for all three set forth God's works of Wonder, if they continue in due Order, each keeping its own Principle.

5. For the soul hath the Government of the Fire, and it is the cause of the life of all * three: and the [†] Spirit has the Government of the Light, in which the Noble heavenly Image consists with the Divine Love: and the outward Spirit has the Government of the Earthly Life; this should seek and manifest the Wonders, and the Inward Spirit should give it understanding to do it; and the soul should manifest the Abyss (*viz.* the highest secret) to [‡] it.

* Note, three bear rule in Man.

[†] The Spirit of the Soul.

[‡] The outward Spirit.

[§] *Mysterium.*

[¶] *Arcanum.*

[‡] Or hiddenness.

6. The Soul is the Pearl, and the Spirit of the Soul is the finder of the Pearl, and the Earthly Spirit is the seeker: the Earthly body is the [¶] Mystery, wherein the [§] secret of Greatest [‡] abstruseness lies: for the Deity has manifested itself in the earthliness, *viz.* in a comprehensible Essence; and therefore now three Seekers belong to it.

7. But you must not suppose, that we undervalued the outward life, for it is most profitable to us, as to the Wonders of God: there is nothing more profitable to the whole man, than to stand still in his threefold Dominion, and not go back with the outward into the inward, but with the inward into the outward.

8. For the outward is a Beast, and belongs not to the inward; but its Wonders which it has brought forth out of the Inward, and which it has opened in the comprehensible Essence, they belong in their Figure (not in their Essence) to the Inward: the Inward Spirit must receive these, (which are God's works of Wonders,) for they shall be the joy of it for ever.

9. And thus we say, that the soul may be kept very well in the New Man, if the Spirits of its Tincture do but hinder its [‡] *Longing and Imagination*; and though the outward Spirit be bestial, yet the Inward understanding [Spirit] is able to keep in, and subdue the outward, for it is Lord over it: But he that suffers the Bestial Spirit to be Lord, he is a Beast, and has also a Bestial Image in the inward Figure in the Tincture.

[‡] Seeking, or Desire.

[¶] Substantial, or Devil incarnation.

10. And he that letteth the Fire-Spirit, *viz.* the *Turba*, be Lord, he is an [‡] Essential

Devil in the Inward Image; therefore here it is necessary, that the outward Spirit pour
^b water into the fire, that it may hold that ^c strong Spirit captive; whereas, whilst it will
not be God's Image, it is a Beast, according to the Inward Image.

^b Viz. humili-
lity.
^c Or stern.
^d Of the Old
and New Man
together.
^e Or works.

11. Now if we consider ourselves in the ^d union, the outward Spirit is very profitable to
us; for many souls would perish, if the Bestial Spirit were not, which holds the Fire
captive, and sets before the Fire-Spirit earthly bestial Labour and Joy, wherein it may
busy itself, till it be able by the ^e Wonders in the Imagination to discover somewhat of its
Noble Image, that it may seek itself again.

^f Or of.

12. My beloved Children, who are born in ^f God, I tell it to you, that it was not done
without cause, that God breathed the outward Spirit (*viz.* the outward Life) into *Adam's*
nostrils; for great danger attended this Image.

^g *Magia* or
Desire.

13. God knew how it went with *Lucifer*, and also what the great Eternal ^g *Magia* could
do: yea, *Adam* might have been a Devil; but the outward Looking-Glass hindered that,
for where Water is, it quenches the Fire.

^h Or the
twinkling of
an Eye.

14. Also many a soul by its wickedness would become a Devil in a ^h moment, if the
outward life did not hinder it, so that the soul cannot wholly inflame itself.

ⁱ Or malice,
and wicked-
ness.

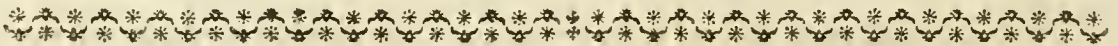
15. How many are there that are so full of poison and ⁱ evil, that they would murder
and commit villany? but this their Fire has Water, or else they were past remedy; as you
see in gall, which is a fiery poison, but it is mingled with water, and so the violence of
the fire is allayed.

16. Thus it is also with the Inward Essence: the Spirit of this world has wound itself
into the Abyfs of the soul, and in its source has mortal water, wherewith it often moistens
the soul, when it would spit Fire.

17. Moreover, the outward Spirit could not have life without this Fire, seeing it has
fire in all Creatures; but this Fire is only the wrath of the Inward fire.



















^k Or kindled.

18. The Inward fire consumes earth and stones, also the body and blood, yea, even the
Noble Image, if it be ^k inflamed in the Will: But there the water is a *Medicine* for it,
which allays its aspiring force, whereby it labours to get above the meekness of God, as
Lucifer did.



The Seventeenth Question.

*Whence, and wherefore is the Contrariety between the Spirit and
the Flesh?*

1.                  
MY beloved friend, you know well, that fire and water are contrary;
for the fire is Life, and the water is its Death; and you see plainly,
that when Water is poured upon the Fire, the source of the Fire goes
out, and so the Fire is dead.

2. And though in Man [the fire] is not wholly dead, because of
the Light, which continually causes fire, yet there is an enmity; as
there is an enmity between God and Hell; and yet Hell, or the Fire
of Wrath, is God's.

3. And God's Majesty would not be manifested, if his Anger were not, which sharp-
ens the divine obscure hiddenness of the Eternity, by the wrath of Nature, so that
it is changed into Fire, whence the high Light in the free Eternity is brought forth, which
makes a Majesty in the meek source.

4. And yet the Fire is the only cause, that there is a ^l source in the Light, in the Meekness; for the Light proceeds from the Glance of the fire, and hath in it the source of the Fire.

^l Or life, or working.

5. But the Will (as is mentioned before) sinks down in the Anguish, even into Death, and springeth forth again into the Liberty; and this is the Light which has the ^m source of the Fire; but yet it has another Principle in it, for the Anguish is become Love.

^m Or property.

6. After this manner also it is in the Body, where the flesh strives against the Spirit: the Life of the outward flesh is a Looking-Glass of the most Inward fire-life, viz. of the life of the soul; and the life of the Spirit of the Soul, with the Light of the Tincture, is the middlemost Life, and yet it is born out of the soul.

7. But understand our depth right: the Spirit of the Soul, wherein the Divine Image stands, arises in the fire, and is first of all the will to the Fire; but when the ⁿ wrath in the fire is sharpened and inflamed, then the Will comes into a great anguish, like a dying, and sinking down in itself, out of the wrath into the Eternal Liberty; and yet there is no dying, but ^o another world thus comes out of the first.

ⁿ Or wrathful desire, and indignation of the fire.

^o Or second.

^p Or Aking

property.

^q Or feeling.

^r Or springing virtues.

8. For then the Will springs up in the other world, as a sharpness out of the fire; yet it is without any such ^p Anguish source in the Eternal Liberty: and it is a moving, a driving and an ^q acknowledging of the Anguishing Nature; it has all the ^r Essences, which in the first sharp fire-world are brought forth in the Anguish; but they are like one that goes out of fire into water, and so the Anguish of the fire is left in the water.

9. You must understand, that this Life is the Life of the Spirit of the Soul: the Soul is the Center of Nature, and the Spirit is the precious and noble Image, which God created for his Image; herein stands the High, ^r Royal, and precious Image of God; for God is thus, he is comprehended in the same source of Life.

^r Or Kingly.

10. The Spirit is not parted from the soul; no: as you see Fire and Light are not parted, and yet are not one, they have a twofold ^s Source: the Fire is wrathful, the Light is meek and lovely: in the Light is the Life, and in the Fire, the cause of the Life.

^s Or Quality.

11. And thus without much seeking, you may find the cause of the Contrariety, that is between the flesh and the spirit: for the inward Spirit has the ^t Divine Body from the meek Essentiality; and the outward Spirit has the Body of the Glass of the wrathful Fire, viz. the body of the Looking-Glass of the soul, which would always awaken the ^v wrathfulness, viz. the great Wonders which lie in the ^y Arcanum, in the ^z eagerness of the soul; but that the inward Spirit of Love hinders it, lest it should elevate itself, and inflame the soul, and so it would lose the ^a fruition of Love and the Image, and the wrathfulness of the soul would destroy it; and thus contrariety arises.

^t Or God's body.

^v Vehemency or fierceness.

^y In the secret, or hidden Mystery of Eternity.

^z Sternness or fierceness, or strength.

^a The habitation, or sweet taste.

^b Seeking, or longing.

12. The Inward Spirit would be Master, for it subdues the outward; and so also the outward would be Master, for it saith, I have the Great Wonders, and the *Arcanum*: thus it brags of the Mystery, and yet it is but a Glass of the Mystery.

13. It is not the Essence of the Mystery, but a ^b Desire, a comprehensible Glass, in which the Mystery is beheld; but it would be Master, seeing it has attained a Principle, and is a Life of itself; but it is a fool in respect of the Mystery.

14. Therefore, beloved Brother, if you would seek the Mystery, seek it not in the outward Spirit, you will be deceived, and attain nothing, but a glimpse of the Mystery: enter in even to the Cross, then seek Gold^d and you will not be deceived; you must seek in another world for the pure Child that is without spot: in this world you find only the drossy Child, that is altogether imperfect; but go about it in a right manner.

15. Go back from the Cross into the fourth form, and there you have ^c Sol and Luna together, bring that in Anguish into Death, and drive on that composed Magical body

^c Sun and Moon.

so long, till it becomes again that which it was before the Center in the Will, and then it becomes ^d Magical and hungry after Nature.

^d Desirous.
^e Or seeking,
or desire.
^f Or for a
body.

16. It is a ^e longing in the Eternal Longing, and would fain have a body, therefore give it *Sol*, viz. the Soul, ^f that it may have a body, and then it will soon make a body according to the Soul; for the Will springeth up in Paradise, with fair heavenly fruit without blemish.

17. There you have the Noble Child; ye covetous gripers, we must indeed tell this to you, seeing it is born with the time, but those only that are *ours* will understand us.

^g Or Similitude, Figure,
or Parable.
^h Or Cow's
Eyes.

18. For we mean not here a ^g Glass or Heaven, but Gold wherewith you vaunt, which for so long a time has been your Idol God; and your blind ^h Owl-eyes are so quite put out, that you see less than before: But the Children shall see, eat and be satisfied, that they may praise God.

ⁱ Ordirection.

19. We speak here wonderfully, yet we speak nothing but what we must speak: Let none marvel, that he knows the Mystery, who has not learnt it from any man; does not an herb grow without your ⁱ Counsel? neither does it inquire for your Art: yea the Mystery is grown also without your Art, it has its own school; like the Apostles on the Day of *Pentecost*, who spoke with many Languages and Tongues without premeditation and Art; and so is this simplicity in like manner.

^k That you
may be warn-
ed of it.
^l *Migi*.
^m Wrangling,
Malice, and
Tyranny.

20. And this foretels thy Fall, O *Babel*, ^k that thou mayest know it: no Wrath nor Anger will help you; the Star is born which leads the ^l wisemen out of the East-Country: but seek thou only where thou art, and find thyself; and cast the ^m *Turba* from thee, and then thou shalt live with the Children: this we tell thee in good earnest, there is no other Remedy; thy Anger is thy fire, which will destroy thyself.

ⁿ Or: trade,

21. Or dost thou think that we are blind? If we saw nothing, we would still be silent; what pleasure would a lie be to God? yea we should be found in the *Turba*, which searches through all human Essences and Works: or do we this piece of service for Wages? is it our ⁿ living? why do we *not mind our bread only* according to outward Reason?

^o Matt. 20. 8.

22. But seeing it is our Day-labour, we must do what the Father will have us, for ^o *we must give an account of it in the evening*; this we speak seriously, and in good earnest.

23. Thus you may well understand the Contrariety of Flesh and Spirit, and apprehend very well that two Spirits are in one another, one striving against the other; for one desires God, the other desires Bread, and both are profitable and good.

^p 2 Tim. 4. 7.

24. But thou Child of Man, let this be spoken to thee: Lead thy life circumspectly, and let the Spirit of thy Soul be Lord, and thou *wilt* ^p *have fought here a good Fight*, for this time is but short.

25. We all stand here in the field and grow; let every one have a care what fruit he bears, for at the end of the Harvest every work shall be put into its own Granary.

26. It is better to labour a little while with toil and care in the vineyard, and to expect the great wages and refreshment, than to be a King here for a little time, and afterwards to be a Lion, a Wolf, a Dog, a Cat, a Toad, Serpent or Worm, in

^q Or shape.

^q Figure.

^r A Rose-bud.

^s Or fight.

^t Gal. 6. 7, 8.

^u John 10.
34, 35.

27. O child of Man! think upon this, be yet warned; we speak very seriously, out of a wonderful Eye, you shall very shortly find it by experience; there is yet but a little time, for the beginning has already found the end: this is a little ^r Rose out of the beginning; see yet, and put covetousness out of your ^s Eyes, or else you shall wail and lament, and none will pity you; ^t *for what a man sows, that he must also reap*; what will Pomp and Honour avail when it leaves you?

28. Here you are very potent, but afterwards you shall be impotent; ^u ye are Gods,

and yet you run on headlong to the Devil; take pity on your own Life, and on your fair heavenly Image.

29. Pray be the Children of God, and be not the Devil's; let not the Hypocrites keep you back by their ^x flattery; they do it for their bellies, for their honour's, and for money's sake; they are the servants of the Great *Babel*. ^x Or Example.

30. Examine yourselves, ask your Conscience whether it be in God? that will blame you, and bid you drive the Hypocrites from you, and seek the clear countenance of God, and look not through ^y a Glass. ^y Or Spectacles.

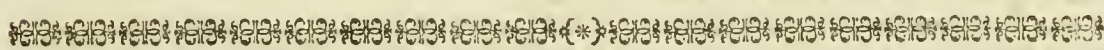
31. God is for you, he is in you, confess to him, come to him with the lost Son; there is no other can take the *Turba* from you; you cannot enter but through Death into the other world, whither your Hypocrisy can never come, otherwise there is no forgiveness of sin; and although you should give all to your Hypocrites, yet then you would be as much captivated in the *Turba* as you were before.

32. It is no such matter, as that one should stand by and take away the *Turba* from you when you give him good words; no, no, it is a Magical thing: You must be born again, as Christ saith, or else you cannot come to God; do what you will, All Hypocrisy is deceit.

33. If you would serve God, you must do it in the New Man, the Earthly *Adam* can do him no acceptable service; let him sing, ring, roar, call, confess, pray, cry, and do whatever he will, all is but fighting with a shadow; the Will must be in it, the Heart must wholly resign itself up into it, else it is but conjecture, and a fable of Antichrist's, wherewith the whole Earth is filled.

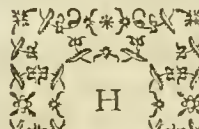
34. The will is greater and more powerful than much crying; it is able to destroy the *Turba*, and to enter into the Image of God; it has power to be the child of God; it can throw down Mountains and raise the Dead, if it be born in God, and if the Holy Spirit gives it leave.

35. For a man must walk in obedience in great humility, and only cast his will into God's will, that God may be both the will and the deed in him: This is the way to Salvation and to the Kingdom of Heaven, and no other; let the Pope or Doctors preach what they will to the contrary, all is but lying, and mere Hypocritical juggling.



The Eighteenth Question.

How does the Soul depart from the Body at the Death of a Man?

1.  E R E we would have the world invited for a Guest, especially *Babel* the Whore, and see whether she can be made a true child; for Death is a terrible Guest, he throws the proud Rider and his Horse to the ground.

2. My beloved friend, this is a very ^z hard Question, and requires the Eyes of all the three Principles to see it well; they must not die in Death that would enter in and behold this; they must be poison to Death, and a pestilence to Hell; they must take Death captive if they will see it; no man's understanding can otherwise find it out, except he comes into Death himself, and then he will feel indeed what Death is; he shall surely taste what it is, when one Principle (*viz.* the life) perishes. ^z Or Deep.

3. You understood before, that all ^a Essences are ^b Magical, and that one is always ^c *...* ^a Things of substances. ^b See the Book of the small six Points. ^c Four.

^c Or Refemblance.

the ^c Glas of the other, and that in this Glas the Desire of the first Looking-Glas is opened, and comes to be an Essence; and then also that the *Turba* is in every Essence, which destroys all [till it comes] to the first Essence, and that is alone, and has no Destroyer.

4. For there is nothing more; it cannot be broken, it stands in itself, and out of itself, and goes whither it will: and thus it is every where in no place, for it is in the Abyſs, where there is no place of Rest, it must only rest in itself.

^d Or retired.

5. Now seeing all Essences have proceeded from one, therefore the beginning is also, in the last Essence; for the last is ^d gone back into the first, and seeks the first, and finds it in itself; and when it finds the first, it lets all the other go, and dwells in the Limit, and there it can be without ^e source.

^e Or pain.

6. For there is nothing that can give it a ^e source: It is itself the matter of the first Essence; and though it be another thing, yet it is but the twig of itself, and its own will and nothing else; for there is nothing that can give it another will.

7. Thus we give you to understand what dying is: the beginning seeks the Limit; and when it finds it, then it casts away the seeking, *viz.* the Earthly Life, that shall be cast away, it must break off itself.

8. For the beginning (*viz.* the soul) continues in the Limit, and lets the body perish; there is no complaining about it, neither doth the soul desire it any more: it must go into its limit, *viz.* into the Wonders of that which it has been.

^f Or dies, or falls away.

^g Substance, or Drofs.

^h Substantia-
lity, the
Glance of the
Majesty; the
glorified body
of Christ;
and Adam's
body before
he slept; *Sophia's*
wedding Gar-
ment.

9. For the Spirit of the Soul grieves not when the body ^f perishes, but the Fire-Life grieves, because the matter of the Fire, which the fire has produced, that also perishes, but only in the Substance.

10. The figure continues still in the will, for the will cannot be destroyed: and thus the soul must continue in the will, and it takes the figure instead of matter, and burns in the will; for the first glowing of the fire does not pass away, but it is quite deprived of the matter of the Earthly Life, *viz.* of the ^g *Phur*.

11. And thus the fire becomes impotent, and passes into Darknes, unless the Spirit has heavenly ^h Essentiality, *viz.* the Divine Body; and then the Fire (*viz.* the true soul) receives that meek body for a ⁱ Sulphur, and so the soul burns in the Love-fire, and is quite gone out from the first ^k Fire-life.

ⁱ Or glorified body.

^k *Viz.* the Elementary fire of the outward Nature.

^l The fire of the wrath of the outward Life.

^m Or made one again.

ⁿ Or parting of the Soul from the Body.

^o Or middle, between the beginning and the end.

^p Or receptacle.

12. It is now in God's Principle: the first ^l wrathful Fire cannot touch it in Eternity, for it has received another Source, and is truly born again, and knows no more of the first Life, for it is swallowed up in the *Magia*.

13. The *Turba* remains in the Earthly Body, and is again become that which it was before the body was, *viz.* a Nothing, a *Magia*, wherein all its Essences stand in the Figure as in a Glas, but not corporeally, but after the manner of Eternity; as we know that all the Wonders before this world stood in a Myſtery, *viz.* in the Virgin of wisdom, but without substance.

14. Therefore we here understand, that this Myſtery has been so manifested in its parting, that it cannot be ^m extinguished in Eternity; but it remains eternally in Distinction and Partition, and is beheld in the *Magia*, in the separation, in that manner as it formed itself here.

15. Thus we may perceive what the ⁿ Separation is, that the *Turba* has found the Limit of the Essence; for sickness to death is nothing else, but that the *Turba* has inflamed itself, and will destroy the Essence; it is at the Limit, and will cast away that which is introduced ^o between.

16. And this is also the cause that the body dies; the *Turba* passes into itself into the fire, and so the outward Life is extinguished; for it withdraws the fire of the soul, and so it passes into its own ^p *Æther*, and is at its Limit.

17. And if the fire of the soul has not the Divine body in the Spirit, nor in the Will in the Desire, then it is a dark fire, which burns in anguish and great horror; for it has nothing but the first four forms of Nature in Anguish.

18. And if the will is quite void of the power of humility, then there is no sinking down, or into itself, through Death into Life, but it is like a ^q tormenting furious wheel, which would continually fly aloft, and yet it goes downwards on the other side; it has the condition of Fire, but not the burning of Fire.

^q Anxious, mad, senseless, giddy wheel.

19. For the *Turba* is the exceeding strong ^r harshness and bitterness: and the bitterness continually seeketh the Fire, and would strike it up, but the Astringency holds it captive; so that it is only an horrible Anguish, and continually turneth itself like a wheel, and imagines, but finds nothing but itself: it draws itself into itself, and impregnates itself: it devours itself, and is its own substance.

^r Or Astringency.

20. It has no other substance, but that which the Spirit of the soul continually ^f has made in the outward life, *viz.* covetousness, pride, cursing, swearing, reviling, backbiting, flandering, ^l murder, hatred, ^u wrath, anger, falsehood; this is its food, sport, and ^x pastime; for the *Turba* in the will takes the substance with it: Its works follow it.

^f Or did, or wrought.

^l Cruelty.
^u Rage, or fullness.

^x Work, or business.

21. And though it has done some good, yet that is done only in ^y a glittering show and appearance, from an ambitious mind; and afterwards it continues thus, in its aspiring, always endeavouring to climb up, it always elevates itself, it would continually be above the Meekness, and yet it neither knows it nor sees it; it is an incessant elevation above God, and yet an Eternal Depression; it seeks a ground, and there is none: This is its Life.

^y Or Hypocriſy.

22. Yet if it had comprehended any purity of Love in its will, (as many a one that is converted at last in his end,) then it thus sinks into itself through the Anguish; for the humble spark falleth down through death into life, and then the ^z source of the soul ends: but it is a small twig budding forth into the Kingdom of God.

^z Or pain.

23. It cannot sufficiently be described, what refining the soul has, and how it is hindered and plagued by the Devil, before it can get this spark into itself. But this wise world will not believe this, it is too wise, and yet it is so stark blind, it understands Nothing, but hangs continually to the Letter: O! that none might feel this by Experience, we would willingly be silent.

24. We speak not here of any strange ^a source, but only of that which is in the *Turba*, and also of no other Power of the Devil over the poor soul, but its own horror and ^b abominable suggestions, by which the Imagination of the soul is so tormented.

^a Or pain.

^b Or wicked.

25. The condition of Hell is far otherwise than *Babel* teaches; the faith that the Devil ^c beats and torments the soul; but this is spoken in mere blindness; the Devil is not at odds with his own Children; they must all do his will; the anguish and horror of Hell plague every one of them sufficiently in their own abominations; every one has his own Hell; there is nothing but his own poison that apprehends him.

^c Whips,

26. The four Forms of the Original of Nature, are the common plague which every one feels according to his own *Turba*, but one different from another: the covetous has frost; the angry, fire; the envious, bitterness; the proud, an high aspiring, and yet an Eternal sinking and falling into the Abyss; the ^d scorner swallows down the *Turba* of those abominations which he here belched forth; the false deceitful heart has the fourth form, *viz.* the great ^e Anguish.

^d Or blasphemer.

^e Or aking.

27. For the *Turba* stands in the Circle of the Fire, *viz.* in the heart of the soul; and false-speaking, lying, and ^f untruths, are an abomination and gnawing, and make it curse itself.

^f Idle words, unfaithfulness, or jeering.

28. A Potentate who has oppressed the poor, and consumed his ^g sweat in pride, he rides in the curses of the poor in the height of Fire; for all the ^h necessities of the poor sicken in him.

^g Or labour
^h Or miserie

29. He has no Rest, his pride always climbs up, he behaves himself just as he did here; he continually seeketh, and yet wanteth all things; what he had too much of, that he has too little of there; he continually desires to devour his own Essence, but he has none, for he is Magical.


Or right.

30. He has lost his ¹ true Image; he has the Image, as it were, of a proud-prancing Horse, or of what else he has been delighted with; whatsoever he took with him in his will, that is his Image; where his Heart is, there is his treasure also, and that in its Eternity.

31. But hearken, friend, what the last Judgment will bring with it! then all things shall pass through the Fire, and the floor shall be swept clean, and every one shall go into his own place; at this the very Devils themselves tremble.

The Nineteenth Question.

How is the Soul Mortal, and how Immortal?

1.  Thing which has an Eternal beginning, has also an Eternal end, and so has the Essence of the soul.

2. As to what concerns the Image which God created, and which has a Temporal beginning, that is born out of the Eternal, and will be set in the Eternal Essence without ^k source.

^k Or pain, or working property, or Nature.

3. And where there is no ^k source, there is also no Death; and though there be a source, (as there is a source in Heaven,) yet it is but in one only will, and that has its foundation in the Eternity; and as nothing is there that can find it, so there is nothing that can come into it.

4. But where there is one will only, (as in God, who is All in All,) there is nothing that can find the will; there is no *Turba* there; for the will desires nothing but itself only, and its ¹ twigs, which all stand in one tree, in one Essence; the Tree is its own beginning, and its own end.

¹ Or branches

5. The soul has proceeded out of the Mouth of God; and when the body dies, it goes again into the Mouth of God: It is in the Word, the Essence; and in the Will, the Deed.

6. Now who will condemn that which he has in his own body? now the soul is in the Divine body, it is hidden in God from all evil; and who can find it? none but the Spirit of God, and one soul another, and the Communion of Angels.

7. But the wicked souls have lost their Image in the Limit, for it is entered into a Limit, and that Limit is the End of the Image; the *Turba* destroys the first Image, and attracts the ^m Essences of the will for an Image; and this is also immortal, for the Eternal Nature dies not, because it had no beginning.

^m Or works.

8. If the Eternal Nature in the fire of Anger should die, then also God's Majesty would be extinguished, and the Eternal Something would again become an Eternal Nothing; and that cannot be, but whatsoever is from Eternity, that continues Eternally.

9. The false soul cannot awaken any other source, but that only which stood from Eternity in the Eye of Anger, *viz.* in the Center of Nature.

ⁿ *Figurales Spiritus.*

10. All things have been from Eternity, but essentially in the Essence, not in the Substance of the Essence, not substantial Spirits, but Spirits ⁿ in Figure, without Corporality; they have been from Eternity as in a *Magia*, one has swallowed up the other in the *Magia*.

11. And a third is come out of these two, according to the form of these two; there has been a Wrestling from Eternity, and a figured substance: the Creation hath placed all in the ° Wonders, so that now in Eternity all things stand thus in the Eternal *Magia* in the Wonders.

° Or Works of Wonder.

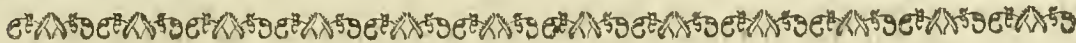
12. Now if the wicked souls had * brought no substance into their wills, then they should have no pain, there would be no perception but *Magia*; but the substance is an Image, and that is the *Turba*, and so there is a source that may be felt.

* Note, the condition of the evil souls of such Infants as die in their Mothers womb, before they commit sin actually.

13. There is a dying, and yet no dying, but a will of dying, viz. an anguish in that substance which was introduced into the will.

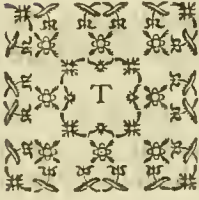
14. And that causes that all things long or pant after God, and yet are not able to reach him; and this causes anguish and sorrow for the introduced evil, when the soul continually thinks, hadst thou not done this, or that, then thou mightest have attained the Grace of God; and the evil substance causes the Eternal Despair.

15. And thus we say no soul is mortal, whether it be in God or in Hell; and its substance remains for ever to God's Wonders.



The Twentieth Question.

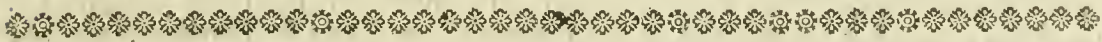
How does the Soul return to God again?

1.  HIS has been already sufficiently explained; that it was ^p spoken out of the Mouth of God, and created by the Holy Ghost into the Image of God.

^p Or breath- ed.


2. Now if it so continues, then, when it leaves this Earthly Life, it is already in the Mouth of God; for it is in the Divine Body, no ^a Source can touch it.

^a Evil, pain, or hurt can come at it.



The Twenty-first Question.

Whither goes the Soul when it departs from the Body; be it saved, or not saved?

1.  E that rightly understands the three Principles, has no occasion to ask this Question; for the soul departs not out at the mouth, for it did not come in at the mouth; but it only passes out of the Earthly Life; the *Turba* breaks off the Earthly Life, and then the soul remains in its own Principle.

2. For the body retains it not, no wood, no stone, can retain it; it is thinner than the Air; and if it has the Divine Body, then it goes direct as a Conqueror through the *Turba*, viz. through the Anger of God, and quite through Death; and when it is through, then it is in God's ^f Essence.

^f Compre- hend, inclose, keep, or with- hold it.

3. It remains in its ^g Wonders and Essences which it wrought here; it beholds the Majesty of God, and the Angels, face to face.

^g Or substance, Deeds.

4. Wheresoever it is, it is in the Abyssal World, where there is no End nor Limit. ^b Matt. 24. 28. Whither should it go? ^b *Where the Carcase is, there the Eagles gather together*: It is in Christ's Flesh and Blood, with Christ its Shepherd. Luke 17. 37.

5. Though it should go a thousand miles off, yet it would be in the same place from whence it went; for in God there is no Limit, near and far off is all one in him.

6. It is as swift as a Thought, it is Magical, it dwells in its Wonders, they are its House.

7. The Essentiality that is without it, is Paradise, a springing, blossoming, and growing of all manner of fair heavenly fruits; just as we have all kinds of fruit here in this world, which we eat after an Earthly manner, so also there are all manner of fruits in Paradise, which the soul may eat; they have colours and virtues in the substance, and not like a thought: though they be as thin and subtle as a Thought, but substantial, comprehensible, and palpable to the soul, virtual and full of the sap of the water of Life, and all this from the heavenly substantiality.

8. For the heavenly body of the Soul is from the pure Element, (whence the four Elements are brought forth,) and that gives flesh, and the Tincture gives blood: the heavenly man has flesh and blood, and Paradise is the Power of the substantiality; it is heaven Earth, incomprehensible to our outward Reason.

^x Or Lesson. 9. But we will again teach you another ^x A. B. C. All in this world have not Christ's flesh in them, hidden in the Old *Adam*; indeed among very many, scarce one, but the Regenerate, who are departed from their own will into God's will, in whom the Noble Grain of Mustard-seed is sown, out of which a Tree is grown.

^y The small thread of Faith. 10. Most souls depart from the body without Christ's body, yet they hang as by a ^y thread; and are at last in their Faith entered into the will; these souls indeed are in the Image in the Spirit, but not in the Flesh.

11. Such as these wait for the last Day; when the Image, (*viz.* the Body,) shall come forth out of the Grave, out of the first Image, for God will raise it up by the voice of Christ, even that Image which *Adam* had in his Innocence, which has sprouted with or by Christ's Blood.

^z Or works. 12. But the Earthly Body shall not touch it, that must come before the Judgment in the *Turba*; but after the Sentence of the Judgment, the *Turba* shall swallow it up, and the ^z Wonders [of it] shall only remain.

^a Or Source. 13. You must understand us right: These souls that must wait till the last Day for their Bodies, they remain with their bodies in the still Rest, till the last day, without feeling any ^a pain, but in another Principle.

14. They have neither Darknes, nor Majesty, in the Earth, but are at rest without pain, in the Eternal still Liberty, without touching the Body.

^b Or works. ^c Gulf, or distance. 15. Yet they see their ^b Wonders, but they perform nothing in them, for they wait upon God, and are in Humility; for they are sunk down through Death, and are in another world, yet there is a great ^c Space between them, and the holy souls that are in Christ's flesh and blood; but not a Principle, they are in one and the same Principle.

^d Or Power. 16. But a Spirit without a Body has not that ^d might, which the Spirit in the Body has; therefore they are in rest, and are under the Altar of God.

^e Rev. 6. 9, 10, 11. 17. When the last Day shall come, then shall they come forth, and eat of the Bread of God, and put on the Divine Body; as is mentioned in the ^e Revelation of *John*; where the souls under the Altar, clothed in White, say, *Lord, when wilt thou avenge our Blood?* and it was answered them, *that they should rest a little while, till their brethren were accomplish'd, which should be killed for the witnesses of Jesus.*

18. But the souls of the wicked have another place, viz. in the most ^f innermost, which also is the most outermost in the Darknes; they dare go no whither; they remain merely with the body, in their ^e substance, yet not in this world, neither do they touch the Earth.

^f The innermost is the utter Darknes.

19. They have, indeed, power enough over the Earth; they can open it without ⁿ substance and perceptibility: But they have not the outward Principle; they have not power enough over the outward Spirit; yet it can for a time make ⁱ Apparitions in the ⁿ sydereal Spirit.

^e Essence or works.

^h Essence and feeling.

ⁱ Show juggling tricks.

20. As many appear again in the Astral Spirit, and seek ^l Abstinence, and make many afraid, with causing disturbances in houses; all which they do by the Astral Spirit, till that be consumed, and then their ^m tricks lie in the Darknes; and they expect the last Judgment.

^k Or Spirit of the Air.

^l Or Rest.
^m Or Pomp, and Show.

21. Our *Babel* says, it is the Devil which goes up and down in the shape of the soul; indeed the damned soul has enough of the Devil, but it is not the very Devil; he is in the Abyfs, and torments the soul in the time of the body willingly, in the Abyfs of the soul.

22. Neither does he altogether want a cloak for his hypocritical deceit, for he can put on an outward garment, to seduce or terrify men in.

23. But this complaint we have against *Babel*, that she is so extreme blind, and has so little knowledge of God, she has cast away the true *Magia* and Philosophy, and received Antichrist; now she has lost her understanding, she has a kind of Art still, but her understanding quite fails her, she has broken the Looking-Glass, and sees with Spectacles.

24. What shall we say? The world is blind-folded, it is drawn into a snare, and taken captive, and it sees it not, yet it were at liberty if it did but see it; the snare wherewith it is bound is malicious knavish cunning; thou shalt soon be made to see: It is broad day-light, only awake, thou Keeper of *Israel*.

25. Thus, my beloved friend, know that there is a difference of places where souls are, according to that whereinto the soul is entered; if it be Holy and Regenerate, then it has a ⁿ body which expects only the ^o Wonders of the body at the last Judgment-Day; it has ^p comprehended them already in the Will, but at the last Day they must stand before the Judgment.

ⁿ The body of Christ.

^o Or works.

^p Conceived, or formed.

^q Or taste.

26. All souls, good and bad, shall every one receive their Sentence and Reward: The Holy shall be set in the presence of the wicked, that they may see and ^q feel the cause of their ^r pain.

27. If any should conceit a peculiar Residence, or place where they should consort or sit together, that contradicts the Rule of the *Magia*: Every soul is in its own country, and not bound to the place of the body, but it may be where it will; whereforever it is, it is either in God, or in Darknes.

^r Or source and torment.

28. God is every where, and Darknes is every where; the Angels also are every where, each in its own Principle, and in its own ^s Property.

^s Or source.

29. The Fiction of outward Reason, without the knowledge of the Principles, is ^t as a fighting with a shadow: If I should ask a thousand times, and should always be told something concerning God, and yet were but in flesh and blood, I should look upon it as *Babel* does; which supposes that the soul flies into a Heaven above the Stars; I know nothing yet of that Heaven, and I can well forbear being there.

^t Or a false Glass, a conceit.

30. Heaven is indeed above; but there are the Angelical Principalities and Thrones: This ^u Eye of the ^v Æther is our Principality and Kingdom.

^u Or Globe.

31. The same is with them above which is with us, but our Creation and Essence is in our Æther: A soul may come to them if it earnestly desires, and the Angels of God will lovingly entertain it.

^v Skies, Mansions, or Spheres.

22. For the same Essence of God, which is with us, is with them; this only is the difference, that they have among them Angelical works, wholly pure without blemish, and we have the great wonders, and therefore they long to be with us; and besides, they are our ministring servants, during the life of the body, and resist the Devil.

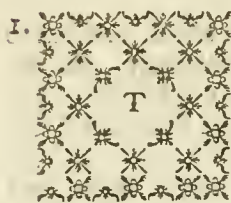
23. Now if the Angels be in this world, in the Holy Principle, whither then shall the soul fly first? Perhaps into Pride, as *Lucifer* did, might *Babel* think. O no! they continue in humility, and look ^x upon God's Wonders; as God's Spirit moves, so do they.

^y What God does.

The Twenty-second Question.

What does every Soul departed? Does it rejoice till the last Judgment-Day?

^z Or Triumphant.



I. HIS Question contains the exceeding joyful Gate of Glory, leading to the knowledge of the ^y victorious Garland of the soul.

2. When a Darling Son travels afar off into a strange Country, for Art and Honour, he often thinks of home, and of the time when he shall enjoy his Parents and Friends; he rejoices at the thought of that Day, and expects it with inward Joy and Longing: also he applies himself to his business, that he may get Arts and Skill, wherewith he may joyce his Parents, Kindred, and Friends.

3. Think of this similitude, and take it into consideration. It is just so with the soul; the souls without the body have a great inward joy, and wait for the last Day with great inward Desire, when they shall again receive its fair and Holy Body with its ^z Wonders.

^z Or works, which it did here.

4. Also their Rest is in their will, where they behold their works after the manner of the Eternal Abyssal Magic, which they shall then first receive at the last Day, in the Figure, with the New Body out of the Old.

^a Or fully.

5. Also we know and ^a highly perceive, yet in the Spirit only, according to its knowledge, that the blessed souls rejoice in the labour which they took here, and exceedingly recreate themselves in their wonders which they see Magically: for they that have led many to Righteousness, they have their Reward in the *Magia*, in the will before their Eyes.

^b Or Crown of Victory.

6. They that have suffered much Persecution for the Truth's sake, they see their bright ^b Triumphant Garland, which at the last Day they shall set upon the New Body.

7. They that have done much Good, they see that plainly *shining* in the will.

8. They who have been scorned, contemned, persecuted, and slain for Christ's Doctrine, Honour, and Truth's sake, they see the Triumphant Victory, like one that has overcome his Enemy in a fight, and then represents the Victory to his Prince or King; for which he has exceeding great Glory, when his King receives him with great joy, and keeps him with him for his faithful assistant.

9. We have no Pen that can write what exceeding joy is in them; only this we know, that those for the most part have put on the Divine Body in this world, and so have greater perfection than the other: they expect the last Day with great joy and glory, when their

works shall be presented to them, and set before their Eyes in heavenly figures; and the wicked shall see them, ^e against whom they have kicked.

10. Every soul rejoices before the face of God, in great hope of that which it shall receive again, for it knows its Reward; but without the body it cannot receive it: for it hath wrought its works in the Body, and therefore it will get that again, which will follow it in the New body.

11. For though the exceeding precious Holy Souls have put on Christ's body in this world, so that they stand in Heaven, *viz.* in the Image of God; yet all their works were wrought in the Old Body, which was God's Looking-Glass: and in the Resurrection they shall be presented to them in the true heavenly Figure in that ^d body.

12. For the first Image which *Adam* was before the fall, is Regenerated in Christ; and shall again, with its Wonders, be put upon the soul; and although it had the Divine Body before, yet the ^e Wonders stand in the first Image.

13. But the *Turba*, with the outward Kingdom of the outward Source, is gone, for ^f it was a Glass, and is now become a Wonder; it lives without Spirit as a Wonder, and shall be put upon the soul in great ^g Glory, which it shall have from the Light of God; at which the holy souls exceedingly rejoice, and expect it with great longing.

14. You must know, that every blessed soul trims its Lamp, so that it willingly meets its Bridegroom at the last Day: it always renews its will, and thinks how it shall rejoice with all holy men and Angels, in its new Body in the Wonders: there is a continual springing up of Joy in them, when they think of that which is to come, each as its virtues are.

15. And as their works have been different upon Earth, so also is their hope: for a Day-labourer, who has wrought much, rejoices at his wages, so also here; there is a friendly Effence among them, and in them.

16. All the scorn and disgrace which was put upon them, that were innocent, is a great Triumphant Glory to them, in that they have suffered in Innocence, and put on Patience in Hope, which they have still on them; Death cannot take it away, nor put it off, but the soul takes that with it which it has ^h conceived.

17. Its many hearty prayers, wishes, and good deeds in love to its neighbour, are its food which it eats, and it rejoices itself, till its New Body shall eat Paradisical fruit.

18. But they who have put on the Divine Body here, they eat at God's Table without ceasing; yet the Paradisical fruit belongs to the body of the Wonders, which shall arise out of the Grave, and which was created in Paradise; for it was made out of the Beginning, and it brings the End with the ⁱ Wonders into the Beginning again.

19. But wonder not, nor think that we understand it so, though we seem to speak of two bodies of the Holiest Saints; for they are not two, but one: But consider, that God's Essentiality filleth all, and that is the Divine Body, which is put upon the ^k Holy Souls, even in this life.

20. For they cast their will into God's will, and so they receive the Divine Body which filleth all things: their will dwells in the Divine Body, and eats of God's word, of God's fruit, of God's ^l virtue, in the Divine Body; and Christ is in God; God is become Christ.

21. And so they ^m carry about them Christ's Body in God, and yet wait for their first Adamical holy Body, with the ⁿ Wonders, which shall be put upon them with Paradisical ^o property.

22. For God's purpose must stand; he created the first Body ^p for Paradise; it should have continued there Eternally, and it must go thither again: and the soul must remain upon the Cross of the Ternary, in the Mouth of God, whence it came: and yet the whole Person continues with body and soul in one another; but God filleth All in All.

^e Or whom they have tyrannized over.

^d Or old body.

^e Or works.

^f The first Image.
^g Clarity, Transfiguration, or brightness.

^h Or wrought.

ⁱ Or works.

^k The great Holy Souls.
^l Or Power.
^m Or are clothed with.

ⁿ *Viz.* the works and deeds which were done by the Elementary Body, during the whole life.
^o Or quality.
^p Or in.

23. O! that we had but a human Pen, and were able to write it in the Spirit of your Soul, according to our knowledge: O! how many would then return out of *Sodom* and *Gomorrhah*, out of *Babel*, out of the covetous, proud valley of Misery, which is but anguish and pain, full of fear, vexation and horror!

24. And here we shall let you know, that you may deeply consider it, what is the lamentable and miserable condition of the damned souls, and what they have to expect, and but briefly, seeing the following Question does it at large.

25. Their expectation is like that of an imprisoned Malefactor, who continually listens when any thing stirs, when the Executioner should come and execute Judgment, and give him his Reward: so also they.

26. They have a false Conscience, which gnaws them; their sins are set continually before them: they also see their works Magically; they see all their unrighteousness and vanities, their unmeasurable pride and haughtiness; they see the oppression of the poor; their scorning and domineering over them.

27. Their false confidence flies from them, their Hypocrisy was only a deceitful Glass; it reached not the Heart of God; it stands visibly before them in the Magic, *viz.* in their will; but when they search therein, they stir up the *Turba*, of the fire, which will always consume the Looking-Glass, and then they are in fear and horror.

28. For they see and know that all must be tried at the last Day, by the Eternal fire of God's Anger; and they feel very well, that their works will stay in the fire.

29. The Devils also exceedingly tremble when they consider their fall, which rests in God's Judgment what he will do; of which the Holy Scripture tells us plainly enough, especially the Judge Christ himself.

30. Thus know, that the totally miserable condition of the damned is, that when they should trim their Lamps to meet the Bridegroom at his Coming, they tremble, and their works wound them, which the *Turba* nevertheless sets before their Eyes.

31. But now those that are souls highly damned, are presumptuously bold, they renounce God, and curse him, and are his most malicious Enemies.

32. They hold their cause to be just, they oppose God with daring impudence, and think, Is there fire? so are we fire: Is there ^r source? then we will climb up above God, and Heaven in the source of the fire; what care we for humility, we will have the strength and might of the fire, we will be above God, and do wonders by our Power.

33. We have the root, God has but the Glance: let us be Lords, God shall be Servant; our ^r Mother is his life, we will overthrow his strong Tower at once.


34. They have the mind of soldiers, that scale Forts and Walls, and think the City is theirs, though indeed they lose their lives and never get it.

35. You must understand, that Hell is against Heaven, and the Inhabitants thereof against the Inhabitants of Heaven; and this in God is also a great Wonder; all makes for his Glory.

^r Or Quality.
^r The wrath of the Eternal Nature.

The Twenty-third Question.

Whether do the Souls of the Wicked, without Difference, (for so long a Time before the Day of Judgment,) find any Mitigation, or Refreshment?

1.  THING which goes into an Eternal Entrance, is also in the Eternal End: Who can put any thing into his Hand that is afar off, and not present where it is to be done? he must give it only into his hand that is near to receive it; and that thing, which with its will is gone forth out of itself, can receive nothing within itself, because it desires nothing within itself.

2. Thus it is with the Wicked in this world; he is gone with his will out of himself into Covetousness, Pride and Voluptuousness, into Blasphemy, Gluttony and Drunkenness, Whoredom and Wantonness: his will is continually bent to despise the Poor, and in scorn and disgrace to plague the Righteous, and to tread him down by Authority.

3. He has corrupted Judgment with lies and bribes, and continually swallowed down unrighteousness, as a Cow drinketh water; all that has come from him has been ' bitter ^{Or cruel.} Anger, which he esteemed to be his might and power; his will has been mere wilfulness, he hath done what he listed; he hath danced after the Devil's Pipe, and has wholly entered into Covetousness; he has accounted his money and goods his treasure, and his will has continually entered into it.

4. He has never retired into himself, and sought after Love, much less humility; he has looked upon the needy as his footstool, he has oppressed without measure; he has counted it his Art and Wit when he has been able to circumvent the simple, and deprive him of his labour.

5. He has supposed that he had found out the finest policy, who could contrive his business so sure that he might do what he would; then he thought himself very cunning, and that he had great Wisdom.

6. All this, yea and much more, he has conceived in his will, and therewith the Image of the Spirit of the soul has been filled, and all this stands in his figure; and whenever the body^u dies, then the *Turba* comprises all this in the Spirit. ^{u Or returns to Earth.}

7. And then if the Spirit would now enter into itself, the *Turba* goes with it and seeks the ground, *viz.* the Root of the soul, and so the fire is but * kindled by it. ^{* Inflamed.}

8. And you must know, that the souls of the wicked have no mitigation, their best ease and joy is when they climb up in the will, in their^y works which they did here, and continually desire to do them more; it grieves them, that they did not afflict the honest more than they did; their will is just as it was here. ^{y Employment or Office.}

9. They are Spirits of Pride like the Devil, also of Covetousness, and so they swallow down their abominations which they committed here; their joy is only to think how they will condemn God and be their own Lords; this is their recreation and refreshment, and no other.

10. For how should they receive any other refreshment? They dare not for shame lift up their Eyes to God, nor dare they fly to the Saints, whom they have here scorned; they are ashamed to do that, for their falshood continually smiteth them on the face, and their malice and falshood rise up from Eternity to Eternity.

11. When but the least thought of the last Day comes into their minds, then fear and

horror stir in them; they had rather let that thought alone, and recreate themselves in haughtiness.

* Or an Image of Love.
 † Or mad, senseless Image of Anger, and Wrath.
 ‡ The Eye of Love, and the Eye of Wrath.
 § Or Jaws.

12. And this is also a Wonder, and the greatest Wonder of all, that an ² Angel should become such a furious ³ Devil; and so the Power of God's Anger comes to be manifested: for God has manifested himself according to both ^b Eyes, in Love and Anger; and it is left free to Man, he may go into which of them he will; God throws none into wrath, the soul casts itself into it.

13. But you must know, that the wrath has set its ^c throat wide open, and draws mightily, and desires to devour All; for it is the Covetousness and the Pride insulting over humility.

14. And so also Love and Humility have opened their Mouth, and draw with all their Powers, and would draw Man into Love, into Heaven.

15. Now into which of these the soul enters, in that it remains and grows, whether in Love or Anger; in that Tree it stands, and there is no Deliverance in Eternity from thence; here in this Life the soul stands in a Balance in the Angle, and may (though it has been evil) be born again in Love, but when the Balance breaks, then it is gone; it is afterwards in its own Country, in its Principle.

16. Who shall break that which is Eternal, where no breaker can be found? for it is its own Maker: Whence then shall another *Turba* come, when a thing is in the Eternity where no Limit is?

17. But that you may yet see, that God willeth not evil, he makes his will known unto you; he sends you Prophets and Teachers, and gives them his Spirit, that they may give you warning: Now if you refuse to obey, then you stay still willingly in the Anger, which is your ^d Wages and Kingdom.

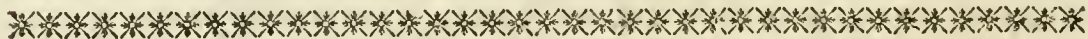
^d Dwelling, or Prison.
^e Sends you Crosses.

18. God ^e afflicts you to break you off from your own will, from your voluptuous, proud, and dissolute Life: But if you go on, you shall hereafter surely taste the hellish Dregs.

19. We teach you the Cross, and the Devil teaches you pleasure: Now you may take which you will, and that you shall have, whether it be Love or Wrath.

20. We labour for you, but you contemn us; what should we do more for you? we are even your very slaves; if you will not accept us, be it at your peril, and get you away with that which is yours, and we will take that which is ours, and so we are parted for ever.

21. We will still work in our Day-labour, and do what is commanded us; at the Harvest we shall appear before one another, and then you will know us, and do that to yourselves there which you have here done to us; we will not hide this from you, but speak what we see.




The Twenty-fourth Question.

Whether do Men's Wishes ^f profit them at all?

^f Do them any good.

^g Or Gulf.
 Luke 16. 26.

1.  Y beloved friend, look upon the Rich Man and poor *Lazarus*; so you shall find that there is a great ^g Space between them and us, so that those that would reach them with their prayers and wills cannot, neither can they come to us; there is a Principle between.

^h Or deliverance.

2. The Prayer and Wish of the Righteous penetrates into Heaven, and not into Hell: the Scripture also tells you, out of Hell there is no ^h Redemption; they lie in Hell as dead bones, they call, and no man heareth them, no praying avails them.

3. And though many men should pray for the damned souls, yet their Prayers remain in their own Principle, and pass into Heaven, and not into Hell; there is no calling back again out of Hell, saith the Scripture.

4. You know what Christ said to his seventy Disciples, ⁱ *When ye enter into an House, greet the House, and if the Child of Peace be in that House, then your greeting and wish shall rest upon it; if not, your wish returneth to you again:* and so it is also here. ⁱ Matt. 10. 12.

5. No good wish enters into Hell: But if the Wicked leaves behind him much falshood and deceit, so that the Hellish Torment is wished to him in the Grave, such wishes come to the wicked soul, those wishes come where they are; for that soul must swallow down its abominations which it committed here, and that is its food which the living send after it.

6. But it is altogether wrong, and does not become the Children of God at all; for thereby they sow into Hell, into the Anger of God: they had need beware, lest they also reap that which they sow; most certainly, if they do not recall themselves and repent, it will fall out no otherwise.

7. Further, we give you to understand, according to our knowledge in the Spirit, (not according to the opinion and conceit of the outward Man, but according to our Gift) that those souls, which, as it were, hang by a ^k thread, and but at last enter into Repentance, and so lay hold of the Kingdom of Heaven, as it were, by a thread, so that Doubting and Faith are mixed, are in such a condition, that a hearty Prayer and Wish redound to their profit, and pierce into the poor captive soul, into its ^l source, if it be made with all Earnestness.

^k The thread of Faith, which is small and weak.
^l Condition, or property, or misery.

8. For it is neither in Hell, nor in Heaven, but in the Gate, in the midst, in the source of the Principle, where fire and light sever themselves, and is held by its *Turba*, that always seeks ^m the fire: But then this small twig which it has ⁿ conceived, *viz.* the weak Faith, deeply demerses itself, and earnestly reaches after the Mercy of God, and yields itself patiently into the Death of that sinking down out from the Anguish, and that sinks down from the ^o pain into the meekness of Heaven.

^m Or to devour it.
ⁿ Or comprehended.
^o Or source.
^p Or tedious while.

9. And although many a soul is held a ^p sufficient while, yet the Anger cannot devour that small Faith, but must at last let it go.

10. But I leave it to him, to try what this is, who wilfully persists in sin till his End, and then first desires to be saved: and then the ^q Priest, forsooth, must save him: he shall find it by woeful experience.

^q *Pfaff.*

11. We say, that a man's hearty fervent prayer stands such a one in stead; for a zealous, earnest, faithful Prayer has power to break open the Gates of the Deep, it breaks open a whole Principle, and seeks; and if there be any thing there, that is capable of its will, that takes hold of it, *viz.* the poor soul in its source of sin receives the earnest Divine Will of its loving Brother, and so is strengthened; and in its brother's Spirit and Will is able to sink down out of the Anguish, through Death, and attain the Kingdom of God.

12. But into its glorification it cannot help it; for it shines forth out of its own Essence and Will: The soul of a Neighbour goes no further than death with it, (yet it is not the Soul, but the Spirit and Will of his Soul that does this,) and there the Anger parts, and then it is released from the wrath; and then the Spirit enters again into its own soul.

13. In Popery, much juggling has been invented about this, with ^r Masses for souls, and that for money only: but this has been a great cheat of the ^s Priests of *Babel*; for there is earnestness required to strive with the Anger of God, and overcome it.

^r *Seel-Mess.*
Souls-Meals.
^s *Pfaffen.*

14. Yet we confess, and acknowledge readily, that the Church of Christ has great power to ransom such a soul, if with fervency and earnestness it does it, as it was done in the Primitive Church, when they had holy people, and Holy ^t Priests, who performed their Ministry in real Earnestness.

^t *Priester.*

15. They indeed effected somewhat, but not in such a way as the Pope boasteth of; saying, that he hath the Key, and that he can let out a soul with his ^u blessing when he will, if a man will but give him money: This is a lie.

^v *Mysterium Magnam.*

16. If he be Holy, then he bears the ^x Great Mystery, and is a Shepherd of Christ over his Lambs: but then he must, with the Congregation, in great earnestness, press into God in great Humility, and come to the place of the poor soul, but not for money.

^y The first most inward Ground.
^z Or they set their hearts upon it.

17. There is always covetousness in Money, and it never reaches the earnest ^y Principle; the Prayer of the Covetous goes into his chest: we say, that all service which is done in the Church of Christ for Money, belongs to Antichrist in *Babel*, for ^z their hearts depend upon it: It were better men gave them meat and drink, and necessaries, but no money; and then they should not set their hearts so much upon it.

18. What can a Spirit seek and find in the Mystery, when itself is not in the Mystery? O! there is a great deceit in that; when it is Day, you will see that it is so: you are still in darkness in the Mystery, so egregiously has *Babel* blinded you.

^a Fine outside, seeming holiness.

19. And it only is (because you have regarded Art and Favour, and not the Spirit of God) therefore notorious delusions are seized upon you, so that you believe lying Spirits, who speak Delusions in ^a Hypocrisy; on these you depend, and stick to them, and commit Hypocrisy with Error: Observe well what the *Revelations* of *John* and *Daniel* tell you; It is Day; the Reward will shortly follow.

^b Or cast to the ground.
^c Sin, Malice, and the Anger of God, for the destruction of the world.

20. You have Teachers now, that wholly ^b suppress the Spirit of the Primitive Church; try them, and you shall find them to be the Whore's Wolves, which at first sprung up in the Primitive Church, when men slept; and these are they that will devour the Whore themselves.

^d Or workings.

21. But try them, they are Wolves sent from the ^c *Turba*; they must do it; God permits it so to come to pass, and will have it so, that he may sweep out one besom with another: yet they are besoms, and after the accomplishment of the ^d Wonders of the Anger, they shall both be delivered to the ^e *Turba* together.

^e Or punishment.

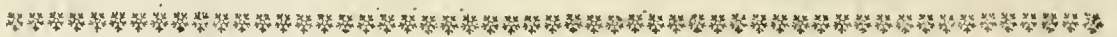
22. Let this Spirit tell you this: it is your own Prophet; he is born out of your ^f *Turba* upon the ^g Crown: Awake, or else you must be devoured by one another.

^f Dispute, or contention.

^g Finishing of the sixth Seal.


^h Or sin, or malice.

23. For it is no stranger that consumes you, but your own ^h *Turba*, which is come to the Limit. O! boast not so much as you do of a golden time; it is a time of Wonders.



The Twenty-fifth Question.

What is the Hand of God, and the Bosom of Abraham?

1.  T has been sufficiently explained already, that it is the Essential Omnipresence of God, but in its own Principle: as the Rich man who was in Hell, could not obtain that *Abraham* should send *Lazarus* to him, with one drop of cold water to cool his tongue in those flames: *Abraham* said, there was a great Gulf between them; that is, a whole Principle.

2. But the bosom of *Abraham* is to be understood thus: *Abraham* was the Father of the Faithful; and God gave him the Promise, that in his seed all people should be blessed; this was to be understood of the Messiah Christ, who would become man in the ⁱ Faithful; and as he became man in *Abraham's* seed, so also he would be born anew in the Children of the faithful, and bless them.

ⁱ Or Believers.

3. Now this is the Holy Christian Church, born in Christ, and that is the bosom of *Abraham*, for we are All one Body in Christ; and the Promise was made to *Abraham*: He was the Patriarch; we are all born in the same Promise; understand, in the New Birth in Christ, and are in the same bosom which receives us.

4. And when by earnest Repentance, we enter into the Promise of *Abraham*, then we go into the bosom of *Abraham*, viz. ^k into our Promise, and Christ is born in us, in the bosom of Faith; this is the fulfilling [of the Promise.]

5. And thus, in Humility, we are with *Lazarus* in the bosom of *Abraham*; for Christ is *Abraham*: Christ was promised to *Abraham*, and now he hath him, and we with him; and so we come into *Abraham's* bosom, and are his Children in the Promise, and Christ is the fulfilling of it; and we in the fulfilling are in the bosom of *Abraham*, and are the seed of *Abraham*, according to the Spirit.

6. Here, O ye blind *Jews*, open your Eyes: what was meant by *Abraham's* Circumcision? nothing else but that sin should be drowned in the blood and death of Christ, who shed his blood for the Children of the Faith of *Abraham*, and be regenerated in this blood, as in a heavenly Tincture.

7. *Abraham* and his Children drowned sin in their blood by Faith in Christ, who should become Man in their blood, and now it is fulfilled; and therefore God has set the seal of Faith^l in the substance; and now we are and should be regenerated in the true blood of Christ.

8. The blood of Christ takes away the *Turba* wholly from us; and so we (*viz.* the New Man out of the Old *Adam*)^m stand up in Christ's blood, and bear Christ's image, Christ's flesh and blood in us, in our image, if we are children of *Abraham*, and not *Ismaels*.

9. For to *Isaac* belong the goods of the image of the body of Christ; the Circumcision is *Ismael's*, for he is conversant about works; but the goods are *Isaac's*: yet *Ismael* shall dwell in *Isaac's* Tents at last; for *Japhet* shall dwell in the Tents of *Sem*, but the Kingdom belongs to *Sem*.

10. We have the goods of *Isaac*, not by the merit of works, but from Grace, from the Love of God: we cannot attain them by works, but in Faith, in the Will, in the Deed, and in entering [into the promised Inheritance.]

11. He that enters intoⁿ a Dominion, that is not his own by right of Nature, he enters into it by the favour of the Donor: why is a servant in the house angry, that his Lord is so bountiful to give a stranger the Dominion?

12. We were strangers, and the work is in his house; but the Lord hath given us the promise in Paradise, that he would again freely, out of Grace, give us his Kingdom: He rejected *Cain's* offering, but he gave the Kingdom of grace to *Abel*; for *Abel* sought it in the *Spirit*, and *Cain* in the *Work*.

13. Thus understand, that God's Kingdom is Magical; for the first will attains it, and not the Will in the^o Essence; for that Will remains in the Essence; but he that is at liberty, he finds Eternity and the Kingdom of Grace therein, and the Promise also, together with the Essence; and so the work dwells in the Will, and is the Will's household servant.

14. Thus you understand, if you have your sight, all the Old Testament; this is the only ground, though comprised but in brief; if we write upon *Moses*, you shall find it wholly there; and thus we have shown you the true ground of the bosom of *Abraham*, and of the true Christian Religion.

15. He that teaches otherwise is of *Eabel*; beware of him, he has not Christ's Spirit, but he is *Ismael*, and seeketh but in his own Conceit.

16. O! thou dear *Christendom*, do but open thine Eyes, or else it will no more shine so clearly to thee; go yet to *Lazarus* in the bosom of *Abraham*.

^k Into the Promise that is made to us by the Trinity.

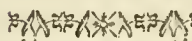
^l That is, in the Essence, or in the water.
^m Or rise again.

ⁿ *Herschafft*.

^o Or work.

The Twenty-sixth Question.

Whether do the Souls of the Dead take care for Men, Children, Friends, and Goods? And whether do they know, see, approve, or disapprove their Purposes and Undertakings?

I.  MY beloved friend, this Question is beyond the reach of all human Reason and Knowledge, according to outward Reason; but seeing we are *Abraham's* Children, we have also *Abraham's* Spirit in Christ; and as *Abraham* looked back upon the Promise in Paradise, and then also forward to the fulfilling of the Promise, so that he saw in the whole Body of Christ what was yet to be brought to pass in the ^p middle, ^q and saw Christ afar off; so also we.

^p Or the time between the Beginning and the End.
^q John 3. 56.

2. Now seeing you so vehemently long after the great Mysteries, and seek them with so earnest a Desire, giving God the Glory, accounting yourself unworthy in your high Art, and so humble yourself before God; therefore God gives you them, though by so mean and poor an Instrument, who esteems himself much more unworthy of them, but yet would not willingly strive against his Will; and so you are the cause that this hand finds and attains them.

3. For this hand knew nothing of the Mystery; it sought only for the Faith of *Abraham*, but the understanding of *Abraham* was also given unto it, which you have caused by your seeking.

4. Now see that you also obtain the Spirit of *Abraham*, which has written in the knowledge of this hand, we will impart it to you as a brother; for we are not your Lord in the Mytery, but your servant.

5. Apprehend us right; we are *Lazarus*, and you may be accounted *Abraham*, in comparison of us; you have laboured much more than we, but we are fallen into your Harvest; not of merit, but by the Grace of the Giver, that no tongue might boast in the sight of God, and say, this has my understanding done.

^r We. in his own Reason.

6. You propose a deep Question; ^r I understand it not: for if I should understand it, then I should dwell in the separated soul, and must have the very same spirit, and knowledge of that soul.

7. But now seeing we are one body in Christ, we have all of us Christ's Spirit; therefore in Christ we all see out of one Spirit, and have one knowledge; for he is become man in us, and all holy souls are our fellow members; all begotten out of one: and we all have one Will in Christ, in the true bosom of *Abraham*.

^s In part, or in imperfection.

8. And now we have obtained strength to reveal to you this hidden thing in Christ; for our soul sees in their souls; not as if they came to us, but we go to them; for they are in perfection, and we but ^s in part.

9. And now we are able to answer you, not from the reason of the outward world, but from the Image in Christ, and from his and our Spirit.

10. You ask, whether the separated souls take care of human matters, and approve, or disapprove them? Now this you must understand to be in three different manners, concerning three several sorts of souls.

^t Or stay in that condition.

11. First, those souls which have yet not attained Heaven, and so stick in the source, in the principle, in the birth, they have yet the human Essence, with the works in them; they diligently search out the cause of their ^t retention.

12. And therefore many of them come again with the Astral Spirit, and wander up and down in their houses and places of abode, and appear in a human Shape, and desire this and that, and often take care about their Wills or Testaments, and think to procure the blessing of the Saints, that they may rest; and if their Earthly affairs still flick in them, they take care many times also about their Children and Friends.

13. This condition of theirs continues so long, till they fall into their Rest, so that their Astral Spirit be consumed; then all such doings, cares and perplexities, are at an end, and they also have no more knowledge thereof, but that they see them merely in the Wonders, in the *Magia*.

14. But they touch not the *Turba*, neither seek what is in this world: for they being once passed through Death from the *Turba*, they desire such things no more; they also take no further care, for care stirs up the *Turba*, and then the will of the Soul should be forced to enter with its Spirit into earthly things; but it had rather let such things alone, because it hardly got rid of them before: It will no more entertain the Earthly will.

15. This is an Answer concerning this first sort; and we tell you plainly, and in Truth, that this sort, after they are once received into Grace, take no more care purposely about human Earthly ^u matters, but they behold the heavenly matters, which are brought to them by the Spirit of man, and rejoice in them; but there is something still behind, which is this.

16. A living man hath such Power, that he is able with his Spirit to go into Heaven to the separated souls, and stir them up about some Question by a hearty Desire; but it must be earnest, it must be Faith that can break open a Principle.

17. And this we see in *Samuel* the Prophet, whom the ^x King of *Israel* raised up, that ^x *Saul* he might make his will known to him: though some look upon it otherwise; of whom we may well say, that they are blind and void of knowledge, for they speak but their own scholastic conceits, and form Opinions about that they have no knowledge of in the Spirit, and that is *Babel*.

18. Now secondly, the other sort, which sink into Death without a ^y body, they are wholly in one and the same place of the Principle, in which the first sort are, which did afterwards sink down in themselves: All these take no evil affairs upon them, where- in the *Turba* sticks.

19. But when the honest souls which are alive send them their works, with their Spirit and Will, they rejoice in them, and are so friendly and ready, that they appear to men magically in sleep, and show them good ways, and many times reveal Arts which lie in ^z secret, *viz.* in the Abyss of the Soul.

20. For seeing the Earthly Spirit thrusteth its Mystery before the Soul, and keepeth the Soul captive in that Mystery, therefore the Spirit of the Soul cannot always attain the deepest ^a secret; but after the departure of the body, the soul is naked, and especially if it be without a New Body; then it beholds itself, and also its Wonders: and it can very well show one that is living, somewhat in the sleeping *Magia*, if he be honest and has not stirred up the *Turba*; for Dreams are wholly Magical, and the soul without a Body is in the *Magia* of God.

21. Thus know that no soul separated from the body enters into any wicked matter, unless it be a damned soul, which indeed enters in Magically, and has its joy therein, and teaches great Master-pieces of Wickedness in Dreams, for it is a servant of the Devil.

22. And whatsoever a wicked man desires, that the Devil readily helps him to; for he can do it better by the soul of a man than of himself, for he is too crude, and ^b terrifies the *Magia*, so that the Elementary Spirit is astonished, and ^c awakens the body.

^u Or affairs.

^y Or the body of Christ.

^z In Arcana, in the most inward Mystery.

^a Or Arcanum of the Soul.

^b Causes horror in the *Magia*.

^c Or raises up.

^c Stirring up. 23. Also you must know this, that all is done Magically in the will, without ^d awakening of the source: no soul stirs up its Essences of its own accord to please Man; unless a man awakens, and disturbs them himself.

24. There are many Pieces of wickedness in Necromancy, which can many times vex and torment the Spirits of men; but they do so to no soul, that is clothed with Christ's Essentiality, for that soul is free.

25. The third sort of separated souls, are those which are in *Abraham's* bosom in Christ, having the heavenly Essentiality; none can stir them, except they will themselves, as when they bear a favour to a soul that is like themselves: they take no Earthly thing upon them, unless it makes for the Glory of God, and then they are restless to reveal something in a Magical manner.

26. But they let no *Turba* into them; neither do they intercede with God for us; but whatsoever comes to them, they rejoice in it, with the Angels: ^e for the Angels rejoice at a sinner that repents; then much more the Souls.

27. Why should they pray to God for us? It lies not in their Prayer, but in man's entering into God; when he strongly turns his will to God, then God's Spirit helps him without ^f their Prayers.

^g Their praying, or intercession for us. 28. For his Arms are stretched forth day and night to help Man; what need is there then of their Prayers? It is the will of God, that man should come to him.

^h A separated Soul of a Saint. 29. Shall then a ^h soul be so presumptuous as to make God so severe a Judge, as not to be willing to receive a returning sinner? Surely no true knowledge of God were in this: But when they see the soul press in with its Spirit to God, it is great joy to them that God's Kingdom is enlarged.

30. The heavenly soul has God's will: what God willeth, that it willeth also; but it is God's Spirit itself that will help the converted sinner.

ⁱ Or blessed Soul. 31. The souls see well how God's Spirit penetrates into the soul, if the will of the soul does but give way to it: there is no need of the Prayers of any ^h Angel, they all wish that God's Kingdom may come into us, and God's will be done; but in the Dominion they give God the Glory.

^j Or Miracles. 32. That men in Popery have invocated great Saints that are dead, and that they also have appeared to men, and wrought ⁱ Wonders, we acknowledge it, and it is true; and although it be now taught against it, it is by those that are indeed quite ignorant in it: It has another **A. B. C.** which all of them on both sides do not at all understand.

^k Viz. the will that is strong. 33. The Faith of one receives the Faith of another; the Faith of the living laid hold of the Faith of the Saints departed, and the ^k Faith has wrought Wonders.

^l Or break in pieces. 34. Yea it is so powerful, that it can remove Mountains! Shall then the pure Faith of the Saints in the Faith of the living be able to do nothing? Indeed it could even ^l dissolve the whole world, if God would suffer it.

^m Or departure, or burial. 35. As he has permitted it to work so far sometimes, that the Heathen have been converted by such means, when they have seen such Wonders wrought at the ^m Death of the Saints.

36. Should not a soul in heaven be willing to put forth its faith for the glory of God, and the working of wonders for him? This is done by the Holy Ghost, who has wrought the Wonders by the Faith of both parties; and they are only the Wonders of God, and of his Children.

ⁿ Or Miracles. 37. But this is wholly thrown to the ground; and now there is so learned a school, that it contemns all God's ⁿ Wonders: but it is *Babel*, and not the Spirit of God: it is envious pride; they stand up and cry, Come ye all to me; here is Christ, here is the

Gospel:

Gospel: Indeed there is Pride, Covetousness, Ambition, and Self-seeking and Vain-glory, an exaltation of proud *Babel*.

38. It is even the old Antichrist, and they are young twigs sprung out of the old Tree; and they have stirred up the *Turba* with their strong wrathful sap; which *Turba* shall root up the whole Tree, for God has cursed it: it is wholly evil, and wormeaten; it must fall.

39. For it is a young Tree grown out of the Root, out of the old Root, which shall discover what the old Tree has been in its Wonders.

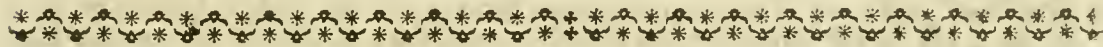
40. Yet we would not despise any, but only speak of our Wonders, and say, that the servant shall enter into the House, and be free; for the time is at hand, that he should eat with the Son, and be merry and rejoice with him.

41. Thus we answer this your Question summarily, that indeed the holy souls certainly know of our holy works, and approve of them; but they do not at all regard false works; for they dwell in another Principle, into which no evil work can come, neither do they look upon, or regard it; they do not enquire after that which belongs to the Devil, they know nothing but that which reaches to their Principle.

42. Children, Parents, Friends, and Strangers, are all alike to them; for in Heaven we are all Brethren: They take no greater care of Parents or Children, than they do of others, unless they serve God; and then their service of God is acceptable and joyful to them, but they enter not into their *Turba*.

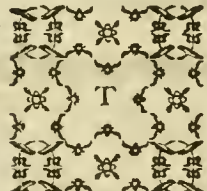
43. For after the last Day, honest Parents shall know nothing of their Children which are in Hell; therefore it is sufficiently and plainly known to us, that they now also take no care about wicked matters.

° The evil which they do, or suffer justly.



The Twenty-seventh Question.

Whether do the Souls departed know and understand this, or that Art or Occupation; whereof, while they were in the Body, they had sufficient Skill?

I.  His is as in the following Question: all their works appear to them in their will after a Magical manner: they see them, but the figure of them shall then first be given them at the Day of Restoration, so that they shall be able rightly to behold their works; for they must first be tried by the Fire, and whatsoever is false, must remain with its *Turba* in the Fire, according to the words of ¹ Christ.

2. But it is strange that men should ask, whether they know Arts or no? Without question they know all Arts, how deeply so ever they are grounded, but they dare not awaken them, that they should appear in their Spirit; for Arts are born in the Center of Nature, out of those Essences wherein the Wonders lie, which they sought in this world, so far as has been opened to them in the Mystery.

3. A soul that is without the Divine body, does not willingly enter into the Mystery for Art; it stands still in its rest; it fears the *Turba*; it gives God the glory.

4. But those souls that are highly enlightened, who have heavenly Essentiality in their Spirit, they have the skill and knowledge of heavenly things, and of whatsoever lies hid

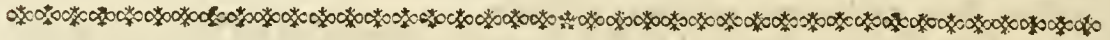
¹ Unclean-ness, or drofs.
² The words of Christ in Paul.
³ Or bring them into act.

in the Mystery; especially those who have been conversant with the Mystery in this Life: the other search not into the Mystery.

^f Or Employment.


5. For every one continues in his ^f calling, in that which he delighted in here; though there be no such working, yet they have their joy in it; for in Heaven there is an humble simple Children's Life.

6. Why then should they search after Art, when the whole Mystery of God standeth open; God filleth All in All; there is only a mere Wonder, they All live in Wonders, and are all of them the Art of God; they have great knowledge, but in a Paradisical simple Children's Life.



The Twenty-eighth Question.

Whether has the Soul any more Knowledge of Divine, Angelical, Earthly, and Diabolical Things? And whether can it get more certain Experience and Knowledge of them, than it had in the Body?

1.  CONCERNING Divine and Angelical Knowledge, certainly it has much more of that, for it is in the Principle of God; the Son sees very well what the Father does in his House, and so likewise the Soul sees what is in Heaven.

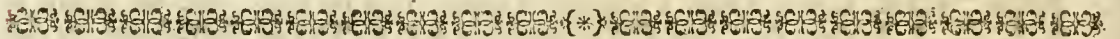
2. Their knowledge is different; for the highest knowledge is in the Majesty; and therefore most souls must wait till the last Day, when they shall receive their new Body.

3. But the highly enlightened souls, which are in the Divine Body and Power, they have superabundant understanding and knowledge of God, and of the Angels; for they continue in the Wonders of God, till their own Wonders shall be presented also to them.

4. The souls that are without a body are in Heaven, in God, as it were Magically; they awaken no Wonders, but are under God's Altar, and expect the Wonders at the Day of Appearing.

^g No holy soul.

5. They take no care about devilish matters; it belongs to the Angels to strive with the Devils, and to defend man; no ^h soul imagines into Hell, it is Enamity to it.



The Twenty-ninth Question.

What is the Soul's Rest, ^v Awakening, and ^x Glorification?

^u Or Refarrection.

^x Clarification, or Transfiguration.

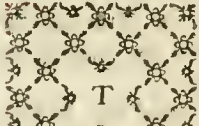
^y Pain, or Turba.

^z Vix. the Spirit of the soul.

^a Glorious illustration.

^b Matt. 25. 6.

^c Cheerfully.

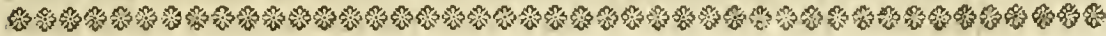
1.  HIS is already sufficiently explained; their Rest is without Essence in the stillness, where they are in God's hand, and no ^y source touches them; they have no feeling of any source, but they are as one that lies in a sweet sleep and resteth very quietly.

2. Their glorification, during this time, is when they consider of the Joy to come; then the ^z Spirit enters into the Majesty of God, and receives Joy and ^a Clarity; and so all this time they ^b trim their

Lamps, that they may the more ^c readily receive their bridegroom in their New Bodies.

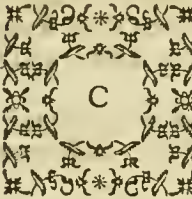
3. There is a very sweet, Magical, Paradisical joy in them, but Paradise is not yet fully ^d manifested in them with total perfection, for that belongeth to the New Body, [which shall rise] out of the Earth. ^d String, or working.

4. The first body which God created and Christ redeemed with his blood, that will bring the Wonders with it, and enter again into Paradise, and be clothed with the Majesty of God, and then ^e the Tabernacle of God is with Men. ^e Rev. 21. 3.



The Thirtieth Question.

What is the Difference between the Resurrection of the Flesh and of the Soul, both of the Living and of the Dead?

1.  H R I S T faith concerning this, that there shall be a great difference; therefore we remit you to the Scripture, for it shall come to pass just according to the Holy Scripture.

2. Seeing that human Reason cannot search or find it out, how should I answer you more than the Scripture speaks of? Yet seeing you so earnestly desire and long to know these things, you even become the Finder in your seeking, and I am but the Instrument.

3. And though it be given and opened to me, yet it is not a thing that consists in my understanding or knowledge; but the knowledge stands in the Spirit of Christ; according to which this hand calls itself *twofold*, for it speaks from two Persons; and two Persons say, not I, but we, and speaks of two, as a Lord who speaks of his Person, and of his ^f Dominion.

4. Thus also the children and servants of God ought not to say the knowledge is mine, the understanding is mine, but give God the glory: and in their manifestation of the Wonders of God, should speak of two, *viz.* of the Giver and Receiver.

^f Office, Authority, Power, or Jurisdiction.

5. Neither should any understand this our manner of writing, so as if the hand did glory, or boast itself of its human authority and worthiness; though indeed we are worthy in Christ: but as to the outward Man, we will have no honour or renown, for the renown is God's.

6. We are Children of the Father, and must do as he will have us, and *not* ^g bury the Talent which he gives us in the Earth, for the Father will require it with increase; and if there be no increase of it, he takes away that which he has given, and gives it to him who has gained much: which would be a very miserable taking away from me; for me to know and enjoy God, and then to lose him again, it were much better for me to lose the whole world, and the outward Life, than God and the Kingdom of Heaven. ^g Matt. 25. 28.

7. Neither is it a light matter to be disobedient to God: see what befel *Corah, Dathan, and Abiram* about *Moses*: we say the same shall come upon the disobedient and scorners.

8. Indeed the scorner sees not his punishment instantly, but his ^h Turba takes it in; if he has in derision been a scorner and reviler, and now would fain be delivered from his ⁱ Turba, then he must bewail it in bitter lamentation and sorrow in the sight of God, or else he will carry his scorn with him into the Fire of Anger, and then it will gnaw him for ever: we would have this spoken for a warning. ^h *Viz.* his perturbation, malice, and wickedness make a figure of it.

9. For we shall here describe a very earnest matter; ^k be not deceived, God is not mocked: ⁱ Or sin. ^k Gal. 6. 7.

the wrathful Anger is in his Power; he has Heaven and Hell in his Power; the last Judgment is an earnest work.

¹ Severe.

^m Or pass away.

ⁿ Disturbance or confusion.

^o Or when the measure of your sin is full.

^p The Spirit of the awakened wickedness.

^q Or works.

^r That they may be seen.

^s Or works.

^t Eph. 4. 8.

^u Or Justice.

^x Or manifestation.

^y Or property.

^z Or works.

^a Artificer, or Framer of all things.

^b With the word of the Lord.

^c Or power.

^d His works

which he wrought here.

^e Or appointed.

^f End, conclusion, or consummation of all things.

10. And because we are to set down the Resurrection of the Dead, we must write the manner of it, what it is, and by what power this world shall ^m perish, and the dead arise; it will be earnest, account it no jesting matter; we shall speak of the very ground of it.

11. Do not think it is a Fable, it proceeds from the ⁿ *Turba* upon the ^o Crown; the *Turba* of your own ^p Spirit declares this unto you; for the end has found the beginning: thus the ^q Essences of the whole world are brought to ^r Light in the middle; and thence your Prophet arises, *viz.* from the ^s Wonders which you have wrought, and he speaks of the Destruction.

12. For the Spirit of the *Turba* shall not govern, but the Spirit of Christ: he has overcome Death, and taken the *Turba* captive: *He leadeth Captivity captive* as a Conqueror.

13. But the *Turba* will execute ^u Judgment; for it is God's servant in the Anger; not his Master, but his Servant; therefore that Thunder which shall make the Earth tremble, will proceed out of the Mouth of God; which shall set the Elements and Firmament on fire.

14. The last Judgment belongs to the Judge Christ and the Holy Ghost; for here the Center of the Eternal Spirit will stir up itself, having also divided itself into three Principles, whereof one is the Spirit of Anger, and the other the Divine Spirit of Love, and the third is the Air-Spirit of the outward world.

15. The last ^x moving belongs to him, who according to the Deity is in the Mouth of Christ; but according to the wrath, he is in the hellish ^y source of Anguish; and according to the ^z Wonders, he is in the Spirit of this world.

16. And as he was the ^a Work-master of all Essences, so also it is he that shall give every thing its own Mansion, and gather every thing into its Granary.

17. For he has many helpers, *viz.* the Angels; they shall sever and part all asunder; and then the Father, ^b *cum verbo Domini*, pronounces the Sentence by the Mouth of Christ, and then the world begins to burn, and every thing enters into its own Granary and Reservatory.

18. For the Reservatories will be divers, not only two, *viz.* the two Principles, yet in two Principles, but with much difference, every thing according to its ^c virtue.

19. For every work stands in its Magical Principle, wherein it is contained, as a several *distinct* Wonder both in Heaven and Hell, every thing according to its Spirit; as it has been good or evil, so will its form appear; and so also will its virtue be, like the flowers of the field in their varieties: And in this manner also shall the glorification and joy of Man be, all according to the ^d Essence which he brought forth here.

20. But we understand here the Essence of Faith, which is the virtue in the Essence of Love, and not of the outward work; for all shall be represented in the figure, in the Wonders, and that both as to the beginning and circumstances.

21. When the last Day shall dawn, then the Deity manifests itself once more, and that is the third time, in all Forms, in Love and Anger; and then all things together at once shall be plainly manifested, and visibly set forth in the sight of all Creatures, in the manner following.

22. The beginning of the Creation in the Word *Fiat* has inclosed this World in itself as a Model, and ^e founded the limit wherein now the Wonders are contained, which should be manifested in the middle, in the time, and brought to Essence, which were foreseen from Eternity in the wisdom, in the *Magia* of God, and will be all in the Essence then, and then the ^f limit is nigh at hand, and there will be no time of seeking more, for then all is finished; whatsoever God had in his Eternal Counsel, he has conceived and manifested in time.

23. Now here is the end of time, for then the beginning has found the end, and the end is then the beginning, and passés again into that which was from Eternity.

24. But the ^a middle with the ^b Wonders which were manifested in the time, continues for evermore in the beginning and in the end, as an Eternal middle, with its Wonders, viz. with the Angels and Men, and their Essences; as also the figures of all Creatures, and all whatever has been Essential at any time; the Earth with its Metals, and Stones, and all material substances, as Trees and Herbs, all these stand in the figure, in the middle, and in the Wonders, but quite void of such Essences and Life [as they have had here.]

^a Viz. the world and every creature.
^b Viz. all that has been done in the world from the Beginning to the End.

25. For no Beast cometh again, but its figure continues in the *Magia*, for it arose out of the Eternal Looking-Glass; so that now, when the outward Earthly Glass breaks, it must remain in the Eternal as a Wonder, to God's honour and glory for ever.

26. And these Essences belong all to Paradise; for they shall be the Holy Paradise, wherein the heavenly Essences shall bear essential palpable fruit.

27. And as here in this Life we account the fruits of the Earth, proceeding from its Essence, as ⁱ dead things without ^k understanding, so also the Bestial and Earthly Image of this world shall appear as a dead Essence, and so shall the Essence of all Creatures, they shall remain as a shadow.

ⁱ Inanimate.
^k Life, or sense.

28. But Paradise has and bears fruit from the virtue of Eternal Life, that is, from God's ^l Essences: Now all that which for the most part is hidden from us here, that is inclosed in the word *Fiat*, in the beginning and end, and it lies therein as a great Mystery.

^l Or wonders.

29. But now the Spirit of the first Creation will move all the three Principles; and before that is done, the Word of God ^m comprises itself with this Spirit, like an elevation, or manifestation of the Deity.

^m Forms itself by the Spirit.

30. For the Spirit stirs the *Turba* of all Essences in all the three Principles; and then in one hour all will stand manifested, whatever is in Heaven, Hell, or in this World.

31. For the *Turba* stirs up all Essences and all Creatures, and all whatever is in Heaven and Hell, will be made visible, and every one shall see the works of his own Heart, be they good or evil.

32. In this hour also the Judge Christ will appear upon the Bow of the Ternary, as upon a Rainbow; according to the Principles of this world it is a natural Rainbow, but according to the Principles of God it is the Ternary, the Cross with a twofold Rainbow, having one part turned into the Internal Principle, that is, in the Abyss of the Anger, and there he sits upon the Anger of God: This the Devils and all wicked men shall see.

33. For this Bow is included in all the three Principles, and this Judge Christ sits upon and in the Omnipotence of Eternity, above all that ⁿ is called Essence.

ⁿ Or ever had a Being.

34. Then the miserable horror of all Devils and wicked men will arise, and they will howl, lament, yell, and cry, ^o and say to the wise Virgins, give us some of your ^p Oil. O! comfort us we entreat you, we beseech you teach us what we shall do; give us some of your holiness, that we may be able to stand before the angry Countenance of God; for the Eye of Hell standeth wide open; whither shall we fly from this Anger?

^o Matt. 25. 9.
^p Oil of Joy and Gladness. Isa. 61. 3.
Heb. 1. 9.

35. And the wise Virgins, viz. the Children of God, will say, ^q away to your ^r Merchants, and buy Oil for yourselves, lest there be not enough for us and you; we have but enough for ourselves: away to your Hypocrites and Deceivers, who have tickled your ears with ^s flattering dissimulation for your Money; there buy for yourselves. What, have you need of us now? Have not we been your fools? Away now with the flourishing show of your deceit and hypocrisy, we will not make ourselves partakers with you, lest we suffer for it.

^q Matt. 25. 9.
^r Those that sell.
^s Seeming holiness and purity.

36. They shall then stand in great horror and trembling, yelling, and crying to the Judge Christ; but his wrathful Eye, ^t with their *Turba*, enters into the very Heart, ^u Or by.

piercing through Spirit and Flesh, through Marrow and Bones; for the soul in the *Turba*, by the moving of God, is stirred up already beforehand in the fierce wrath.

37. And then they will fall to the ground for very Anguish, and some of them will bite or gnaw their blasphemous tongues; and the proud will say, "O ye Mountains fall on us, and ye Hills cover us from the Eye of this wrathfulness: they will creep into the Caves, and Clefts of the Rocks, and endeavour to bury themselves in the Mountains: they would willingly kill themselves, but there is no more Death; they will endeavour to deprive themselves of Life with Weapons, yet there is no dying, but Wrath and Anger left.

38. In this horror, all the buildings in the world will fall down; for the Earth will tremble, as if it were shaken with Thunder; and the horror will be in all living things, in every thing according to its * Source; a Beast has no such source as the soul has, only it is afraid of the *Turba*.

39. And in this elevation and commotion, all waters will rise above the height of all mountains, so that there will be no ^y breathing upon the Earth; they will rise so high, that they will be as it were consumed: All things will be so comprehended in the Anger, in the *Turba*, that there will be nothing but mere Anguish in the Elements.

40. All high Mountains and Rocks will crumble and fall down; the Stars will fall to the Earth with their strong influence and virtue: All this will be brought to pass in several days; for, as the world was created, so it shall have its End; for the ^z longing of the Earth in its Anguish will draw the Stars to it, as it has always done ^a in this time; so that the earthly body has drawn the ^b seeking of the Stars to it.

41. For the Stars are a Magical seeking, which has awakened Life; therefore, now when the Earth is awakened in the great *Turba*, it will then become so thirsty and hungry, that it will draw down the Stars to it, there will be such an Anguish upon the Earth.

42. But the Children of God shall lift up their eyes and hands to Christ, and rejoice, that the Day of their Deliverance is at hand; for the Anguish does not touch them.

43. And in those days (but how many are appointed for it, are only known to God; for in six days the world, and all its hosts were created; but this is now hidden from us) the water will return again to its own place, and fill all the Deeps more than before.

44. For now Death comes with it; and in that hour, all Creatures, except Man, shall die: and all men that have crept into the Rocks and Mountains, shall come forth, but with anguish of their Conscience; though now the *Turba* has permitted, that the horror stands in Death, for the falling of the water captivates the *Turba*.

45. And then the voice of the Holy Ternary will open itself according to all the three Principles, and say by the Mouth of Christ the Judge: *Arise, ye Dead, and come to Judgment.*

46. This voice is the original Eternal Spirit, which upholds every life, and which also has always ruled in all the three Principles; for it is that Spirit, whence the life of every thing has existed, and in which it stands to Eternity: It has been the life and motion of all things, in which the beginning, and also the end of every life has stood, and the Eternity; for it is from Eternity, and the Creator of all things.

47. It has two Eternal beginnings, *viz.* one in the Fire, and one in the Light; and the third beginning has been a ^c Glass of the Eternal, *viz.* the Spirit of this World; it hath been as a Wonder in this world, and the Wonders have been made manifest by it, and that which possesses it, is the last Judgment, its motion is the last.

48. For in the Creation it moved the Father; and in the Incarnation of the Word, the Son, and now the last moving, and the Judgment, is its own; it will reduce every thing to its Eternal abode; and this is done by the voice of the word proceeding from the Mouth of Christ.

^u Luke 23. 30.
^v 1st. 2. 19.
^w 1st. 10. 8.
^x Rev. 6. 15, 16.

* Property,
or Condition.

^y Or respira-
tion.

^z Seeking, or
earnest de-
sire.

^a Or all this
while.

^b Desire, or
longing.

^c Wherein the
Eternal has
been beheld.

49. For the Spirit goes forth in two Principles in God; that is, in the Anger or Fire, it goes forth as the earnest wrath of the Fire-life; in the light of the Love it goes forth as a flame of the Divine Majesty; and in the Spirit of this world, it goes forth as a Wonder of Life; and all this is undeniable.

50. And if perhaps some person would arrogate such exceeding high Learning to himself, as to deny it, to him we offer to demonstrate it in every thing, we will except nothing in this world; every thing will afford an evident Testimony of it, let him come to us when he will: he ought not to forbear, and say, we are mad; for if these words will not satisfy him, we will so evidence it to him, that he himself shall find, and see who himself is: and though the Devil himself should burst for very Anger, yet we would set it down plainly before his eyes.

51. Now seeing this Spirit has the word *Fiat*, viz. God's word, and the Center of Nature, whence it has its Eternal Original; and as the Spirit of the Center has a twofold Effluence, the first being in the Fire in the Essences of the Original of Life, in the ground of the Original of the Soul; and the second in the light of the Fire, which is the second source, which buds afresh through Death, and is called the Kingdom of God; where also in the Light it is a flame of Love, and in the Fire it is a flame of Anger.

^d Or Property.

52. So it will break open the Gates of Death, for it shall raise the Dead: and it has the word *Fiat* in it, and this *Fiat* is both in the soul, and in the body also; and though the body has been long corrupted, yet the *Turba* remains still in the *Fiat* with the Wonders of the body.

53. And now the four Elements must restore to the *Fiat* that Essence which they have swallowed up; for ^e the word of the Lord is in it, but in its own Principle: Every thing must ^f restore that which it has received, viz. the Earth the body, viz. the ^g *Pbur*; and the Water also its Essence, that is, ^h *Sul*; the Air the Sound and Voice of the words; and the Fire the Essences of the Soul; for all things must be judged.

^e *Verbum Domini.*

^f Give, or yield up.

^g The substance, or dross.

^h The Light.

ⁱ Which Air.

^k Or represent.

54. All the words which the Mouth has spoken, which the Air has received into it, and ⁱ has served for the making of the words, these the Air shall again ^k bring forth; for it is the Looking-Glass of the Eternal Spirit, the Spirit sees them in the Glass.

55. And so man shall be judged according to his heart, mind and thoughts, for the *Turba* is in all malice or wickedness, which is contrary to Love; here will be no making of excuse, for every one will accuse himself, his own *Turba* will accuse him.

56. And thus you must understand the Spirit, which is All in All, will raise up every Life which has been immortal, and by the *Fiat* give it to the body; for the *Fiat* draws the body to the soul, with all its deeds and wonders; all that it has done in this life by word or deed; all that has reached the ^l Abyss of the soul must come forth.

^l The most inward and deepest

ground.

^m Tried,

cleansed, or purged.

ⁿ Sin and

wickedness.

^o 1 Cor. 3. 15.

57. For in the still Eternity there shall be no *Turba* more; and therefore every Essence shall be ^m refined by the Fire, and the ⁿ *Turba* shall remain in the Fire, and all whatever is evil and capable of the *Turba*, unless it was washed away in the water of life, by the conversion of the soul here in this life, must remain in the Fire.

58. Now ^o if any man has sown in the Fire, he shall suffer loss, as the Scripture tells us, that the works of the wicked shall remain in the fire, and he shall suffer loss.

59. But you must understand us right; the body which has been here upon Earth, that evil corruptible body which has devoured the noble and excellent Image of Paradise, shall come, and stand forth with its precious Image in it; it must give an account of the Image of God.

60. Now blessed are they that have Christ's Spirit, they have their first Image in the word *Fiat*, which must restore it again to the soul, and that in the Adamical Body.

61. But they that have not Christ's Spirit, shall stand forth in the evil body; but their soul will have lost their true Image, and they shall have such an Image in the

Spirit of the Soul, as their wills have been here : as their daily lust has been, so shall their Image be.

62. And in that hour also the wrathful *Fiat* of the Darknes shall bring forth the Devils, who shall then receive their Wages and Habitation : at the hearing of which they tremble.

^r The transitory, and Eternal Body.
^s Life in four Copies ; but it may be body, by the sense.

63. Thus all the Dead, both good and evil, will arise, every one in his ^p twofold body, and will have the soul with the Spirit in the body.

64. One will have the outward Earthly ^a Life, and therein a bestial Image in the Spirit of the Soul ; and in the Inward Image he will have the Essentiality of the wrathful Anger.

65. Another will have the outward body, and Christ's Image therein, and the Divine Spirit of Love will shine in the Spirit of his Soul ; which the word *Fiat* clothes again with the true, and pure Adamical Image.

66. For the pure Image has been hidden in God, in the Word which became Man : and now when the Soul comes to the Limit, it obtains that again, and also the fair and excellent ^t Virgin of the Wisdom of God.

^r See the book of the three Principles, ch. 12. ver. 53.

67. For the noble Image was destroyed in *Adam* when the woman was taken out of him, so that he retained only the Tincture of the Fire, and the woman had the Tincture of the Spirit ; but ^t now both return to them wholly again.

^t In the Resurrection.

68. For the woman shall receive the Tincture of the Fire, in the Divine Fire, so that she shall be as *Adam* was, neither Man nor Woman : but a Virgin full of Chastity, without the ^t shape or members of man or woman.

^t Form, or distinction.

69. And then they shall no more say, thou art my husband, or thou art my wife, but they are brethren : indeed there shall some remaining tokens of the difference be in the Divine Magical Wonders, but none will regard that ; for they are all of them merely the Children of God, living the life of Children in the delighting sport of love.

70. All this will be done before the Sentence, for the trial will be the first, and the sentence the last Day of Judgment ; and those that are then alive shall not die, but shall be presented with the other by the voice of God before the ^u Judgment of God.

^u Or Righteousness.

71. The word *Fiat* will bring all thither, and all shall be presented in their own order by the *Fiat* ; as first, Emperors and Kings, and then their Subjects over whom they reigned, Princes, Noblemen, Governors, Magistrates, and Superiors ; every one in his ^x Condition.

^x Or Office, or Employment.

72. And here, all those that have taken upon them to be Christ's Shepherds without ^y the calling of God, shall stand in the midst of their flock of sheep, and give an account of their ^z course of Life and Doctrine, and whether they have been Christ's Shepherds, and have fed the Sheep, or no ? Or whether they have been ^a servants, or Ministers to their own Bellies ? And here the Spirit will make enquiry into their calling, whether they have entered into the sheepfold by his Election and Power, or by man's favour without the Spirit and Election of God ?

^y The Divine calling, or true *Jus Divinum*.

^z Doings, or works and teaching.

^a For livings, or Money, as Hirelings.

73. For the Judge will say unto them, now give an account of your life, works, deeds, and ways : then the *Turba* of every one will declare what he has been ; for now all things shall appear in the Figure, with them and without them, so that there shall be no ^b denial ; for the Spirit ^c by the *Turba* proves the soul, spirit, and flesh : here all will be manifested.

^b Or lying.
^c Of the Judge.

74. Kings and Princes shall be constrained to give an account of their Subjects ; how they have ruled and protected them ; what kind of Government they have used ; why they have taken away the lives of many by Tyranny, and why they have shed innocent blood ; also, why they have made war for their Covetousness, and their Pleasures sake.

75. In like manner, all other Superiors will be called to an account, why they have intruded themselves into Office, and made themselves Lords over the simple, and afflicted, oppressed, and squeezed them, and taken away their sweat, and spent it in Pride?

76. Here the root of every thing will be inquired after, whence it comes, and out of what it is grown; whether it bears the ^d Ordinance of God, and whether it has its Original ^d Or flamy in the Heavenly *Fiat*. or in the Hellish *Fiat* from the Anger? There every one must give an account of his ^e Condition; whether he has thrust himself into Office, out of Covetousness and Pride, and made himself a Magistrate, or whether his Government be ordained of God? ^e Or Stat

77. Therefore, ye Rulers and Potentates of the world, look to it, and see whether you be the Ordinance of God, and are placed in the Right, Divine Order? Have a care how you deal with the distressed Inferior; for now he stands before your eyes, and complains of you, saying, that you have been the cause of all his sins and wickedness.

78. For there one will cry out and accuse the other, saying, that he has caused me to commit such abominations, and will curse him; the Inferior his Superiors, and the Superiors their Superiors: the Prince will accuse his false Counsellors, and his Counsellors the Priests, because they did not reprove their Courses, but soothed and flattered them for ambition and honour's sake.

79. How will you be able to stand, ye ^f high Schools and Doctors; all you who have set up yourselves in Christ's stead, and so proudly ^g contended about Christ's Cup, about Christ's Doctrine and Glory; and have provoked and stirred up the Princes of your Country, who are the Ordinance of God, to war and blood-shed, for ^h your words sake, which you yourselves have ⁱ forged? ^f Or univer-
^g Or disputed.
^h Terms of
Art.
ⁱ Or Contriv-
ed.

80. Where is Christ's teaching and Spirit of Love, who said, ^k Love one another, thereby shall they know that ye are my Disciples? Where is your Love? look upon your bloody instigations, wherewith you have involved them in war, and led the world astray from Love and ^l Unanimity. ^k John 13, 34,
35.
^l Or concord.

81. You have made Rents and Divisions, so that Kings have been at variance and enmity for your Pride sake; in that you have wrested the words of Christ, and have not regarded whether you have had Christ's Spirit and ^m Will or no; and therefore you, above all others, shall give a severe account; for you have known the Lord's will, and have not done it; you have run and intruded yourselves into Christ's Office, merely to get profit, favour and honour; you have not regarded the Spirit of God, therefore the Spirit calls you *Babel*, a confusion of all that live. ^m Or mean-
ing.

82. You have set the whole world at variance; and though you should teach them Love, you have taught them contention and strife, so that one brother has hated and persecuted another for your ⁿ fables sake. O! how is the name of Christ ^o blasphemed for your contentions sake? whither will you go, and where will you abide, when this shall be set before your Eyes, and the whole world cry, woe, woe, woe to you? ⁿ Or mean-
ing.
^o Opinions,
or Doctrines,
which you
have set
down for
Orthodox.

83. Here the Angels, who are the Reapers, shall divide all into two Heads, and place the ^p Honest at the Right hand, and the Wicked at the Left, *viz.* at the Eye of Anger; for the Principle of Light is here called the Right hand, and the Principle of Fire the Left. ^p Or Righte-
ous.

84. And thus the Tribunal, or Seat of Judgment, will be set: All the great Shepherds whom God has sent forth for a Light to the world, who have reproved and taught, as the Patriarchs who taught of the Promise of Christ, with the Prophets and Apostles, shall be placed at the Right hand of the Judgment; and *Moses*, and all Teachers of the ^q Law, at the Left hand of the Judgment. ^q And Law-
givers.

85. For *Moses* and *Elias*, and all those exceeding precious teachers of the Law, bear the fiery Sword, and require God's Justice; and those at the Right hand, God's Mercy.

86. And in this hour is the very last Day of the Judgment; when the Judge shall say, ¹ *Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Beginning; for I was hungry, thirsty, naked, sick, and in Prison, and you have administred to me.*

¹ Matt. 25. 34, 35, 36. 87. And to the wicked company: ¹ *Go, ye cursed, into everlasting fire, I know you not; for I have been hungry, thirsty, naked, sick, and in Prison, and you administred not to me.*

¹ Matt. 25. 41-45. 88. And then they will excuse themselves before the presence of the Judge, and say, *we knew thee not Lord; but he shall say, seeing you have not done this to my poor Children, you have not done it to me.*

¹ Or Ground. 89. And here the Spirit of God will first move himself to Justice in all the three Principles, and stir up the ¹ Center of Nature, so that it shall burn in the fire of Anger; for all, both Heaven and Earth, and the Firmament, will be set on Fire together.

¹ Viz. All whatsoever grew, was born, made, or done, by word or deed, from the beginning of the world to the End. 90. And the *Turba* will swallow up the Earthly World in the Fire, and restore it to that which it was before the Creation, only the ² Wonders remain standing in two Principles; the third Principle passeth quite away, all but the Wonders, which shall be brought into the beginning.

91. And then the Earthly Life and the Earthly Body will fall away, and the Fire will consume them.

92. And the glorious bright Paradisical Body of the Righteous shall pass through the Fire, with its own Wonders, which shall follow it, and whatsoever is false shall remain in the Fire.

¹ The fire of Wrath. ¹ Or operations. ² See in the small six points what the *Magia* is. 93. And so they shall be carried through the Fire in the twinkling of an Eye, and the Fire comprehends them not; for as little as the Fire can retain the Light or Wind, so little can ² it retain the Light of the Holy Men; for they can dwell in the Fire without feeling any pain.

94. Then instantly, by the kindling of the Fire, the Divine Majesty is prepared, and Paradisical Life, into which they enter as Children, and live Eternally with their Father in one Love, in a simple Child-like Life; and there is a Communion of Saints.

¹ Or Vizard. ² God has foreseen the Good according to his Love, according to which he is called God; and according to his wrath, or nature, according to which he is called an Angry, Jealous God, and a consuming Fire, he has foreseen the evil, but not ordained it. 95. There is no Day or Night there; for the Sun passeth away, and the Stars pass away, but their ¹ Wonders only stand in the Great ² *Magia*, to the Glory of God; thus they sever themselves.

96. The wicked also must go into the Fire, and their Earthly Life will also fall away, and their ² monstrous Image will appear in the Spirit, according to the shape of all hideous abominable Beasts, like the Devils.

97. For they dwell in one and the same Principle, and *Lucifer* is their great Prince, whom indeed they served here, though they depended on their Hypocrites for a false Paradise.


98. Thus, my beloved friend, you have a brief description and information of the last Judgment-Day; for whatsoever is of this world shall pass away.

99. The Earth, and all stony Rocks and Elements, will melt away, and that only will remain which God would have, and for the sake of which he created this world.

100. Both the good and the evil were clearly ¹ foreseen in Eternity, and were only made Essential in this world, that they might be a Wonder; and hereafter they remain so to Eternity.

The Thirty-first Question.

What Kind of New glorified Bodies shall the Holy Souls have ?

1.  HIS hath been already sufficiently declared ; for as every one shall be clothed with the Power of Love, Righteousness, and Purity, and as his excellent works of Faith have been, so shall he gloriously shine.

2. Yet there will be very much difference, for the works of many will all remain in the Fire, and he himself will hardly escape ; he will not shine as the ^c Saints.

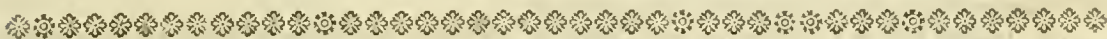
3. For, as the Scripture says, ^d they shall excel one another as the Stars of Heaven ; but there will be no ^e grudging, but every one will rejoice at the Excellence of the other ; for there is no other light there than ^f God, filling All in All.

4. And so every one, as his ^g Power is capable of the Light, shall receive the brightness of the Majesty of God ; for after this Life there is no bettering, but every thing remains as it returns home.

5. For there the Judge ^h Christ will deliver up the Kingdom to his Father, and then we shall no more need any Teachers and Conductors ; but he is our King and Brother, there is no Intercession, but we are with him as a Child with the Father ; whatsoever we do, it is good, for all falshood is done away.


^c Viz. the great Saints.
^d 1 Cor. 15. 41.
^e Or envying.
^f Eph. 1. 23.
^g Or Virtue.

^h 1 Cor. 15. 24.



The Thirty-second Question.

What shall the Form, Condition, Joy, and Glory of the Soul be, in the Life to come ?

1.  ERE we must consider Paradise ; for this outward world, with its fruits and colours, has been a Figure of Paradise ; for Paradise was in us, and the outward Spirit deprived us of it, and drew us into itself ; for when Adam lusted after it, his own lust took him captive.

2. But we shall now enter into it again, and eternally solace ourselves in the excellent beautiful flourishing of all manner of Flowers, and Forms, both of Trees, and Plants, and all Kinds of Fruits, but they will not be so Earthly, gross and palpable.

3. For then our bodies shall not be so ; how then can that Essence be so ? all things there will be Angelical : the Fruits are more ⁱ pure and fine, than are now in the outward Elements, for they make no impurity when we have eaten them.

4. We shall have no stomach or entrails, which we shall need to fill, as we do here this devouring stomach, but all there is in Power ; we shall eat in the Mouth, and not receive into the Belly ; we shall need no teeth to chew withal ; there is mere Power, and yet in a true natural form and manner, with shining colours.

5. And so ^k the Kingdom of Heaven consists not in eating and drinking, but in Peace and

ⁱ Clear, subtle, transparent, bright, and shining.

^k Rom. 14. 17.

The Thirty-second Question Answered.

Joy in the Holy Ghost, with singing and showing forth God's Deeds of Wonder concerning the corporeity of Paradise.

6. We shall lead a life like children, who rejoice and are very merry in their Sports; for there will be no sadness in our hearts, or fear of any thing, but a delightful ¹ Recreation with the Angels.

¹ Play, sport, or exercise.

7. This world will be no more thought upon or regarded; for all earthly knowledge and cogitations shall remain in the *Turba* of the Earthly Body in the Fire.

8. We shall have no knowledge more of our Parents, Children, or Friends, who are in Hell.

9. We shall all know one another by Name that are together; though the Earthly Name shall remain in the *Turba*; we shall have a Name according to our first Name, in the Language of Angels; which here in this life we do not understand: In the Language of Nature we understand somewhat of it; but here we have no tongue to express it with.

10. None shall say to another, thou art my husband, thou art my wife, thou art my daughter, thou art my son, my servant, or my handmaid; all are alike there; we are all children; there is neither husband, nor wife; neither child, man-servant or maid-servant, but all are free; every one is all: There is but one Sex, *viz.* Heavenly Virgins full of Modesty, Chastity and Purity.

11. We are all God's Spouse, and he is our Husband; He sows his power into us, and we bring forth to him Praise and Glory.

12. There is such a kind of dancing and singing, as children use when they take hold of hands, and sing and dance around.

^m Enjoyed the great hidden Wisdom, Understanding; and Art.

13. All Arts will not be regarded: But you must know, that they who have ^m borne the Mystery, and to whom it has been revealed, they shall have far greater wisdom and knowledge than others, and much excel others.

14. Indeed not in Contention and Doctrine, but their wisdom will begin all manner of Exercise in the heavenly Mystery, to the stirring up of Joy; for as Children flock together when one beginneth a sport, so also here.

15. Little Children are our Schoolmasters, till evil stir in them, and so they embrace the *Turba Magna*; but they bring their sport from the Mother's womb, which is a Remnant of Paradise; else all is lost, till we attain it again.

16. A King avails no more there than a Beggar: if he has ruled well, then his virtue follows him, and he shall have the Glory of it in the Majesty; for he obtains a bright glorification, like a Shepherd over his flock.

ⁿ The thread of Faith at the last.

^o In the Kingdom of Heaven.

17. But if he has been evil, and yet at last converted and entered in as by a ⁿ thread, then his Kingly works remain in the Fire, and he will be accounted of ^o here, no more than a Beggar who has been honest; nay, he will not be so glorious.

18. Every one will be known by his works, what he has been, when they shall present their Merchandise in the heavenly *Magia*, as Children do in their sport.

19. And yet you must know, that it shall not be a Kingdom of Sport only, but we shall speak of the Wonders and Wisdom of God, and of the great Mysteries of the Heavenly *Magia*: the ^p song of the ^q great Hunter will continue there to the Reproach of the Devil, and to the Glory of God.

^p Rev. 15. 3. ^q Persecutor, oppressor.

20. We shall have some knowledge of Hell, but see nothing of it, save only in the *Magia*, in the Mystery; for the Devils must dwell in the Darkness: the wrathful fire which is in them, is their Light; they have eyes of Fire to see withal; all Fire besides is gone, for the Majesty has ^r swallowed it up, that it may burn in Love.


^r Or allayed it

^s Matt. 8. 12. ^t More frost than fire.

21. Though indeed there is fire in the Center from which the Majesty rises; but this will not be allowed to the Devils; they shall be ^t thrust out into Darkness, where there is bowling and gnashing of Teeth; where there is more ^t cold than heat.

The Thirty-third Question.

What Kind of Matter shall our Bodies have in the Life to come?

1.  Y beloved friend, this is a ^a hard Question; the outward man must let ^u Or strong, it alone, and not meddle with it at all, for he is not worthy of it.
2. You know that God is become Man, and has taken our flesh and blood, and soul upon him: Now Christ said, ^x I am from above: ^x John 8. 23. ^y None goeth into Heaven but the Son of Man which is come from Heaven, and is in Heaven. ^y John 3. 13.
3. Do you understand this, that he said, *he is in Heaven?* He spoke not only of his Deity, that is, of the Word, but of the Son of Man, even of that Word which was Flesh; and this we are now to consider of, for in that Flesh and Blood we must live Eternally, and we must have Christ's body if we will subsist in God.
4. Yet we know of no other body that we shall have, but our ^z own body, growing ^z Job 19. 26, out of the Old body, as a sprout grows from a kernel; and such a body *Adam* had in 27. the Creation, but he was captivated by the ^a Kingdom of this world, and so became ^a Or by the Earthly; this was his Fall, and this caused God to take a part of *Adam*, and make a working property of this world of four woman of it, as we have written at large in our ^b third Book. Elements.
5. Now we know well that *Adam* was a chaste Virgin before his sleep, and before ^b Of the three- *Eve* was made, but afterwards became a Man, ^c having Deformity like a Beast, of fold Life. which we are yet ashamed at this very day in the sight of God, because we have earthly ^c That is, a bestial, animal, mortal man. bestial members for propagation. ^d Or forsook it.
6. Now *Adam* had the Virgin of Divine Wisdom in him, but when he fell, then it continued immoveable in its own Principle, and *Adam* ^d departed from it.
7. But know that Christ became Man in that Virgin [which was] in the Earthly ^e *Mary*, for the word of the Lord brought that with it into the body of *Mary*. ^e Coloff. 2. 9.
8. And here you must understand, that Christ became flesh in the water of Eternal ^f *Life*, ^f which flesh the whole Deity filleth, and also in the ^f Essences of the Earthly ^f *Mary*. ^f Substance, or properties.
9. But *Mary* was blessed with the Heavenly Virgin, and so Christ became man in a pure vessel, and the Earthly man hung to him.
10. For it was for the sake of the soul which he was to receive from ^g *Mary*, that he must receive *Mary's* flesh, yet in the blessing, in the Heavenly Virgin only. ^g From the soul of *Mary*.
11. The Tincture of the blood in the Heavenly Virgin was Heavenly; for the ^b Earthly had not been able to pass through the wrath of God, and through Death, ^b The Earthly Tincture. much less would it have had power to rise out of the grave.
12. That word which became Flesh had the water of Eternal Life, which proceeded from the Divine Majesty, and yet it was in *Mary's* blood: and here for further information we direct you to our third Book, where it is described at large.
13. And thus we tell you, we shall have a body consisting of flesh and blood, such a body as Christ had; for Christ by his Incarnation is ⁱ become Man in us. ⁱ Or born in us Men.
14. When we are new born of Water, and of the Spirit, then in Christ's Spirit we are new born of Christ's flesh and blood, we put on Christ.
15. Christ is born in the converted sinner, and he in Christ becomes the Child of God; this is the body we shall have in Heaven.
16. No gross bestial flesh, as we have in the Old *Adam*, but subtle flesh and blood, such

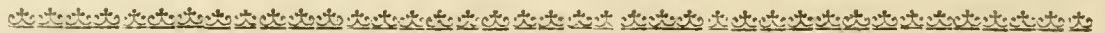
^k John 20. 19. flesh as can pass through wood and stone, unhurt by the stone, ^k as Christ came in to his Disciples, the door being shut : It is such a body as hath no *Turba* or fragility ; Hell cannot retain it, it is like Eternity ; and yet it is real flesh and blood, which our heavenly ^l hands ¹ John 20. 27. shall touch and feel, and take hold of ; also a visible body, as here in this world. ¹ John 1. 1.

17. Now consider, how is it possible that such a body as we carry about us here, can be ^m capable of the Divine Majesty ? It must certainly be such a body as is like the Majesty, that the Majesty can shine forth from it out of the Tincture and Water of Eternal Life.

ⁿ Or not intelligible. ^o Such as love God, and are born of him. ^p John 6. 53. ^q Thef. 4. 17. ^r John 15. 4. 18. Here indeed we are as it were ⁿ dumb to the apprehension of Reason, yet we are well enough understood by our Brethren ; this belongeth to the ^o Children. A Wolf desires to fill his mouth with such a piece of flesh as will fill his belly ; we speak not of such flesh, but such as Christ has given us in his Testament, and left for a Remembrance, and as an Earnest ^p that he will remain for ever with us ; we in him, and he in us.


19. Therefore we say that we shall have God's body and Christ's body, which filleth Heaven ; not that we shall stick in that which is his Creature, but be joined one to another as members, brethren, and children.

20. There is but one Life in us all ; there is nothing mortal, All proceeds from the Eternal one ; there is nothing that begins, but the Wonders only, one Essentiality is come out of the Eternal : we are as Gods, we are true Children of God, proceeding from his Essences in body and soul.



The Thirty-fourth Question.

What is the miserable and horrible Condition of the Damned Souls ?

1.  T is sufficiently declared already ; for God's wrath in the Darknes is their Dwelling Place ; their Light is that which shines from their fiery Eyes, like the glimmering of a flash of fire ; they have no Light at all but that, for they dwell in that which is ^q outermost, and so ascend in haughtiness above the Thrones like strong Champions ; and yet they have different qualifications among them, as their Spirits differ.

^q As in utmost, or utter darknes.

2. For a Dog acts like a Dog, a Wolf like a Wolf, and so a Horse, a Fowl, a Toad, a Serpent, every one after their Manner ; but they are all flying and swift as a thought.

3. They have their joy in their abominations, and their chiefest joy is to scorn God ; in that they are fiery Spirits, and God a Spirit of Light.

4. Their boast is always of their strong, fiery might ; they are as a Dragon that spitteth fire, they seek perdition, and find abominations.

5. They have also fruit growing out of their own Principle, all according to the abominations of their wills.

^r Jestig, jear- ^s fooling, and juggling is their pastime ; though indeed there is no time ; nor is there any fear of any other Torment, after the last Judgment-Day ; but their whole life is a continual fear, horror, terror and lamentation : every one has his work, which he did here while he lived in the Figure ; and then it awakens the *Turba*, and rides in the Fire.

ing, scoffing, and deriding in strange apish gestures of face, and body.

7. The soul has no feeling, for it is without the Fire, but the *Turba* plagues it with those Abominations which it introduced; there is an Eternal despairing in them, and therefore they are God's Enemies.

8. To blaspheme God is their chiefest Power; they devour Hellish Brimstone and Abominations, for their fruits are a kind of matter that is outwardly fair, but inwardly mere^f wrathfulness; such Hypocrites as they have been upon Earth, such bread does their Heaven afford them to eat.

^f Strong Abominations, malice, or wickedness.

9. They are at Liberty, and shut up by nothing, they may descend as deep as they will, for the Abyss and Darkness is every where, and yet they are but in their first place; the deeper they desire to throw themselves, the deeper they fall, and yet they find no end or bottom.

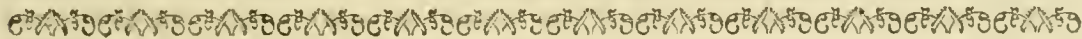
10. Their ^l number is not the number of any human time, their ^u delight is a mere stink of Fire and Brimstone; when they consider themselves in their Abominations, that they were once Angels and now Devils, then presently the gnawing worm ariseth, which devours and torments them.

^l Their time not the time of Man.
^u Refocillation.

11. To what end should their wickedness be described? They are evil, unclean Beasts; that which they practised on Earth, that follows them, and that they desire to do there also; they swallow down abomination and cursing without measure.


12. Their ^x Government is no way better to be known than in the Antichristian ^y horse and scornful men, who rave with cursing and blaspheming; yet this is but a ^z Glass of the Hellish Abominations; we will not mention them any further, for they are not worthy to be named.

^x Or Dominion.
^y Cr Beast.
^z Shadow, or Resemblance.



The Thirty-fifth Question.

What is the Enochian Life; and how long does it continue?

1.  HIS is also above human Reason, no outward Reason can comprehend it; but seeing ^a it is born, it must be made manifest: For there are such Mysteries couched in it, as the world is not able to conceive, and we shall not mention them at large, for they have their ^b limit how far they shall go; for in this Time wonders shall be done upon the Earth, for which cause, our speech is taken from us, that we must be silent.

^a The Enochian life is brought forth.
^b Bounds, or appointed time.

2. Yet we shall shew what kind of life it is, or whither *Enoch* is gone, as also *Elias* and *Moses*: it is no Fiction, we declare only what is given us; we shall further be silent, and not believe Reason, for it is a fool herein.

^c Or come.
^d Or prophesy.
^e Or the Sword.

3. But we may well speak something of it, for the time is ^c born, for ^d *Enoch* to speak, and ^e *Elias* to work again; which *Babel* shall find by experience: for *Moses* hath ^f horns, and yet he is a patient Lamb.

^f Or Beams, or Rays, which with their light shall contend with darkness.

4. O how wouldst thou rejoice if thou wouldst go among *Moses's* Flock, for he has a good Message: Rejoice O Heaven, and be merry O Earth! for *Enoch* is in the Field, and keeps his Flock.

5. What will *Elias* do? for he is clothed with a white Garment, and was with Christ on the Mount, and spoke of the consummation of man's Redemption; he spoke also of the entering into Paradise, and of the final deliverance from the ^g Hunter.

^g Or driver, or persecutor.

6. He that is born blind, sees nothing: How can a lame man get the prize, or a deaf man distinguish Languages? does not the Sun shine daily, and yet the Mole remains blind? shall *Babel* come to see? we know she is a scorner, and therefore she must be blind, though the Sun shines clearly to her.

7. How can he behold two worlds, that always lives but in one? nor is it art and wit, that has understanding able to search out the deep Gates; but they pass away, as a wind which brings forth nothing, though it maketh such a Bluster; and so does *Babel*.

8. When we will speak of the Enochian Life, we must consider the Scripture, and see who *Enoch* was, and what life he led; and then we may soon find where he is, and what his Translation was.

^h Gen. 5. 13.
ⁱ See the *Mysterium Mag-*
norum, ch. 32.
ver. 19, 20.

9. You know that the ^h Scripture saith his Father's name was ¹ JARED; if you understood the Language of Nature, you had the whole ground.

10. And *Enoch* begat *Methusalab*, who attained the highest age of Man; and after he had begotten him, he continued in a Divine Life, till the Lord took him into his own Principle.

11. But we must not understand it, as if he were wholly perfect in the Light of the Divine Majesty, and should not appear at the day of Judgment. Indeed he is in God without Death, or want of any thing; he is in God's Love, but in the birth of the Divine Principle, for he had also *Adam's* flesh.

12. And you know well, that the outward Kingdom, with the Earthly flesh, belongs to the *Turba*; though it is clear, that he had the body of the Wonders of God, in the outward body, in which Divine body of the Wonders he was taken away into the Mystery; so that the outward body was, as it were, swallowed up by the Mystery.

^k Substance,
or Essence.

13. But now the Mystery must give up all whatever it has swallowed up; as you know, that at the end, the outward body must appear, with all its ^k works, before the Judgment: and thus the *Turba* is in the outward body with the Wonders, which shall be made manifest and tried in the Fire.

^l In the out-
ward secret
hiddenness.
^m In the in-
ward secret
hiddenness.

14. Now then, if *Enoch* be thus taken up, both body and soul, with both the bodies, then the outward body is in the ^l *Mysterium*, and the Inward body in the ^m *Arcanum*, and heavenly Mystery, and so he lives in two Mysteries, being invisible and incomprehensible to the outward world: and thus we give you to understand, that Paradise is yet present and unperished, though seeming to be, as it were, devoured by the curse of God; and it lies yet as a Mystery, uncorrupted in the curse.

ⁿ Or *Arcanum*.

15. For we can say with good ground of Truth, that Paradise is still upon the Earth; yet we are not in it, but *Enoch* is in it; but he has still the body of the *Turba* in the Mystery, and in the Heavenly ⁿ Mystery he has the Divine body; a Paradisical Body which is capable of Paradise: and thus he is as a Wonder, and is a Prophet in the Crown at the ^o Limit of the Wonders.

^o Or End.

16. For you know that the Scripture saith, that after he had begotten *Methusalab*, viz. the Man of the greatest Age, he continued afterward in a Divine Life; and this has a deep meaning.

17. *Methusalab* signifies the end of the Wonders of this world; and *Enoch*, remaining in his Divine Life three hundred years after the birth of *Methusalab*, signifies the manifestation of the Wonders, and an open Ministry, viz. a preaching of Righteousness, whereby the *Turba* of every one shall be shown him, and the End of the Wonders of this world shall be declared, viz. the Vengeance of God, and his Reward to the good.

18. And the time after *Enoch*, wherein *Methusalab* lived to the Number of the Crown, when *Enoch* and his preaching was taken up, signifies, that the Enochian Light, which shined in his time, will enter again into its Principle, and seek out the Earthly body which *Enoch* had, and will find that the *Turba* is in it still; and then there will be no further

further seeking, for the *Turba* is found in the Limit, and worketh to the Fire and Judgment.

19. And thus the end of the world is as the dregs, and it works in the *Turba* to the blowing up of the Fire and the Judgment; for the outward world was produced out of the *Turba*, and took its beginning in the *Turba*, and the *Turba* is its propriety: thus the beginning seeks the end again in the wrath.

20. And as this world is become corporeal in the wrath, so the beginning at the end will have the Spirit again in the wrath, for the Beginning and the End is one; and you plainly perceive, that in the Beginning, the *Turba* devoured *Adam*, and brought him into the Anger, and murdered *Abel*.

21. Therefore, ye Elect, let none of you desire to live to the time of the end, after *Enoch's* taking up; but behold, when *Enoch* preaches, then the Sun shines, and then go out from *Babel*; it is a golden time: but your *Turba* is the cause that *Enoch* shall be taken up.

22. *Enoch* is not gone out of this world, he is entered into the ^p Mystery in the Wonders, for he is God's Preacher; and after the *Turba* has overcome the world, he must be silent till the six Seals have ended their Wonders, and till the Angels of the *Turba* have poured out their Viols, then the ^a Wonders of the Anger are finished.

23. Then *Enoch* comes out of the Mystery again, and enters into the ^r Ministry, and relates what hath been done, and punishes the world because of the ^t *Turba*, for suffering ^u Abominations to enter into them, without resisting.

24. And after the world becomes fat and wanton in the golden years, and ^u seeketh *Sodom* and *Gomorrab* again, then also its *Turba* will be fat and wanton, and seek the Wrath and the Limit; then the golden days are done, and will be devoured by the *Turba*; and then *Metbusalab*, the oldest man, dies, and suddenly the Deluge of Fire approaches: consider it, for it will be in earnest.

25. We do not say that you shall feel *Enoch* with your Hands; no: *Enoch* did not preach from the Spirit of the Earthly Life, but from that which is a Prophet, which introduced the outward man into the Principle; and so you shall not feel the outward *Enoch*, but you shall hear the Prophet which speaks from *Enoch*, from the Mystery.

26. *Babel* mocks and scorns at this, and contemns ^x *Enoch* for a while, and then *Enoch* calleth ^y *Noah*; but they call him old fool, for preaching so of the downfall of *Babel*.

27. But *Noah* passes into the other world through the ^z water, and calls ^a *Moses* with his Wonders, and he comes; for he has the Wonders of God.

28. For he passed through Death, and brought his body through Death, when the *Turba* desired to consume it; and the Devil contended for it, and would have the *Turba* which was in *Moses*, because he had been an angry man, and brought the ^b *Turba* on many.

29. But it was told the Devil, that the *Turba* in the Fire did not belong to him, for it served to the Majesty of God, and contained the Wonders; and the *Turba* in the Darknes of the Wrath only belonged to him, who is without the City, and must not dwell in the City, in the Principle, but without it.

30. For God did not create him ^c in the Fire; let him remain, therefore, in his own awakened Fire-life: he hath nothing to do with *Moses's* body; for his Wonders in the Anger belong not to his ^d *Turba*; he is a very out-cast, a cast-away.

31. And *Moses's* body is passed through Death; his unfadable Body, which had the Wonders, has swallowed up that which was Earthly in the *Turba*, and yet not consumed it to putrefaction, but it also is in the Mystery: and his ^e *Turba*, which killed the first-born in *Egypt*, drowned *Pharaoh* in the water, slew them that worshipped the Calf, and swallowed up *Corah*, *Dathan*, and *Abiram* into the Earth, continued in Death.

^p Repository.

^a Or work.

^r *Ministerium*,
or Office of
teaching, or
preaching.

^t Malice, or
wickedness.

^u Or sins.

^v Or becomes.

^x Or Pro-
phesy.

^y Preaching,
or Teaching.

^z Simplicity,
or humility.

^a Or Miracles.

^b Or destroyer.

^c Or for.

^d The Devil's.

^e Anger, sharp-
ness, or reve-
rity.

^f Or from the Anger and severity, and passed into Innocence; and so he was but an Instrument of God's Anger, in true Resignation, and not in selfhood.

32. For when he died, then his spirit and soul departed ^f from the *Turba*; and he remained in the Wonders in the Mystery.

33. And now he is become a Lamb, and brings his works amongst the goods of *Isaac* and *Sem*, as a Mystery of God in his deeds of Wonder: but the house is *Isaac's*; and all dwell in the Tents of *Sem*, in his Kingdom: take notice of this, both *Jews* and Christians.

34. Now seeing *Moses* is gone with righteousness from the strife of the *Turba*, and of the Devil, into the Mystery, and yet hath his first unfadable body on him, which, though it be delivered from the *Turba*, must yet be tried in the Fire at the end of the Days; therefore his Prophet is in the Mystery.

35. And since he is become a Lamb, after the *Turba*, he has sent his people many Prophets to preach the Mystery: as indeed there are not only laws and works contained in the Mystery, but also the Lamb Christ, into whom he is also entered, and has brought his ^g Law to be a servant in the ^h Family of the Lamb, that so his Wonders may be in the sheepfold of the Lamb.

36. This *Moses* calls to ⁱ *Enoch*, seeing he also is in the Mystery, and is clothed with the white Garment, which he got of the Lamb in the other world; and *Moses* comes to help him with the Lamb's deeds of Wonder, seeing they call *Noah* fool, who teaches without Wonders as an honest man.

37. *Babel* is not able to endure ^k this; for so her Pomp and Pride will be taken away: she sets herself against ^l *Moses* and ^m *Enoch*, and persecutes them; she would murder them; but *Moses* is already dead, and *Enoch* is taken up, and neither of them is in the outward life with her: she saith, where is *Enoch* and *Moses*? show us their Wonders! but she is blind and cannot see them; and so she raves against *Moses* and *Enoch*, and falls into Contention.

38. Then *Moses* calls for ⁿ *Elias*, who went out of this world in the Divine Fire, into the Abyss of the Principle with body and soul, who also dwells in the Principle with mighty Power: Now when he comes and perceives the cry, that ^o *Babel* stands in the Fire, then he kindles the *Turba*, wherein the great Fire burns, which consumes flesh and blood, also stones and the elements: then *Babel* must drink her last ^p draught.

39. After this, ^q *Enoch* has peace awhile, and then is the golden Age, till my ^r beloved grows voluptuous and wanton, having fatted her *Turba*, so that it seeks the Limit, and then comes the End of all time.

40. Do not wonder at it; we will stay in the mean time with ^s *Noah*, till ^t *Moses* and ^u *Elias* come, then all the Children of God will find it true.

41. Yet it will remain hidden to the wicked, till the *Turba* devours them; for they look upon this, as the *Jews* did upon Christ, and the first world upon *Noah*: what does the Mystery profit a scorner? he looks after nothing but eating and drinking, and taketh care how to satisfy his haughty mind, that he may ride with Pomp in *Babel*.

42. Thus, my beloved friend, we have given you a short Hint of the Enochian Life, and what his Office and Condition is; also of *Moses* and *Elias*: as a wise man, consider further of it; for we dare not speak otherwise of it, our understanding and will is driven into such a way of speech: neither have we leave in this place, at this time, to write more at large, or more fundamentally, in plain words.

43. But if God shall please to grant, that we may write something upon the first; and also upon the second Book of *Moses*, more may be opened; for the Names of the Fathers before the Flood, which are there set down, belong all to the Mystery, and they contain great Wonders in them: when it is Day, you shall by them clearly know the whole course of the world.

^g Or the Jews.
^h Or household.

ⁱ Or prophesy.

^k Noah's simple teaching without Pomp and Covetousness.
^l Or Miracles.

^m Or Prophesy.

ⁿ Or the Sword, or Vengeance.

^o Destroyed Christendom.

^p Or the very Dregs.

^q Or the Prophets that preach in the Name of the Lord, and lead a pious life.


^r The Children of God.
^s In simplicity.

^t Miracles.

^u Or vengeance, or destruction.

The Thirty-sixth Question.

What is the Soul of the Messiah, or Christ?

1.  E have sufficiently explained this in our third Book of the threefold Life of man; but seeing every one that reads this has not that at hand, and in regard of the Question itself, we must answer something more here, and therefore I set this down; for you ask in the following Question about Christ's Spirit, which was ^{*}willing, and which he commended to his Father.

2. Here the ^y old and sick *Adam* shall be comfortably refreshed, he shall have a ^z Medicine against Death, and be ^a quickened again; for his Mother shall bring forth a young son, who shall live in her bosom, and shall exceedingly rejoice at it.

3. If we would consider the soul of Christ, we need only seek and find ourselves; for Christ's soul is a human soul, conceived in *Mary* the ^b twofold Virgin.

4. Yet we do not acknowledge the outward mortal Life in *Mary* for a pure Virgin; for that which is mortal has the Anger, and the *Turba* which corrupts all Purity, so that no pure Virgin is born of *Eve*, but are all daughters of her.

5. And *Eve* herself was but half a Virgin, for *Adam* was the other half, according to the two Tinctures, in which man saw himself to be wholly a Virgin in pure Love, and so saw God through himself; that is, through the Creature he saw the Original, which produced those two out of himself.

6. And thus also in one ^c whole person, there is one pure Love and Chastity; for it seeks no other Conjunction, itself is the Conjunction of both Tinctures, *viz.* the Tincture of the Soul, and the Tincture of the Spirit; and its power was such, that it could bring forth a Spirit out of the fiery Tincture, which is [called] a Soul and Spirit.

7. Which *Adam* ^d lost, when he suffered the Earthly Life to take him captive, and therefore he must be divided, and a woman be made out of him, which must set her Love, ^e Desire, and Imagination, upon the Adamical fiery Tincture, if she would be pregnant with a Soul.

8. Thus none can say, that *Eve* was a pure and chaste Virgin before the contact of *Adam*; for as soon as *Adam* awaken'd from sleep, he saw her standing by him, and presently set his ^f Imagination upon her, and took her to him and said, ^g *this is flesh of my flesh, and bone of my bone; she shall be called Woman, because she is taken from Man.*

9. And she (*Eve*) instantly set her Imagination upon *Adam*, and so both were mutually kindled with the Desire of each other.

10. Where is now the pure Chastity and Modesty? Is it not bestial? Is not the outward Image become a Beast? as is to be seen plain enough in the Will and ^h Essence, that Man does as a Beast, and more foolishly, for he has Reason, and yet runs on against Reason, as if he was void of Sense.

11. But that he might be restored, and the Image reduced into Unity, that word which spoke the Soul out of the Mouth of God, and breathed it from the Holy Ghost into the Image, is become Man, and is entered into the Earthly Image, *viz.* into the *Turba* of Destruction.

12. And you know very well, that the word has the water of Eternal Life, and the

^{*} Readily obedient, or submissive.

^y Or Mankind.

^z Or Cure for Death.

^a Or made alive.

^b *Viz.* the Eternal Wisdom of God, and the outward humanity; that is, God and Man.

^c The whole, and not divided person, as *Adam* was before he slept.

^d Extinguished, or put out.

^e Longing, delight, or lust.

^f Fancy, or Desire; or lusted after her.

^g Gen. 2. 23.

^h Or doings.

Fire of the Deity, and out of the Fire [it has] the Tincture of the Deity, and in the Tincture the Spirit of God, which proceeds from the Mouth of God; and in the proceeding forth, the ¹ glance of the Majesty is made manifest in the operation of the Spirit.

¹ Or Luster.

13. This word which is in the Virgin of the Wisdom of God, and surrounded with the Wonders of Eternity, is now in Humility and great Love towards our Image, which was lost in *Adam*, come again into us, and is in *Mary* (understand the Earthly *Mary*, but in the Benediction) become Man.

14. The Benediction was, that the soul of *Mary* was adorned with the heavenly Virgin of the wisdom of God, which *Adam* had lost; therefore the Angel called her

¹ Luke 1. 28.

¹ *blessed of all Women.*

15. No woman, from *Adam* to this Day, was ever clothed with the heavenly Virgin, but this *Mary*; therefore by the blessing she became chaste and full of Purity; for the Holy Ghost goes not into that which is Earthly, he mixeth himself not with the ¹ Glafs, for it cannot be that the Looking-Glafs should be as the Life itself.

¹ Similitude
or Resem-
blance.

16. Understand our high and precious depth thus: The soul of Man proceeds from God, and is from the Eternal, and the body of Man is but a Glafs of the Eternal; and so God clothed the soul of *Mary* with the Divine Virgin, in the Principle of the soul; not in the Earthly flesh, as if she had been deified; no, she must die as well as all other people.

17. And in this Virgin God's word, out of the Heart of God the Father, assumed the seed of the Woman, *viz.* the seed of the soul, and the seed of the first Image, which for so long a time stood hidden in the Mystery.

18. But now at length the Life of God entered into it, and made it a whole Image again; for the water of Eternal Life, proceeding from the Heart of God, mixed itself with the water of the Spirit of the soul; for the Spirit takes its Original from the water, and the soul is Fire.

19. Thus the word received the Tincture of the soul, and the Holy Ghost the Tincture of the Spirit, *viz.* the Tincture of the water, and both became one soul; and yet the Creature remained distinct from God's Spirit, though God's Spirit dwelt therein: and of God's Water and Tincture, and of the seed of *Mary*, from her Tincture and Water, in the high benediction, a flesh and blood was produced, so that an Heavenly Man in the Earthly was incarnate at once.

20. So that it may be said, this is the Son of the Woman, *viz.* the very corporeal and natural Son of *Mary*, with soul and body, with flesh and blood, and all that belongs unto Man; and also the very Son of God, which was born from Eternity, out of God's Eternal Essence, before the foundation of the world was laid, who stood both in the Majesty of the Holy Ternary, and also in the ^m body of *Mary* at once.

¹ Or Womb.

21. And the soul of Christ belongs half to the Principle of this world, and half to the Holy Spirit; for the soul of Christ made use of the Spirit of the Air and Stars, with the virtue of the Elements, and also the Word of God and the Divine Food; for such a man was *Adam* in Innocence.

22. Thus God has regenerated us in Christ; and so we are regenerated in Christ out of God's Word and Spirit, by the water of Eternal Life, and thus we are God's Children in Christ; and if we resign ourselves up to Christ, departing from our Reason and Will, then we are indued with Christ's body, and our Will and Spirit lives from Christ, who is in us, and we in him.

23. Hence you may understand what the Temptation of Christ was, *viz.* The Regenerate Man was to endure *Adam's* Temptation [to try] whether his soul could stand steadfast in God; and therefore he was proved in the *Turba* [to see] whether he could

stand stedfast in three Principles, and rule over the outward Life; and therefore food was withdrawn from the outward Life, and the inward must overpower the outward, and eat of the word of the Lord, and sustain the outward in its own Power and full Omnipotency, and also keep Death captive, that it might not be able to destroy the outward Life: this must needs be a hard combat!

24. And the other two Temptations were these, viz. he was tempted [to try] whether man would live in ^a full obedience, and suffer God to work in him; or whether he would exalt himself again, and be free from God, as *Lucifer* did; therefore the Devil must tempt him, seeing this man was to possess his Royal Throne. ^a Or com-
pleat.

25. The Devil complained that he could not stand, because the Mother of wrathfulness drew him too hard, and therefore he was permitted to try this man, and to set before him that which was set before himself; and if this man stood, then he should judge the Devil, who was found to be a liar.

26. For he fully tried him in the second and third temptation, whether he would ascend on high, in his own power, as himself had done, and so stirred up the Anger; or whether he would place his trust and affiance in God only, and live to him both in will and deed, as a child in obedience to the Father; and this he urged upon him, just so long as *Adam* stood in the Temptation before he fell asleep.

27. And now we also must continually be so tempted and proved, and we are able to get the victory in Christ, who has overcome; for his soul is our soul, and his flesh is our flesh, if we trust in him, and give up ourselves wholly to him, as Christ gave himself up to his Father.

28. And thus, my beloved friend, you understand what Christ's soul and body is, viz. that it is our soul and body if we adhere to God; but if we do not, then we are rent off; and in the outward life we belong to the Spirit of this world, viz. to the lost and perished *Adam*; and in the soul we belong to the Devil in the Anger of God: But look for these things more at large in our other writings, where you shall find the whole ground of Heaven, and of this world.



The Thirty-seventh Question.

What is the Spirit of Christ which was ^o willing, and which he com-
mended into his Father's Hands? ^o Or obedient,

1. HIS is that great and excellent ^p Jewel; and we exceedingly re-
joice that we know it, so that we are able to know ourselves what
we are, and it is more worth to us than all the world; for it is that
Pearl of which Christ said, ^q that one sold all that he had and bought
that Pearl.

2. For it is more profitable to a man than the whole world; it is
more precious than the Sun, for the ^r noble stone of the wise men
lies therein; it has the Heavenly and Earthly ^s *Mysterium Magnum*; and there is no-
thing in the world to be compared to it but ^t sincere simplicity, which is quiet, and
brings forth or stirs up no *Turba*; and that has the Jewel hidden in it.

3. As Gold lies in the stone and is unconsumed, if a ^u Robber comes not with the

^p Treasure,
Gem, or
Pearl.
^q Matt. 13. 46.
^r Or the Phi-
losopher's
Stone.
^s Great My-
stery.
^t Or trusting
in God, and
enduring
whatsoever he
lays upon us.
^u Or spoiler.

Earthly *Turba* and destroys it, and yet attains it not; so Self-Reason is a Robber in the

^x That is, in the Cabinet where the Pearl lies.
^y Layman.
^z Or Father.
^a Or disputes, and wrangles about it.
^b Or respect of persons.

^x Mystery.
 4. Therefore we may say upon good ground, that a simple ^y plain man, who in simplicity, without multiplicity of science, depends on God, has the *Mysterium Magnum* better and surer, and less decayed, than a high-learned ^z Doctor, who soars aloft in Reason, and ^a spoils the Jewel and sets it in *Babel*; this will not be well relished, but that is nothing to us, we must speak the Truth without ^b partiality.

5. Now when we speak of Christ's Spirit, Reason thinketh it is the soul, or else the Spirit of the outward Life, which consists in the virtue and operation of the Stars and Elements; but it is not so, it is another thing wherein the Image of God standeth; the outward Spirit belongs not to the Deity, but to the Wonders.

6. We have spoken somewhat of it already; but because this Question puts us in mind of it again, mentioning, that when he died he commended it to his Father, therefore we must speak of it how it was done.

^c *Centrum Nature.*

7. You sufficiently perceive in what manner the soul is the ^c Center of Nature, the Original of Life and Mobility, *viz.* God's Fire, which should be continually converted into the Eternal Will of God, wherein it is originally born from the Magical Desire, and is a great Secret come out of the Eternal Nothing, wherein all things are contained, even the Deity with all the three Principles, and every ^d Being that can be named.

^d Thing, Essence, or Substance.

8. And you perceive that the Light and Spirit of the Air proceed from the Fire, and also that the Fire does again draw the Spirit of the Air into itself, and so always blows itself up; and so with the Light, Air, and ^e Source of the Fire, it is its own Life.

^e Or property.

9. And further, we have spoke before of the Noble Tincture which rises in the Light, in which the meekness of the Light consists, and it comes forth from the Anguish, which is as a mortification, and springs forth afresh through the mortifying Anguish, as a life having another ^f property, where the property of the Fire is a Kind of Tincture, like the driving forth of a Spirit; and yet it is desiring, and thereby it attracts the Virtue of the Light into itself, and makes it an Essence, *viz.* Water.

^f Or Source.

10. And therein are two Forms: One according to the source of Fire, which is red, and therein the virtue, *viz.* *Sulphur*; and the other, which is like a thin meekness, yet having Essentiality, is Water; which the desiring Tincture contracts into one, and changes it into Blood.

11. Now the Original in the Blood, *viz.* Fire, which is a warmth, that is, a Tincture, is a Life; and in the virtue of the Tincture, the thin water of the Life proceeds, one ^g virtue proceeding forth from ^h another; and the virtue always re-assumes that which goes forth: and that which is gone forth, is free from the Fire, and also from the virtue; for it is gone forth, and yet it rose from the virtue.

^g The outward.
^h The inward.

12. And this is the true Spirit which is born out of the soul, wherein the Image of God with the Divine virgin of God's wisdom consists; for all understanding and knowledge lies in this Spirit; it has the senses, and the noble life which unites itself with God: this Spirit is so subtle, that it can, and may enter into God.

ⁱ Reason, subtlety, or wit.

13. If this Spirit resigns itself to God, and casts away the ostentation and ⁱ cunning of the fire of its own soul, then it attains the image of God, the Divine body; for it puts its will into God, and dwells in God with Power: thus it is clothed with the Divine Essentiality, and is without this world in the Life of God.

14. But seeing this Spirit rises first out of the Center of Nature, that is, out of the Life of Fire, though it is not the Life of the Fire, but the Spirit of it; and the Life of the Fire stands originally in the Abyss, in the source of God's Anger; there-

fore Christ did not commend this Spirit of his to the Fiery-Life, but into the hands of his Father.

15. His hands are the Love-Desire, wherewith he embraces our Spirit when we enter into him, and commend ourselves to him.

16. For when his body was to die on the Cross, and his Soul was to pass through Hell, through the Anger of God, there the Devils waited, and thought with themselves, we will surely keep the soul in our *Turba* in the Fire; and then Christ commended the Spirit into the Love of God.

17. And so the soul of Christ, with the Spirit, came into God's hand, being encompassed with the Fire of Anger and Death; and Death would have held it there; but Death was destroyed and confounded.

18. For Death smothered the outward [Spirit,] *viz.* the outward Life, and then thought, now surely the soul must remain in the *Turba*: but there was one stronger in the soul, *viz.* the word of God, which took death captive, and destroyed the Anger, and quenched the wrath with the Love in the Spirit of Christ.

19. It was a poison to Hell for the Love of God to come into it, and smother it in the soul; also a Plague, Death and Destruction to Death; Death must now suffer an Eternal Life to grow up in it.

20. Thus the Spirit of Christ took the Devil captive, and drove him out of the Fire of the Soul, and cast him into Darknes, and shut him up under Darknes, out from the Fire of the Soul, and out from God's Fire, into the wrathful harshness and bitterness in cold: there let him warm himself, lest he freeze with cold.

21. Consider the first four forms of Nature, and you will understand what the Devil's Mansion is; for, before Christ [came,] he kept the soul captive in the *Turba*, with the Fire; and though he had not the Spirit of the Soul, yet he had the root of it in the *Turba*: but then he was commanded to cease, and he was thrown out, and driven into Darknes; and thus his malice was destroyed by Christ's descending into Hell, and Christ became his Judge.

22. Thus we have in brief described what the Spirit of Christ, and our Spirit, is, *viz.* not the outward Spirit, but the Spirit of the Soul; not the Soul itself, but the Spirit of its Life.

23. As in God the Holy Ternary is distinct, being three Persons in one Essence, and yet but one only God: where the Son hath the Spirit, *viz.* the Life, proceeding out of his Heart and Mouth; and the Heart is the flame of Love; and the Father the ^k source of Anger, which is allayed by the Son in the Love; so that in God there is but one only Will and Essence.

24. Thus it is also in Man, and no otherwise in the least; whatsoever God in Christ is, that we also are in Christ, in God; his true Children: Therefore let us also commend our Spirit into his hands, and so we may be able to pass through Death into Life, with Christ in God.

25. Therefore be not led about, and deluded with ^l toys and trifles, as hitherto ye have been in *Babel*; where this and that has been ^m disputed about the Soul and its Spirit; one this way, and another that way; there is no ground among them, but mere Fiction and Opinion.

26. Understanding is born in God, not in the Schools from Art; yet we despise it not; for Art, if it be born in God, is a tenfold Mystery, for it always attaineth the ⁿ tenth Number in. ^o Reason, much better than a ^p plain Man; for it can of many Numbers make ^q one.

27. But it standeth not in self-ability; no: one must enter in by the Cross as well as the other, let him be a Doctor, or a ^r mean Man; God's secrets will admit no Doctors, but Scholars into them; yet a Learned ^s Scholar may go very far.

^k Fountain, Property.

^l Rattles, fooleries, shells, specious shows, or imitation, or mimic tricks.

^m Or prated.

ⁿ Or perfection.

^o Or wit, and understanding.

^p Or simple Layman.

^q Sum, or Total.

^r Or Lasic.


^s Disputat.

28. Had but this hand the High Art, and also those High Gifts, you would well see it; but God will have it as it is: It is indeed his pleasure, to ¹ make the wisdom of this world foolishness, and to give his Power to the weak, that all ^u may bow down before him, and acknowledge, that he only is the Lord that does whatsoever he will.

¹ 1 Cor. 1. 20.
^u All life, or Creatures.

The Thirty-eighth Question.

What are the Things that shall come to pass at the End of the World?

1.  Eloved friend, it is not fit for me to answer this your Question; neither is it in my own power; and besides, it is not fit for any to ask it, for it is the secret Counsel of God: none should esteem himself to be equal with God, and to foreknow all things.

2. Our knowledge consists in the Spirit and Will of God; when that moves, then go on in the Heavenly *Magia*, and enter into the Wonders of the Earthly: Now is the Prophet born, for he standeth upon the ^x Crown, and speaketh Magically of the Beginning of the Wonders, and their *Turba*; and shows how they shall come to an End, and be destroyed, and brought again into the first.

^x Or at the end of a Time, or in Ages.

3. For all Prophets speak from the *Turba*; they discover that which is false, and declare what is better, which enters into the will of God.

4. Therefore be pleased not to urge us with this Question, for we shall be captivated in the *Turba* by it: you may understand enough in all the Questions, what is to be done hereafter; we have hinted it to you clearly enough.

^y Or by way of similitude, or in Parables.

5. We dare not speak any otherwise, than ^y in a Magical manner, of things to come; because the Wonders to come are all seen in the *Turba*: now when the Spirit sees them, then it declares clearly and plainly how the *Turba* is loaden with evil or good.

6. But it sees that all things are mixed; for God is become Man, and sets his Mercy every where in the Anger, and hinders Perdition; therefore the Prophet must speak magically, and not in express and plain terms: for it often comes to pass, that, though a thing be evil in its ^z Essence, yet there ^a soon groweth a sprout out of it, which destroys the ^b *Turba*, and causes a Conversion.

^z Or work.
^a As at Nineveh, in Jonah's time.
^b Or keepeth back vengeance.

7. Therefore God admonishes you to subdue the firmamental Heaven, and to oppose it; and so the evil which the firmamental Heaven pours forth, is many times turned into that which is better.

8. Otherwise, if all should of necessity come to pass, which the firmamental Heaven has, then we should need no teaching, for that would be a certain, constant, and perpetual Calendar.

9. You know well, what *Daniel*, *Ezekiel*, and *David* say in their Prophecies; especially the Revelation of Jesus Christ: In them lies all that shall hereafter come to pass; and they also spoke ^c Magically of things to come.

^c In mystical terms, which outward Reason could not comprehend.

10. But in our writings you have them more clearly, for the time is now nearer the end; and therefore it appears the more plainly what shall be done at the end.

11. And I would have you directed to our other writings, and there you shall find enough of this, for the wicked world is not worthy of an open, plain, and manifest discovery,

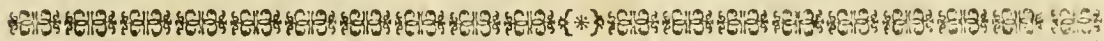
covery, because thereby the great Secret, which belongs only to the Children of God, would be ^a defiled; for God will not have us ^c cast Pearls before Swine, but give them to the Children for their Delight; and thus do you also.

12. There is no need that the Mystery should lie under worldly Protection; that is a folly, and God is dishonoured by it, as if he was not able to protect it.

13. You should not look for the Mystery among the mighty, and ^f rely upon them more than others, for the ^g Turba presently enters in with a Law, and so the Spirit of God is as it were bound, and so an Antichrist is brought forth.

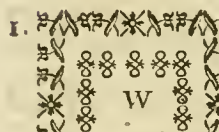
14. Look upon *Israel*; when they rejected *Samuel* and their Judges, and thought that if their Doctrine was but under a worldly Arm, and that they had but a King, then they would keep their Law; but it is known how they did: Did not their Kings introduce the ^h Turba, and make Calves to be worshipped, and compel the people to adore their Idols? this is mentioned out of my affection and good will.

15. But we give you no particular resolution of this Question, you shall find enough of it in the other Questions, and we dare not write any plainer.



The Thirty-ninth Question.

What, and where is Paradise, with its Inhabitants?

1.  WE have hinted, in the *Enochian* Life, that it is in this world, yet as it were swallowed up in the Mystery; but it is not altered in itself, it is only withdrawn from our Sight and our ⁱ Source; for if our Eyes were opened, we should see it.

2. Nay God in his Ternary is with us; how then should Paradise be lost? We have lost its ^k source and fruit in the outward Life, as the Devil lost God, when he wilfully exalted himself as an haughty Spirit, and would be Lord; so it is with us.

3. When *Adam* eat of the Earthly Fruit of good and evil, then he also got an Earthly Life, good and evil, and was driven out of the fair Garden of Paradise, where Heavenly Fruit grew, into this Earthly Life.

4. Many have written very strangely of Paradise, but now their blindness appears in the Day-light, whom yet we condemn not, for they were Seekers. Every ^l Age has had its Seekers, who have sought the ^m *Mysterium*; but it has been a long time very dark in *Babel*.

5. Now for these two hundred years it has begun to open itself again, and men have begun to storm *Babel* on one side, but her strong ⁿ Tower stands firm still; indeed the Whore has been somewhat discovered, but her ^o Beast has but grown the more lusty.


6. Therefore there is yet a wonderful time near at hand, which shall change all: ^p many great Mountains and Hills shall be made plain; and a Fountain shall flow out of Zion, wherein the afflicted and distressed shall drink and be refreshed.

7. And they shall be led to the fresh pasture with a Staff, and the Shepherd will rejoice with the Sheep, that God is so gracious.

8. At that time Silver and Gold shall be as common as in *Solomon's* time, and his Wisdom shall govern the whole Earth: this is a Wonder.

The Fortieth Question.

Whether is Paradise mutable, and what shall it be afterwards?

1.  S little as God is mutable, so little is Paradise mutable, for it is a part of the Deity; and when this outward Dominion shall pass away, in the very place where the world now stands, there will be mere Paradise; for the Earth will be of an Heavenly Essentiality, so that we shall be able to dwell any where, and be able to pass through and through it.

^o Locus Uni-
versis.

^l Or Source.

2. At the last Day we shall not ascend above the ^l place of this world, but make our abode here in our own Native Country, and go into our home, in another world, in another Principle, of another ^l Property.

^l Rev. 21. 1,
3, 5.

^l Rev. 4. 6.

^o Or through
and through,
transparently.

^o Or Glance,
or Luster.

^l Rev. 21. 2.

3. For there will be no cold, nor heat any more, also no night: we shall be able every where to pass quite through the Heavenly Earth without Interruption, and then it will be Paradise, and the Tabernacle of God with Man; for it is written, *' Behold I make all things New, a New Heaven, and a New Earth, and the Old shall be no more remembered.*

4. This Earth will be ^l like a Chrystalline Sea, and all the Wonders of the world will be seen ^o wholly perspicuously; and then the ^o brightness of God shall be the light thereof; and the Holy *Jerusalem*, the great City of God, shall be therein, where they shall offer up the calves of their lips; there shall the bright City of God with the Wonders and Wisdom be established; and the Temple of God, the ^x *New Jerusalem*, shall be prepared upon the New Earth, which is adorned from the Power and Wonders of God.

5. All whatever the Prophets have written shall be there fulfilled; for God's Word and Wonders shall flourish as Grass upon the New Earth.

^o Rev. 21. 4.

6. There is no ^l *Death any more, also no fear, no sorrow, no sickness*, no Superior, but only Christ, who will dwell with us: we shall have one Communion with the Angels, we shall have fruit grow according to our desire and wish.

7. There will be no Old Age; but one of an hundred years will be as a new-born child, and we shall live in mere delight of Love.

8. All whatever is joyful will be sought after; and there the Will of all will be inclined to make one another rejoice.

9. We shall lead a Holy Priestly Life, and we shall all speak of God's Wisdom and Eternal Wonders, for the Divine *Magia* has infinite and innumerable Wonders; the more it is sought, the more there is in it; and this is the encreasing of the will of God.

10. To this end God has made himself manifest in Images, *viz.* in Angels and Men, that so he might have joy in himself, and eternally rejoice with the Essences of his Life. *Hallelujah.*

11. Thus, my beloved Friend, we have set down, according to our gifts, a round Answer to your Questions; and we exhort you as a brother not to despise us, in respect of our simple speech and ^o incongruity.

^o Not having
Learning.

^o Artificial
Eloquent
Orators.

12. For we are not born of Art, but of simplicity, and we speak great things in simple words: take this as a singular gift from God, you shall find more in it than in the best ^o Eloquence of the highest Art, unless they also have their Birth from this School; and then we will prescribe nothing to such, but acknowledge them for our loving Brethren in Christ, with whom we have assured hope to rejoice eternally in the Heavenly School, of which we here have attained a little fore-taste.

^o Or the total.

13. Yet our knowledge here is but in part; when we shall attain ^o perfection, then we will say what God is, and can do. *AMEN.*

A S U M M A R Y

A P P E N D I X

O F T H E

S O U L,

The Image of the S O U L, and of the T U R B A, which is
the Destroyer of the Image ;

Of which in the other Writings is written fundamentally, and at large.

ALPHABET

A B C D E

THE UNIVERSITY OF CHICAGO

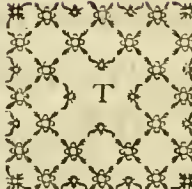
CHICAGO, ILLINOIS

A S U M M A R Y

A P P E N D I X

O F T H E

S O U L.

1.  THE Soul is an Eye in the Eternal Abyfs, a fimilitude of Eternity, a perfect Figure and Image of the first Principle, and reſembles God the Father in his Perſon, as to the Eternal Nature.

2. The Eſſence and Subſtance of it, merely as to what it is purely in itſelf, is firſt the wheel of Nature, with the firſt four Forms.

3. For the Word of the Lord ^c compris'd the ſoul, by the Eternal *Fiat* in the Eternal will of the Father, in the Center of the Eternal Nature, and opened it with the Holy Ghoſt, or blew it up as a fire, which lay hid in the Eternity, and wherein all forms of the Eternal Nature ſtood from Eternity, and ^d is alone known in the wiſdom, in the Divine *Magia* as a Figure, or Image without ſubſtance.

^c Or formed, fashioned, or created.

^d The ſoul, or the forms.

4. Yet that ^e thing has not been ſubſtantial, but Eſſential, and has been known in the Principle, in the ſlaſh, where the fire riſes; but the ſhadow of it hath, from Eternity in a figurative Image, figured itſelf in the Deſiring will of God, and has ſtood ^f before the Ternary of God in the *Magia*, in the wiſdom of God, as a fimilitude of the Holy Trinity, in which God has manifeſted himſelf as in a Glaſs.

^e Or being.

^f Or in the preſence of the Ternary.

5. The ſubſtance and Image of the ſoul may be reſembled to the Earth, having a fair flower growing out of it, and alſo to the Fire and Light: as we ſee that Earth is a ^g Center, but no Life; yet it is Eſſential: and a fair flower grows out of it, which is not like Earth, neither has it the ſmell and taſte of the Earth, much leſs the figure of it, and yet the Earth is the Mother of the flower.

^g Ground, foundation, or ſoil, or the Mother of that which grows upon it.

6. And ſo the ſoul alſo ^h appeared out of the Eternal Center of Nature, out of the Eternal Eſſence, with the word *Fiat* in the will of God; and was held in the *Fiat*, ſo that it ^h appeared as a fiery Eye, and fimilitude of the firſt Principle, in a creaturely form and ſubſtance.

^h Shone.

7. And from this Eye went the Glance of its Fire, as Light does from Fire; and in this Glance of its own Fire, the Eternal Image, which is in the wiſdom of God, was ſeen and conceived by the will of the Heart of God in the ſecond Principle; that is, by the word

Fiat of the second Principle, in the Love and Power of the Holy Trinity, whence the Holy Ghost proceeds.

8. And thus the soul was a whole similitude and Image of the Holy Trinity: here we must take the soul for the Center of Nature, and its fiery Life for the first Principle; but the sprout, or the Image of the soul, which is a similitude of God, buds forth from the soul, as a flower from the Earth, and is comprised by the Holy Ghost; for it is his Mansion.

^l Or property. 9. Now if the soul puts its Imagination out from itself, (we mean out from its ⁱ source of fire,) into the Light of God, then it receives the Light, as the Moon does the glance of the Sun; and so its Image stands in the Majesty of God, and the Soul in the Light of God, and its fiery Property is changed into meekness and fervent Love; and then it is known to be the child of God.

^k The soul. 10. But seeing the soul is Essential, and its own substance a Desire, it is plain that it consists in two *Fiats*; one of them is its corporeal propriety, and the other is the second Principle, proceeding from God's will which is in the soul, in which God desires to have ^k it his Image and similitude.

^l Pleasure, will, or desire. 11. To which End, God's desiring is as a *Fiat* in the Center of the soul, and continually draws the will of the soul towards the Heart of God: for the ⁱ Longing of God would have the soul; and, on the contrary, the Center in the power of the Fire would have it.

12. For the life of the soul has its original in the Fire, and that makes the striving for the Image of the soul: and which of these two Forms, whether it be the Fire, or meekness of Love that overcomes, that will be the quality of the soul; and as the quality of the will of the soul is, such an Image will the soul have.

^m Quality, or property. 13. And we must know, that if the will of the soul changes itself, then its Form will be also changed; for if the ^m source of the soul be fiery, then it has also a fiery Image.

ⁿ Or harshness. 14. But if the soul turns its Imagination into the Center, into the strong ⁿ Astringency and bitterness, then its fair Image is also captivated in the dark astringency, and infected with the astringent wrath.

^o Quality, or property. 15. And then this wrath is a *Turba*, which possesses the Image, and destroys the similitude of God; for in God there is Love, Light, and Meekness: but in this Image there is Darkness, astringency, and bitterness, and the Essential ^o source is fire, proceeding from the Essences of wrath; and then this Image belongs not to the Kingdom of God, so long as it continues in this ^p source and form in the Darkness.

^q Quality, condition, or property. 16. Further, Fire is a similitude of the soul; the soul is an Essential Fire, and the flash of the Fire is the Life of it: The soul resembles a Globe, or an Eye of Fire.

17. The burning Fire in the source signifies the first Principle and the Life, yet the Fire is not the Life; but the Spirit of the source which arises from the Fire, and proceeds from the fire-like Air, that is the true Spirit of the source of the Life of the Fire, which continually blows the fire up again, and makes it burn.

18. Now the fire shines, and gives Light out of the source, and dwells in the source where it shines, and the source comprehends not the Light; and this signifies the second Principle, wherein God dwells.

^r Or Virtue. 19. For we know that the ^q Power is in the Light, and not in the Fire; the fire only gives Essences to the Light and the Life, or the Light produces meekness and substantiality, *viz.* water.

^s Or amiable, loving. 20. Now we understand, that there is a ^r meek Life in the Light, without ^s source, and yet itself is an imperceptible source; it is nothing but a Longing, or desire of Love.

^t Or pain. 21. Which Source we account a Tincture, in which the budding and blossoming has its Original; yet the Fire is the cause of it, and the meekness is a cause of the substantiality.

for the Desire of Love in the Light attracts it, and keeps it, so that it becomes a substance; but the Desire of Fire consumes the substantiality.

22. Also we must conceive, that as the soul is purely and alone in the Center, it is an Essential Fire in the Eye of Eternity; and yet that Eye desires a Figure and Image of the Wisdom of God.

23. And the Image is in its desire, in its Imagination; for the word *Fiat* has comprehended it, that it might be a similitude of the Eternal wisdom of God, wherein he dwells, and wherein he may manifest himself by his Spirit, and whatever has been in his Eternal Counsel.

¹ *Verbum fiat.*

24. Thus the Majesty of God flames in the Image, in the Essential Fire, if the Essential Fire puts its desire into the Majesty; but if not, then the Image is raw and naked without God, and the Tincture is false.

^u Wheel, Orb, Sphere, or Globe.
^x Void, or empty.

25. For the Image stands in the Tincture, and has its original in the Tincture, in the Light, not in the source of the Fire: and as the Heart or Word of God has its Original in the Light of the Majesty, in the Eternal Tincture of the fire of the Father, so has the Image of the soul.

26. The Image dwells in the fire of the soul, as Light dwells in the Fire; but it has another Principle, as the Light is such a source as is different from Fire.

27. And so the true Image of God dwells in the Light of the Fire of the Soul; which Light the fiery soul must create in the fountain of the Love of God, in the Majesty, by putting and yielding its Imagination into it.

28. And if the soul does not so, but puts its Imagination into itself, into its wrathful form of the source of the fire, and not into the fountain of Love, into the Light of God, then its own source of sourness, astringency, and bitterness rises up; and the Image of God becomes a *Turba*, and swallows up the Image of God in the wrath.

^y Sternness, sharpness, or eagerness.

29. And then the Astringent *Fiat*, in the fiery Essence of the soul, figures for the soul an Image of the Imagination that is in its will: whatsoever the Essential fire of the soul desires, that will be figured in the soul, viz. Earthly Figures: that which the will of the Heart casts itself into, that Image the *Fiat* of the soul will make; that is, as far as the third Principle, and the Spirit of the Stars and Elements have power.

30. So that if the will of the soul casts itself into the Kingdom of this world, then the outward Kingdom has power to bring its Imagination into the inward Principle; and if the inward *Fiat* perceives that in the fire of the soul, then it becomes pregnant with it, and retains it.

31. And then the soul has the Image of a Beast in the third Principle, and that cannot be destroyed for ever, except the will of the soul returns again out of the earthly Lust, and pierces into the Love of God again, and then it gets the Image of God again, which may be done only in this life, while the soul is Essentially in its Æther, in the growing of its Tree; but after this Life it cannot be done.

^z Ground, or soil, or bed of Earth.

32. Thus you may understand what the Soul, Spirit, Image, and *Turba* are. The soul dwells in itself, and is an Essential Fire; and its Image standeth in itself, in the Imagination in the Light of the soul, if it cleaves to God; if not, then it is in Anxiety in the wrath of darkness, and is an abominable Image, or an Image of the Devil.

^a Vizard, or Monster.

33. The *Turba* of the soul, which destroys the Divine Image, is the Essential wrathfulness; and it is caused by the Imagination, or false Love and Representation, and therefore all lies in the Imagination: the Image consists in that which we permit to come into our Desire.

^b Or Imaging.

34. It is very necessary for us to strive continually against the Earthly Reason of flesh and blood, and to yield the Spirit of our wills into the Mercy and Love of God, and always cast ourselves into the will of God, and not account Earthly goods and pleasures

^c Or profit.

sure our treasure, setting our desire therein, which will destroy the Image; for it is a *Turba* of the Image of God, and brings Earthly properties into the Image.

35. ^d To sum up all: Christ said, ^e *where your treasure is, there will your Heart be also*; according to which ^f *God will judge the secrets of Mankind*, and sever the clean from the unclean; and give that which is false to the *Turba* of the Fire to be devoured; and that which is Holy, which is entered into God, he will introduce into his Kingdom. **AMEN.**

^d Or to conclude.

^e Matt. 6. 21.

^f Rom. 2. 16.

F I N I S.



THE
T R E A T I S E
OF THE
I N C A R N A T I O N,
In T H R E E P A R T S.

PART I. Of the Incarnation of Jesus Christ, the Son of God; that is, concerning *the Virgin Mary*, what she *Was* from her Original, and what kind of Mother she *came to be* in the Conception of her Son *Jesus Christ*; and how the Eternal Word is become Man.

PART II. Of Christ's *Suffering, Dying, Death, and Resurrection*, and how we may enter thereinto.

PART III. Of the *Tree of Christian Faith*; showing what True Faith is.

By J A C O B B E H M E N, the Teutonic Theosopher.

THE
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R E A D E R.

¶ * * * * * ¶ T is an Eminent Text, *Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of ME, and ye will not come unto ME that ye might have Life, Joh. 5. 39, 40.* which are the words of our Lord and Saviour Jesus Christ to the Jews at Jerusalem, in the days of his Conversation upon Earth in Mortal *Flesh*: They thought to have Eternal life in the Scriptures, and were *present* with Christ *outwardly*, yet would not come unto Him, though the Scriptures are they that testify of Him; by which it may appear, that the coming to Christ must be *inwardly*, in Coming to be like him in their Hearts, in becoming meek and lowly of Heart: such only, and no other *come* unto him, in any Age or Place of this World, or in Eternity: nor can any other possibly have life.

The Holy Scriptures of the Old and New Testament are the *written* word of God; penned by the Holy Prophets and Apostles, who spoke as they were *inspired* by the Holy Ghost, whose words are some of them recorded in the Holy Writings, the Bible.

But if we seriously consider it, can we think that the Eternal Ever-living word, CHRIST JESUS, by which all things were Created, and which is God himself; who has spoken by his Word in all his Holy Ones, that have spoke forth the *Things*, mentioned in the Scriptures, and there recorded by the Command of the *same word*; can it enter into our Hearts to think, that this powerful word, which is God, would *only* have the Scriptures to be *called* the word of God, and the living power to be slightly passed by as *not observed*, or those Texts that speak of it, to be interpreted of the Holy Scriptures only, as if there was no such thing besides? Whereas, for the sake of *that* they were wrote, the holy Men spoke, and God has wrote all things by, and for *it*, to his own Glory.

Should the writing be *preferred*, before the thing that is written of in it, and which caused the writing, and dictated it? as it is by those that *think* the word *is not that*, which filleth all Things, calling in the Hearts of *All*, though not regarded.

The P R E F A C E.

The Holy Scripture says, The word is in the Heart; and yet it is *not* by some *conceived* to have been there, before the word was known to be written by Man, or spoke by human voice, neither of which could have been, unless first *directed* by the same Eternal Word.

And then they think, that the Word is in the Hearts of *those* only that have heard or read the Scriptures, or the Word vocally pronounced by Man.

And at length they have come to imagine, that the Word is only the Scriptures of the *Bible*, in their Hearts, by and after *the hearing or reading it*, and remembering what it mentions in Words, according to their own Notions or Apprehensions of the Things in their Minds, though perhaps not understood by them; as indeed they cannot be, but by the Spirit of *understanding*; awakened and revived in Man, by the power of the Living Word in the Heart, filling the Soul with understanding and believing, in those who are obedient to the Instigations and Dictates of it in the *Mind*; and this may be, though they never read or learned it from any outward word or writing at all; of which, there are many *Examples* in the Holy Scriptures.

It is strange that the Scriptures, which mention the word of Life, should be taken to be that very word of Life *itself*, and that the Thing which is so called in the Scriptures, should be thought to be the Scriptures only; and no further search or inquiry made, what that thing is, or where it is, and how to find the very thing itself; *as if* that was impossible, or *not the principal* Matter to be looked after: Whereas God himself saith, *Am not I he that filleth all things? And in him are all Things: Cannot HE then be found? And whosoever findeth him, can he miss of finding ALL THINGS?* This is strange that it should enter into the Heart of any Man; and that we should be so tied up to former Apprehensions and Conclusions fixed in our Minds, that a *further consideration* cannot easily take Place or obtain Admission.

But if we pause a while, and examine what may be the *cause* of it, we may observe, that commonly our *disposition* is such, that we love not to hear a different apprehension of others; lest we should thereby be lead to think and believe that which is contrary to our former once *framed* Ground of Opinion; and this because all Conclusions raised upon it, when that is once removed, do *fall* to the ground, and so we lose our former Labour, and must be put to work a-fresh upon that new Foundation; and then we fear, if that should be shaken, there must be another labour, with the like *hazard* of unprofitable Success, which is so great a discouragement to any Mind, that it brings it at length to be *languishing*, and as it were dead, especially if an assured, infallible, immoveable internal Ground be not presented to it, that it may go on cheerfully to build, with hope to enjoy its fruit, and behold the *beauty* of its Superstructure: But when it is thus dead in itself, it is most capable of being taught by the quickening Spirit of Truth, that lies hidden in it, under its former *supposed* Truths.

To deny, that the Holy Scriptures are the written Word of God, or the Word of God expressed in writing, is, besides the opposing of certain and manifest Truth, to undervalue that precious help of knowing and understanding, what *that Word was*, by which it was written, which is the very end for which it was committed to writing, and continued to us, and is one of the most Excellent fruits of the wisdom *remaining* in Letters, which that Eternal Word has produced in this outward visible transitory World.

But the esteeming that fruit, and looking after it *more*, than the Root, and setting it up instead of, and *above* the hidden Word in all things, is what has been attempted in the Hearts of Men, by the suggestion of the Arch-enemy of all Mankind; who knows well enough, that if the inward Word be once *choaked* and killed at the Root, so that it comes not to be felt, known, and obeyed, he will soon cause in

Evil Minds, that *Most precious* literal Word to be used only as a pretence, thereby to cover all Sin and Hypocrisy, causing the Word in the Heart not to be so much as *thought* of or observed. Whereas on the contrary, he that highly esteems the Word, the Commandment, Christ in the Heart, that word of Faith, by which the heart itself comes originally to have its very *being*, cannot in the least fail of esteeming the powerful working thereof in the inexpressible *various* wisdom, dwelling in the Heart, and appearing from the Mouth or Pen of any Man whatsoever.

Therefore peruse this Treatise, which will inform us how the Eternal Word became Man, and how the Man *JESUS CHRIST*, who in the fulness of time was born of the *Virgin Mary*, and lived upon Earth, was crucified, died, was buried, rose again, and ascended into Heaven; how he was this Eternal Word, which was, is, and Ever shall be, God, and Christ, the *Eternal Alpha and Omega*, the Beginning and the End, the word of Faith; that very Word which is in our Hearts, the word of Life, the inserted or ingrafted Word, the word of Grace, the Spirit of Life, the Bread which came down from Heaven, and which *always is* in Heaven, not the outward, though in the outward Bread, for we live not by bread alone, but by every word which proceedeth out of the Mouth of God, this is the Bread of Life, Our ^a Daily Bread; and so *how* he is both God and Man: *Also how* we that are Men, may here in this Life be rightly partakers of him, according to the sayings of the Scriptures, also of his *Sufferings, Death and Resurrection*; and how or in what manner it is, that he is like unto us in all things, *Sin only* excepted, and yet he took our Sins upon him, and he that knew no Sin, became Sin for us, that we might be made the *righteousness* of God in him: All this will be clearly discerned in this Treatise of the *Incarnation of JESUS CHRIST*, or his Becoming Man. Reason cannot tell us what a Birth and Person it is, that the unmeasurable Word, the Creator of all things, is born to this World, a Son of Man. It is the highest mystery of God, and was declared by a Star to the Women from the east, and by an Angel in the Night to the simple Shepherds in the field, that it is the Saviour of all the world; and when he came to his Manly Age, and reached the mystery of his thirty years, then must the world see the Light, by the power of his Word and mighty Works, when the blind were made to see, the deaf to hear, the lame to walk, the dumb to speak, the sick were cured, the Devil departed from the possessed, and entered into the swine, the dead were raised to life, and innumerable more the like Things were effected.

^a Ἡμετέριον.
 * Ἄγιον.
 Matt. 6. 11.

Why dispute the great Chaldeans, and learned Doctors about this Divine Prince of Peace, whom they have not? He is at Bethlehem, and not in Babel; in the womb of the earthly Virgin Mary, and at the same time in the Circle of the divine infinite Sophia, in the Center of the \dagger , of the Ternary, where he has his eternal Seat, which he has also in a contrite Spirit and broken Heart, but not in their Books and Intellects. Man should have ruled over all the Beasts upon earth, and not have lusted after their Life. But he suffered himself to be infatuated, and his light was extinguished, his power and strength were taken away, and he came to be swallowed up in Behemoth's belly: Then all his young ones came forth from their dens and nests, and would devour him; enraged bears, insatiable wolves, angry lions, proud horses and peacocks, envious dogs, voracious swine, lascivious goats, cunning serpents, raging dragons, poisonous toads, stinging spiders, killing vipers, gross oxen, brutish asses, timorous hares, rapacious hawks, carnivorous eagles and vultures, all the worms of the earth, and all the insects flying in the air, had got power over him; there were none of them which did know, or would spare him, for he was a stranger in their Forest.

Then Divine Love transformed itself, to redeem and restore him to his Dignity; the heart of God, in the sweet name *JESUS*, formed himself a meek innocent Lamb of God, that he might deliver us through his Blood from sin, death, and hell.

Had Man, in Child-like simplicity and obedience, kept himself to the Word, and to the contemplation of Divine Wisdom in Paradise, Faith and Hope would have remained secret, and Love alone would have been manifest. But since we are gone out into the Starry region, which has smothered and suppressed the amiable light-flame of Love, we must now believe and hope what we cannot see and feel, till the Love of God re-kindles again our dead love, and renews it to life in himself. Therefore Faith, as a secret flame, rises upwards out of astral reason, through the Death of Christ, to work out the fruits of Love and of the Spirit, and below it takes root in humility, and grows in hope. But this hope lays not hold on earthly things, but raises her wings by faith upwards to God. Thus the new Growth, which is out of God, presses through hell, and nature, and reason, till it is transplanted into the right field of the heavenly body; then Faith and Hope enter into the mystery of the new Spirit, which is born in God, is manifest in Love, and united with God; and they are no more called Faith, but Intuition, nor Hope, but Possession and Enjoyment of Life, in the peace and joy of the Holy Ghost, as is taught in this Treatise.

By the perusal and contemplation of it, the Holy Bible will appear assuredly, to be as much the Word of God, as a writing by the hand of Man *can be*, and the words there, once spoken by the Prophets, Christ, the Apostles, and other holy Men, as much the word of God, as words and voices of Men *can be*.

Yet the writing, the Words, and sense or meaning, proceeding from *Creaturely* Instruments, are creaturely, whereas the Thing properly called the word of God, which inwardly frames the Meaning, and formeth all things whatsoever, both visible and invisible, is *not a Creature*, for it is the Creator, the creating Word, which is God himself, who formeth all things in himself. He creates the Creature, and dwells therein, yet the Creature *is not, nor ever can be* Him; and so that word of his which is produced and manifested externally by the Creature, is *God's Word*, but is *not God the Word*; but the inward Word in the Heart, that word of Faith, even Christ the Word, that Word is God.

The Things recorded in the Holy Scriptures, would have been true, though they had not been spoken of in them. Was not the Word God, though *John* the Apostle had *not* said so? Were not the pure in *Heart* blessed? Should we not through Patience possess our *Souls*? Is not God himself *Light*? And if we walk in the Light, as he is in the Light, *does not the* Blood of Jesus Christ cleanse us from all Sin? The Kingdom of Heaven is within us; and does it not consist in Peace, Righteousness, and Joy in the Holy Ghost; and then, must not all *needs be in us*?

How many thousand endless Mysteries are treasured up in the hidden wisdom of God in Christ, and in him in us? When *we find him* and partake of him, in him we have them all, and from his fulness receive Grace for Grace: How strictly therefore should we search and observe the *exact words of the Scripture*, which as surely as an Index, point us to these invaluable things, and use that powerful word in our Hearts, by which *inward bearing* comes, and direction and power of understanding those things, not only which are expressed inwardly or outwardly, but even whatsoever is *bidden* in Christ, in whom all fulness dwells. And then, can any thing be impossible to be apprehended or known by a Soul that has the very Thing in itself, where nothing *can be hid* from its inward Eyes?

Since God works in us both to will and to do, why *refuse we* to will and to do? This comes by hearkening and yielding to the Lusts of our own Hearts, being Servants in Obedience to the Evil, and not of God, who is likewise in us with his Grace and fulness, and quenching the Spirit, the manifestation whereof is given to every one to profit withall.

Though the Most Holy Man born of the fleshly Seed of Father and Mother, of himself *is not able* to think a good Thought, yet there is none so wicked, except he is become altogether a mere Devil, but *does*, at some time or other in his life, think a good Thought, which testifies the good work of God in his heart and soul, and is the stirring of the Divine Word *therein*, in which is Light; but Men love Darkness rather than Light, though it has ever shone in the Darkness, and is the very light of their life in them, and that *because* their Deeds are Evil; and they will not proceed to will and do according to it, which is the Obedience to the divine Light in them, though God has given even his whole self unto them to *Convert* them, wherein they are able to do all things *through Christ* that strengthens them, and yet they will not, but neglect so great Salvation. These Things are certain, and are all of them to be discerned, known, and thoroughly understood in the *Things* themselves, by and in every Soul; but our deficiency is that *we seek not*.

The Consideration of which should move us earnestly to labour, to understand more and more, *where and how* that word is to be found, felt, seen, and known, as this Book does exceedingly *help* us, that we may *infallibly*, experimentally, and with clear understanding, testify unto the Truth of the Holy Scriptures by the thorough Examination of the *Things* it speaks of, seeing the Scripture directs to that which is to be understood *no way but* in the Things themselves, as all that is recorded is to be known experimentally, whether it be Natural or Divine, solely by comparing the writing by, and with the *Things*, else all is but a notional and imaginary Supposition or Opinion, without understanding. But by the knowledge of Things, we should by degrees cease from Contention, and rightly, certainly, and infallibly know God, and the *Wonders* he has wrought, and can and will work in all things, especially in the *Souls of holy Men*; some of whom, out of the good hidden treasure of the living word in the Heart, have committed to writing those things contained in the Scriptures, which are few in respect of the infinite *Depths of the Deity*. And proceeding forward from Grace to Grace, from Knowledge to Knowledge, we may attain to the measure of the fulness of the stature of a Man in Christ; and not be always *Children in understanding*, but even strong Men in Christ.

The Apostle *John* saith, *If we say we have no sin, we deceive ourselves*; for of this mortal corruptible Flesh, which dies and remains in *Corruption* in the Grave, and will not be changed till the general Resurrection of *all the Dead* at the last Day, of that it may be always said, as the Apostle *Paul* says of himself, after he was wrapt into the Third Heaven, *I know that in me, that is, in my flesh, dwelleth no good thing*: And that is it in which Evil was present with him, when he would do good; for with his flesh he served the law of Sin: *Can any serve God with his Flesh?* but with the Mind he *can*, and *does* when he willeth the good.

Yet why are the Mysteries of the Bible so little understood, but because *we apprehend not*, that God and Christ and the Holy Spirit, and all Graces, as also sin, are inwardly in every soul, *the Flesh lusting against the Spirit, and the Spirit against the Flesh?* And so the love and wrath of God are in all things either hidden or manifested, which, if it was considered, we should find what all things are, for they are to be found within our souls, and with our *inward Eyes*, and may be plainly seen, discerned, and known; and so the Holy Scriptures, as we come to a greater measure of the knowledge of the *Things*, not only that they are, but what and *how* they are, as this *Author* teaches, would come to be understood, as to all those Mysteries of the Gospel of Christ's *Eternal* Redemption and Salvation which he has purchased for all Mankind, with which there is nothing equally *desirable* to be known by any of the Sons of Men, which are fundamentally and particularly explained in this Treatise of the Author's, wherein such Mysteries are *discovered*, as before could not have been believed. And if all the Jews, Turks, Heathens, and others,

not yet true Christians, should perceive the *Things* therein written, they would instantly, with willing and ready Hearts, believe in God aright, and worship the Father in Spirit and in Truth; and know the only true God, and Jesus Christ whom he hath sent, and then be filled with Joy in the Holy Ghost, and love, *embrace*, and highly esteem the *understanding* of the Scriptures.

The *Ground* of all Mysteries is here laid open, which being apprehended, may bring us at length to the full understanding of all that the Scriptures contain, *except* what the spirit of God will conceal, as what the *seven Thunders* in the Revelation sounded forth, which yet will be made known to that soul, what those things are that the Spirit will *not yet* reveal, but the Father will reserve in his own power, till the thing is near to be accomplished, though it may be understood by some or other holy soul *in the Nature of the Thing*, with a Command not to publish it to others. But though we understand things never so perfectly in our Spirits, Souls, and heavenly Bodies, in our *Inward Man*, yet we enjoy them inwardly only, in *assured hope*, but not as we shall do, neither do we see them as we shall hereafter, when we shall enjoy them as we do now this world with this *outward* Body, *both* which will be changed together at the End; and though this body is ^b *sown in weakness*, at the resurrection of it, *it will be raised in power, a spiritual*, incorruptible immortal body, *made conformable to Christ's Glorious Body*, to *such* as have been partakers of him in this Life. This will be in that World, where all Evil shall be done away, first from adhering to us as now in and by our outward Man in this life, and then also all corruption being done away, as at the change of this world and *resurrection* of the Body, that will be also released from those Clogs of imperfection which now hang on us Outwardly, and on this whole now *visible* world, as it will do till all Things are separated by the Fire at the last day, and then every thing shall go to its own Place. *Then Corruption shall put on Incorruption, and God shall be all in all.*

^b 1 Cor. 15.
42, 43.

In the mean Time, *we may attain* Perfection in our souls, spirits, and new heavenly Bodies, being therein truly members of Christ in us; but we should keep under our body, and bring it into subjection, and daily *mortify* our Members that are on the Earth, and learn to know how every one of us may *justly* account ourselves even the chief of sinners, finding sin to be out of measure sinful, and striving with *Godly sorrow* and *Indignation* against it: But though sin *dwells*, yet we should not let it reign in our mortal Bodies, to obey it in the Lusts thereof; and if by the spirit we thus mortify the deeds of the body, we shall live, for then we bring forth the fruits of the Spirit.

As this Treatise will so exceedingly further us in these several *divine* Considerations, let the Reader, for his own Benefit, peruse it seriously, and he will find more than he could have *conceived* before he read it.

T H E
C O N T E N T S

O F T H E
C H A P T E R S of the F I R S T P A R T

O F T H E
T R E A T I S E of the I N C A R N A T I O N.

C H A P. I.

*W*H Y the Incarnation of Jesus Christ has not been rightly understood hitherto. Also of the Two Eternal Principles; and of the Temporary Principle.

C H A P. II.

*O*f the Revelation of the Mystery: How the Temporary Mystery is flown forth out of the Eternal spiritual Mystery.

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*O*f the Paradifical Being or Substance, and Regimen or Dominion: How it would have been if Man had continued in Innocence.

C H A P. V.

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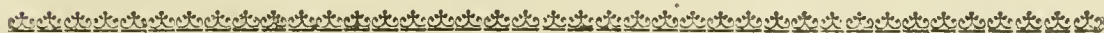
T H E

T R E A T I S E

O F T H E

I N C A R N A T I O N.

PART I. Of the Incarnation of Jesus Christ, the Son of God; that is, concerning *the Virgin Mary*, what she *Was* from her Original, and what kind of Mother she *came to be* in the Conception of her Son *Jesus Christ*; and how the Eternal Word is become Man.



The First Chapter.

Why the Incarnation of Jesus Christ has not hitherto been rightly understood. Also of the two Eternal Principles, and of the Temporary Principle.

1. W H E N Christ asked his Disciples, ^a *Whom do the people say that the Son of Man is?* They answered, ^b *Some say thou art Elijah, some, that thou art John the Baptist, or one of the Prophets.* ^a Mat: 16. 13.
^b 14.
2. ^c *He asked them, and said, Whom say ye then that I am?* ^c 15.
3. ^d *Then Peter answered him, Thou art Christ the Son of the living God.* ^d 16.
4. ^e *And he answered them, and said, Of a Truth, Flesh and Blood has not revealed it unto thee, but my Father in Heaven: ^f And upon this, he made known unto them his Suffering, ^f Dying, and Resurrection.* ^e 17.
^f 21.
5. To signify, that self-reason, in the wit and wisdom of this world, could not in its own Reason know nor apprehend this Person, who was both God and Man.

6. But he would for the most part be rightly known, only by those that would wholly yield up themselves to him, and for his name-sake suffer the Cross, Tribulation, and Persecution, who would earnestly cleave to him.

7. As indeed it so came to pass then also, that even while he conversed visibly amongst us in this world, he was least known by the *Wife* in Reason.

8. And though he went up and down in divine Wonders, *doing Miracles*, yet outward Reason was so blind and void of understanding, that those great wonders were, by the wisest in the Arts and Sciences of Reason, ascribed to the Devil.

9. And as at the time when he walked visibly in this world, he remained unknown by the wife in their own Reason, so he still remains unknown to *outward* Reason.

10. From *hence* is so much contention, disputation and strife risen about his Person; in that outward Reason supposes it can reach, fathom, and search out what God and Man is, and how God and Man can be one Person.

11. Which strife has filled the circuit and face of the Earth, *Self-Reason* continually supposing it has found and gotten the Pearl; withal not considering that God's Kingdom is *not* of this world, and that Flesh and Blood cannot know or apprehend it.

12. Therefore now it concerns every one, that will *speak* or teach of the Divine Mysteries, that he hath the spirit of God, and knows in the Light of God those Matters which he will give forth for true; and not suck or draw them from his own Reason; and so *without* divine knowledge run upon the bare Letter in his opinion, and drag the Scripture by the Hair of the Head, to prove it, as is *usually* done by Reason.

13. From this, so exceeding many errors are risen, in that the divine knowledge has been sought in men's own Wit and Art; and so men are drawn from the truth of God to their own Reason; so that the Incarnation of Christ has been accounted a *strange* work and thing.

14. Whereas, yet we must all, in that Incarnation, be born of God again, if we will ever escape the wrath of the Eternal Torment or *Nature*.

15. But seeing it is a familiar, intimate, and native innate work to the children of God, wherewith they should exercise themselves daily and *hourly*, and should always enter into the Incarnation of Christ, and go forth from the *earthly* Reason, and so in this miserable life must be born in the birth and Incarnation of Christ, if they intend to be the children of God in Christ.

16. I have therefore undertaken to write this high mystery, according to my knowledge and gifts, for a memorial, that so I may have cause also heartily to be *refreshed* and quickened with my *Immanuel*.

17. Seeing I also, together with others, the children of God and Christ, stand in this birth; that I may have a remembrancer, and support or stay, if the dark earthly Flesh and Blood, together with the Devil's Poison, should surprize me, or prevail over me, and *obscure* and darken my Image.

18. Therefore I have undertaken it as an exercise of *Faith*, whereby my Soul may thus, as a branch or twig in its Tree *Jesus Christ*, quicken itself from his *Sap* and virtue.

19. And that not with wise and high eloquence of Art, or from the Reason of this world, but according to the *knowledge* which I have from my Tree *Christ*; that my little sprout in the Tree and Life of God, together with others, may grow and flourish.

20. And though I search sublimely and *deep*, and shall set it down very clearly; yet this must be said to the Reader, that *without* the Spirit of God it will be a Mystery to him, and hidden from him.

21. Therefore let every one take *heed* how he judges, that he fall not into the

judgment of God, and be captivated by his own *Turba*, and that his own Reason cast him not down headlong. This I say out of good-will, and give it to the Reader to ponder of.

22. When we will write of the Incarnation, and Birth of JESUS CHRIST, the *Son* of God, and speak rightly of them, then we must consider the *cause*, and what it is that moved God to become Man, seeing he needed not that to the accomplishment or perfection of his Being or Substance.

23. *Neither* can we by any means say, that his own Being or Substance has *altered* itself in the Incarnation.

24. For God is unchangeable, and yet is become what he was not, though his *property* notwithstanding remains unaltered: that which was only aimed at, was the salvation of *fallen* Man, that he might bring him into Paradise again.

25. And here we are to consider of the first Man, how he was before his fall, for whose sake the Deity has moved itself; which ought highly to be considered by US Men.

26. We know what *Moses* saith, That ^g God Created man according to his similitude, in an Image of or according to him; understand it thus: That God, who is a Spirit, beheld himself in an Image, as in a similitude. g Genes. 1.
26, 27.
5. & 1.
9. & 6.

27. Nevertheless he has also created *this World*, that so he might manifest the Eternal Nature in substantiality, also in living Creatures and Figures, that all this might be a Similitude and Out-birth or express Image, out of the Eternal Nature of the first Principle.

28. Which Similitude, before the time of the world stood in the wisdom of God as a hidden ^h *Magia*, and was beheld in the wisdom by the Spirit of God.

29. Who in the time of the beginning of this world *moved* the Eternal Nature, and opened and brought forth the similitude of the hidden divine world.

30. For the Fiery world stood as it were swallowed up or *bidden* in the light of God; in that the light of the Majesty ruled alone in itself.

31. And yet we must *not think* that the fiery world was not then; it was then; but it severed itself in, or into its own Principle, and was not *manifested* in the Light of God's Majesty.

32. As we may observe in the *Fire and Light*, that the Fire is indeed a cause of the Light, and yet the Light dwells in the Fire, unapprehended by the Fire, and bears or has another source or quality than the Fire.

33. For the fire is fierceness and consumes, and the light is meekness; and out of its virtue or power, comes Substantiality, viz. *Water*, or the *Sulphur* of a thing, which the Fire attracts into itself, and uses it to its strength and life, and so is an eternal *Band*.

34. This Fire and divine Light, have each stood still in itself from Eternity, each standing in its order, in its own principle, and having neither Ground nor Beginning.

35. For the Fire has in itself, for its source or quality, its own Form, viz. the *De-firing*; out of which, and in which, all Forms of Nature are generated; one being continually a cause of the other, as is mentioned *expressly* at large in the other writings.

36. And we find in the Light of Nature, that the Fire, in its own Essence, has been as in an astringent desirous source or quality, a *darkness* in itself, which, in the Meekness of God, has stood as it were swallowed up; so that it has not been qualifying, or producing its Quality, but Essentially in itself, and *not kindled*.

37. And though it has as it were burned, yet that has been as a Principle of its *even*, in itself *only* perceptible.

^h Or Desire.

38. For there have been only *two* Principles from Eternity ; the one in itself, the *Fiery* world ; the other also in itself, the *Light-flaming* world.

39. And yet they were not parted asunder, as the Fire and Light are *not* parted asunder, and the Light dwells in the Fire, unapprehended by the Fire.

40. And thus we are to understand *two Spirits*, one in another, *viz.* 1. One fiery, according to the Essence of the astringent and stern Nature out of the hot and cold stern Essential Fire, which is understood to be God's *wrath-spirit* and source or quality, and belongs to the Father's property, according to which he calls himself *an angry* ¹ *jealous* God, and ^k *a consuming fire*, in which the first Principle is understood.

41. And 2. The other a *Meek Light-flaming Spirit*, which from Eternity conceives its variation or transmutation in the Center of the Light ; for it is in the first Principle, in the Father's Property, a Fiery Spirit ; and in the second Principle, in the light, a meek light-flaming spirit, and is only *one*, and not two ; but is understood to be in *two* sources or *qualities*, *viz.* in Fire and Light, according to the property of each source or quality.

42. As is sufficiently to be understood by us, in every outward Fire, wherein the Fire-source or quality gives a wrathful fierce spirit, which is *consuming* ; and the source or quality of the light gives a meek amiable *Air-Spirit*, and yet is Originally but one Spirit.

43. In like manner we are to conceive of the Being or Substance of Eternity, *viz.* the holy *Trinity*, which in the Light we apprehend to be the *Deity* ; and in the Fire to be the *Eternal Nature* ; as is sufficiently cleared in the other writings.

44. For the Omnipotent Spirit of God with both the Principles, has been from Eternity *All* itself, there is nothing before it ; it is itself the Ground or *Byss*, and the *Abyss*.

45. And yet the Holy Divine Being or Substance is especially observed to be a Being or Substance of its *own*, in itself, and dwells without or beyond the fiery or firing Nature and property, in the Light's property, and is called ¹ *GOD*, not from the Fire's property, but from the Light's property.

46. Though indeed *both* properties are unseparated, as we may understand by this world, wherein there lies a hidden Fire in the Deep of Nature, and hidden in all beings or substances and things, else no *outward* fire could be brought forth.

47. And we see that the Meekness of the water holds that hidden fire *captive* in itself, that it cannot manifest itself ; for it is as it were swallowed up in the Water, and yet *is*, though not substantially, yet essentially ; and in the awakening is made known, and *operative* or qualifying, and all were a Nullity or Nothing and an *Abyss* without the Fire.

48. Thus we understand also, that the Third Principle, *viz.* the source or *quality*, and the Spirit of this world stood, from Eternity, *bidden* in the Nature of the Father's property, and was known by the Light-flaming Holy Spirit, in the *Holy Magic*, *viz.* in the *divine wisdom*, in the Divine Tincture.

49. For the sake of *which*, the Deity has moved itself, according to the Nature of the *Genetrix*, and generated the great Mystery, wherein then *ALL* lay, whatsoever the Eternal Nature was able to do.

50. And it has been only a *Mystery* ; and has *not* been as a Creature, but as a *Chaos*, Quintessence, Mist, or Mixture together.

51. Wherein the wrathful or fierce Nature has generated a dark Mist or *Cloud* ; and the light-flaming Nature, in its property, has generated the *Flame* in the Majesty, and the Meekness ; which has been the Water-source or quality, and the cause of the Divine *substantiality* from Eternity.

52. And it is only Virtue or Power, and Spirit, which has been of *no* Similitude ; and

and there are no footsteps of any Thing therein, but the Spirit of God in a two-fold source, quality and form, *viz.* a hot and a cold stern *fire-source*, or quality; and then a Meek *love-source*, or quality, according to the kind of the Fire and of the Light.

53. These have, as a Mystery, gone one into another, and yet the one has *not* comprehended the other, but they have stood as it were in two Principles.

54. Wherein then the Astringency, *viz.* the Father of Nature, has continually comprehended or *compacted* the Substantiality in the Mystery; where then it has formed itself as it were into an *Image*, and yet has been *no* Image, but as a *Shadow* of an Image.

55. All this in the mystery has thus indeed continually had an *Eternal beginning*, of which a man cannot say, that there is any thing, which has not had its figure as a Shadow in the great *Eternal Magia*.

56. But it had no Being or *Substance*, but a spiritual or divine *Scene* or sport one in another, and is the *Magia* of the great Wonders of God, whence there is continually what was *not*, or where there was nothing but only an *Abyss*; and that is now, in the Nature of the Fire and Light, come into a Ground.

57. And yet it is out of or from Nothing, but only out of the Spirit of the source or quality, which is *also* no Being or *Substance*, but a source or quality which generates itself in itself in, or into *two* Properties, and also separates itself into *two* Principles.

58. It has no ^m *separator* or maker, but is itself the cause, as is particularly mentioned at large in the other writings, that the *Abyss* introduces and generates itself into a Ground. ^m Former or Fashioner.

59. Thus now we may *conceive* of the Creation of this World, as also of the Creation of Angels, also of Man, and all other Creatures. All is Created out of the great Mystery.

60. For the third Principle has stood before God, as a *Magia*; and was not, or has not been *wholly* manifested or revealed.

61. Also God has had no similitude, wherein he could discover his own Being or Substance, but only the *wisdom* that has been his longing delight, and has stood in his will with his Being or Substance, as a great *wonder*, in the light-flaming divine *Magia* of the spirit of God.

62. For it has been the habitation of the spirit of God, and is no *Genetrix*, but the manifestation or *revelation* of God, a virgin, and a *cause* of the divine substantiality.

63. For in it stood the light-flaming divine *Tincture* to the heart of God, *viz.* to the word of life of the Deity; and it has been the revelation or manifestation of the Holy *Trinity*.

64. Not that, from its own Ability and Production, it manifests or reveals God; but the divine Center out of God's heart, or being and substance, manifests itself *in it*: It is a *Looking-Glass* of the Deity.

65. For every Looking-Glass standeth still, or quiet and *steady*, and generates no Image, but receives the Image: and thus the Virgin of wisdom is a Looking-Glass of the Deity, wherein the spirit of God *sees* itself, as also all wonders of the *Magia*, which with the creation of the Third Principle are come into Being or *Substance*, and are all created out of the great Mystery.

66. And this Virgin of the wisdom of God stood in the Mystery; and in it the spirit of God has discovered the *formation* of the Creatures; for it is the *out-spoken* or express Image of whatsoever God the Father has spoken forth out of his Center of the light-flaming divine Property, out of the Center of his Heart, out of the word of the Deity, by his *Holy Spirit*.

67. It stands before the Deity as a Glance or Looking-Glass, wherein the *Deity* sees

itself; and in it stands the divine Kingdom of Joy of the divine Will and Pleasure; viz. the great wonders of Eternity, which have neither beginning, nor end, nor number.

68. But it is all an Eternal Beginning, and an Eternal End, and is together as it were an "EYE, which sees where there is nothing in the Seeing or in Sight: but the seeing arises out of the Essence of the Fire and Light.

69. Understand in the Fire's Essence, the *Father's* Property, and the first Principle; and in the Light's quality or source and property, the *Son's* Nature, viz. the second Principle; and the driving Spirit out of both properties, understand to be the *spirit* of God, which in the first Principle is fierce or wrathful, stern, astringent, bitter, cold, and fiery, and is the driving spirit in the Anger.

70. And therefore it rests not in the fierce Wrath and Anger, but is thrusting forth, and blowing forth of the Essential fire, in that it unites itself again in the Essence of the Fire: for the wrathful Essences draw it again into them; for it is their source or quality and life, and yet goes in the kindled fire into the Light forth from the Father into the Son, and opens the fiery Essences in the source or quality of the light.

71. Where then the fiery Essences in the great desire of the *burning Love*, and the first stern source or quality, in the Light's quality or source, are not known; but the fierceness of the fire is only thus a *cause* of the light-flaming Majesty, and of the desiring Love.

72. And thus we are to understand the Being or *Substance* of the Deity, and also the Eternal Nature; and we understand always the *Divine* Being or Substance, in the light of the Majesty; for the meek light makes the stern nature of the Father meek, lovely, and merciful.


73. And is called the *Father of Mercy*, according to his heart or *Son*; for the Property of the Father stands in the Nature of Fire and Light, and is himself the Being of all Beings, or Substance of all Substances.

74. He is the *Abyss* and the *Byss* or ground, and parts himself in the Eternal Birth into *Three* Properties, as into *Three* Persons; also into *Three* Principles.

75. Whereas yet in the Eternity, there are but *Two* in Being or *Substance*, and the *Third* is as a Looking-Glass of the first *Two*; out of which this-world, as a comprehensible or palpable Being or Substance, is created in a Beginning and End.

The Second Chapter:

Of the Revelation or Manifestation of the Mystery: How out of the Eternal Spiritual Mystery, the Temporary Mystery is flown forth.

1.  E E I N G then there has thus been a Mystery from Eternity; therefore now its manifestation, or *revelation* is to be considered; for we can speak no otherwise of the Eternity, than as, of a Spirit.
2. For it has *all* been only a Spirit, and yet from Eternity has generated itself into Being or *Substance*, and that through Desiring and Longing.
3. Neither can it be said at all, that in the Eternity there has *not* been Being or Substance; for no Fire subsists without Being or Substance.

4. Also there is no Meekness without the Generating of Being or *Substance*; for the Meekness generates Water, and the Fire swallows up the water, and makes it in itself, one part *Heaven* and Firmament, and the other part *Sulphur*.

5. In which the fire Spirit, by its Essential wheel, makes a *Mercury*, and further awakens the *Vulcan*; that is, strikes up the Fire, that so the Third Spirit, *viz.* the *Air*, becomes generated.

6. Where then the noble *Tincture* stands in the Midst, as a ° Glance with the Colours, and originally arises out of the Wisdom of God.

° Transparencency or Reflection.

7. For the Colours arise from the source or quality: Every Colour stands with its Substantiality, in the meekness of the quality or source of the water, excepting the *Black*, which does not so, that has its Original out of the *harsh* astringent fierceness; ° they all receive their colours from the source or quality.

° The Forms of Nature.

8. Thus now every *form* longs after the other, and from the Desirous Longing every form is impregnated from the other; and the one brings the other to Being or *Substance*; so that the Eternity stands in a perpetual enduring *Magia*, wherein Nature stands in a sprouting, springing, and wrestling; and the fire consumes that, and affords or gives it also, and so is an Eternal *Band*.

9. Only the light of the Majesty, and Trinity of God, is *unchangeable*: for the Fire cannot comprehend it; and it dwells Free in itself.

10. And yet it is perceptible and known to Us, that the light of the Love is desirous, *viz.* of the wonders and *figures* in the wisdom.

11. In which desiring, this world, as a *Model*, has been known from Eternity in the wisdom, in the Deep hidden *Magia* of God; for the Desiring of the Love searches into or predominates in the Ground, or Byss, and Abyss.

12. Therein has *also*, from Eternity, the Desire of the fierce wrath and harsh stern source or quality, in the Father's Nature and Property, together *mingled* itself.

13. And so the Image of Angels and Men have been from Eternity discovered in the *Divine property* in God's wisdom; as also, in the *property* of the *fierce* wrath, the Devil has been, but not in the holy Light-flaming property.

14. But yet in *no Image*, or Being and *Substance*, but in the Way or Manner, as in a deep sense, a thought darts up, and is brought before its own Looking-Glass of the *Mind*; where in the Mind often a thing appears, ° that is not in Being or Substance.

° Or that comes not to Being or Substance.

15. Thus have the two *Genetrixes*, *viz.* the fierce *wrath* in the Fire, and also the *Love* in the Meekness or Light, set their Model ° in the wisdom.

° Or figure.

16. Where then the Heart of God in the Love has longed to Create this Model into an *Angelical Image*, out of the Divine substantiality, that it should be a Similitude and Image of the Deity, and should dwell in the wisdom of God, to *fulfill* the longing of the Deity, and to the Eternal rejoicing of the Divine Kingdom of Joy.

17. And now we are to conceive or apprehend of the Word *Fiat*, that it has comprised or caught *this*, and brought it into a Substance and Corporeal Being: for the will to this Image has existed out of the Father, out of the Father's property in the word or heart of God from Eternity, as a desirous *will* to the *Creature*, and to the Manifestation of the Deity.

18. But seeing it had not moved itself from Eternity, till at the Creation of the Angels, *therefore* there was *no* Creation performed, till the Creation of the Angels.

19. But the Ground and *Cause* thereof, we are not to know, and God has reserved it to his own Power and Might, how it came to pass, that God has once moved himself; seeing, or notwithstanding, he is an unchangeable God: and we shall here search *no* further, for this troubles us.

20. Only of the Creation we have ability to speak, for it is a *Work* in the Being or

Substance of God: and we understand that the Will of the Word, or Heart of God, comprehended or *comprised* the astringent *Fiat* in the Center of the Father's Nature, together with the *Seven* Spirits and Forms of the Eternal Nature, and that in the Form and Manner of the *Thrones*.

21. Where then the harsh *Fiat* stood, *not* as a Maker, but as a Creator in the property of each Essence, ¹ all in the Great Wonders of the Wisdom.

22. As the *Figures* were from Eternity discovered in the " Wisdom, so they now became comprehended by the *Fiat*, in the Will-Spirit of God.

23. *Not* out of strange Matter, but out of God's Essences, out of the Father's Nature, and became introduced by God's Will-Spirit into the light of the Majesty.

24. Where then they were *Children*, and not strange guests; generated and *created* out of the Father's Nature and Property, and their will-spirit was inclined or directed into the Son's Nature and Property.

25. They *could* and *should* Eat of God's love-substantiality, in the Light of the Majesty; where then their fierce wrathful property out of the Father's Nature became *changed* into Love and Joy.

26. And that they *all* did, besides or except *one* Throne and Kingdom, and that turned itself away from the light of Love, and would rule and domineer in the *stern* Nature of the Fire, above God's meekness and love.

27. And was therefore driven out from the Father's Property, from its own *Creaturely* Place, into the Eternal Darkness, into the Abyss of the stern *Fiat*, and there must stand in its *own* Eternity; and thus the fierce wrath of the Eternal Nature is here also filled.

28. But yet we are not to think, that King *Lucifer* also could *not* have stood: He had the light of the Majesty ^{*} for himself, as well as the other Thrones of Angels: If he had Imagined thereinto, or according to it, he had continued an Angel.

29. But he drew himself out of God's Love into the Anger, and so he is now an *Enemy* of the love of God, and of all the Holy Angels.

30. We are here to consider further, of the Enimittitious kindling of the *Extruded Spirits*, while they were yet in the Father's property; how they with their Imagination kindled the Nature of the substantiality, so that out of the Heavenly Substantiality, *Earth* and *Stones* are come to be: and the meek Spirit of the water is come to be a burning Firmament in the fire's source or quality; whereupon the Creation of this world, *viz.* of the Third Principle, *followed*.

31. And for the Place of this World there was another Light awakened, *viz.* the *SUN*, that so the Devil's pomp might be withdrawn from him; and he was thrust out, and shut up as a Prisoner in the Darkness, *between* the Kingdom of God and of this world.

32. Where then in this world he hath no further to Rule, but only in the *Turba*, in the fierce wrath and *anger* of God; where that is awakened, there he is *Executioner*; and is a continual *Liar*, promoting of mischief, a Betrayer and Cheater of the Creatures.

33. He turns all Good into Evil, so far as he is permitted *room* to do it; whatsoever is Terrible and Pompous, there he shows his might, and *willeth* continually to be above God.

34. But the Heaven which is Created out of the midst of the Waters, as a Meek Firmament, *allays* his Pomp, so that he is not Chief Great Prince in this world, but [†] Prince of *wrath*.

35. Now when the Devil was thrust *out* of his Place, this Place or Throne thereupon stood *without* its Angelical Host, in great desire and longing after its Prince; but he was thrust out.

36. So now God Created *for it* another Prince, *Adam* the first Man, who was also a Throne-Prince before God: and here we are rightly to consider *his* Creation, as also his Fall; for the sake of *whom*, the Heart of God moved itself, and became Man.

¹ *Viz.*

² Or nature.

^{*} Or belonging to him.

[†] Or Anger-Prince.

37. It is not so slight or trivial a thing or matter, about the Creation of Man, for whose Fall's sake God became Man, that he might *Help* him again.

38. So also his Fall was not the *meer* Biting of an Apple: also his Creation was not in that manner, as outward Reason supposes, which understands the first *Adam* in his Creation, to be only a *meer Clod* of Earth.

39. No, my dear Mind, God is not become Man for the sake of a Clod of Earth: neither was the matter merely *one* disobedient Act, for which God was so enraged, that his wrath could not be pacified, except it be *revenged* on the Son of God, and slay him.

40. To Us Men indeed, since the *losing* of our Paradisical Image, this Mystery has continued hidden, except to *some* who have attained the Heavenly Mystery again: to them somewhat thereof has been opened, according to the *Inward* Man.

41. For in *Adam* we are, dead as to Paradise, and must Sprout and Grow again, through Death and the *Corruption* of the Body, into Paradise, as into another world, in the life of God, into the Heavenly Substantiality and Corporeity.

42. And though it be so in *some*, that they attain the Substantiality of God, *viz.* Christ's Body, again, on the soul; yet the Perished Earthly Adam has *covered* the Holy and Pure Mystery, so that the Great secret Mystery has continued *bidden* to Reason.

43. For God dwells not in this world in the Outward Principle, but in the *Inward*: he dwells indeed in the Place of this world, but this world apprehends him not: how then will the Earthly Man apprehend the secret Mysteries of God?

44. And if a Man apprehends them, he apprehends them according to the *Inward* Man, which is born of God again.

45. But seeing the Divine Mystery will now more and more henceforth be laid so wholly open, and be so very *perceptibly* given to Man, that he will very clearly apprehend the hidden secret, therefore it ought by him to be well considered what it signifies; even the *Harvest* of this world, for the Beginning has found the End, and the Middle is set into the separation.

46. Let this be told to you, ye Children, who would inherit the Kingdom of God: there is a time of great earnestness or *severity* at Hand: The Floor shall be purged, Evil and Good shall be separated one from another: The Day *Dawneth*, this is highly known.

47. When we will speak of Man, and rightly understand out of what he is made, we must consider of the Deity, together with the Being of All Beings, or Substance of all Substances; for Man was created according to the *similitude* of God, out of all the Three Principles; a total Image and Similitude, according to all Beings or Substances.

48. He must not be an Image of this world only; for this world's Image is *Bestial*; and for the sake of *no* Bestial Image, is God become Man.

49. For neither did God create Man to live thus in a Bestial Property, as we now live in *after* the Fall, but in the Paradisical, in the Eternal Life.

50. Man had no such bestial Flesh, but heavenly Flesh; but in the Fall ² it became ² His Flesh, earthly and bestial.

51. Neither are we to understand it in such a sense, that he had nothing of this world in him: He had the Kingdom and *Dominion* of this world in him; but the Four Elements ruled *not* in him; but the Four Elements were in one, and the Earthly Dominion laid hidden in him.

52. He should live in the heavenly Source or Quality; and though all was *stirring* in him, yet he should rule with the Heavenly Source or Quality of the second Principle over the Earthly; and the Kingdom, and the Source or Quality of the Stars and Elements, should be *under* the Paradisical Source or Quality.

53. No Heat nor Frost, no Sickness, nor Mishap or Mischief, also no Fear should touch him or terrify him, *his body* could go through Earth and Stone, uninterrupted by any thing.

54. For that would be *no* Eternal Man, which Earthlinefs could limit, which were thus fragile.

55. Therefore we should rightly confider of Man: It is not Sophiftry or Opinion that will do it, but knowing and *underftanding* in the Spirit of God.

56. It is of Necessity you must be born again, if you will *fee* the Kingdom of God again, out of which you are departed.

57. *Art will not* do it; but God's *Spirit*, which fets open *the* Doors of Heaven to the Image of Man, fo that he can fee with Three Eyes.

58. For Man ftands in a *Threefold Life*, if fo be he is God's Child; if not, he ftands only in a *Twofold Life*.

59. And it is fufficiently known to us, that *Adam* is, with the right *Holy* Image, which was the fimilitude according to the holy Trinity, gone forth out of the Divine Being or Substance, and has imagined in or according to the Earthlinefs, and has brought the earthly Kingdom into the divine Image, and *darkned* or obscured it, and made it perish, whereupon alfo we loft our Paradifical Seeing.

60. Alfo God has *withdrawn* Paradife from *Us*, whereupon we became then weak, faint, and feeble; and instantly the four Elements, together with the Constellations or *Astrum* in us, became strong and mighty, fo that we are with *Adam* fallen home to them.

61. Which alfo is the Cause of the *Woman*, that God *divided* Adam, when he could not stand, and parted him into *two* Tinctures, *viz.* according to the Fire and Water, as shall be mentioned hereafter, the one affording foul, the other spirit.

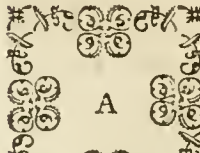
62. And *after* the Fall Man became a bestial Being or Substance, who must propagate after a bestial property or kind; and then the Heaven and Paradife, as alfo the Deity, became a Mystery to *Him*.

63. Whereas yet the Eternal continued *in* Man, *viz.* the Noble foul, but *covered* with an Earthly Garment, and darkened and infected with the earthly source or quality, and poisoned by the false or evil Imagination; fo that *it* was no more known to be God's Child.

64. For the sake of which, God became Man, that he might deliver it from the Dark Earthlinefs again, and bring it again into Heavenly *Substantiality*, in Christ's Flesh and Blood, which fills the Heaven.

The Third Chapter.

The Gate or Opening of the Creation of Man; and of the Breathing in of the Soul and of the Spirit.

1.  **A**LTHOUGH this has been cleared enough in the *other* Writings, yet because every one has them not *ready* at hand, therefore it is necessary to set down a *brief* recital, or round description of the Creation of Man; whereby Christ's Incarnation may be the *better* understood afterward.

2. Alfo for the sake of the Pearl, which continually more and more happens, and comes to be given and opened to Man in his seeking; which is a *singular* Joy to me, thus to delight myself with God.

3. The Creation of Man is effected or performed in all the *Three Principles*, viz. in the Father's Eternal Nature and Property; and in the Son's Eternal Nature and Property; and in this world's Nature and Property.

4. And into the Man, which the word *Fiat Created*, was the *Threefold Spirit*, out of the Three Principles and sources or qualities, breathed in to be his life; viz. he was Created by a Threefold *Fiat*: understand the Corporeity or Substantiality; and the will of the Heart of God introduced the Spirit into him, according to all the *Three Principles*: understand it as follows.

5. Man was created totally after the similitude of God, God manifested himself in the Humanity in an *Image*, which should be as himself.

6. For God is A L L; and All is proceeded from him; and yet all is not called God, for this Reason, *because* all is *not* Good.

7. For as far as concerns the Pure Deity, God is a light-flaming Spirit, and dwells in Nothing, but only in *himself*; Nothing is like him.

8. But as far as concerns the Property of Fire, out of which the Light is generated, we apprehend that the Property of the Fire is *Nature*, which is a Cause of the Life, moving, and of the Spirit; else there would be no Spirit, also no Light, nor Being or Substance, but an Eternal ^a *Stillness*, neither Colour nor Virtue, but all would be an Abyfs without Being or Substance.

9. Though yet the light of the Majesty dwells in the Abyfs, and is *not* apprehended by the fiery Nature and Property; for as to the Fire and Light, we are to understand as follows.

10. The Fire has and makes a terrible and *consuming* source and quality or torment: now in the source or quality and torment, there is a sinking down like a *dying*, or free yielding up itself.

11. That free yielding up itself falls into the liberty, without or beyond the source or quality, or torment, as into *Death*; and yet is no Death, but it goes a degree deeper down into itself, and becomes free from the source or quality, or torment of the fire's Anguish; and yet has the *sharpness* of the Fire, yet not in the Anguish, but in ^b the ^b Or Joy. liberty.

12. And then the Liberty and the Abyfs is a Life, and becomes a Light in itself; for it gets the Flash of the Anguish, Source or Quality, or Torment, and becomes *desirous*, viz. of the Substantiality.

13. And the Desiring impregnates itself with substantiality out of the Liberty and *Meekness*: For in that the Anguish, Source, or Quality, or Torment, sinks, or enters in, it rejoices, that it is free from the Anguish, and draws the Joy into itself, and goes with its will *out* from itself, which is the Life and ^c Spirit of Joy.

14. For which, here we had need of an *Angel's Tongue*: yet hereby we will give to the Reader that loves God, a short *Explanation* to consider of, for the understanding of the Heavenly Substantiality.

15. For in God, All is Power, Spirit and Life; but whatsoever is Being or Substance, that is *not* Spirit; but that which sinks down from the Fire, as into *Inability*, that is Being or Substance.

16. For the Spirit rises in the Fire, but it separates itself into two Sources or Qualities; as one into the Fire, and one in the *sinking* down into the Liberty, into the Light.

17. This is called God; for it is meek and lovely, and has in itself the Kingdom of Joy; and the Angelical world is understood in the *Liberty* of the Substantiality.

18. Therefore when we were gone out from the Liberty of the Angelical Substantiality, into the dark source or quality, whose Abyfs was the Fire, then there was *no* Remedy, unless the Light's power and word, as a word of Divine Life, became a

^a Vacuum, void, cessation, privation, or Negation.

^c The Holy Spirit.

Man, and brought us out of the darkness, through the fire-source or quality, through the *Death* in the Fire, again into the *Liberty* of the divine Life, into the divine Substantiality.

* *Note.*

19. And *thêrefore* must Christ die, and with the soul-spirit go through the Fire of the Eternal Nature, *viz.* through * *Hell* and the fierce wrath of the Eternal Nature, and enter into the Divine Substantiality; and break open a way for our souls through the Death and Anger, through which *we may* with, and in him, enter through Death into the Eternal Life.

20. But concerning the divine Substantiality, *viz.* concerning the divine *Corporeity*, we are to understand as follows.

21. We understand that the Light gives Meekness, *viz.* Love: Now the fire's anguish desires Meekness, that it may quench its great Thirst; for the fire is desirous, and the Meekness is giving, for it gives itself.

† *Wesenheit.*

22. Thus in the desiring of Meekness, comes to be *substance* or Being, *viz.* a substantial^d Essentiality: which is sunk down from the fierce wrath, which gives its own Life *freely*, and that is Corporeity; for or out of the power in the Meekness it becomes substantial, and is, by the Astringency, as by the Eternal *Fiat*, attracted, or put on and retained.

23. And it is therefore called Substantiality, or Corporeity; because it is *sunk* down from the fire-source or quality and spirit, and is, in respect of the spirit, as mute or inanimate, Dead and *Impotent*; whereas yet, it is an *Essential* Life.

24. Understand us right thus: When God created the Angels, there were only *Two* Principles manifested, and in-Being or Substance; *viz.* that in the Fire, and that in the Light; *viz.* one in the fierce wrathful Substantiality, in the stern astringent *Fiat*, with the forms of the fire's Nature.

25. And then that in the Heavenly substantiality, out of the Holy Power, with the water-source or quality of Meekness of the Life of Joy; in which the divine *Sulphur*, as in the Love and Meekness, was generated; its *Fiat* was God's desiring will.

26. Out of this divine Substantiality, *viz.* out of God's Nature, the Angels as *Creatures* were created, and the source or quality of their Spirit and Life rises in the Fire.

27. For without Fire no Spirit *does* *subsist*; and if it goes out of the Fire into the Light, there it obtains the love-source or quality, and the fire becomes only a *cause* of its Life: but the fire's fierceness comes to be quenched with the Love in the Light.

28. But *Lucifer* despised this, and continued in the Fire-Spirit, and so Elevated himself also, and kindled the substantiality in *his Place*, out of which Earth and Stone came to be, and he was thrust out; and so the *Third* Corporeity and the Third Principle began, together with the Kingdom of this world.

29. So when the Devil was thrust out into the Darkness, then God Created *another* Image, according to his similitude, in this Place.

30. But if it must be God's similitude according to all the *Three* Principles; then must it also be taken out of all the Three, and out of all Beings or Substances of this place, or of *this* Deep, as far as the *Fiat* had, with *Lucifer's* Principality, given itself into the Ether to the Creation.

31. For Man came in the *stead* of *Lucifer*: and hence rises also the Envy of the Devils, that they cannot allow Man that Honour, but lead him continually into the *Evil* way of perdition, whereby they may but increase their Kingdom; and they do it as a *spite* against the Meekness, *viz.* the love of God, supposing, that seeing they live in the fierce strong Might, they are higher than the Spirit of God in the Love and Meekness.

32. Understand it thus: God's Will-Spirit, *viz.* the Holy Spirit, has comprised the Twofold *Fiat* in two Principles, *viz.* in the Angelical world, the inward, and in this

this outward world, the outward, and created $\left\{ \begin{array}{l} \text{den Mensch oder Menschheit,} \\ \text{The Mixture or Man,} \end{array} \right\}$ as a *Mixt* person; for he should be an Image according to the inward and outward world, but should with the inward source or quality *rule* over the outward: Thus he should have been the similitude of God. c Or Man.

33. For the outward Substantiality *hung* to the inward, and the Paradise grew through the Earth, and Man in *this* world upon the Face of the Earth was in Paradise; for Paradical fruit grew for him, till the Fall, when the Lord *curfed* the Earth.

34. Then Paradise passed into the Mystery, and became a Mystery or *hidden* secrecy to Man; whereas yet if he is born of God again according to the inward Man, he *dwells* in Paradise, but according to the outward, he dwells in this world.

35. We are further to consider the *Beginning* and original of Man thus: God has created his Body out of the ^f *Matrix* of the Earth, out of which the Earth was Created. f The Quiet-
essence or
Mother.

36. All was *together* one in another, and yet parted itself into Three Principles of a Threefold Substantiality; and *yet* that in the fierce wrath was not known.

37. Now, if Adam had continued in Innocence, he had lived the *whole* time of this world only in Two Principles, and had ruled with one over all; and the fierce wrathful Kingdom had not been known or *manifested* in Him, though indeed he had it in him.

38. And we are to understand further, that Adam's Body was created out of the *Inward* Element, wherein the Inward Firmament and Heaven, together with the Heavenly Effences lie, as to *one Part*, by the inward *Fiat*.

39. And, as the *other* Part, he was created by the outward *Fiat*, out of the *outward* Four Elements, and out of the Constellation or *Astrum*; for in the *Matrix* of the Earth, they stood one among another: The Paradise was *therein*, and the Body was created also in Paradise.

40. Understand us right: He had divine and also Earthly *Substantiality* on him, but the Earthly was *impotent*, and as it were swallowed up in the Divine.

41. The Substance or matter out of which the Body was created, was a *Mass* or lump of fire and water, together with the ^e Effences of both those principles, although the first also lay therein, but *not* stirring. e Out-going
substantial
working
powers and
properties.

42. Every principle should continue in its seat, and should not mix, even as is done in God, and then Man were a *Total* Image according to God's Being or Substance.

Of the Breathing-in of the Soul, and of the Spirit.

43. The *Body* is a similitude according to God's substantiality: The *Soul* and *Spirit* are a similitude according to the Holy Trinity.

44. God gave the Body his substantiality *out of* the Three Principles; and the Spirit, together with the Soul, out of the *fountain* of the Threefold Spirit of the All-existing All-substantial Deity.

45. And thus we are to understand, that the soul, with its Image, and with its outward Spirit, is *proceeded* out of the Three Principles, and breathed and introduced into the Body, as *Moses* witnesses, ^b *God breathed into Man the living Breath into his Nostrils, and so Man became a living soul.* b Gen. 2. 7

46. But now the Breath and Spirit of God is Threefold, *viz.* in a Threefold Source or *Quality*.

47. In the first Principle it is a *fiery* Breath and Spirit, which is the true cause of the Life, and stands in the Father's source or quality, *viz.* in the Center of the fierce wrathful Nature.

48. And then in the second Principle God's Breath, or Spirit, is the *light-flaming love-spirit*, viz. the true spirit of the True Deity, which is called God the Holy Ghost.

49. And in the Third Principle, as in the similitude of God, God's breath is the *Air-spirit* upon which the Holy Ghost rides, as David saith, ⁱ *The Lord rideth upon the wings of the Wind*: and Moses saith, ^k *The Spirit of God moved upon the Waters*; that is, upon the *Capsula*, or Inclosure, where the Air rises.

50. Now this Threefold Spirit has the total God, out of all the Three Principles, introduced and *breathed-in* into the Created Image.

51. *Viz.* First, the Fire-spirit he has introduced into him from *within*, and not at the Nostrils, but in the Heart in the *Twofold Tincture* of the inward and outward blood; although the Outward was not known or discerned, but was a Mystery, but the inward was stirring, and had Two *Tinctures*, viz. one out of the Fire, and one out of the Light.

52. This Fire-spirit is the true Essential soul, for it has the *Center* of Nature with its four forms for its fiery might: It strikes up the fire itself, and itself makes the wheel of the *Essences*, as in the ^l Second and ^m Third book is mentioned at large.

^l The Three Principles.
^m The Three-fold Life.

53. And thou art to know, that the Essential Soul's fire is *not* the true Image, according to the Deity: It is no Image, but a *Magical* perpetual enduring Fire.

54. It has had *no* Beginning; also it will have *no* End.

55. And understand, that God has introduced the Eternal beginningless Fire, which has been from Eternity in itself in the Eternal *Magia*, as in the willing of God in the desiring of the Eternal Nature, as an Eternal Center of the *Genetrix*; for this Image should be a Similitude of, or according to *him*.

56. And secondly, in like manner it is with the Essential soul's fire, the holy Spirit has introduced the light-flaming *Love-spirit* out of itself, and that even in the second Principle, wherein the Deity is understood.

57. *Not* in the Nostrils, but as Fire and Light hang one to another, and are *One*, but in *two* sources or qualities: Thus was the Good Love-spirit, together with the Essential Fire-spirit, introduced into his Heart.

58. And each source or quality, brought its own *Tincture* along with it as a peculiar Life of its own; and in the *Love-tincture* the right true Spirit is understood; which is the Image of God, which is a similitude according to the clear true Deity, which respects the whole Man properly, also fills the whole Man, but in its *own* Principle.

59. The soul, as to what purely belongs to it, is a Fire-eye, or a *Fire-looking Glass*, wherein the Deity has manifested itself according to the first Principle, viz. according to *Nature*, for it is a Creature, and yet created in no similitude.

60. But its Image, which it brings forth out of its Fire-eye into the Light, that is the true Image or Creature, for the sake of which God became Man, and introduced it again out of the fierce wrath of the Eternal Nature, in *Ternarium Sanctum*, into the Holy Ternary.

61. And we are to understand further thus, concerning the soul and its Image: It is indeed *together* a Spirit; but the Soul is a hungry fire, and must have substantiality, else it will be a hungry Dark valley, as the Devils are come to be such.

62. Thus the soul makes Fire and *Life*; and the meekness of the Image makes Love and heavenly *substantiality*; thus the soul's fire becomes meekened and satiated with Love.

63. For the Image has water out of God's fountain, which flows into Eternal life, the same is *Love* and Meekness, and it receives that out of the Majesty of God, as is to be seen in a kindled Fire; that the *fire* in itself is a fierce wrathful source or quality, and

the *Light* is a meek amiable Source and Quality ; and that in the deep of this world, out of Light and Air, water comes to be ; this is thus also in a similitude.

64. Thirdly, God has in like manner, at once, breathed in the *Spirit* of this world, with the source or quality of the Stars and Elements, *viz.* the *Air*, into Man, into his *Nostrils*, that should be a ruler in the outward Kingdom, and open the wonders of the *outward* World ; to which End also God created Man in the outward Life.

65. But the Outward Man should *not* reach into the Image.

66. And the Image of God should *not* lodge the outward Spirit in itself, and suffer that to rule over it.

67. For its food was from the *Word* and power of God ; and the outward Body had paradisaical food, *not* from the Sack of Worms, for it had not that.

68. Also he had neither the form nor shape of Masculine or Feminine, for he was both ; and had both *Tinctures*, *viz.* of the soul, and of the Spirit of the soul ; of the Fire, and of the Light.

69. And he should have generated another Man out of himself according to *his Similitude* : He was a chaste Virgin in *one* only pure Love : He should have loved and impregnated himself through the *Imagination* ; and so also ^a was his Propagation.

^a Or should have been.

70. He was a Lord over the Stars and Elements, a *similitude* of God ; as God dwells in the Stars and Elements, and they apprehend not him : He rules over all : Thus was Man created also.

71. The Earthly source was *not* wholly stirring in him : He had indeed the Air-spirit, but the Heat and Cold should not touch him, for the substantiality of God pressed through *all* : As the Paradise pressed and sprouted through the Earth ; so sprouted the Heavenly substantiality in the outward Being or Substance of his Body, and outward Spirit. *In God*, that was very possible, which to us, in the earthly Life, seemeth strange.

72. Fourthly, Thus *Adam*, with the introducing of his fair Heavenly Image into the spirit of God, has together *received* the Living word of God, which was the food of his soul and image : That living Word was *surrounded* with the divine Virgin of wisdom.

73. And you are to know, that the soul's Image stood in the Virgin-like Image, which was *discovered* in the Deity from Eternity.

74. And the *pure* Image of *Adam* was out of the wisdom of God, for God would thus behold and manifest himself in an Image, and that was the *similitude* according to God ; understand, according to God's Spirit ; according to the Number Three ; a Total *chaste* Image like the Angels of God.

75. And in this Image *Adam* was the child of God ; not a similitude only, but a *Child*. He was, I say, born of God, out of the Being of all Beings, or Substance of all Substances.

76. Thus we have briefly acquainted you, and offered to your understanding, what *kind* of Image *Adam* was before his Fall, and how God has created him ; for the better understanding *why* God's Word is become Man, how it was brought about, and what it has *caused*, or produced and effected.

The Fourth Chapter.

Of the Paradisical Life, Being, or Substance, and Dominion:
How it would have been if Man had continued in Innocence.

I. * * * * * ANY Objections has the Devil framed, whereby he would excuse himself, saying, God has created him *thus* as he is, whereas his Angelical form which he *once* had, always *convince*s him that he is a Liar.

2. And thus he always does to the poor fallen Man, he introduces always the Earthly Kingdom with its *power* and ability into him, that so he may have a constant Looking-Glass before him, that *he also* may blame God, as if he had created him earthly and evil.

3. But he leaves out the *best*, viz. First, the Paradise in which Man was created: And then, Secondly, God's Omnipotence; that *Man liveth not by bread only, but also from the Power and Word of God*: And Thirdly, that Paradise, with its source or quality, ruled over the Earthly Quality.

4. He shows Man only his *Hard* miserable fleshly Naked form or Condition; but the Form or Condition in Innocence, wherein *Adam* knew not that he was naked, he covers or conceals *that* to seduce Man.

5. And so he would have *this* very much concealed from us poor Children of *Eve*; and though the Earthly *Sack* is not worthy to know it, yet it is very necessary for our *Minds* to know it.

6. So it is also necessary for us to fly to the True *Door-keeper*, who has the *Key* to open it, to pray to him, and yield up ourselves wholly to him, desiring him that he will yet vouchsafe to open to us the Paradisical Gate in the *Inward Center* of our Image, that the Paradisical Light might shine to us in our Minds, that so we might become longing to dwell with our *IMMANUEL* again, with the *Inward and New Man* in Paradise.

7. For, *without* this Opening, we understand nothing of Paradise, and of our Image which we had in Innocence.

8. But seeing Christ the Son of God has generated us again to the Paradisical Image, we should not be so *remiss* to rely upon Art and earthly Reason; for so we find not Paradise and Christ, who must *become Man* in us, if we will ever see God: In our Reason it is all but dead and blind.

9. We must go out from Reason, and *enter* into the Incarnation of Christ, and then we shall be taught of God; and then *we have* power to speak of God, Paradise, and of the Kingdom of Heaven.

10. And in the Earthly Reason, which only proceeds from the Constellation or *Astrum*, we are but *Fools* in the presence of God, if we will speak of the Heavenly Mystery; for we speak of a thing which we have *not* seen or known.

11. But even a Child knows its Mother, so also every one that is born of God again, *knows* his Mother, not with earthly Eyes, but with divine, with the Eyes of the Mother from whom he is born: This we present to the true-hearted Reader to consider what he is to do; and from what mind and apprehension, or *understanding*, we will write.

12. Reason of the outward world will needs hold, that God created Man in the outward Dominion, in the source or quality of the fiery Stars and four Elements; but if that were so, then he was created in the *Anguish* and *Death*.

13. For the starry Heaven has its *limit*, when it attains that, it leaves the Creature, of which it was a leader; and then that Dominion, and Being or Substance of the Creature, passes away, which was *subject* to the outward Heaven.

14. And we see very well how we fall away and die when the outward Heaven with the Elements *leaves* us; so that even a Child in the Mother's womb is plainly old enough to die, oftentimes also it perishes while it is yet *without* Life, and in the *Fiat* of the outward Dominion, is coming to be a Body before the Center of Nature strikes up the Fire of the soul.

15. And thus by *Adam's* fall, we clearly know the Dying and Death; that *Adam*, as soon as he became Earthly, *died as to Paradise*, and was dead to the Kingdom of God: the Regeneration was therefore necessary for us, else we could not become living again.

16. But seeing God did *forbid* Adam the Earthly fruit, which was mixt, not to touch it, and also created only one Man with Masculine and Feminine Properties, with both *Tinctures*, as of the Fire, and of the Light in the Love, and brought him instantly into Paradise, yea he was *created in Paradise*; therefore we cannot give way to Reason, which, by the Devil's Infection or Instigation, saith, that Man was created *Earthly*.

17. For whatsoever was solely created from the earthly Life, or from the Earthly source or quality, that is *Bestial*, it has Beginning and End, and reaches not the Eternity, for it is not out of the Eternity.

18. And that now which is not out of the Eternity, that is *transitory*, and only a Looking-Glass, wherein the eternal Wisdom has beheld itself as in a *Figure* and Similitude.

19. There remains nothing of it else but a *shadow* without source or quality, and being or substance: It passes away as a wind which has raised itself, and then lies down again.

20. For *such* a Creature's sake, the word of God is not become Flesh: The Eternal is not for the sake of the Transitory entered into the transitory substantiality.

21. Also it is not therefore entered into the Earthly, that it would raise and introduce the Earthly Transitory into the Power of the Majesty, but for the sake of *that* which was proceeded out of the Power of the Majesty, but was become evil and earthly, and as it were *extinguished* in Death, that it might make it living again, and awaken and lift it up into the power of the Majesty, into that state it was in *before* it was a Creature.

22. And we are to understand *otherwise* than we have hitherto done concerning Man, having accounted him bestial: Indeed he *became Bestial*, according to the property of this World, when he died in *Adam*; from thenceforward he lived to this world, and not to God.

23. But if he entered with his will-spirit into God, then the will-spirit would attain the Noble Image again, and according to the Image, would *live* in God, and according to the Bestial property, would live to *this* world.

24. Thus he was in Death, and yet was living; and *therefore* God's word became Man, that it might unite him into God again, that he might be *totally* born again in God.

25. We are to conceive of the Paradisical Image thus: We say, and apprehend, that *Adam* was created *good*, pure, and immaculate; as were also *Lucifer* and his *Hosts*.

26. He had pure eyes, and that Twofold; for he had both Kingdoms in him, *viz.* God's Kingdom, and the Kingdom of this world.

27. But as God is Lord over all, so should *Man also* in the power of God be Lord over this world; for, as God rules in all, and presses through all, imperceptibly to the *Thing*, so could the hidden divine Man press into all, and see all.

¶ Man.
¶ World.

28. Indeed the outward ¶ was in the Outward ¶, but he was Lord over the outward, it was under him, it could not subdue him, he could break the *Rocks* without any prejudice to him.

29. The *Tincture* of the Earth was *wholly* known to him, he should have found out all the Wonders of the Earth; for to that end was he also created in the outward, that he should manifest in Figures, and produce into work what was seen in the eternal Wisdom, for he had the Virgin Wisdom *in* him.

30. Gold, Silver, and precious Metals, are indeed also out of the *Heavenly Magic*, thus inclosed and shut up by, or with the kindling: They are another thing than Earth: Man loves that well, and uses it for his maintenance; but he knows *not* its ground and original: It is not in vain loved by the Mind: It has a *high* Original, if we would consider of it.

31. But we are justly silent of it *here*; seeing Man, without that, loves it *too* much, and *thereby* withdraws himself from the spirit of God.

32. One should not love the Body more than the Spirit, for the *Spirit* is the Life: This we give you to understand in a similitude, and are silent of the *Matter*, with the ground and original thereof.

33. But know this, that it was given to Man for his sport and ornament, he had it by the right of Nature: It was his; understand the *outward Body's*; for the outward Body, with its *Tincture*, and the Metalline Tincture, are near of Kin.

34. But when the *Tincture* of the outward body was destroyed by the Devil's evil Longing, then the Metalline *Tincture* hid itself also from the Humane, and became an enemy to it; for it is purer than the perished in the outward Man.

35. Let this be manifested to you, ye *Seekers* of the Metalline *Tincture*, if you would find the *Philosopher's Stone*, then apply yourselves to the *New Birth* in Christ, else it will be hard for you to apprehend it; for it has a great agreement with the Heavenly Substantiality, which, if it were released from the fierce wrath; would be *very well* seen.

36. Its luster signifies somewhat, so that, if we had paradisical eyes, we should well apprehend it: The *Mind* shows it us indeed, but the understanding and full knowledge is dead as to Paradise.

37. Therefore seeing we *use* that noble Thing to the dishonour of God, and to the *destruction* of ourselves, not to honour God thereby, and to enter with our Spirit into the Spirit of God, but leave the Spirit, and cleave to the Substantiality; *therefore* is the Metalline Tincture become a Mystery, for we are become *strangers* to it.

38. Man was created, that he should be a Lord of the *Tincture*, and it was subjected to him, and he became its servant, and also strange to it, therefore now he seeks in Gold, and findeth *Earth*.

39. Because he forsook the Spirit, and went with his Spirit into the Substantiality, therefore the Substantiality has captivated him, and shut him up in death; so that, as the *Tincture* of the Earth lies shut up in the fierce wrath till the Judgment of God, so also the *spirit* of Man lies shut up in the Anger, unless he goes forth, and *becomes* generated in God.

40. For the Devil *would* be chief great Prince, with his fierce wrath in his heavenly substantiality, therefore it was shut up from him, and *became* Earth and Stone, so that he is not Prince, but a Captive in the Anger, and the substantiality profits not him, for he is Spirit.

41. He contemns the Heavenly Substantiality, and kindles the Mother of Nature, *viz.* the Astringency or *Fiat*, which instantly made all *palpable* and corporeal, which God's Spirit ¶ created or compacted together.

¶ Or concret-
c.l.

42. And yet it was well or *easy* to be known to Man, he could well release the *Tincture*,

and bring forth the Pearl to his Sport or Scene and Joy, and to the Manifestion of God's Glory and Deeds of *wonder*, if he had continued in Innocence.

43. As to Man's eating and drinking, whereby he should give his *Fire* nourishment and substantiality, it was thus :

44. He had a twofold fire in him, *viz.* the *Soul's fire*, and the outward fire of the Sun and Constellations or *Astrum* : Now every fire must have Brimstone, or Being and Substance, or else it subsisteth *not* ; that is, it does not burn ; concerning which we have sufficient understanding in the Divine Being or Substance, what the nourishment of Man was.

45. For, as is mentioned above, the soul's fire is fed with God's Love, Meekness, and Substantiality, together with whatsoever the Word, *viz.* the Divine Center, bringeth forth.

46. For the soul is out of the eternal *Magic Fire*, which must also have Magic food, *viz.* by or with the *Imagination*.

47. If it has God's Image, then it *imagines* in God's Love, in the divine substantiality, and eateth of God's food, of the food of the Angels.

48. But if not, then it eateth of whatsoever it *imagines* in, or of whatsoever the Imagination enters into, whether it be of the earthly, or hellish source or quality, and into that *Matrix* also it falls ; indeed not with its substance, but is filled therewith, and that begins to qualify, or operate in itself, as poison does in the flesh.

49. Also it is sufficiently to be known by us in the food of the outward Body thus : The outward Man was indeed, yet he was as it were *half* swallowed up by the Inward, the Inward ruled throughout ; and thus *every life* took of its own food :

50. *Viz.* the Image of God, or the Soul's Spirit and Image did eat of the *Divine* heavenly substantiality ; the outward Body did eat of the *Paradisical* fruit in the mouth, and not into the body ; for, as the outward body stood half swallowed up in the inward, so was also the fruit of Paradise.

51. The divine Substantiality sprouted through the earthly, and had *half* swallowed up the earthly in the Paradisical fruit, so that the fruit was not known to be earthly ; and therefore it was called Paradise, as a sprouting *through* the Anger, where the love of God sprouted through the Anger, and bore fruit, as the Language of Nature clearly understands the same, without any Explanation or far-fetched Meaning.

52. And thus we are further to understand, *how* God dwells in this world, and the world is as it were swallowed up in him ; it is impotent in him, and he *Omnipotent* : Thus was Man also, and thus he did eat, his earthly eating was heavenly.

53. As we know that we must be born again, so the Paradisical fruit was *born again* out of the Anger into the heavenly essentiality.

54. Or, as we see, that a good sweet herb grows out of the *bitter* earth, which the Sun qualifies, or causes to be otherwise, than the earth had qualified or caused to be ; so the holy man qualified the Paradisical fruit in his mouth, so that the earthliness was swallowed up as *Nothing*, and stirred not Man at all.

55. Or, as we know that the Earth shall at the End be swallowed up, and be no more a * palpable body. so was also Man's outward eating, he did eat the fruit in the Mouth, * Note. and needed no Teeth for that, for there was the dividing of the Power.

56. There were *two Centers* of the power in *Adam's* mouth, each took its own : The Earthly was changed into a Heavenly source or quality ; as we know that *we shall be* ¹ 1 Cor. 15. *changed* as to our Bodies, and be turned into a heavenly powerful Body ; thus also was ^{51, 52.} the transmutation in the mouth.

57. And the Body received the Power, for ^u *the Kingdom of God consisteth in Power*, and ^u 1 Cor. 4. thus Man stood clearly in the Kingdom of God, for he was immortal and a child of God. ^{20.}

58. But if he should have eaten thus into the Guts, and have had such a *Stink* in his Body, as we now have; I will ask a Reason whether that were Paradise, and whether God's Spirit dwells in that; whereas God's Spirit was to dwell in *Adam*, as in the Creature of God.

59. His *labour* in Paradise upon the Earth was Child-like, but with heavenly Wit or Ingenuity, *Understanding* and Skill: He might plant Trees, and other Plants, all according to his pleasure: In *all* there would grow to him Paradisical fruit, and all would be pure to him; he did what he would, and did all right.

60. He had no Law, but only the Law of the *Imagination* or longing, pleasure and delight; that he was to place with or by his Spirit in God, and so he should have continued *Eternally*.

61. And although God had *changed* the Earth, yet he had continued without necessity and death; all would have been but changed into heavenly substantiality.

62. So also is to be understood concerning his drinking; the *inward* Man drank the Water of Eternal Life, out of God's Being or Substance, and the *outward* drank the Water upon the Earth.

63. But, as the Sun and the Air suck up the Water, and yet are not filled with it, so it was also in Man's *Mouth*, it separated itself in the Mystry.

64. As we conceive, and certainly know, and it is the whole Truth, that God made all Things out of Nothing, but only out of his *Power*; so all whatsoever was Earthly, should, in Man's Mouth, go again into that which it was before the Creation of the World.

65. The Spirit and Power *thereof* belonged to Man, but not an Earthly Body; for God had once created him a Body which was Eternal, and wanted no Creating more.

66. He, understand *Adam*, was a Princely *Throne* made out of Heaven, Earth, Stars, and the Elements, as also out of God's Being or Substance: A Lord of the World, and a Child of God.

67. Observe this, ye Philosophers, it is the true Ground, and highly known: Mingle no School fictions with it: It is clear enough: Opinion does it not, but the true Spirit born of God knows it *right*.

68. All Opinion, without Knowledge, is an Earthly folly, and here understands Earth and the four Elements; but God's *Spirit* understands the one Element only, wherein the four lie hidden.

69. Not four should rule in *Adam*, but the one over the four, the heavenly Element over the four Elements of this world; and *thus* we must be again, if we will possess Paradise; for which thing's sake God is become Man.


70. Let this be told you, ye School Disputers or Wranglers, you *go about* the Circle, and enter not within, as the Cat about the scalding broth, which is afraid of the burning Heat, so are you afraid and ashamed before the fire of God.

71. And as little as the Cat eateth the scalding broth, but goes about smelling at the *Edge* of it, so little also does Man eat the Paradisical fruit, unless he goes out from *Adam's* skin, which the Devil has defiled, and enters again into the regeneration of Christ.

72. He must enter *within* the Circle, and cast away the skin of Reason: and then he attains human Wit or Ingenuity, and *Understanding*, and divine Skill and Knowledge: No learning does it, but to be born or regenerated in it.

The Fifth Chapter.

Of the Lamentable and Miserable Fall of Man.

1.  F we will rightly describe the Incarnation of JESUS CHRIST, it is necessary that we should set down the *Cause*, why God is become Man.

2. It is no small cause, or for nothing; as the Jews and the Turks look upon it; the Christians also are *half dumb* concerning it: for indeed it must needs be a great Cause, that the unchangeable God has moved himself: Therefore observe this, we will *set you down the Cause*.

3. Adam was ^{*} a Man, and ^{*} an Image of God, ^{*} a whole similitude according to God; although ^{*} *God is no Image*, he is *the Kingdom, the Power, also the Glory* and the Eternity; All in All. ^{*} Or One. ^{*} Note.

4. Yet the Deep without ground longed, or pleased to manifest itself in *Similitudes*, as indeed there were *such Manifestations*, which were done from Eternity in the wisdom of God, as in a Virgin-like *Figure*.

5. Which yet was *no Genetrix*, but a Looking-Glass of the Deity, and of the Eternity, in the Ground or *Byss*, and in the *Abyss*, an Eye of the Glory of God.

6. And according to that Eye, and in that Eye the Thrones of Princes became Created; *viz.* the Angels, and in the end, Man; he had again the Throne in himself, as being Created out of the Eternal *Magia*, out of God's Being or Substance, out of the nothing into something, out of the Spirit into Body.

7. And as the Eternal *Magia* Generated him out of itself, into an *Eye of the Wonders* and Wisdom of God; so he should and could generate another Man out of himself, after a Magical manner, without dividing or rending of his Body.

8. For he was conceived in God's longing pleasure or delight, and the *Desire of God* had generated him, and brought him forth; and so he had also that same longing, to his own impregnating of himself.

9. For *Venus's Tincture* is the *Matrix* which was Impregnated with the substantiality, *viz.* with *Sulphur* in the Fire, which yet in *Venus's* water comes to Being or Substance.

10. The Fire's *Tincture* gives Soul; and the Light's *Tincture* gives Spirit; and the Water, *viz.* the substantiality, gives Body; and *Mercurius*, *viz.* the *Center of Nature*, gives the Wheel of the Essences, and the great life in the Fire and Water, heavenly and earthly; and the *Sal*, or Salt, heavenly and earthly, holds it in the Being or substance, for it is the *Fiat*.

11. For as Man has the Outward Constellation or *Astrum* in him, which is his Wheel of the outward world's Essences and *Cause* of the Mind; so also he has the Inward Constellation or *Astrum* of the Center of the fiery Essences; as also, in the second Principle, he has the Light Flaming Divine Essences.

12. He had the whole *Magia* of the Being of all Beings, or Substance of all Substances, in him; it was the possibility in him, he could generate magically, for he loved himself and desired his likeness again out of his *Center*; as he was Conceived from God's desire, and brought forth by the *Genetrix* in the *Fiat*, so should he also have brought forth his Angelical or Human Host.

13. But whether they should all have been generated out of *One*, *viz.* out of that one Princely Throne, or *successively* all one out of another, is not needful to be known,

for the limit is broken : we have enough in the Knowledge, in that we know what we are, and what our Kingdom is.

14. Indeed I find in the Deep in the Center, that one should have *proceeded* out of the other : for the Heavenly Center has its Minutes, as well as the Earthly, which always strike ; where the wheel with all the Three Principles always goes, and always one wonder *opens* itself after another.

15. Thus was Man's Image also found and contrived, wherein the wonders lie *without number* : they should be opened by the Human Host.

16. And it is evident, in Time, one Greater Wonder *is* opened in one than in another ; all according to the Heavenly and Earthly Birth, and wonderful Variation or Alteration : as is done also at this very day ; that in One *more* Art and Understanding of the Wonders lie, than in another.

17. Therefore I *conclude*, that one man should have been generated and proceeded from another ; for the sake of the Great Wonders, and for the pleasure, delight, and joy of Man, wherein a Man would have brought forth *his like*.

18. Thus should the Human Generations have stood in the Generating, *till* God had set the Third Principle of this World again in its own Ether.

19. For it is a Globe with Beginning and End, for the beginning reaches to the end, that the last *may pass* into the first ; thus all is finished and entire.

20. And then will the Middle again be cleared, and go *again* into that which it was before the Times of this world, even all but the Wonders, which continue in God's wisdom in the *great Magic*, standing as a *shadow of this World*.

21. Now seeing Adam was so Glorious an Image ; and moreover stood in the stead and place of extruded *Lucifer* ; the Devil would not allow or afford him *that*, but Envyed it vehemently, and set his Vizard and *Imagination* always before Adam : he slipt also with his Imagination into the Earthliness of the fruit, and imagined or represented before Adam, as if Great Glory did stick in his *enkindled* Earthliness.

22. Though indeed Adam did not know him, for he came not in his own Form, but the Form of the Serpent, as in the *form* of a Sumptuous Beautiful Cunning Beast, and managed his Apish Sport like a Fowler, who deceives the Fowls, and so catches them.

23. So did he also, he *infected* the Earthly Kingdom with his disease and venom of Pride, and half killed it, as is to be seen in Earth and Stones, which though so very much diseased, venomed, and full of vanity, yet would very ^v *sain be loosed from the vanity*.

24. And when ^{22.} it found that Adam was a Child of God, and had the *Glory* and the Power, then it imagined or longed vehemently after Adam, together with the Kindled Anger of God, that also imagined or longed after Adam, to delight itself in this living Image.

25. All drew Adam, and would have him ; the Kingdom of Heaven would have him, for he was created *for it*.

26. Also the Earthly Kingdom would have him, for it had one Part in him ; it would be his *Lord*, seeing he was but a Creature.

27. Also the fierce wrath set open its Jaws, and would be *creaturely* and substantial, to satiate its great fierce hunger.

28. And thus stood Adam in the Trial or *Proba for forty* Days, so long as Christ was tempted in the Wilderness, and *Israel* on Mount *Sinai*, when God gave them the Law, to see whether it was possible, that this people could, in the Father's source or quality in the *Law*, stand before God.

29. And whether Man could have *continued* in Obedience, so as to have set his *Imagination* ^a upon God, so that God should not have *needed* to become Man ; for which cause God did such wonders in *Egypt*, that Man might see that there is a God, and so love and fear him.

^a Or into ;
that is, ima-
gine or think
like God.

30. But the Devil was a liar and deceiver, and *seduced* Israel, so that they made a Calf, and worshipped it for God; now seeing it was *not possible* for Israel to stand, therefore *Moses came from the Mountain with the Tables upon which the Law was written, and broke them, and slew the worshippers of the Calf.*

31. So also must *not Moses* bring this People into the promised Land, it could not be; JOSHUA, and lastly JESUS must do it, who stood in the Temptation before the Devil and the Anger of God, who overcame the Anger, and broke *Death* in pieces, as *Moses* did the *Tables* of the Law.

32. The first Adam now could not stand, though the Kingdom of God stood before his Eyes, and he in *Paradise*; yet God's Anger was so very much inflamed, that it drew Adam; for he was *too much* kindled in the earth, through the Devil's Imagination and strong willing.

33. Now says Reason, had the *Devil* so great Might? yes, dear Man: *Man* had it also, he can throw down Mountains, if he enters strongly with his Imagination.

34. The Devil was also out of the great *Magia* of God, and a Prince or King of this Throne, and entered into the strongest Might of the Fire, in a will and intention to be a Lord over *all* the Host of Heaven.

35. Thus the *Magia* became kindled, and the Great *Turba* generated, that had wrestled with Adam, to try, whether he would be strong enough to *possess* the Devil's Kingdom, and to rule in the same with other Sources or Qualities.

36. This Adam's rational Spirit did not understand, but the *Magic Essences* strove against one another, whence the whole Lust and the Will did exist, till Adam began and imagined after the Earthliness, and would have earthly fruit.

37. There all was done: then his Noble Image, which should eat only of the word of the Lord, became *infected* and obscured.

38. And so then *instantly grow the Earthly Tree of Temptation*; for Adam had *desired* it, and given way for it.

39. Then Adam must be tempted, to try whether he could stand, for the stern Commandment came *from God*.

40. And God said: *Thou shalt Eat of every Tree in Paradise, but of the Tree of knowledge of Good and Evil thou shalt not eat: for the day that thou eatest thereof, thou shalt die the Death*; that is, die to the Kingdom of Heaven, and become Earthly.

41. And Adam knew the Commandment well, and also did *not* eat thereof; but he imagined thereinto, and was captivated in his *Imagination*, also quite powerless, and faint and weak, till he was overcome; then he fell down and *slept*.

42. Thus he fell home to the *Magia*, and his Glory was at an End; for the *sleep* signifies Death and a being overcome; for the Earthly kingdom had overcome him, it would rule over him.

43. The Kingdom of the Stars would have *Adam*, and bring forth *its* Wonders by him, for there was no other Creature so highly graduated and dignified as Man, which *could* attain the Kingdom of the Stars.

44. Therefore *Adam* was drawn, and rightly tempted, to try whether he could be a Lord and King over the Stars and Elements.

45. The *Devil* was busy, he supposed he should overthrow Man, and bring him into his power, whereby this Throne would at last remain to be his Kingdom.

46. For he knew well, that if Man should go forth from God's will, that he would be Earthly; and he knew also well, that the Abyss of Hell stood in the Earthly Kingdom, and *therefore* he was now so busy.

47. For *if Adam had* generated Magically, then he had continued in Paradise upon Earth, and that the Devil did not like, he was not able to endure that, it did not relish with him in his kingdom; for it did not *smell* like brimstone and fire, but like Love

and Sweetness : Then thought the Devil, if thou Eatest not of *that Plant*, then I myself shall not continue a fiery Lord.

48. Thus the Fall of Adam stuck wholly in the Earthly Essence, and *lost* the heavenly Essence, out of which the divine Love flows, and he attained the earthly Essence, out of which wrath, malice, poison, venom, sickness, and misery flow ; and lost the Heavenly Eyes.

49. Also, he could *no* more *eat* after a Paradisical Manner, but he imagined after the forbidden fruit, wherein Evil and Good were mixed, as at this day *all fruits* on Earth are mixed.

50. Thus the four Elements became stirring and qualifying, or working in him ; for his will with its *Imagination* took the Earthly Kingdom in the Soul's fire for a Lodging.

51. Thus he went away from the Spirit of God into the *Spirit* of the Stars and Elements that received him, and rejoiced itself in him, for it was now living and mighty in him ; *before* it must be in *subjection* and servitude, but now it got the Dominion.

52. There the Devil made *merry* and derided God ; but he knew not what lay behind ; he knew not at all of the Crusher of the Serpent, who should *take away* his Throne, and break his Kingdom in pieces.

53. Thus Adam sunk down into sleep in the *Magia*, for God saw that he could not stand ; therefore he said ;

• Gen. 2. 18. 54. ^b *It is not Good that this Man is alone, we will make a help for him*, that may be with him, through whom he may propagate and multiply.

55. For he saw the Fall, and came to *Help* him, in another way ; for he would *not* that his Image should perish.

Reason's Objection.

56. Reason says : First, Why did God *suffer* the Tree to grow, by which Adam was tempted ? therefore sure it must *needs* be his Will that Adam should be tempted.

57. Secondly : Thus will Reason also impute it to God's will, and *supposes* that God willed that Adam should Fall ; thirdly, that God wills to have *some* Men to be in Heaven, and *some* to be in Hell, else he could have *hindered* the Evil, and have kept Adam, so that he had continued Good and in Paradise.

58. Thus also the present World judges ; for it says, *if* God had *not* made Evil, nothing had been Evil ; seeing all has proceeded from him, and he alone is the Creator, who has made *all*, and so he has made Evil and Good, else it would not be so ; this will reason strictly maintain.

59. Also, it thinks, if *that* had not been which the Devil and Man have looked upon and *gazed* at, and are become Evil, then the Devil had *continued* an Angel, and Man in Paradise.

Answer.

60. Yes, dear Reason, now thou hast hit the white and the mark right ; thou canst not fail, if thou art *not blind*.

61. Hearken ! Why dost thou not say to the *Light*, Why sufferest thou the Fire to be ? How pleasant wouldst thou be, if thou didst not dwell in the Fire ? I would pitch my Tent with thee, but thou dwellest in the Fire, and so I *cannot*.

62. Say now to the Light, go out from the Fire, and then thou wilt be good and *pleasant* : and if the Light follows your direction, you will find a great Treasure : O how would you rejoice, if you could dwell in the Light, and the Fire *not burn you*.

63. Thus far goes Reason; but look upon it right, with Magic Eyes, understand with Divine, and also with Natural Eyes; then *this* shall be *shown* you, unless you are altogether Blind and Dead.

64. Behold I offer it to your understanding, in a similitude: seeing Reason is ^{c d} foolishness, and understands Nothing of the Spirit of God, I will so set it down, as if I had power, and were able to take away the Light from the Fire, which yet cannot be, and see what would follow upon it.

65. Behold, if I take away the Light from the Fire; then, First, the Light would lose its ^e Essence, out of which it shines. Secondly, it would lose its Life, and be impotent. Thirdly, it would be captivated by the Darkness, and overpowered, and be *extinguished* in itself, and become nothing; for it is the Eternal Liberty, and an Abyss; while it shines, it is good; and when it extinguishes, it is nothing.

66. Now behold further; *what* would remain of the Fire, if I should take away the Light and Lustre from the Fire? Nothing but a dry hunger and a *darkness*; it loses the Essence, and source or quality, it hungers, and yet is nothing; the Sulphur which it had is a Death; it consumes itself while there is any Essence left; and when there is no more, it *becomes Nothing*, an Abyss, wherein there are not the least footsteps, or remainder of any thing.

67. Now, dear seeking Mind, conceive of it but thus; God is the Eternal Light; his power, and source or quality, dwells in the Light; the Light causes Meekness, and out of the Meekness, comes Being or Substance; *that* Being or Substance is God's Being or Substance, and the Source or Quality of the Light is the Spirit of God, which there is the ^f understanding; there is no other God than this: in the Light is the Power, and the Power is the Kingdom.

68. But now the Light and the Power have only a *Love-will*; it desires not Evil; indeed it desires Being or Substance, but from or out of its own Essence: understand out of the love and *sweetness*, for that is conformable to the Light.

69. But yet the Light rises from the Fire, and *without* the fire it would be Nothing; without that, it would have no Essence: the Fire makes Life and Mobility, and is *Nature*. Yet it has *another* will than the Light, for it is covetous, and wills only to consume, it takes and receives only, and climbs up aloft in *Pride*.

70. The Light receives not, but *gives*, that the Fire may be preserved; the source or quality of the Fire is fierce wrath; its Essences are *Bitter*, its Sting is envenomed and unpleasant.

71. It is an Enmity in itself, it consumes itself, and if the Light did not come to *help* it, it would devour itself, so that out of it would be *Nothing*: Dear seeking Mind, consider of *this*, and thou wilt soon come to the Limit to Rest.

72. God is from Eternity, the Power and the Light, and he is called God according to the *Light*, and according to the Power of the Light, according to the Spirit of the Light.

73. Not according to *the* Fire-spirit, for that is called his fierce *wrath*, his anger, and is not called God, but the consuming fire of the Might and Strength of God.

74. The Fire is called *Nature*; the Light is not called Nature: it has indeed the fire's property; but *changes it* out of fierce wrath into Love, out of devouring consuming, into generating, out of enmity and hatred, and bitter woe and torment, into meek well doing, pleasant amiable desiring, and a perpetual satisfying and fulfilling.

75. For the Love-desire draws the Meekness of the Light into itself, and is an impregnated Virgin, *viz.* with the Wit, Ingenuity, or Knowledge and *Wisdom* of the power of the Deity.

76. Thus it is highly known to Us what God and Nature is, as also the ^g Byss and Abyss, also the deep of Eternity; thus we apprehend, that the Eternal Fire is *Magical*, and is generated in the desiring Will, as is mentioned in the Second and Third Book.

^c A foolish Virgin.

^d 1 Cor. 2. 14.

^e Or root.

^f Original.

^g Or the Ground.

77. Now seeing the Eternal Abyss is Magical, *therefore* that is Magical also, whatsoever is generated out of the Eternal; for out of the Desiring, all things are come to be: Heaven and Earth are Magical, and the *Mind* with the *Senses* or *Thoughts* are Magical, if we will but once know or understand ourselves.

78. Now what can the Light do, if the Fire *lays hold* of somewhat and devours it, seeing the Thing that is apprehended by the Fire is also *Magical*.

79. Seeing then it has a Life, and the Power and Understanding of the Light, *why* does it then run into the Fire?

80. The Devil was indeed an Angel, and Adam an Image of God; they had *both the Fire and the Light*, as also *divine Wit, Ingenuity, or Understanding* in them: Why did the *Devil* imagine according to the Fire, and *Adam* according to the Earth? They were *Free*.

81. The Light and Power drew *not* the Devil *into* the Fire, but the fierce wrath of Nature; Why did the Spirit *assent* to be willing?

82. Whatsoever the *Magia* makes itself, that it has; the Devil made himself Hell, and that he has; and Adam made himself Earth, and that he is.

83. God is *no* Creature, also *no* Maker, but a Spirit and an *Opener*. When the Creation was, we are to conceive and apprehend of it *thus*.

84. The Fire and Light had *together* at once awakened themselves in the pleasure, delight and longing, and desired a Looking-Glass or *Image* according to the Eternity.

85. Moreover we have it in true knowledge, that the fierce wrath, *viz.* the *Nature* of the Fire, is *no* Maker, that has made Nothing out of itself that is *Substantial*, for besides, that *cannot* be; but it has made *Spirit* and Source or *Quality*.

86. But yet no Creature stands solely and barely in the *Essence*; if a Creature be, it must be out of a *Substance*, *viz.* out of the power of *Sulphur*; it must subsist in the Spiritual *Sal* or *Salt*; and then out of the Fire Source or *Quality* comes a *Mercury*, and true *Essential Life*: Moreover, it must have a *Glance* or *Luster*, if it is to have *understanding* or knowledge in it.

^hOr Substance.

87. Thus we know, that all Creatures stand in Spiritual *Sulphur, Mercurius, and Sal*; and must not be *only* Spirit, but it must be ^h *Sulphur*; wherein the *Fiat* stands, *viz.* the four *Matrix* to the *Center* of Nature, wherein the Spirit is preserved.

88. *That is*, it must be Substance; for where there is no Substance, there is also no *Creating*; whereas yet a Creaturely Spirit is no palpable Substance, but it must draw in Substance into itself through its *Imagination*, else it would not subsist.

89. *So then* if the Devil drew fierce Wrathfulness into him, and Man Earthliness, what could the Love of the Substantiality of God do to that? The Devil had indeed the Love and Meekness of God, with the divine Substance *set before him*, and offered to him, as also it was to Man; who will blame *God* now?

90. But the fierce wrathful *Essence* was *too strong*, so that it overcame the *Love-Essence*; what can God do to that? if a good branch is planted and perishes, what can the Earth do to that? it gives thereto *Sap* and *Virtue*, why does *not* the Branch draw the same to it?

91. Thou wilt say, its *Essences* are *too weak*; but what can the Earth do to that, and he also, who hath planted that branch? His will is to produce a good Tree for his pleasure and delight, and would eat of its fruit; but if he knew that the branch would *perish*, he would never plant it.

92. Thus we are to apprehend, that the Angels are created, not as one that sets a Tree, but with the *Moving* of God, with both the Principles, as Light and Darkness; in which the Fire lay hidden; yet the Fire did *not burn* in the *Creating* and in the *Moving*, as yet at this day it does not burn, for it has a principle of its own.

93. Why did *Lucifer* kindle *That*? The will existed out of his Creature, and not

without or beyond him; he would be a Lord over Fire and Light, he would extinguish the Light, and condemn the Meekness, and would be a *Fire Lord*.

94. And when he despised the Light, and his Birth in Meekness, then he was *justly* thrust out: thus he lost Fire and Light, and must dwell in the Abyss in the darkness; if he will have fire, he must strike it up for himself, and kindle it with his ^l Malice or Malignity, in the *Imagination*.

^l Or Evil.

95. Which yet does not burn rightly to him, but only in the *essential* fierce wrathful source or quality, as the four forms in the *Center* of Nature produce in themselves:

96. *Viz.* Astringent, hard, rough and cold, is *one* form; bitter, stinging, enmititious, is the *second* form in the Center; Anguish, Woe, and Tormenting source or quality, is the *third*; and with the Anguish, as in the stirring and Life, he strikes up the fire, in the hard astringency, between the hard and bitter sting, so that it appears like Lightening, that is the *fourth* Form.

97. Now if there be no meekness, or substance of Meekness, then it gives *no* Light, but only a Flash; for the Anguish wills to have the Liberty, but it is too sharp, and gets it only as a *Flash*, that is, Fire, and yet has no Stability or Ground.

98. Thus the Devil must dwell in the Darkness, and has only the fierce *wrathful Flash* in him, also the whole form or Condition in his dwelling, is only a fierce wrathful Flash; ^k *as if it did continually Thunder and Lighten*: Thus the Hellish property sets

^k As if it sent forth Thunderbolts.

99. Thus we are to understand also in a *Similitude*, concerning the Tree of Temptation, which Adam *stirred up* by his Imagination; he desired, and so the *Matrix* of Nature set that before him which he desired.

100. But God did forbid him it, and commanded that he should not touch it; God would not have him do it; but the earthly *Matrix* would have Adam; for it knew in Adam the divine Power.

101. And seeing it was by the Devil's Kindling *become* earthly, but not quite dead, therefore it ^l *groaned* after that which it was before, *viz.* after the Liberty; *to be freed* ¹ Rom 8. 20. *from the vanity*; and in Adam was the Liberty; therefore it drew Adam so, that he ²² Imagined.

102. And thus Adam Lusted against the Command and Will of God, this is as Paul saith; ^m *The Flesh lusteth against the Spirit, and the Spirit against the Flesh*.

^m Gal. 5. 17.

103. Adam's flesh was half Earthly and half Heavenly; thus has Adam's Spirit also by the Imagination brought a Power into the Earth, and so the *Matrix* of Nature gave him what he would have.

104. He must be Tempted, to try whether he would stand an Angel in the stead of *Lucifer*; and therefore God Created him *not barely* an Angel, so that if he should fall and not stand, he might help him.

105. So that he might not perish in the fierce wrath, as *Lucifer* did, therefore he was Created out of Matter, and his Spirit was introduced into the *Matter*, *viz.* into a *Sulphur* of water and fire, that God might again generate from out of it a New Life unto him, as a fair pleasant smelling blossom springs out of the Earth.

106. Thus also was the purpose of God, seeing he knew that he would not stand; concerning which Paul also saith; ⁿ *We were foreseen or elected in Christ Jesus, before the* ⁿ Eph. 1. 4, 5. *foundation of the world was laid*:

107. That is, when *Lucifer* fell, then was not the foundation of this world yet laid, and yet *then* was Man clearly foreseen in the wisdom of God.

108. But seeing he should be made out of Three Principles, there was imminent danger in respect of the kindled *Sulphur* of the Matter; and though indeed he was Created above the Earth, yet he was extracted out of the *Sulphur* of the *Earthly Matrix*, as a fair blossom out of the Earth, and there was plainly *danger*.

109. And therein had the amiable blessed saving *Name* JESUS together co-imagined itself as a Saviour and Regenerator; for MAN is the greatest *Arcanum* or secret Mystery that God *Ever* wrought.

110. He has the Figure, and is the Similitude, showing how the Deity has *generated* itself from *Eternity*, out of the fierce wrath, out of the Fire, by the sinking through Death into another Principle, of another Source or *Quality*.

111. For thus is he also generated out of Death again, and grows out of Death again into another Principle, of another source or quality, and virtue or power; wherein he is *quite free* from the Earthliness.

112. And it is *very good*, that we are with the Earthly part *fallen home* to the Earth, inasmuch as we also retain the divine part.

* Note.

113. For so we are wholly pure, and come *wholly* * *perfect*, without any lust, suggestion, or infection of the Devil, into the Kingdom of God again; and are a much greater *Arcanum* or secret Mystery *than* the Angels.

114. We shall also, as to the heavenly Substantiality, *excel* them, for they are flames of fire, thoroughly illustrated with the Light, but we attain the Great source or quality of the Meekness and Love, which flows forth in God's *holy Substantiality*.

115. Therefore they do very wrongfully and falsely who say, God wills *not* to have all Men in Heaven * *He wills that all should be saved* or helped: the fault is in Man himself, that he will not suffer himself to be saved or helped.

† Propensity or
Complexion.

116. And although many are of an Evil † *inclination*, that proceeds not from God, but from the *Mother* of Nature; if thou layest the blame on God, thou liest; God's Spirit withdraws itself from *no* Man.

117. Cast away your evil or wickedness, and enter into the Meekness; press into the Truth, into Love, and *yield* thyself up to God, and so thou wilt be saved or helped; for *therefore* is JESUS born, in that he wills to save or help.

118. Thou wilt say, I am *kept back*, that I cannot: yes, indeed that is right; thou willest to have it so; the Devil also would have it so.

‡ Or Soldier.

119. Art thou a ‡ *Champion*? why dost thou not strive or *fight* against the Evil? but if thou striveest or fightest against the Good, thou art an Enemy of God: dost thou suppose that God will set an *Angel's Crown* upon the *Devil*?

120. Art thou an Enemy? then thou art no friend; if thou wilt be a friend, then *forsake* thy enmity and hatred, and go to the Father; and so thou art a Son.

121. Therefore whosoever lays the blame on *God*, is a *liar* and a *murderer*, as well as the Devil.

§ Of an Evil
Complexion.

122. Art thou the Maker of thine own self? *Why* dost thou make thyself Evil? and though indeed thou art † *Evil Matter*, yet God has bestowed his heart and spirit upon thee; *take that* to you in your *making*, and you *make* yourself Good.

123. But if thou takest Covetousness and High-mindedness, as also Voluptuousness and Pleasure of the Earthly Life; what should God do with *that*? should God now sit in thy scornful high mind? O no! that is not *his* source or quality.

124. But if thou sayest, I am of an Evil source or quality, and *cannot*, I am kept back.

125. Very well: Let the Evil source or quality be as it is; but go thou with thy *will-spirit* into God's *love-spirit*, and give up thyself into his *mercy*: thou wilt once well be freed from the Evil source or quality.

126. The Evil source or quality is out of or from the Earth; if the Earth *gets* the Body, then it may take away its Evil, but thou art and remainest to be one Spirit with, and in the will of God, in *his Love*.

127. Let the *Evil Adam* be gone, there will a *good* and *new* one Sprout forth out of the Old, as a fair blossom springs out of the stinking Dung; only have a care thou retainest the Spirit in God.

128. Con-

128. Concerning the Evil Body, which sticks full of *Evil Affections*, there is not much to be done; if it is inclined to Evil, do it the *less* good; give it *no occasion* to wantonness.

129. To keep it in subjection, is a good *Remedy*; to be full and frolick, is at length to make the *Ass* entirely to wallow in the *Mire*, where it defiles itself sufficiently like a Swine.

130. *To be sober*, and to lead a Temperate life, is a Good purgation for the Evil *Ass*; *not* to give it that it lusteth after, to let it *fast often*, so that it may *not* hinder Prayer, that is good for it; it is not willing, but the *understanding* must be Lord; for it bears God's Image.

131. This ^f Latin does not relish well to the *Rational* World, in the *Lust* of the Flesh; but seeing that relishes it not, but draws into the place thereof mere vain earthly Voluptuousness and Pleasure, and swallows them into itself, *therefore* is the Anger stirring in them; that draws them continually with *Adam* out of Paradise, and with *Lucifer* into the *Abyss*; and there wilt thou swallow and devour to the full, what thou hast here willingly drawn into thyself.

^f Doctrine or Instruction.

132. But thou shouldst *not* lay the blame on God; if thou dost, thou art a Liar, and an Enemy of the Truth; God wills no Evil, also there is no *Evil Thought* in him: he has only one source or quality, and that is Love and Joy.

133. But his fierce wrath, viz. *Nature*, has many Sources or Qualities; therefore let every one have a care what he does, every Man is *his own* God, and *his own* Devil: that source or quality which he inclines himself, or yields himself up into, that leads and drives him; and he is the Work-master of it.

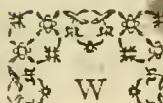
134. It is a great Misery, that Man is so blind, that he cannot know what God is, notwithstanding that ^t *he lives in God*.

^t Acts 17. 18.

135. And yet there are Men that forbid such a thing, and say, that Man should *not search* what God is, and yet will be Teachers of and for God: verily such are even Teachers of and for the Devil, that he may *not* be *known*.

The Sixth Chapter.

Of Adam's Sleep: How God made a Woman out of him; and how he became quite Earthly; also how God by the Curse has withdrawn Paradise from him.

1. HEN Man became weary and tired, he fell into a sleep, viz. into the *Magia*; it was with him as if he were not in this world; for all his Senses or Thoughts ceased, the wheel of the *Essences* passed into a Rest.

2. He was as it were Essential, *Not* Substantial, he was altogether like the *Magia*; for he knew nothing of his Body; he lay as dead, but was not Dead, but the ^u Spirit stood still.

3. And then the *Essences* have their *Effect*, and the Spirit of the soul only sees or discerns; and there is *pourtrayed* in the sydereal Spirit, all whatsoever the starry heaven brings forth.

^u The Spirit of the Body.

^a Or is overcome with Gazing.
^r Qualify or operate.

4. And he stood Magically in the Mind, as a Looking-Glass, on which the Spirit of this world ^a Gazes; and conveys whatsoever it sees in the Looking-Glass into the *Essences*; and the *Essences* ^r flow therein, *as if* they did perform the work in the Spirit, and pourtray it in the Spirit: which are *Dreams* and Representations, or *Figures*.

5. Thus we are to know, that when the Earthliness wrestled with Adam, and that he imagined therein, he became instantly infected thereby, and in his *Mind* became dark and stern.

6. For the Earthliness began to qualify or operate like water that begins to *seeth* by the fire: the source or quality of the Stars became stirring, and they were now Lord of the *Body*.

^a Gen. 2. 21.

7. And now Moses saith very right, ^a *God suffered a Deep sleep to fall upon him*; that is, his Will-spirit Imagined after Earthliness, God let him fall down; for he brought with the Imagination earthliness into the heavenly Substantiality, and that the Spirit of God, which is a Spirit of Light, *would not* have.

8. For Adam's Spirit was a *Creature*, and proceeded forth out of God's *Love-spirit*; and therefore indeed it did not willingly leave him; but the Earthliness had already captivated him.

9. And when *that* left him, then he sunk down in impotency, and fell home to the Third Principle, *viz.* to the Stars and the Four Elements; thus he laid in the Earthly *Magia*, and was not yet wholly Earthly.

10. He laid in the *Mystery*, between the Kingdom of God and of this world, where both the *Fiats*, *viz.* the divine and the earthly, were stirring in him; and now the Two Kingdoms, *viz.* of God and of Hell, were first in *strife* about Man.

^a Or imaged.
^b Matt. 12. 40.

11. And so now, if the dear Name *JESUS* had not been ^a incorporated in Adam even *before* his Creation, as in the substantiality of God, wherein the Virgin of Wisdom stood, wherein Adam was *created*, he would indeed have slept *still*, and have been in the Earthly Death.

12. And this is the cause, why the Second Adam ^b *Christ* must rest till the third Day in the Earth, in the first sleep of Adam; and awaken or raise up again the First Adam out of the Earthliness.

13. For Christ had *also* a soul and spirit out of Adam, and the precious dear word of the Deity, together with God's Spirit, awakened and raised up again, in Christ's flesh, the dead substantiality of the *Sulphur*, *viz.* the Body, which in Adam was dead; and *put it again* into the power of the Majesty of God, and therewith, *US all*.

14. All those which with their Faith and *Imagination*, in Christ's flesh and blood, in his Death and Rest, go into the Earth; they sprout all, with their Spirit and Will, forth in the *divine* substantiality, and are a fair Blossom in the Majesty of God.

15. And God, the Eternal word and power, will at the last Day awake and raise up in himself, with his spirit, the *dead Body*, which with *Adam* is fallen home to the Earth.

16. For Christ's Soul and Flesh, *which is also* our Soul and Flesh; understand it right; that part which *Adam* received out of the divine Substantiality, has God, through and in the Death of Christ, *separated* from the Earthly source or quality, and has awakened and raised it up, and introduced it into the divine substantiality again, as it was before the Time of the World, and *Us* in and with him.

17. And we are only *wanting* in our giving up ourselves into it, in that we *suffer* the Devil to with-hold us: for our Death is broken, our sleep is become a *Life*; and that in Christ, and through Christ, in God, and through God, in the Eternity, with our *Byss* or Ground, in the *Abyss*, *viz.* in the *Majesty* without or beyond the fiery Nature.

18. O *Blindness*, that we know not ourselves! O thou Noble *Man*, if thou knewest thyself who thou art, how wouldst thou rejoice? How wouldst thou give the Devil his Errand *to be gone*, who Day and Night endeavours to make our Mind Earthly, that we should not know our true Native Country, out of which we are gone forth.

19. O miserable *Corrupted* Reason, if thou knewest but one little spark of *thy* first Glory, how wouldst thou pant after it!

20. How very amiable and blessed is but the *glimpse* of the divine substantiality! How *sweet* is the Water of the Eternal Life out of God's Majesty!

21. O most worthy *Light*! draw us into thee again, we are now, with *Adam*, fallen asleep into the Earthly source or quality: O come thou most worthy Word! and awake or raise us up *in Christ*!

22. O thou most worthy Light! for thou hast indeed appeared, destroy and break now the Devil's Power, which holds us captive; break the power and might of the Antichrist and of *Covetousness*, and deliver us from the Evil one.

23. Awaken and raise us up, O Lord! for we have long slept in the Devil's *Net* in the Earthly source or quality; let us yet once see thy salvation.

24. Bring forth the New Jerusalem; *It is Day*: why should we sleep in the Day?

25. O come, thou Breaker through Death, thou Powerful Saviour and Conqueror, and break in pieces the Devil's Kingdom upon Earth: Give us, poor sick *Adam*, yet a Cordial draught out of *Sion*, that we may refresh us, and go into our true native Country.

26. ° Behold all *Mountains* and *Hills*, together with the *Vallies*, are full of the glory of the Lord; *it springeth up as a sprout*, who will hinder it? *Hallelujah*. ° The Spirit's answer.

27. Now when *Adam* was fallen asleep, he lay in the *Mystery*, as in God's *Wonder*; what it did with him, that was done.

28. Thus the incorporated or imaged Name *JESUS* moved the *Fiat* again in two Forms, *viz.* in both the *Tinctures*, of the Fire and of the Water.

29. For this *first* Image was now fallen home to the Name *JESUS* in the word of *Life*; and so now the word of *Life* was the *Second* Creator; understand, with the incorporated or imaged Name *JESUS*, which would become *Man*, that separated the two *Tinctures* one from another, *viz.* the *Tincture* of the Fire, and of the Light.

30. Yet not wholly in the power, but in the substantiality; for in the substantiality of the *Tincture* of the Light, was the *Sulphur* of *Venus* of the Love, in which *Adam* should and could impregnate himself: The Fire's *Tincture* gave soul, and the Light's *Tincture* gave Spirit:

31. *Viz.* an Image according to the outward Image, the Fire-Life imagined after the Light-life; and the Light-life after the Fire-life, *viz.* after the *Essential* power, out of which the Light shines.

32. This was in *Adam*, but *One*, for he was *Man* and ° *Wife*.

° Or Woman.

33. And the word of *Life* took the *Tincture* of *Venus*, with the heavenly and earthly *Fiat* from *Adam*, also a Rib or Bone out of his Side, as also the *half-cross* in the Head.

34. Which is the *Character* of the Holy Trinity, marked by the word of *Life*, *viz.* with the severe Name of *GOD*, ° *GOTTES*, which bears such a Character. T. ° SoTTes.

35. T, signifying the Cross of *Christ*, on which he should suffer Death, and new regenerate *Adam* again, and, in the Name *JESUS*, introduce him in *Ternarium Sanctum*, into the Holy Ternary.

36. All these the *Fiat* took into itself, together with all Essences of the Human property, as also the property of the soul's Fire, but in *Venus's Tincture*, not according to the might and strength of the *Center*, and separated it into the whole Form of *Man*.

37. Thus was the Woman built with all the Members of the feminine properties, as they still have them: For the Spirit of the great World, *Spiritus Majoris Mundi*, had now the strongest *Fiat*, and figured the woman in such a form, as it could in possibility.

38. For the Angelical Form was gone: the *propagation* must now be in a *bestial manner*.

39. And so also there was given to Adam, seeing he was fallen home to the Earthly *Magia*, a *bestial form* and shape of Masculine Members, and Adam's generating was given to the *Fiat*, and that makes a similitude of him, out of him.

40. If he had continued heavenly *Minded*, then he had himself generated heavenly; but now the earthly *Fiat* did it; and his outward body became a Beast; he lost also the heavenly wit or *understanding*, and the Power of the *Omnipotence*.

41. Beloved Reader, thus thou art to know, that the Second Adam Christ has not *in vain* suffered himself to be Crucified, and with a Spear to be pierced in his side, nor has in vain shed his blood; here lies the *Key*.

42. *Adam* was broken in the Side by the Rib for the Woman; into that very Side *must Longinus's Spear* with God's fierce wrath come; for it was come into Adam, and out of Mary's Earthliness, into Christ's Side also.

43. And the Blood of Christ must *drown* the fierce wrath, and take it away from the *First Adam*; for the *Second Adam* had also Heavenly blood, that must drown the Earthly *Turba*, that the first Adam might be whole again.

44. Let this be told you, ye Children of Men; for it is become known in *Ternaria Sancto*, in the Holy Ternary; and not in *Supposition* or Opinion: it concerns both Soul and Body; take heed what you do.

45. Thus now the human propagation began in a bestial manner; for Adam retained the *Limbus*; and his Eve the *Matrix* of *Venus*; for the *Tinctures* were *divided*.

Whole.

46. So now each Tincture is an entire or total *Magia*, viz. a desirous longing, wherein the *Center* of Nature is generated, and that in the *Sulphur*.

47. Thus then in the *Sulphur*, is again the desirous *Magia*, together with the *Tincture*; and yet it cannot come to Life, except the Tincture of *Fire* come into *Venus's* Tincture; and *Venus's* Tincture can awaken no Life; it is too weak, so that life cannot be therein.

48. And both the Tinctures desire also the Life; and so the vehement *Imagination* of Man and Wife begins, so that the one desires to mix with the other.

49. For the power of the *Essences* wills to be living; and the Tincture drives on that, and desires the *same*.

50. For the *Tincture* is from or out of the Eternal Life, and yet is shut in with the *Substantiality*; and in that respect it wills to live as it has done from *Eternity*.

51. And therefore the Man longs after the *Matrix* of the Wife, and the Wife after the *Limbus* of the Man.

52. The Woman has a *Watery* Tincture, and the Man a *fiery*, the Man sows Soul, and the Woman Spirit; and both sow flesh, viz. *Sulphur*: Therefore is Man and Wife but one Body, and make together a Child.

53. And therefore they ought to continue together, if they once mix, for they are *become* one Body; and whosoever mixes with another, and separates from the other, he breaks the order or *Ordinance* of Nature, and such a one is like a Brute Beast, and considers not that in his *seed* the eternal Tincture lies, wherein the divine *Substantiality* lies hid; and in that regard will one day, in the wrath-part, be *awakened*.

54. Also that is a work which will follow after Man in the Shadow, and its Source or Quality will one day be made stirring in the *Conscience*.

55. For the Tincture in the Seed arises out of Eternity, it is *not* transitory: It appears in the Spirit's form, and passes into the *Magia* of Man; out of which it has generated and produced Man.

56. Mark this, ye Whores and Whoremongers, what you work in *private* Corners many times with great falshood and wickedness, that passes into your Consciences, and becomes to you an evil *gnawing* Worm.

57. The Tincture is an eternal Substance, and it *would* fain be in the Love of God, but if ye cast it into a false or impure Vessel in abomination and inordinateness, then it will *hardly* attain God's Love, and then it passes with its Imagination again into the first Place, *viz.* into you.

58. If it is come to be false in a false Vessel, so that it cannot *rest*, then it will gnaw you indeed, and also pass into the *hellish* Abyss in the *Conscience*.

59. It is no Fiction or jesting Matter; be not so bestial; for a Beast has its Tincture merely from this world, but *you* not so, ye have it out of the Eternity, and that which is Eternal dies *not*.

60. Though indeed you destroy the *Sulphur*, yet the Will-spirit in the *Sulphur*, with the Noble *Tincture*, passes into the Mystery, and each Mystery takes that which is its own, and that Mystery at the last Day, when the Spirit of God will move itself in all the Three Principles, will be *manifested*, and there you will see your *fair* Works.

^f Fine, or goodly.

61. Thus the great Mercy of God over all the generations of Mankind, is highly *known* to us, that God would help Man thus: else if God had desired the bestial property, he would at the same instant have created a Man and a Woman; he would *not* have made *one alone* with both the Tinctures.

62. But God knew well the Fall of Man, as also the *Treachery* of the Devil, which thus with or by *Eve* was brought to derision: The Devil supposed thus when *Adam* fell down into a Sleep: Now I am Lord and Prince upon Earth, but the seed of the Woman *bindered* that.

63. We are to understand the awakening of Adam out of his sleep: He slept in the Heavenly World, and *awaked* to the Earthly World, the Spirit of the Great World awakened and raised him up.

64. Then he *saw* the Woman, and *knew* her, ^a that she was his Flesh and his Bone, for ^b Gen. 2. 23, the Virgin of the Wisdom of God was yet in him; and he looked upon her, and imagined into her, for she had gotten his *Matrix*, as also the Tincture of *Venus*; and so instantly the one Tincture received the other by the Imagination; therefore *Adam* took her to him, and said, ^c Gen. 2. 23, *Man shall call her Woman, because she is taken out of Man.*

65. Also *Eve* is known to be no pure *immaculate* Virgin, as also all her Daughters. The *Turba* has destroyed the Virginity, and made the pure Love Earthly: The Earthly Imagination destroys the *right* Virginity.

66. For God's *Wisdom* is a pure Virgin, in which Christ was conceived, and in a right Virgin-like Vessel became Man, as hereafter will follow.

67. Thus also could not the *Earthly* Virgin continue in Paradise; though they were yet in Paradise; also they had both of them the *Paradisical* Source or Quality, but mixed with *Earthly* longing.

68. ^d They were naked, and had the bestial Members for propagation, and *knew* it ^e Gen. 2. 25, *not*, also they were *not* ashamed, for the Spirit of the Great World had not yet the dominion over them till they did *eat* the Earthly fruit, and then ^f Gen. 3. 7, *their eyes were opened*; for the Heavenly Virgin of God's wisdom departed from them, and then they first felt the Kingdom of the Stars and the Elements.

69. When the Spirit of God withdrew, then the Earthly Spirit, with the *fierce* wrathful source or quality, attracted in them, and there the Devil got an entrance and infected them, and brought them into the fierce Wrath, and evil Malice, or *Malignity*; as it is still at this day.

70. For the wrath of God out of the eternal Nature, which the Devil has kindled and awakened, *sticks* in the Earthly Center: Also, no life can be generated, unless the *Center* be awakened, for the Principle stands in the Fire, wherein all Life standeth; and the Center of Nature has fierce wrathfulness in its *forms*.

71. Therefore it is this only that will do it: Stoop and *submit* thyself, and *enter into Meekness*, and let thy Life be right and just.

72. For the Life is Fire, and the Life's Image, which is the similitude of God, that is in the Light, *viz.* in the Love-fire.

73. But the Love-fire does not afford or give the *Center* of Nature, and therefore the Devil always supposes that he is a greater Lord than the *Creatures* in the Love-fire.

74. Indeed he is more strong or stern, but he lives in the darkness, and devours the strong or stern Substantiality into himself, and *therefore* also he is an *Enemy* to the Love.

75. And we are to know, that the Devil is in fault, and the Cause, that Man was created in his stead; also we are to know, that *he* is guilty of Man's Fall.

76. Although *Adam* and his *Eve* (when God had divided Adam) could not stand; they were indeed in Paradise, and should have eaten *Paradisical* fruit, after an Angelical manner; but they have *not* eaten of it, for the Tree of Knowledge of Good and Evil was more acceptable to them.

77. And *Eve*, as soon as she was made, imagined into, or longed after the Tree of Temptation: And though Adam did open the Commandment, and made it known to her, yet the Lusting or *Longing* was only after the Tree.

78. For the Earthly Essences were not yet manifested in Adam and Eve, they were yet captivated, *therefore*¹ they drove so on into the Lust, for they would needs be Lord.

¹ The Essences.

79. And this came to pass through the *Infection* of the Devil, through his *ascendent false* or wicked *Imagination*; and therefore he laid himself in the form of a Serpent at the

^m Gen. 3. 5. 6.

Tree, and praised the fruit to Eve^m, *that it maketh wise* or cunning.

6.

80. Yes, wise and cunning indeed, to know evil and good, misery enough, for a *Twofold* source or quality to rule in one only Creature: The not knowing it were better.

ⁿ Gen. 3. 5. 6.

81. He tells them Lies and Truths togetherⁿ, *they shall be cunning or wise, and their Eyes shall be opened*.

6.

82. Yes, sufficiently, they quickly saw, that with the earthly source or quality they were fallen home to the *Spirit* of this world, so that they were naked, and knew their earthly Members; they came to have *entrails* in the Body, and a *stinking*^o Sack of Worms, full of Woe and Misery, in Anguish and Toil, as is mentioned in the Book of the Three Principles; and so we see now before our eyes what *manner* of *Paradisical* Angels we are, and how we must generate and^p nourish ourselves in Anxiety, Care, and Misery, which should have been done after *another* manner.

^o Or Carcase.

^p Or get our living.

83. Thus we sufficiently know *Adam's* Fall, and *why* he could not continue in Paradise, and what Paradise was, which is *still* to this very day, only it bears not *Paradisical* fruit, and we have not the *Paradisical* Source or *Quality*, and Eyes, and so we see it *not*.

^q Gen. 3. 17.

84. For God hath^q *curst the Earth for Man's sake*, so that Paradise springs no more through the Earth, for it is become a^r *Mystery*, and yet is *continually there*.

^r Locus Beatorum.

85. And into that *Mystery* the souls of the Saints *depart*, when the Earthly body separates itself from the soul.

86. It is *in* this World, and yet is *out* of this World; for this World's quality or source touches it not.

87. The *whole World* would have continued to be Paradise, if Adam had continued in Innocence, but when God pronounced the curse, then Paradise departed.

88. For God's *curfing* is *fleeing*: It is a *fleeing*, not departing away, but going into another Principle, *viz. into himself*.

89. For the Spirit of God proceeds forth from God *into* the Substantiality, but when this Substantiality became Earthly, and that the Devil dwelt therein, who was God's Enemy, then the *Spirit* of God passed into its own Principle, *viz. into the Love*, and departed out of the Earthliness, and there it stands now *presented to Man* in the *Light of Life*.

90. So that whosoever now *desires* to enter into the Love of God, let him go with his Will-spirit into Paradise; and then Paradise will spring up again into; or in his *Will-spirit*, and he will receive upon his Image again the heavenly Substantiality, in which the Holy Spirit *rules*.

91. Let *this* be a Pearl to you, ye Children of Men, for it is the true Ground; whosoever seeks and finds it, he has meer Joy therein: It is [†] *the Pearl* which lies *hid in the field*, for *which one sold all his goods and bought the Pearl*, of which Christ *speaketh*. † Matth. 13. 45, 46.

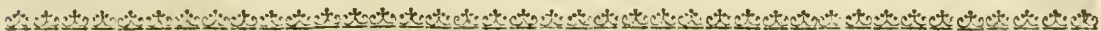
92. Thus also we may know [†] *the Cherubin* which drove Adam and Eve out of Paradise, *viz. the stern or strong Angel*, which signifies the Cutter off of the *Earthly life* from Paradise, where Body and Soul must part afunder. † Gen. 3. 24.

93. It is indeed known to us, that Adam and Eve were driven away out of the place, where the Tree of Temptation stood; for Paradisical fruit stood there; which they should no more see or eat, for the Heavenly *belongs not* to the Earthly.

94. Also the Beasts were driven out in respect of the evil Tree, for they could not eat of the Paradisical fruit; but of this Tree every *beast* could eat, for it was earthly.

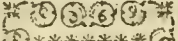
95. Thus must they leave Paradise, for God had clothed them, through the Spirit of the Great World [†], *with the skins of Beasts*, instead of the heavenly Clothing of clarity and brightness. † Gen. 3. 21.

96. And he had pronounced their *Sentence*, what they should do and suffer in this World, what they should thenceforward eat, and how they should nourish themselves, or [†] *get their living in Care and Misery*, till they should return altogether to the Earth from whence they were extracted as to one Part. † Gen. 3. 17, 18, 19.



The Seventh Chapter.

Of the promised Seed of the Woman, and Bruiser of the Serpent.

1.  O W then, Adam and Eve, standing *thus* as Man and Wife, in Paradise, and having *yet* the heavenly source or quality and joy, though mixed, the Devil could not endure that, for his *Envy* was too great.

2. Seeing he had overthrown *Adam*, and brought down his Angelical form, he looked now upon *Eve*, *viz. the Woman* out of Adam, and thought she might conceive Children in Paradise, and remain in Paradise; he would therefore seduce her, that she might eat of the

forbidden fruit, and so she would become Earthly, and then he might reach into her heart,

and bring his Imagination into her, and so get her into his Kingdom, and continue still *Prince* in the Third Principle upon Earth.

⁷ Gen. 3. 6. 3. Which he then also did, and persuaded her to the evil fruit, so that ⁷ *she laid hold on the Tree, and broke off an Apple, and did eat, and gave also to Adam.*

4. Now, when Adam saw that Eve did not instantly fall down and die, *he did eat also*, for the Lust was in both of them.

² Gen. 3. 24. ¹ Or Circum-
Gizer. 5. This is the Bit-upon which Heaven and Paradise departed, where the ² *Cberubin*, viz. the ³ *Cutter* off, with the *Naked Sword*, came and *stood before the Door, and suffered them no more to come into Paradise.*

6. His Sword was that of the *destroying Angel*, which now cutteth Men with heat, cold, sickness, necessity, and death; and at last cuts off the Earthly Life from the Soul.

^b Matth. 27. 51. ^c Luke 23. 45. ^d Matth. 27. 52. 7. When this Sword was to be broken in the Death of Christ, then ^b *the Earth trembled, and the ^c Sun lost its shining Light, and the Rocks cleft in sunder* before the strong Might of God, which thus broke Death in pieces.

8. ^d *Thus also the Graves of the Saints opened; and their Bodies went out from Death again*, for the Sword was broken, and the Angel, which guarded Paradise, was removed; and the Bodies of the Saints *went into Paradise* again.

^e Luke 10. 30. 9. But here, when Adam and Eve eat the Earthly fruit, they ^e *fell among Murderers, who wounded them* and cast them out, and let them lie half dead.

10. Their going forth out of Paradise, is the *going from Jerusalem to Jericho*, for they went out of Heaven into this evil corrupt World, into *the house of Sin.*

11. Where instantly, in their Minds, in the *Center of Nature*, the Wheel of the Senses or Thoughts began to qualify or operate in the Earthly source or quality, where one sense or *thought* was against, and *contrary* to the other, where Envy, Pride, Covetousness, Anger, and contrary opposite Will, sufficiently flowed forth on heaps.

12. For the noble Light of Love was extinguished, which makes the fierce wrathful source or quality, amiable, friendly, and meek, *in which* the Spirit of God works, and the fair Virgin of God's Wisdom rests; *they went out from the fair Wisdom.*

^f By the word Woman, understand the divided Body. See the Three Principles, Chap. 13. v. 1. ^g Virginal. 13. God had created Adam in the chaste Virgin of his Wisdom, but he became, in the presence and stead thereof, an evil Earthly *opposite* ^f *Woman*, with which he must live in this bestial form in mere *care*, anxiety, and necessity.

14. And out of his fair Garden of pleasure which he had in him, there came an opposite *Thorny and Thistle* Garden; whence yet he *somewhat* fought the ^g *Virgin-like* fruit.

15. But it went with him as with a Thief, who has been in a fair Garden to keep it; but is for his Theft cast out from it, and yet would *fain* eat the fruit of it, but cannot get in, but goes round about the outside, and reaches over with his hand after the fruit, which yet the Gardener *snatches* out of his hand again, and he must go away lamenting, and cannot satisfy his Lust or *Longing.*

16. Thus it goes also with him concerning the Woman, when he was in God's Love, and the Woman in *him* a chaste Virgin, in God's Sweetness and Wisdom; then he did eat of her fruit, and could very well refresh or delight himself with his own Love in the *Matrix of Venus.*

17. For the *Fire-Tincture* has a great joyful recreating delight in the Light's *Tincture*, and that he had in himself, *he* was Man and Wife.

18. But now he must go round without that Garden, and touch the *Tincture* of *Venus* but with one Member, whereas yet the inward *Tinctures* in the Seeds receive one another, and labour to produce a *Life.*

19. But the outward Body is not worthy, that it should enjoy the *inward* joyful qualifying or operation, wherein the soul's Life is *sown*.

20. The inward Essences only enjoy that; for they are out of the Eternal; but the outward Bestial *Ass* brings or affords only a bestial Longing or Lust.

21. He knows nothing of the Joy of the Essences, when one *Tincture* comes into the other, and what is done then, where there is yet somewhat of Paradise; but the Earthly Essence mixes itself suddenly therein, and it is but a joyful *Glimpse*.

22. Wherein the will to Life becomes generated, which afterwards drives on and impregnates itself with *Sulphur*, till it may reach the Principle, and strike up fire in the *Center*, wherein then there is a true Life, and again a Soul is generated.

23. Now when the fair Image *thus* departed away from God's Love, then it knew itself, that it was come into another Source or Quality: then began *fear* and terror before the fierce wrath of God, for it began to qualify or operate in them; they looked one upon another and *perceived* their Bestial form, and ^h *that they were Naked*.

24. And then sure the Devil danced, and God was derided, for ⁱ *they were afraid, and crept behind the Trees, and took leaves from the Fig Trees* ^k *and wreathed them together, and held them before their shame*.

25. For the heavenly Virgin was gone, they *knew* the fall and were ashamed; that *is*, the Soul, which is out of the Eternal, was ashamed of the ^l *beastliness*, as it is *at this day*, when we are ashamed of our bestial Members.

26. And *hence* it is, that the Woman Clothed herself with a white ^m covering before her shame: that the Spirit of the Soul, which glances forth at the *Eyes*, be not disturbed, for it knows the *Matrix* of *Venus*, which also as suddenly in the Man or Masculine begins to imagine upon it, or lust after it.

27. Which if the Woman Clothes herself with Black, and Covers her Eyes, *is not easily* Effected; but *only* by imagining or lusting.

28. But else instantly both the Tinctures of the Man and Wife *catch* one the other in the *Eyes*, where the Spirit glances forth.

29. Now when Adam and Eve stood thus in terror, before the Anger of God, ⁿ *God* ^o *Gen. 3, 9,* *called Adam, and said, Adam, where art thou? and he said, Here I am: I was afraid, for* ^{10.} *I am Naked.*

30. ^o *And he said, Who has told thee that thou art naked? Hast thou not eaten of the Tree,* ^o *Ver. 11, 12,* *that I forbid thee? and he said, the Woman gave unto me, and I did Eat.*

31. *And he said to the Woman, Why didst thou that? she said, The Serpent beguiled me,* ^p *Verse 13,* *so that I did Eat.*

32. Here we understand the great Love of God, in that God *called* Adam again, that he should know and seek and find himself, and turn again to God.

33. For *Adam* had been in God; but he was gone out from the Love out of the Second Principle into the Third.

34. *Wherefore* God said, Where art thou, *Adam?* dost thou not see thou art *no more* in Heaven? He turned his friendly Countenance again to one Part in Adam; understand in that Part, which *he had received* out of the heavenly substantiality, and glanced upon it again with his Spirit.

35. And he ^q *said to the Serpent, the Old Devil; Seeing thou hast done this, cursed art thou.* ^q *Gen. 3. 14.*

36. And to the *Creaturely* Serpent, which must *now* be a Creature; for the Devil had turned himself into the Form of a Serpent, therefore must the Serpent *also* continue; to that he said, *Thou shalt go upon thy Belly, and eat Earth.*

37. *Seeing* it had seduced Man, so that he was become Earthly, therefore should also the *Devil's Image* be Earthly, and devour the fierce wrathful earthly source or quality, *viz. Poison*; that should now be its source or quality.

^h Gen. 3. 7.ⁱ Verse 8.^k Or braided the Stalks of the Leaves together.^l Or Bestial Kind.^m Or white Apron.ⁿ Gen. 3, 9, ^{10.}^o Ver. 11, 12.^p Verse 13.^q Gen. 3. 14.

38. And here we are to know, that the Devil *figured* or framed to himself the Serpent's Image *from* the Constellations and Elements, *through his Imagination*; for he had great Power, till the Lord wholly cursed him, and set the Dear name JESUS for a Mark, or Limit of Separation; and there his great power was laid.

Gen. 3. 15. 39. For he said to Adam and Eve, ' *The Seed of the Woman shall bruise the Serpent's head, and Thou, understand the Serpent, shalt sting him in the heel*; that is, in God's fierce wrath thou wilt slay him.

40. But he shall sprout forth out of Death, and *Crush thy Head*; that is, take away thy power, and overcome the Wrath with the Love.

41. And here, in this place, has the word of the Promise, of the Seed of the Woman, which was the Dear Name IHESUS, with its Character, *Imaged* itself in the Light of the Life.

IHS

42. And likewise in that Character has Imaged the highly-precious Virgin of God's wisdom, in which Christ, as the destroyer of Death, should *become* a true Man, and take away the *power* of Death, and destroy the Devil's sting.

Rev. 19. 15. 43. Which *there* should ' *tread the Winepress of the fierce wrath* and anger, and enter into the Anger, *viz.* into the Center of the Fire, and quench the Fire with his heavenly Blood, and with the water of *Meekness* out of the fountain of the Heart of God.

44. And know assuredly, that if the Word of the Promise had *not* Imaged itself in the Light of Life, when Adam and Eve fell into the Earthly source or quality, then would the Spirit of the soul have *become* a fierce wrathful Devil; and the Body an evil Beast, as indeed it is now; and *if* the Elementary Water did not allay the *insolence* of the Fierce wrath; Men would well see, how many a one *would* be a devouring Devil.

45. Thus now we are to consider and conceive, that the world, before Christ's Incarnation, *was saved* in this imaged or imprinted Word and Name.

46. *Those* who have put their will into God, *they* have received that word of Promise, for the soul was received thereinto.

47. For the whole Law of Moses, concerning the *Sacrifices*, is throughout nothing else but a *Type* of the Humanity of Christ, of what Christ in his Humanity did perform by his Sacrifice; that which *he* did perform with his Blood and with his Love, in drowning the Anger of God, that Moses performed with the *Sacrifice* with the Blood of Beasts.

48. For the word of the Promise was in the Covenant, and God for the Time represented the figure, and *permitted* himself to be attoned or reconciled in the Covenant, with or by a *Similitude*.

49. For the Name *Jesus* was in the Covenant, and that attoned or reconciled, through *Imagination*, the anger and fierce wrath of the Father's Nature.

50. The Jews indeed understood not that, but the *Covenant* understood it well; for the Bestial Man was not worthy to know it, *till Christ was born*, and then went the sound forth.

51. Which yet, after a *short* time, was covered again by the Antichrist in *Babel*; for the Bestial Man of wickedness, malignity, or malice, is not worthy of the most precious Name JESUS.

52. Also it does *not* belong to the Bestial part, but to the divine part; the Beast must remain in the wild Earth; and at the last *Judgment Day* be *consumed through God's Fire*; but the *heavenly* part shall be introduced into the divine power.

53. Therefore it is an abomination to God, that Man should so pride himself *with* the Beast.

54. The Beast is not the Image; as the Sacrifice of Moses was not the attonement or reconciliation; but the *Covenant of Grace*, and the *word of Life* in the Covenant.

55. The Circumcision of the Jews, that they were to circumcise the *Male Children only*, contains rightly in itself, as follows:

56. *Adam* was the one only Man that God created, and in him was God's Image; *Eve*, his wife, God would *not* Create, generation was to be out of one only.

57. But seeing he *fell*, so that God must make him a wife, then came the Covenant and Promise again upon *One* only; that all should again be regenerated and new born out of one only, *viz.* out of the *Second Adam*; not out of the *Virgin Mary*, but out of *Christ the Heavenly Adam*.

58. For the *First Man's Blood*, that is *Adam's*, which he received out of the Substantiality of God, *was to* ^a *avail*; and not the *Earthly blood* of the *Woman*, in that *Adam* was become *Earthly*, and a *Woman* must be *contrived* for him; *therefore* also was ^a *only* the *Masculine Kind* Circumcised. To do the thing.

59. And *Christ* must take upon him the *Masculine Form*, though inwardly he stood in a *Virgin-like Image*, *that* the purpose of God might *stand*.

60. For the *Man's property*, *viz.* the *Fire's*, *must rule*; and the *Woman's property*, *viz.* the *Light's*, *must allay* his *Fire*, and bring it into the *Meek Image* of God.

61. The *Woman's blood* *could not* have attoned or pacified the *Anger* of God; the *Man's blood* only must do it; for the *Woman* *belongs* unto, or to be in, the *Man*; and in the *Kingdom* of God is to be a *Masculine Virgin*, as *Adam* was; *Not* a *Woman*.

62. The *Woman* comes to be *saved* in the *Covenant* of the *Man*: For the *Covenant* was made for the *Man's*, *viz.* the *Masculine Virgin's* sake, that it may be reconciled again.

63. Therefore saith *Paul* ^a, *The Woman comes to be saved through bearing of Children*; and not only so, but also in the *Covenant* of the *Man*, for she is a part of *Adam*; *therefore* ^a *should every Woman be subject to the Man or Husband, and he should be Lord*. ^a 1 Tim. 2. 14, 15.
^b 1 Pet. 3. 1, 5.

64. God gives also to the *Man* the *Virgin-like wisdom*; he should govern the *Woman*, not as a *Tyrant*, but ^a *as his own Life or Body*; for she is his *Body* and his *Flesh*, an *Image* of or out of him, his *help*, and his *Rose-Garden*, though indeed she be *Earthly* and weak; yet he must know, that he himself is the cause, and necessary thereto; and he must bear with her, and not give way to his wrath to destroy her. ^a Eph. 5. 25. 28.

65. Also the *Woman* must know, that she is to be saved in the *Covenant* and *Blood* of the *Man*, and that she is *Adam's* and *the Man's Rib* and *Tincture*, and the *Man's own*, belonging to him.

66. She should be *Humble*: As a *Member* serves the *Body*, so should the *Woman* serve the *Man*, and *love* him as *her self*.

67. Her *Love* should *solely* be ^a cast into him, for, so doing, she *attains* the *Heavenly Virgin*, together with *divine wit*, or *understanding* and *Skill*, as also the *Spirit* of the *Covenant*. Or injected.

68. But to the *single*, or *unmarried Virgins*, and *Men* without *wives*, as also to the *Widows*, it is said, that they *have* *Christ's Covenant* for a *spouse*, therefore should they be *Chaste* and *Humble*.

69. For *Christ* is the *Man's Bride*, and *his chaste Virgin* which *Adam* Lost.

70. And he is also the *Bridegroom* of the *unmarried Virgins* and *Widows*; for his *Masculine nature* is their *Masculine nature*, so that thus they every one appear before God as *Masculine Virgins*.

71. For our *Image* now becomes generated in *Willing* and *Believing*. Now ^b *where* ^b *our Heart* and *Will* is, *there is also our Treasure* and *Image*. ^b Math. 6. 21.

72. Wherefore, beware of *Whoredom*, and false or wrong *Love*, for thereby the right *Image* comes to be disturbed.

73. *Whoredom* is the *Greatest* abomination, that *Man* worketh in himself. *Other* ^c *things* ^c *go into a Figure* *without* ^d *him*, the *Whore* standing in him; for he works or effects ^d *Extra*.

* Note, ye wanton lecherous unchaste Children of Men. † Heaven.

a false Image, in which the Image or Virgin of God is not known, but a *Bestial* one.

74. * Let this be said to thee, O Man, there sticks so great Abomination behind it, at which *Heaven itself with its Imagination is amazed.*

75. † It enters not easily into the Bestial Imagination; whereupon, also, *so very Many* Beast-Men are Born, as at this Day may be demonstrated.

The Eighth Chapter.

Of the Virgin Mary, and of the Incarnation of Jesus Christ the Son of God.

1. **M** ANY have attempted to write of the Virgin Mary, and *supposed* that she was *not* an Earthly Maid: to them indeed has been presented a *Glimpse* of the Eternal virginity; but the right Mark they have hitherto failed of.
2. For many have merely *supposed*, that she was *not* the Daughter of *Joachim* and *Anna*, because *Christ* is called the Seed of the Woman, and is so too.
3. Also he himself witnesseth, that ^h *he is from above*, that *he is come from Heaven*; and therefore he must sure also be born of a Total heavenly Virgin.
4. But that would little benefit us poor children of *Eve*, that are become Earthly, and carry our souls in Earthly *Vessels*; where should our poor souls come, if the word of Eternal Life had not received it into itself?
5. If *Christ* had brought a soul from Heaven, what should then become of our soul, and the Covenant with *Adam* and *Eve*, viz. that ^l *the Seed of the Woman should Crush the Serpent's Head*?
6. If *Christ* would have come and been born totally from Heaven, he should not have needed to have been born a Man upon *Earth*, and what then would have become of the Covenant, in which the Name *JESUS*, or the *Promise*, did incorporate itself, in the Light of Life, that is, in the *Tincture* of the soul, instantly in Paradise when *Adam* fell, yea indeed *before Adam was Created*? as *Paul* saith; ^{*} *We are Elected in Christ, before the foundation of the World was laid.*
7. For God, in his wisdom, knew the Fall, therefore the Name *JESUS* did so *instantly* incorporate itself into the word of Life, environed with the Virgin of Wisdom, in *Adam's* Image, with the Cross.
8. For the soul *itself* is even a Cross-Birth: As when the Soul-Fire kindles itself, then it makes in the flash a Cross; *that is*, an Eye with a Cross, with Three Principles, with the Character of the Holy Trinity; as in the *Third Book* or Part, concerning the Threefold Life of Man, is declared, and yet further in the *Fourth Part*, the forty Questions of the Soul.
9. We are to understand, that *Mary*, in whom *Christ* became Man, was *truly the Daughter* of *Joachim* and *Anna*, according to the Outward *Flesh*, and was extracted out of the Seed of *Joachim* and *Anna*, according to the Outward Man.
10. But, according to the will, she was a Daughter of the Covenant of Promise, for she was the *Mark*, to which it pointed.

11. In her stood the *Center* in the Covenant; and therefore she was, by the Holy Ghost in the Covenant, highly ¹ *blessed among* and above all *women* Ever since Eve; for the [!] Luke 1. 42. Covenant opened itself in her.

12. You must understand it right, according to its high precious worth: The word, together with the Promise, which with the Jews stood in the Type or Prefiguration, as in a *Looking-Glass*, wherein God the Angry Father Imagined, and thereby quenched his Anger, that moved itself Now after an *Essential* manner, which from Eternity had *not* been done before.

13. For, when *Gabriel* the Prince brought her the Message, that she should be impregnated or with Child, and that she consented thereto, and said, ^m *Be it unto me as thou* ⁿ Luke 1. 38. *hast said*, then the *Center* of the Holy Trinity moved itself, and opened the Covenant; that is, the *Eternal Virginity*, which Adam *lost*, became opened in her in the word of Life.

14. For the Virgin of God's Wisdom *enviored* the word of Life, *viz.* the *Center* of the Holy Trinity: thus the *Center* became moved, and the Heavenly *Vulcan* struck up the Fire of Love; so that the Principle in the Love-flame became generated.

15. Understand this right: In *Mary's Essences*, in the Virgin-like Essences, which perished in Adam, out of which he was to generate a Virgin-like Image, according to the Wisdom of God, the divine fire came to be struck up, and the Principle of Love *kindled*.

16. You are to understand, that *in the seed of Mary*, when she became impregnate with the Soul-Spirit, that is, with the *Tincture of Venus*; for in the *Tincture of Venus*, that is, in the Source or Quality of *Love*, Adam's first Fire came to be struck up in the word of Life.

17. And in the Child *JESUS* were both *Tinctures* perfect, just as in Adam; and the word of Life *in* the Covenant, understand *in* the Holy Trinity, was the *Center*; and the Principle appeared, as in or to the Father's part.

18. Christ *became* Man in *GOD*, and also in *MARY*, in all the *THREE* Principles; and together therewith also in the *EARTHLY* world.

19. ⁿ *He took the form of a Servant upon him*, that he might be able to overcome Death ^a Phil. 2. 7. and the Devil.

20. For he was to be a Prince, in the place or space of this world, in the Angelical Prince-Throne, *viz.* upon the seat, and in the authority, of the late Angel and Prince *Lucifer*, over all the Three Principles.

21. Now then, *First*: If he must be Lord over this *outward World*, then he must also dwell in the outward World, and have its essence and property.

22. In like manner, *Secondly*: If he must be *God's Son*, then he must also be generated out of God.

23. And *Thirdly*: If he must *quench* the Father's Anger, then he must of necessity be also in the Father.

24. And *Fourthly*: If he must be the Son of *Man*, then he must also of necessity be of Man's Essence and Substance: And *Fifthly*, must have a *human Soul*, and a human Body, as we all have.

25. It is known to us, that *Mary*, his Mother, as also *Christ*, from or of his Mother, were both of the human Essence, with Body, Soul, and Spirit; and that Christ received a Soul out of *Mary's* Essence, yet *without* Masculine Seed.

26. Only the great Secret *Arcanum* of God was there opened; and the first Man, with his Secret Mystery, which fell into Death, was here generated to Life again; understand, in the *Principle* of God.

27. For, because of this, the *Deity* moved itself, and struck up the Fire in the Father's Principle; and so the deadened *Sulphur*, which died in *Adam*, became living again.

28. For the word had in *itself* heavenly Substantiality, and opened itself in the Heavenly Substantiality, in the Virgin-like Image of the *Deity*; *this is the pure chaste Virgin, wherein the Word of Life became Man.*

• Luke 1. 42.

29. And so the Outward Mary came to be *adorned* and • *blessed* with the Highly blessed heavenly Virgin, *among all Women* of this World.

30. *In her*, that which was dead and shut up of the Humanity became living again; and so she *became* as highly graduated or dignified as the first Man before the Fall, and became a Mother of the Throne-Prince.

31. This came *not* out of *her* ability, but out of God's ability: Unless the Center of God had moved itself in her, she would have been *no* otherwise than all *Eve's* daughters.

32. But, in this place, the word of Life had fixed the Mark; as also the Covenant of Promise; and *therefore* she is the *blessed* among all *Women*, and *above all* *Eve's* Children.

• Luke 1. 34.

33. *Not* that she is a Goddess, which Men should honour as God; for she is not the Mark; for she said, ^p *How shall that come to pass, since I know not of any Man?*

34. But the word of Life, in the Center of the Father, which gave in itself, with the Moving of the Deity, into the Humanity, and opened itself in the *Human* Essence, that is the *Mark*, that is the Goal, that we must run to, in the Regeneration.

35. This is a greater wonder then in the first Adam; for the first Adam was created out of Three Principles, and his Spirit was introduced into him through the Spirit of God; and the *Heart* of God *needed* not to move *itself* in an especial manner; for God's *Spirit* did *only* move itself out of God's Heart.

36. But *now* the Center or *Heart* of God moved itself, *which had rested from Eternity*, and the Divine Fire was there struck up, and kindled or awakened, as a Man may Express it.

The Dear or Precious Gate.

37. We should *rightly* understand, the Incarnation of Christ the Son of God, *thus*: he is not become Man in the Virgin Mary *only*, so that his Deity, or divine Substantiality, did sit bolted up or *fixed* therein; No, O Man, it is in another Manner.

• Col. 2. 9.

† Particle.

38. Let not Reason fool thee; we understand somewhat else: *as little* as God dwells alone in one only place, but is ^a *the Finesse of all things*, so *little* also has God moved himself in one ^r Sparkle.

39. For God is *not divisible*, but Total every where: where he manifests himself, there he is Totally manifest.

‡ Extra.

40. Also, he is *not measurable*; for him is no place found, unless he makes a place for himself *in* a Creature; yet he is totally near the Creature, ^f without or beyond the Creature.

41. When the Word moved itself to the opening of Life, then it opened itself in the divine Substantiality in the *water* of Eternal Life, it entered in and became *Sulphur*, that is, *Flesh* and *Blood*.

42. It made heavenly Tincture, which the *Deity* closed about and filled, wherein the wisdom of God stands Eternally, together with the *divine* Magia.

43. Understand it right: The *Deity* has longed to *become* *Flesh* and *Blood*; and although the pure clear *Deity* continues *Spirit*, yet it is *become* the *Spirit* and *Life* of *Flesh*, and works in the *Flesh*; so that we may say, *when* we, with our imagination, enter into God, and wholly give up ourselves unto him, we enter into God's *Flesh* and *Blood*, and live in God.

44. For the Word is *become* Man, and God is the Word.

45. We do *not* thus take away the Creature of Christ, that he should not be a Creature: we will give you a similitude thereof in the Sun and its Luster; and take it *thus*:

46. We liken the Sun to the *Creature* of Christ in a similitude, which is indeed a *Body*; and we liken the whole Deep of this world, to the Eternal word in the Father.

47. Now we see plainly, that the Sun shines in the whole Deep, and gives it Warmth and *Power*.

48. But now we cannot say, that in the Deep, without or beyond the Body of the Sun, there is *not also* the power of the Sun; if that was not there, then would the Deep also not receive the Power and Luster of the Sun; it is *only* thus, one Power and one Luster receives the other; the Deep with its Luster is hidden.

49. If God would please, the *whole deep* would be a mere Sun: it were but only to be kindled, that the Water might be swallowed up, and come to be a Spirit; then would the Luster of the Sun shine *every where*, if the Fire's Center should but *kindle*, as it is in the Place of the Sun.

50. Know also, that we understand, that the Heart of God hath rested from Eternity; but with the *moving* and entering into the wisdom, *it is become manifest in all Places*.

51. Though yet in God there is neither Place nor Mark, but *merely* in the Creature of Christ, there has the Total holy Trinity manifested itself in a Creature, and so *through* the Creature through the whole Heaven.

52. He is gone thither, and ¹ *has prepared the place for us*, where we shall see his Light, ² *John 14. 2.* and dwell in his wisdom, and eat of his divine Substantiality: * his Substantiality *fills* * ³ *Note.* the Heaven and Paradise.

53. Were we not, in the *beginning*, made out of God's Substantiality? why should we not also stand therein?

54. As the Air and the Water *fill* this world, and all of us enjoy them; so in the hiddenness is the divine Substantiality, which we enjoy, if with earnest imagining and with the *will* we give up ourselves into it.

55. And this now is Christ's flesh and blood in the divine power; for the Flesh and Blood of the *Creature* of Christ stands *therein*, one Being, one Power, one Spirit, one God, one Fulness, altogether undivided by any place, yet in its *own* Principle.

56. A swinish man will here say: O how we will devour him! O thou Afs, first come *so far*, that you may reach him; for thou shalt not devour him with thy Earthly Mouth.

57. He is a Principle *Deeper*, and yet is ¹ the Outward; *He* was in the Virgin Mary, ² *Or of the* and also as to his Birth in this world: and ³ *will also appear at the last day, in all the* ⁴ *Three Principles, before all Men and Devils.* ⁵ *Matt. 24. 30.*

58. He has truly ⁶ *taken upon him the Earthly source or quality*, but in his Death, when ⁷ *he overcame Death, the divine source swallowed up the Earthly, and took away its Dominion.* ⁸ *Matt. 8. 17.*

59. Not in that manner; as if Christ had laid off somewhat, but the outward Source or Quality was overcome, and as it were swallowed up, and in that *he now liveth, he liveth in God.*

60. Thus was Adam also to be, but stood not; and *therefore* must the Word be generated and become Man, and give itself up into the Substantiality, that we might receive power to be able to live in God.

61. Thus hath Christ restored or brought back again, what Adam lost, and *much more*; for the Word is every where become Man.

62. Understand; it is every where opened in the divine Substantiality, *wherein* our Eternal Humanity consists.

63. For in *that* Bodily Substance shall we stand in Eternity, wherein the Virgin of God stands.

64. We must put on God's Virgin; for Christ has put it on, he is become Man in the *Eternal* virgin, and in the *Earthly* virgin.

65. Though the Earthly was no right Virgin, but the Heavenly divine made it to be a Virgin in the *bleffing*, that is, in the opening of the Word and Covenant; for *that part* in Mary, which she inherited from Adam, out of the heavenly Substantiality, which Adam made Earthly, that became blessed.

66. Thus the *Earthly* part in her only died, the other lives Eternally, and came to be a chaste modest virgin again, not in the Death, *but in the Blessing*.

67. When God opened himself in her, *then* she put on the virgin of God, and became a Masculine virgin in the Heavenly part.

68. Thus Christ became born of a right, pure, *chaste*, heavenly Virgin; for she received in the blessing, the *Limbus* of God into her *Matrix*, in her Seed.

69. She received no strange thing, only the *Limbus* opened itself in her, in God's Power, wherein Adam was dead, *that* in God's moving became living.

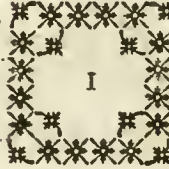
70. And God's Essence in the Word of Life entered in, into her *Limbus*; wherein the soul's *Center* became opened, so that *Mary* became impregnated of a Soul, and also of a Spirit, both heavenly and earthly.

71. And this was a *Right Image* of God, a Similitude according to, and in the Holy Trinity, out of all the Three Principles.



The Ninth Chapter.

Of Mary's Virginitie, *what she was before the Blessing, and what she came to be in the Blessing.*

1.  T is highly necessary for *Us* poor Children of Eve to know this *for, our eternal salvation lies therein*; it is the Gate of *Immanuel*, and the *whole* Christian Faith standeth therein; and it is also the Gate of the Greatest Secret *Arceanum*.
2. For herein lies inclosed the Secrecy of Man, in that he is the *Similitude* and *Image* of God; for our whole Religion consists in *Three* Parts, which we urge and teach.

3. As *First*, concerning the *Creation*; what Essence, Substance and Property Man *is*, whether he be Eternal, or not Eternal, and how that is possible; what properly the human Original is, from which he *proceeded* in the Beginning.

4. *Secondly*, Seeing there is so much spoken and taught concerning his *Fall*, and that we see, that we are come to be Mortal, because of the Fall, moreover, *subjected* to Evil, and to the fierce wrathful source; what then properly his Fall hath been.

5. *Thirdly*, Seeing God will receive us to *Grace* again; and for whose sake also he hath given the Law and Teaching, also confirmed them with Deeds of Wonder or *Miracles*; what therefore properly, the new *Regeneration* is.

6. And as we see that we *must die*; in what Power and Spirit we can be new regenerated again, and *rise* again from Death.

7. All this we find pourtrayed in these *two Images*, viz. in the Eternal Holy, and then also in the Earthly corruptible Virginitie; and find also the *New* Regeneration in the Image of Christ very clear and bright.

8. For in the Eternal Virginitie, *in God's wisdom*, wherein the Image and Similitude of

of God is *seen* as in a Looking-Glas from Eternity, and known by the Spirit of God, was *Adam* the first Man Created.

9. He had the Virginitie for his own, *viz.* the *true Love-Tincture*, in the Light, which is desirous of the Fire's Tincture, that it might be a burning Life in Power and *Glory*; and in the Fire's Essence, might be a *Genetrix*, which in the Light's Essence without the Fire cannot be.

10. *And thus we acknowledge a Virginitie in the Wisdom of God, from Eternity, in the desirous Will* of the divine Substance.

11. Not a Woman which generates, but a *Figure* in the Looking-Glas of God's Wisdom; a pure chaste Image *without* Substance, yet in the Essence, but not manifested in the Fire's Essence, but in the Light's quality or source.

12. This Image God has *Created* into a Substance, and that out of all the three Principles; so that it is a Similitude according to the Deity and *Eternity*, as a total Looking-Glas of the *Byss* or Ground, and of the *Abyss*; of the Spirit and also of the Substance; and was created out of the Eternal, *not* to the corruptibility or frailty.

13. But seeing the earthly and corruptible *hangs* to the eternal, *so* thereby has the earthly Lust introduced itself into the eternal heavenly Property, and infected the heavenly *Property*; for it would dwell in the eternal, and yet was destroyed in the fierce Wrath of God.

14. *Thus* the earthly Source or Quality destroyed the heavenly, and *became* the Turba of the heavenly, as we know and perceive by Earth and Stones, which assuredly have *their* Original out of the eternal, but are perished in the fierce Wrath and Fire-Source or Quality; and the *Fiat* has made Earth and Stones out of the heavenly Substantiality.

15. For the sake of which, a Day of Separation is appointed, wherein *every thing* shall enter again into its own Ether, and be preserved or purified by the Fire.

16. *Thus also* was Man created in the Virginitie in God's Wisdom, but was apprehended by the fierce Wrath and Anger of God, and *therefore* became so suddenly *perished* and earthly.

17. And as the Earth must pass away, and be tried or purified in the Fire, and go again *into that* which it was before; so also Man shall go again into the Virginitie *wher*in he was created.

18. But, in that, it was *not possible* for Man, that he should rise from the fierce wrathful Death, and enter into a New Birth, for his Virginitie was shut up together in Death, for which cause God made a Woman out of him, *therefore* the Deity *must* move itself, and open that which was shut up, and make it living again; and that was done in *Mary*, the included *shut-up* Virgin.

19. Understand, in the Virginitie which Adam inherited out of God's Wisdom; *not* out of the earthly Part of the third Principle, but out of the heavenly *holy* Part of the second Principle, which became included and shut up in the earthly Death in the Anger of God, with the earthly Imagination and yielding up thereinto, and was as it were *dead*; even as the Earth also appears as dead.

20. And *therefore* has the Heart of God moved itself, destroyed Death, and generated the Life again.

21. Thus now to us the Birth and Incarnation of Christ is a ² powerful and very weighty Matter, that the Total *abyssal* Heart of God hath moved itself, and so ² *Or Joyful* with the heavenly Substantiality, which was shut up in Death, is become living again.

22. So that we may now say with good ground, God *himself* hath withstood his Anger, in that, with the Center of his Heart, which filleth the Eternity *without* ground and limit, he has again opened himself, taken away the Power of Death, and

broke the Sting of the fierce Wrath and Anger, inasmuch as the Love and Meekness has opened itself in the Anger, and quenched the Power of the Fire.

23. And still much more is it a great Joy to us Men, that God has opened himself, in our mortified and *dead* Virginity, and so proceeded on thoroughly and totally.

24. But that the Word, or the Power of God's Life, has *given in* itself again into the Humanity, *viz.* into the dead and as it were disappeared virginity, and opened again the Virgin-like Life; *at that* we Rejoice, and go with our Imagination into the *Center*, wherein God hath opened himself in the humanity, *viz.* into his Son's Incarnation.

25. And so in our Imagination, which we *introduce* into his Incarnation, we become impregnated of his opened Word, and power of the heavenly and divine Substantiality; not at all with that which is *strange*, yet it seems strange to the earthliness.

26. The Word has opened itself every where, even in every Man's light of life; and there is *wanting* only this, that the Soul-spirit give itself up *thereinto*; and so it putteth the Eternal Virginity on again; not as a Garment, but as from its own Essence: *And in that Soul-Spirit God becomes Generated or Born.*

27. For *Mary* together with all *Eve's* Daughters were generated or become *earthly*; but the Covenant of God's Love showed in *their* Essence, that God would *therein* open the Life again.

28. And we cannot say throughout, concerning *Mary's* Virginity, as to the earthly Life *before* the Blessing, before God's Heart moved itself, that she was then a Totally perfect Virgin, according to the first, before the Fall; but she was a natural Daughter of *Eve*.

29. But this we say with good ground, that in *Mary*, as also in all *Adam's* Children, the eternal Virginity in the Covenant of Promise *has lain* shut up, as it were in Death, yet, in God, not faded.

30. For the Name *JESUS*, in the *Center* or Heart of God, has from Eternity together Imaged itself, in the Virgin of God's Wisdom, as in a Looking-Glass, and has stood *against* the Center of the Father, *viz.* the Center of the Fire and fierce Wrath: *Not* in the fierce Wrath of the Essence, but in the Light, in the Light's Essence.

² Eph. 1. 4. 31. And Man was ² *foreseen also in that* Essence, in the Name *JESUS*, *before the Foundation of the World was laid*; wherein *Adam* then was in a heavenly Essence, without a natural and *creaturely* Substance.

32. For in the Wisdom, the Fall was known, before *Man* became a Creature, and that according to the Fire's property; *not* in the Light's property, but according to the first Principle.

33. And thus now, according to our deep Knowledge we say of *Mary*, that, *before* the time of opening the Message of the Angel, she was such a Virgin as *Eve* was, when she *went out* of Paradise.

34. Before *Adam* knew her, then indeed she was a Virgin, but the right Virginity was perished in her, and infected with the earthly Longing; and the bestial property was manifested on *her*.

35. For the earthly Imagination destroyed the heavenly Property, so that she was a *Woman*, and was not a chaste pure *Immaculate* Virgin.

36. For she was but one Part of the heavenly Virgin, the other Part was *Adam*.

37. And so there has been no right pure Virgin generated from *Eve*, which was *total* or *entire* in Substance; the *Turba* destroyed the Virginity in all, till the Saviour or Champion in the Battle came, who was a *total* masculine Virgin in God's Wisdom, according to the heavenly Substance, and the earthly *hung* to him: but the heavenly ruled over the *earthly*; for so should *Adam* also have been, but he stood not.

38. Therefore we say with good ground, that Mary was the *Daughter* of Joachim and Anna; and has, according to the Earthly part, their Substantiality essentially in her.

39. And then we say, that she was the *Daughter* of God's Covenant, and that God has fixed the Mark of Regeneration in her; so that the whole Old Testament has *looked* into that Mark, and all Prophets have Prophefied concerning that Mark, that God would open the Eternal Virginity again, and that *that Mark* was blessed.

40. For God had given himself with his Mercy, with the Covenant of Promise, into this *Mark*, and the word of the Promise stood in the Covenant, in the Light of Life, *against* the Anger.

41. And the first world *before* the Deluge or Flood, and *after*, became saved in that Covenant which God set before himself as a Virgin-like Looking-Glass; for the Eternal Virgin appeared in the Covenant, as in God's Looking-Glass; and the ^b Deity delighted itself *therein*.

^b Or had a longing delight to it.

42. For if Israel had kept the Covenant, and performed the work of the Covenant, then that had been *acceptable* to God, as if the Humanity had been in the Looking-Glass of wisdom; and though indeed Israel were Earthly and Evil, yet, nevertheless, God dwelt in Israel in his Covenant in the Wisdom, according to his Love and *Mercy*.

43. Thus the Works of the Law were a ^c Looking-Glass before God, *till* the Life became generated or born out of the Covenant, till the *fulfilling* came, and there the Works in the Looking-Glass Ceased; and the work of the fulfilling in the flesh and blood in the Heavenly Substantiality *began* to rise again.

^c Or in a Looking-Glass.

44. For in Mary was the beginning, when the Angel brought the Message; and she said, ^d *Be it done unto me as thou hast said*; there instantly the Center of Life, in the Word of God, *viz.* in the Heart of God, *moved* in her dead heavenly seed.

^d Luke 1. 38.

45. For all the Three Principles of the Deity became stirring, and caught hold of the *divine* Tincture, in the *dead* heavenly Substantiality.

46. Not that God stood without Substance, but *Man* was dead in the heavenly Substance; and now came the Heart of God with *living* divine Substantiality into Death, and awakened or raised up the Dead Substantiality.

47. It did not at this time *take away* the Earthly source or quality, but entered into the Earthly source or quality, as a Lord and Conqueror of the source or quality.

48. For the right Life should be introduced, through Death and the Anger of God; which was *done on the Cross*, where Death was destroyed, and the fierce wrath captivated, and was quenched and vanquished with the Love.

49. And thus we understand now, *what* Mary with the fulfilling was come to be, *viz.* a right pure Virgin according to the heavenly Part: for when the Heart of God moved itself, and that the Day broke forth in her, *then* shone in her the Light of the clarity or brightness and purity of God; for her dead virginity, *viz.* God's wisdom, became opened and living.

50. For *she* became filled with the divine virginity, *viz.* with God's wisdom.

51. And in that wisdom and divine substantiality, as also in the dead and now living substantiality, ^e *the Word became flesh, a Sulphur*, with the Center of Nature out of the Father's Essence, and out of Mary's Essence, a Life out of Death, a fruit with both the *Tinctures* perfectly, whereas *both* the Tinctures were but *one*.

^e Joh. 1. 14.

52. And as Adam was become a Man, so Christ became a Man also according to the *outward* World

53. For not Eve's Image in the Woman's Tincture was to remain, but Adam's *Image* was to remain, as he was a Man and also a Woman.

54. But yet seeing *one* of the Marks *must appear* according to the might and power of the outward *Fiat*, and that also the *Champion* in the Battle would be fixed and presented

in all the Three Principles, therefore the Champion in the Battle got Masculine Marks of distinction.

55. For the Man has the Fire's *Tincture*, viz. of the Father's property; so now the Father is the strength and might of all things, and the Son is his Love.

56. Thus the Word became Man in the feminine Essence, but became a *Man*, that his love might quench the anger and fierce wrath in the Father.

57. For *Venus's Tincture* has the Water-source or quality, and the Woman has *Venus's Tincture*: Thus must the Fire become *quenched* by the Water of Eternal Life; and the Father's burning Essence in the Fire become quenched again.

58. Now we know that *Mary* the Mother of Christ, according to Flesh, Soul, and Spirit, in the Blessing, is a *pure chaste* Virgin; for that is *her* Blessing that God has opened in *her*.

59. She has carried the Word of Life in her Body; that has moved itself in *her*.

60. She has not moved the Word, but the Word has *moved her*, both the fruit which she did bear, and her Soul, as also that part of her dead Substantiality; so that her Soul *instantly* became environed with the divine living Substantiality.

61. Not according to the Earthly part, viz. according to the Third Principle, but according to the Second Principle, so that thus the Earthly did but hang upon her.

62. For her Soul should also, with the word of Life, which in her became Man, *together enter through* Death and the Anger of the Father, into the heavenly divine source or quality.

63. And therefore must *her outward Man die* away from the Earthly source or quality, that it may ^b live to God.

^f Her outward Man.

64. And, therefore, in that she was blessed, and did bear the Mark in the Covenant, her Body was *not* vanished, departed or dissolved, for the heavenly has swallowed up the earthly, and holds that Eternally captive, to the honour of God and the manifestation of his deeds of Wonder; it shall *never be forgotten* in Eternity, that God is become Man in her.

65. But that *some* say, she remained *totally* in death, and quite vanished or corrupted; their Reason might well discern otherwise, for that which is highly blessed, is ^f incorruptible, or *cannot* vanish away.

^g Or intransitory.

66. Her heavenly part of the divine substantiality, which she had in her blessed, *that* is intransitory; else it must follow, that God's substantiality in the Blessing was yet once more fallen and *dead*, as was done in Adam, for the sake of which *dying* indeed, God became Man, that he might bring it to life again.

67. Indeed, according to the Outward Life, viz. according to the outward source or quality, *she died*, but she lives, according to the *Blessing*, in God's Substantiality, and also in her own Substantiality, *not* in the Four Elements, but in the root of the Four Elements, viz. in the One Element, which holds the Four Elements shut up in itself in the Paradise, in the pure Element in the *Divine* Substantiality in the Body ^b of God.

^b Or Life.

68. Therefore we say, that *Mary* was *greater* in *dignity*, than ever any Daughter of or from Adam, in that God has *fixed* the Mark of his Covenant in her, and that *she* alone, among all Eve's Daughters, has attained the Blessing, viz. the pure Virgin-like chastity, which in *all* Eve's Daughters was perished.

69. But ⁱ with her stood the Virginity in the Covenant, till the word of Life *highly* blessed her, and then she became a right chaste Virgin, in *which* God became Generated.

ⁱ Or *By*, or as to her.

70. For Christ said also to the Jews, *I am from above; but ye are from beneath; I am not of this world.*

71. If he were become Man in an Earthly Vessel, and not in a pure modest chaste heavenly Virgin, he *had* of *necessity been* of this world.

72. But thus he became Man in the Heavenly Virgin, and the Earthly source or quality did *but hang to him*, for the Essence of the Soul was in us poor Children of Men become infected.

73. And he was to introduce our Soul in the heavenly Essence in himself, through the fire of God, *in Ternarium Sanctum*, into the holy Ternary.

74. For it was for the Soul's sake that all was done; seeing it had been taken out of the Eternal, therefore also God *would not* forsake it.

Question.

75. Therefore, if it be asked, what kind of Matter it was, whereinto God's Word and Heart has given itself, and made itself a *Body*? whether it be strange Matter come from Heaven? or, whether it was of Mary's Essence and Seed?

Answer.

76. This is our Answer: That God's Heart was *never* without Substance; for its Dwelling is from Eternity in the Light, and the power in the Light is the Heart or Word, which God *has spoken* from Eternity.

77. And the *Speaking* was the Holy Spirit of God, which with the Speaking goes forth out of the power of the Light, out of the *spoken* Word.

78. And that which is out-spoken is God's Wonder and Wisdom, and this has in it the *divine Looking-Glass* of the Wisdom, whereinto the Spirit of God looketh, and wherein it opens the *Wonders*.

79. Thus understand, that the word, which out of, or from the Heart of God the Father, was environed with the heavenly chaste Virgin of Wisdom, *dwells* in the heavenly Substantiality, and has in like manner opened itself in Mary's Essence and Substantiality, *viz.* in her *own seed*, understand in the *human seed*; and has taken into itself Mary's seed, dead and blind as to God, and awakened or raised it to Life again.

80. The living Substantiality came together in the *half dead*, to a Body, not to a transitory, which should cease or vanish, but to an *Eternal*, which should remain Eternally; for here the Eternal Life became generated again.

81. Thus the Substantiality of the Eternity in God, of *his* Deep, without Ground, and the Substantiality of the dead Adam in the Humanity, became *one* Substantiality, totally or entirely one Substance; so that the *Creature* Christ, with his Substantiality, in like manner at once filled the whole Father, which is without bounds, limit or ground.

82. Yet the Creaturely Soul *continues*, and is a Creature; and according to the Third Principle, *viz.* as to the Creature, this Christ is a Creature, and *King* of Men; as also, according to the second Principle, a *Child* of the Abyssal Father.

83. Whatsoever the Father is in his Abyssal Deep, that the Son is in his *Creature*; for the power and virtue in the Creature, is with the power without or beyond the Creature, *one Power*, one Substantiality, in which the Angels and Men dwell.

84. But in the Humanity, it gives also ^k flesh and blood, and therefore also it is ^k Heavenly. and *remains* a Creature, but ^l uncreated, yet *generated*, as to one part, out of God from ^l Note, Created and Generated are two things. Eternity, as to the other part, out of the Humanity.

85. And God and Man is become *one* Person, one Christ, one God, one holy Trinity, in the Humanity, and also in like manner *Every where*; so that when we see Christ, we see the Holy Trinity in one only Image.

86. His Creature is an Image, and out of, or from us Men; our High-Priest and

King ; our Brother ; his power and virtue is *our* power and virtue ; if we are indeed generated of God again, in the *faith* to him.

87. He is not strange or terrible to Us, but is *our* Love-Tincture : He is with his power, the quickening of our Souls, our *life*, and our Souls delightful habitation.

88. When we find him, we find our help or *salvation* ; as in like manner Adam should have found him, but he suffered himself to be seduced, and found at length a *Woman*.

ⁿ Gen. 2. 23. 89. Then said he ; ^m *She is Flesh of my Flesh, and Bone of my Bone, and took her to him* for a Companion ; so also when our Soul finds him, it says, this is my Virgin, which I had lost in Adam, when an *Earthly* Woman came to be out of it.

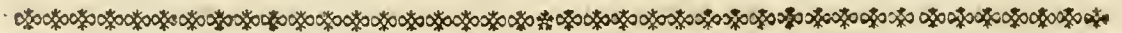
90. I have now again found my Love-Virgin out of my Love : I will now never let it go from me again, it is *Mine*, my flesh and blood, my strength, virtue and power, which I lost in Adam ; *this* will I keep.

91. O, it is a *friendly* keeping, a friendly qualifying or co-working beauty, brightness, fruit, power and virtue.

ⁿ The Virgin Sophia, or Christ in us. 92. Thus the poor Soul finds its lost Light's Tincture, and its Love-Virgin, and in this ⁿ *Spouse*, or Wife, the *Noble Bridegroom* comes to be found.


93. For it has longed after the *Matrix* of *Venus*, but has found only a Masculine *Sulphur*, and must have suffered itself to be impregnated with Earthly seed.

94. Here it attains the right Fire's and Man's *Tincture* ; so that thus it is also a right Masculine Virgin as Adam was in his Innocence.



The Tenth Chapter.

Of the Birth or Incarnation of Jesus Christ, the Son of God ; and how he laid Nine Months, as all the Children of Men, shut up in his Mother's Body or Womb ; and how properly his Incarnation is.

1.  EN have had much disputing about Christ's Incarnation, but very *blindly*, and have made many Opinions concerning it ; and so Men have been turned about with Opinion, and have left and let the right Incarnation *lie still*, upon which our Eternal Salvation depends.

2. Of which all the Cause has been, that Men have sought it in *outward* Wit or Understanding and Art, and not as the right Mark, Aim or Place.

3. If a Man was entered *into* Christ's Incarnation, and was born of, or out of God, it would need no disputing ; for the Spirit of God opens to every one the Incarnation *even in himself* ; and without this there is no finding it.

4. For how *will* we find, in this World's Reason, that which *is not* in this World ; we find in the outward Reason scarce any Glimspe of it ; but in God's Spirit is the right finding.

5. The Incarnation of Christ is such a Mystery, as the Outward Reason knows *Nothing* of, for it is done in all the Three Principles ; and cannot be searched out, unless a Man knows the first Man in his Creation *before* the Fall.

6. For Adam was to generate the *second* Man with the Character of the Holy Trinity out of himself, in which the *Name* JESUS was Imaged or Incorporated.

7. But that could not be, and therefore must *another* Adam come, in whom it was possible: for *Christ* is the Virgin-like Image, with the Character of the Holy Trinity; he is conceived in God's Love, and generated in *this* World.

8. Adam had divine Substantiality, and his Soul was out of the first Principle out of the Father's Property, and that should have with its Imagination *inclined* itself into the Father's Heart, *viz.* into the Word and Spirit of Love and Purity, and have eaten of the *Substantiality* of Love, and then it had retained God's Substance in the Word of Life in itself, and would have been Impregnated with the Power out of the Heart of God.

9. Whence then it should have *imagined* out of itself into its Substantiality, and *itself* have Impregnated its Substantiality; so that a whole Similitude, according to the first Image, *would* have Existed, through the Imagination and the yielding up of the Soul into it, and have been Conceived in the Power of the Substantiality.

10. But seeing this could *not* be done in Adam, because of the earthliness which *clave* to him, therefore it was done in the *second* Adam *Christ*, who was in such a manner conceived through God's Imagination and entering into the Image of the *first* Adam.

11. And it is known to us, that seeing the first Adam had fixed his Imagination in the earthliness, he *is* become earthly; and that was done against the *Purpose* of God, yet the Purpose of God must stand.

12. For here God set his Purpose in Adam's Child, and brought *his* Imagination into the perished Image, and Impregnated the same with his divine Power and Substantiality, and *Converted* the Soul's Will out of the earthliness into God; so that thus *Mary* became Impregnated with such a Child, as *Adam* should have been impregnated with.

13. Which Self-Ability could not effect, but *sunk* down into Sleep, *viz.* into the *Magia*, where then the Woman was made out of Adam, which should not have been made, but Adam should himself have impregnated in *Venus's Matrix*, and have generated Magically.

14. But seeing that might not be, *therefore* was Adam divided, and his own Will of great Might and Power was broken in him, and shut up in Death.

15. And seeing he *would not* set his Imagination into the Spirit of God, therefore must his great Might and Power in Death stand still, and *let* the Spirit of God set his Imagination into it, and do with it what he will.

16. Therefore *God's Spirit* awakened the Life to him out of that Death, and became the Spirit of that Life, that the Image and Similitude according to God, which was known from Eternity in God's Wisdom, *might yet* be generated and subsist.

17. For it stood before the Time of the World, and from Eternity in the Virgin-Looking-Glass in the Wisdom of God, and that in *two* Forms:

18. *Viz.* according to the first Principle of the Father in the *Fire*; and in the second Principle of the *Son*, in the *Light*; and yet was only manifest in the Light, and in the Fire as it were in a *Magia*, *viz.* in a *possibility*.

19. As the Starry Heaven models to Man a Figure in Sleep in his *Mind* according to its Ability or ^P Possibility, so also has the Image in the Center of the Fire's Nature ^P OrCapacity, appeared altogether Invisibly.

20. But in the Wisdom in the Looking-Glass of the Deity, it has appeared as an Image, like a *Sbadow*, yet without material Substance; and yet has been in the Essence of that Spirit.

21. Which if it had *discerned* itself in the Looking-Glass of the Wisdom, it would have known and seen *this* Image, and would once have set its Will thereinto, to bring

it into Substantiality, that God might have an Image or Similitude in Substance; where it might *not need* any more to see itself as in a Looking-Glass, but ⁹ find itself in Substance.

22. Therefore seeing the first Image imagined into the stern Might and Power, and *thereupon* became earthly and dead, God's Spirit brought its Will and Life into Death, and took to itself again the first Life out of Death, that the first Life might stand in *full* Obedience before it, and that it alone may be the *Will* and the *Deed*.

23. Thus it is known to us, that God has entered into the Half dead Image, understand into *Mary*, and even into that Virgin-like Form, *which lay* shut up in Death; wherein *Adam* should have become impregnated, and generated an Image of himself in the Virgin-like Chastity.

24. In this shut-up Virgin-like half dead *Matrix*, is God's Word or Heart, *viz.* the Center of the Holy Trinity, become a Human Image, *without hurt* to his Substance.

25. And whereas the first living Virgin-like *Matrix* in Adam would not be Obedient to God, yet now, when it was *again awakened* and raised out of Death, it became Obedient, and gave itself totally, humbly and willingly, into God's Will: And thus now the right Virgin-like Image *became figured* into the Obedience of God again.

26. For the first Will must remain in Death, which Imagined against God's Will, and a pure *Obedient* Will became awakened, which might remain in the heavenly Meekness, which would no more suffer the Image in the Fire, in the Father's Part, to flow up in itself, but would remain in *one* Source or Quality.

27. Even as the *Deity* bringeth its Life but into ONE only Source or Quality, *viz.* into the Light, into the Holy Spirit, and yet carries on his Dominion *over all* the three Principles.

28. Also we are to understand concerning Christ's Incarnation, *that when* God's Spirit awakened again the Virgin-like Life in *Mary*, which in the earthly Essence lay shut up in Death and fierce Wrath, *then* that Life henceforward *turned* itself only into the ONE only will, *viz.* into God's Love, and gave itself up to the Spirit of God.

29. Thus that Life became Impregnated of a right Virgin-like Image, which should have been with *Adam*, but was not done.

30. For the one Imagination received the other; God's Imagination *received* the Imagination in Death, and brought it to Life again; that Life Imagined again into God, and became Impregnated with God, and became, out of the Deity and Humanity, ONE *Person*.

31. The Deity hung to the heavenly Substantiality, which has ever been from Eternity with the Kingdom, Power, and Glory, *viz.* the Kingdom of Paradise, and the Angelical World, *viz.* the Spirit and the *seven* Forms in the Center of Nature; as in the third Part or Book of the Threefold Life is mentioned, with all Circumstances.

32. And the Humanity hung to the Kingdom of this World, but when the Will of the Humanity gave itself *up into* the Deity, then this Virgin-like Image in *Christ Jesus* came to be only a *Guest* in this World, and his Deity was a Lord over this World.

* Note.

33. For thus it was to be in Adam also, that * *the lesser* and Impotent *should be subject* to the greater and Omnipotent.

34. But Adam's Will went into the less and Impotent, and therefore he became *altogether* Impotent, and fell down into *Sleep*, and home again to the Creator.

35. But with Christ, this Image *remained* standing in the divine Wisdom, and the earthly Source or Quality hung to it in the Office and Manner of a *Servant*; but now no more as a Lord, as it was over *Adam*, and *Mary* his Mother *before* the high Blessing and Opening of the Deity, but as a Servant; for this Image became now, in God's Spirit and Might, a *Lord* over the third Principle of this World.

Question.

36. Now says Reason, How is it come to pass in this Incarnation? Was then the Life so suddenly with the *Point* of Conception become stirring above the Natural Course, so that that Part of Mary, *viz.* the Woman's seed, *instantly* lived?

Answer.

37. No; for it was an Essential seed, and became in its *Natural Time* stirring, with Soul and Spirit, as all Adam's Children.

38. But that part of the Deity, environed with divine Substantiality and Wisdom, *lives* from Eternity to Eternity.

39. The Deity went not to nor fro: what it *was*, that it *remained* to be; and what it *was not*, that it *came to be*.

40. It gave itself with Divine Substantiality into the Essence and Substantiality of Mary; and Mary's Essence and God's Essence *became one* ^r Son.

^r Or Person.

41. But Mary's Essences were *Mortal*, but God's Essences were *Immortal*.

42. Therefore must Mary's Essences *die on the Cross*, and go through Death into Life; to which God's Essences helped, *else* it had been impossible.

43. Thus God's Essence helped us, and still always helpeth us through Christ *into* God's Essence and Life again.

44. Thus we know the Incarnation of Christ to be *natural*, as of all the Children of Men; for the heavenly divine Substantiality has given itself, with its Life, into the earthly half-dead Substantiality.

45. The Lord gave himself to be under the Servant, that the Servant might become *living*, and is in like manner, *in Nine Months*, become a perfect Man, and also continues a true God; and is also, after the manner and way of all Adam's Children, become *born* into this World, through that very way and passage as all Men are.

46. And that therefore, Not that he needed it, he could have been born Magically, but he would not, and *should not*: for he was to heal our impure Birth or Geniture, and Entrance into this Life.

47. He should enter into our Entrance into this World, and introduce *us* out of this World, into God's Entrance, and bring *us* out of the Earthly source or quality.

48. For if he had been generated or born Magically after a divine Manner, then he had *not* been *Naturally* in this World; for the heavenly Substantiality must have swallowed up the Earthly source or quality; and then he had *not* been ^r *like us*.

^r Heb. 4. 15.

49. *How* then would he have suffered Death, have entered into Death, and destroyed it? but *therefore* it was not so.

50. He is truly and really the Woman's Seed, and is entered into this World the *Natural* way like all Men; but yet also is gone forth through death the *divine* way of the divine Might and Substantiality.

51. He is a divine living Substantiality, which subsisted in Death, and *destroyed* and despised *death*, and brought the half dead humanity through Death into Eternal Life.

52. For the *Earthly part*, which he took to himself out of his Mother Mary, that is, *to* or upon the divine Substance, *died away* on the Cross from the Earthly source or quality.

53. Thus was the Soul, in the Substantiality of God, and as a victorious Conquering Prince *went into the Hell of Devils*, that is, into God's Anger, and *quenched* it with ^r *God's love and meekness* of the divine Love substantiality.

54. For the Love-fire came into the Anger-fire, and *drowned* the Anger, wherein the Devil would be God.

^u Or by.

55. Thus was the Devil taken captive ^u with the darknes, and lost his Dominion; for the *Sting* and the *Sword* of the Cherubim, the slaying Angel, was here destroyed.

56. And this was the *Cause* that God became Man, *viz.* that he might introduce us out of Death, into the Eternal Life, and quench the Anger which burned in Us with the *Love*.

57. For you must understand us right, how God's Anger became quenched; *not* with the Mortal Blood of Christ which he shed, upon which the Jews despised him;

58. *But* with the Blood of the Eternal Life, out of God's substance which was immortal, which had in it the *fountain* of the Water of Eternal Life, that *was shed* upon the Cross *with and under the outward Blood*; and when the outward fell to the Earth, then fell the Heavenly *with it*, but yet it was immortal.

^x Mat. 27. 51.

59. Thus ^x *the Earth* received Christ's Blood, whence it *Trembled* and *Quaked*, for the fierce wrath of God in it was now overcome, and the living Blood came into it which was come out of God's Substantiality, *from Heaven*.

^y Mat. 27.

60. That ^y *Opened the Graves of the Saints*, and *Opened Death*, and made a Path through Death, ^z *so that Death was made a show of in Triumph*.

52, 53.

^z Col. 2. 14.


15.

61. For when Christ's Body rose from Death, then he bore Death as a *Spectacle* or Show on his Body, for its Might was broken or destroyed.

The Eleventh Chapter.

Of the great Utility, or what Profit the Incarnation and Geniture or Birth of Jesus Christ the Son of God is to us poor Children of Eve.

The Most rich and lovely *Gate* of all.

1.  E poor Children of Eve were all Dead in Adam; and though we did as it were Live, yet we *lived* only to this World, and Death *waited* for us, and continually devoured One after another; and there was no remedy for us, if God had not generated us again out of his Substance.

2. We should not in Eternity as to the *Body* have returned again, but our *Soul* would have Eternally continued in God's anger, source or quality, with all Devils.

3. But the Incarnation of Jesus Christ is *become* a powerful Substance or *Matter* to us; for, for *our* sakes is God become Man, that he might bring our humanity out of death into himself again, and *redeem* or *release our Soul* out of the fire of God's Anger.

4. For the Soul in *itself* is a Fire-source or quality, and contains in itself the *First* Principle, the harsh astringency, which in itself labours only to ^a the Fire.

^a Or towards.

5. But if the Love and Meekness of God come to be withdrawn from this Soul's

Birth or Geniture, or become *infected* with a total stern Matter, then it continues a source or quality in the Darknes, a total stern roughness, *devouring* itself, and yet also, in the hunger of the will, *always* thus generating itself again.

6. For a thing that has no beginning nor ground, that has also no end, but itself is its Ground, it *generates* itself.

7. And yet we will not say, that the Soul has no Beginning; it has a Beginning, but only *according* to the Creature, not according to the Essence, *its Essence is from Eternity*.

8. For the divine *Fiat* has comprised it in the *Center* of the Eternal Nature, and brought it into a substantial Substance; moreover, with the whole Cross, with the *Character* of the Holy Trinity, as a Similitude of the Threefold Spirit of the Deity, wherein God dwells: now *whether* it be done in Love or Anger, it is in Light or Fire; for in *which* of them soever it Imagines, of that it becomes impregnated; for it is a Magic Spirit, a source or quality *in* itself.

9. Thus it is the Center of the Eternity, a fire of the Deity in the Father, yet *not* in the Father's Liberty, but in the Eternal Nature.

10. It is *not* ^b come before the Substance, *but* in the Substance.

^b Come to be.

11. But God's Liberty is ^c without or beyond the Substance, but dwells in the Substance; for in the *Substance God becomes manifest*.

^c *Extra.*

12. And there *would be* No God without the Substance, but an Eternal stillness, without source or quality.

13. But in the source or quality the Fire becomes generated, and out of the Fire, the Light, where then *two* Substances separate themselves, and drive on a Twofold source or quality; *viz.* a fierce wrathful hungry thirsty one in the Fire, and a meek lovely yielding giving one in the Light.

14. For the Light gives, and the Fire takes away; the Light gives Meekness, and out of the Meekness, Substantiality, that is, the Fire's *food*, or else it were a dark fierce wrathful hunger in itself.

15. As indeed a Spirit *is*, if it has not the substance of the Light, like a loathsome poison.

16. But if it *attains* substance of Meekness, then it attracts that in itself, and dwells therein, and uses it for food, and also for the Body; for it affects or infects itself therewith, and impregnates itself; for its substance is its *satiating* or fulfilling, and thus the hunger comes to be stilled.

17. We are to conceive of the human Soul thus; it was taken out of the *Center* of Nature, not out of the ^d Looking-Glass of the Eternal, *viz.* out of the source or quality of *this* world, but out of the Eternal Essence of the Spirit, or out of the first Principle of the Father's property, *as to*, or according to *Nature*.

^d Or the four Element.

18. Not from Substance or from *somewhat*, but the Spirit of the Deity breathed into it the Life, understand the *Image*, into Adam's *self*, out of all the three Principles: It has breathed into him the *Center* of Nature, *viz.* the fire source or quality to Life.

19. Also the *Meekness* of the Love out of the Substance of the Deity, as the second Principle with divine heavenly Substantiality:

20. As also the *Spirit* of this World, as the Looking-Glass, or Prototype or Prefiguration of God's wisdom with the Wonders.

21. But now the Spirit of this World is by the Devil's kindling and poison, which he hath *darted* thereinto, become perished, for the Devil dwells in this world, and is a *continual* infecter of the outward Nature and Property; though in the fierce wrath only, *viz.* in the harsh astringent desire, he is Mighty powerful.

22. But he puts his Imagination, with his false *Tincture*, also into the Love, and poisons the Soul's *best Jewel*, and has infected Adam's soul, with its Imagination, with his *Evil* hunger-spirit, so that Adam's soul lusted after the Earthly source or *quality*, from which Lust it became impregnated with the Earthly source or quality; so that the outward Kingdom became introduced into the inward, whence the Light of the first Principle extinguished, and his divine Substantiality, wherein he should live Eternally, became shut up in the Earthly Death.

23. Thus, for this Image, and also Soul, there was *no remedy more*, unless *then* the Deity moved itself according to the second Principle, *viz.* according to the Light of Life in it, and *kindled* the Substantiality, which was shut up in Death, again with the Love-Glance, which was done in the Incarnation of Christ.

24. And this is the greatest Wonder that God has wrought, in that he has moved himself with the *Center* of the Holy Trinity in the Woman's Seed.

25. For God's Heart *would not* reveal or manifest itself in the Fire, *viz.* in the Man's *Tincture*, but in the Spirit's *Tincture*, *viz.* in *Venus*, in the Love of the Life, that the Fire in the Man's *Tincture* might be apprehended with the Meekness and Love of God.

26. For the Eternal Life should, and must spring again out of the shut-up Death; for ^e Numb. 17. here has the Root *Jesse*, and ^c *the true Rod of Aaron budded, and borne fair fruit.*

8. 27. For in *Adam* the Paradise was shut up in Death, when he became Earthly, but in *Christ* that springeth again out of death.

28. From Adam we have all inherited Death, but from Christ we inherit the Eternal Life.

29. Christ is that Virgin-like Image which Adam should have generated out of himself with *both* the *Tinctures*.

^f Gen. 49. 10. 30. But seeing he could not, therefore he was divided, and so it must be done through *Two Bodies* ^f *till Shiloh* came, that is the Son of the Virgin, which became generated out of God and Man.

^g Isa. 53. 2. 31. He is the Breaker through, of which the Prophets spoke, saying, ^g *He shooteth up like a Plant or Sprout, he sprouteth as a Juniper Tree*, in God's Substance.

32. He has, with his entrance into the human *half* dead Essence, broke or destroyed Death, for he sprouted at once *both* in the human and divine Essence.

33. He brought to us, along with him in our Humanity, the Virgin-like Chastity of the Wisdom of God, he environed our Soul's Essence with Heavenly Substantiality.

34. He was the Champion or *Saviour* in the Battle, where the two Kingdoms lay together in strife, *viz.* God's *Anger*, and God's *Love*: He gave himself willingly up into the Anger, and quenched it with his Love; understand in the human Essence.

35. He came out of God into this World, and assumed our Soul into himself, *that he might* introduce us, out of the Earthliness of this World, again in himself into God.

36. He generated *us* again *anew* in himself, that we might be *capable to live in God*.

^h James 1. 18. 37. Out ^h *of his Will* begat *he*, or generated *he us*, that we should put our Will into him; and then he brings us in himself to the Father, into *our* native Country again, *viz.* into Paradise, out of which Adam went forth.

38. He is become our Fountain, his Water springs up in us: He is our Spring, and we are Drops in him; he is become the fulness of our substantiality, that we in him may live in God.

39. For God is become Man, he has introduced his abyssal *immensurable* substance into

the Humanity: His Substance which filleth the Heaven, has he manifested in the *Humanity*.

40. Thus the human substance, and God's substance, are become *one* substance, one fulness of God; *our* substance is his moving in his Heaven.

41. *We* are his Children, his Wonder, his moving in his abyssal Body.

42. He is Father, and we his Children in him: We *dwell* in him, and he in us: We are his Instruments, wherewith he seeks and makes what he will.

43. He is the Fire, and also the Light, together with *all* substance, *or* every thing. He is hidden, and the *Work makes him manifest*.

44. Thus we know that God is a Spirit, and *his* eternal Will is magical, that is, *desirous*: He always maketh substance out of Nothing, and that in a *twofold* source, *viz.* according to the Fire and Light.

45. Out of the fire comes fierce Wrath, climbing up, Pride, willing *not* to *unite* itself with the Light, but a fierce wrathful eager earnest Will, according to which he is not called God, but a fierce wrathful consuming Fire.

46. This Fire also becomes *not* manifest in the pure Deity, for the Light has swallowed up the Fire into itself, and gives to the Fire its Love, its Substantiality, its Water, *so that in God's substance there is only Love, Joy, and a pleasant habitation, and no fire known.*

47. But the Fire is only a Cause of the desirous Will and of the Love, as also of the Light and of the Majesty, *else* there would be no substance, as it has been largely explained in the former writings.

48. And now it is known to *Us*, wherein our New Regeneration standeth, even while we are *yet* in this world, covered with the Earthly Tent or Tabernacle, and are fallen home to the Earthly life, *viz.* merely *in the Imagination*, that we with *our Will enter into God's Will*, and wholly unite and give up ourselves into Him, which is called *Faith* or *Believing*.

49. For the Word *Faith*, or $\left\{ \begin{array}{l} \text{Glauben,} \\ \text{Believing,} \end{array} \right\}$ is not Historical, but it is a receiving out of God's Substance, to eat of God's Substance, to introduce God's Substance, with the Imagination, into the Soul's Fire, to still its hunger therewith, and *so to put on* the Substance of God.

50. Not as a Garment, but as a Body of the Soul; the Soul must have God's Substance in its Fire, it must eat the *Bread* of God, if it will be a Child.

51. Thus also it becomes New born in God's Spirit and Substance, which Spirit it *transplanteth* out of the soil of the fierce Wrath and Anger, into the soil of Love, Meekness, and Humility of God, and blossoms forth with a new blossom in God's soil or field.

52. And that blossom which grows in God's *Love*, is the *right true Image of the Deity*, which God desired when he created Adam to, or in his likeness, *that* now has God's and Man's Son regenerated to us again.

53. For his Regeneration out of God, and out of our Substance, is *our* Regeneration: His Power, Life, and Spirit, are all ours.

54. And we need do no more to it, but that we only and merely enter *with our Will-spirit* through him into God's Substance, and so our Will comes to be generated in God's *Will*, and receives divine Power and Substance.

55. Not strange Substance, but *our* first, with which we with Adam entered into Death; and that awakens and raises up again to us the first born out of the Dead, which is *Christus*, Christ.

56. He is God, but yet is generated or born out of *us*, that he might make us living from or out of the Death.

57. Nor any *strange* Life which we have not had in this World, but our own Life; for God's purpose must stand.

58. The fair Blossom and Image must grow out of the corrupted soil, and *not only* so, but also out of the pure soil.

59. We must be generated or born of, or out of the Virgin, not out of the Man of the Anger, out of the Fire's *Tincture*, but out of the Light's *Tincture*.

60. We put on the Virgin of Christ, with our giving up ourselves *thereinto*.

61. We herewith become the Virgin of Modesty and Chastity and Purity in *Ternario Sancto*, in the Holy Ternary, in the Angelical World; a Looking-Glass of the Holy Trinity, wherein God beholds himself, and which he has taken to him for his *Spouse*.

62. He is our *Husband* or Man, to whom we in Christ have been betrothed, married, and incorporated.

63. And *we* are now *Mary* in the Covenant of Grace, out of which God and Man became generated or born.

64. *Mary* was the *first* in the high blessing, for in her was the Mark at which the Covenant aimed or pointed.

65. She was known in God in the highly precious Name *JESUS*, before the foundation of the World was laid.

66. Not that she brought the Life out of Death, but that God, *in her*, would bring the Life out of Death, and therefore she became highly blessed; and the pure Virgin Modesty was put on to her.

67. *And out of that Virginity*, out of which Christ became generated or born, we all *must* be generated or born, for we must become ¹ *Virgins*, and follow after the Lamb of God, else we shall not see God; for Christ saith, ² *Ye must be generated, or born anew, if ye will see the Kingdom of God, through Water, and the Holy Spirit.*

¹ Rev. 14. 4.
² John 3. 5.

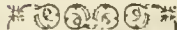
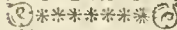
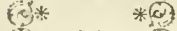

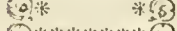
68. The *Water* is the Virginity, for the Virgin brings the Light's and Water's *Tincture*, viz. *Love* and *Meekness*.

69. And the *Spirit*, out of which we must become generated or born, is that which gave itself into the Woman's seed with the moving of the Deity, which broke or destroyed Death, which out of the Water *bringeth forth* a Light-flaming Blossom, wherein is the spirit and life of the blossom.

70. Not according to the Fire Source or Quality of the fierce Wrath, but according to the *Quality* of the Light in the Meekness and Humility.

The Twelfth Chapter.

Of the Pure Immaculate Virginity. How we poor Children of Eve must be conceived out of the pure Virgin-like Modesty or Chastity in the Incarnation of Christ, and be new born in God, or else we shall not see God.

1.  E poor Children of Eve *find* in us no pure Virgin-like thoughts; for  Mother Eve, which was a Woman, has made us all Feminine and  Masculine.
2. We are in *Adam* and *Eve* all become Men and Women, *except*  we enter into the heavenly Virginity with our desiring Will, in  which God has generated us out of Christ to be *Virgins* again.

3. Not according to the Earthly Life, in which there is *no* Modesty, Chastity, and Purity, but according to the Life of the Heavenly Virgin, in which Christ became a *Man*, and which with the overshadowing of the Holy Ghost came to be put on to *Mary*, which is without ground, limit, and end, which every where standeth before the Deity, which is a Looking-Glass and Representation or ¹express Image of the *Deity*.

¹ Or reflection.

4. Into *this* Virgin, wherein the Holy Trinity dwells, wherein *we* were discerned or discovered *before* the times of the world by the Spirit of God, and were known in the Name of *JESUS*, we must enter with our Will-spirit.

5. For our true Image, in which we are the *similitude* of God, is with Adam and Eve extinguished to *us*, and become Earthly.

6. Which is done through Lust or Imagination, and so God's clear Countenance became *covered*, for we lost the Heavenly Modesty or Chastity.

7. But seeing God, for us, hath out of his Favour and Love *opened* his clear Countenance towards us again in the Incarnation of Christ, so now it lieth in this, that as we in *Adam* have imagined into the earthly longing, whence we are become Earthly, so we now set our *desiring Will in the Heavenly Virgin*, and bring our longing thereinto, and then our *Image* goes out from the Earthly Woman, and conceives the Virgin-like Essence and Property, wherein God dwells, wherein the soul's Image *may* attain the Countenance of God again.

8. Outward Reason says, *how* may that come to pass, that we might be born again out of *the Virgin*, out of which Christ was born? It understands *solely* Mary; but we understand not the Mary which is a *creaturely* Virgin.

9. For, as we also in the *immaterial* Virgin-like Modesty, or Chastity, became *Creaturely* Virgins, so if we enter into the Incarnation of Christ, not according to the outward Life in the four Elements, but according to the *Inward* in the one Element, where the Fire of God swallows up the four Elements *into* itself, and yet in his Light, *viz.* in the second Principle, wherein the outward Man and Woman *must* go through Death in Christ's resurrection, as a Virgin in the one Element, wherein all the four lie hidden, we then grow forth and spring in the right Virgin-like Wisdom of God.

10. We must *die* away from the Man and the Woman, and crucify the *corrupt* Adam: He must die with Christ, and be cast into the Father's Anger.

11. That swallows up the Earthly Man and the Earthly Woman, and *gives* to the soul, out of the Incarnation of Christ, a Virgin-like Image, wherein the Man and the Woman is but *one* only Image, with one only Love.

12. Now the Man sets his Love in, or upon the Woman, and the Woman in, or upon the Man; but if both the Loves be turned into one, there is then no desire of Co-mixture any *more* in the one only Image, but the Image loves itself.

13. But now, the Image in the beginning was created in the Virgin-like Wisdom of God, *viz.* out of the *divine* substantiality:

14. And now, because the substance *was* become Earthly and fallen into death, therefore the Word which became Man awakened and raised it *up* again; and so the earthly source or quality remains with death in the anger, and the *raised* remains in the Word of Life, in the Virgin-like Modesty or *Chastity*.

15. And so we bear here in this World a *twofold* Man in *one* Person, *viz.* a *Virgin-like* Image born out of the Incarnation of Christ, and an *Earthly* Image, Masculine and Feminine, shut up in Death and in the Anger of God.

16. The Earthly must *bear* the Cross, and suffer itself to be scorned, persecuted, and afflicted in the Anger, and comes at length to be *given* to death; and then the Anger swallows it up into the source or qualifying fire of God.

17. And so, if the Word of Life, which in *Mary* became Man, is together in the

Earthly Image, *then* Christ, who wrought the Word of Life out of God, rises up from Death, and brings the *Essence* of the source or qualifying fire, understand the human Essence, *out* forth from Death.

18. For he *is risen* out from Death, and lives in God, and his Life is become our life, and his Death our death, we are buried in his death, and sprout forth in his resurrection and victory *in his Life*.

19. But understand the meaning right. *Adam* was the Virgin-like Image, he had peculiar Love of his own; for the Spirit of God had breathed *it* into him; for what else can the Spirit of God breathe out of itself than what *itself* is?

20. But now that is *All*, and yet all sources or qualities are not called God; but in all sources or qualities, there is but *one* only Spirit, which is God, *viz.* according to the second Principle in the Light, *yet* there is no Light without Fire.

21. But in the fire he is not the Love-spirit, or Holy Ghost, but the fierce *wrath* of Nature, and a cause of the Holy Spirit, an Anger and a consuming Fire.

22. For in Fire is the Spirit of Nature *Free*; and yet the Essential fire also giveth or affordeth Nature, and is itself *Nature*.

23. And yet we understand but one holy Spirit in the Light; though indeed all is but *one substance*, yet we understand that the Matter which is generated out of the Meekness of the Light, is as it were impotent and *obscure*, which the fire draws and swallows up into itself.

24. But it gives forth, out of the material source or quality out of the fire, a mighty potent Spirit, which is *free* from the Matter, and also from the fire; and though the fire retains it, yet it apprehends not *its* source or quality.

25. As we see that the Light *dwelleth* in the Fire, and yet has not the source or quality of the Fire, but a meek love-source or quality; *which also* would not be, if the *Matter were not d. ad and consumed in the Fire*.

* Note.

26. Thus we consider and conceive of the first Adam: He was contrived or * *imagined* out of the Light's Essence and Substantiality, but seeing he was to go into a Creature, and was to be a total or *entire* Similitude of God, according to all Substances, according to all the Three Principles, *therefore* he became also apprehended with the Word *Fiat* in all Substances of all the Three Principles, and was brought into a Creature.

27. Now certainly, all the three Principles were *free* in him, and stood one in another, each in *its Order*, and so he was a right total or entire Similitude of God, according to, and out of the Substance of all Substances.

28. But we are to know and observe, how the third Principle, *viz.* the source or quality of *this World* in the kindling of Lucifer, became totally fierce, wrathful, thirsty and base, or *Evil*, and instantly in Adam thirsted after the second Principle, *viz.* after the heavenly matter, whence the longing in *Adam* existed; for the source or quality of the pure Love, out of the Holy Spirit, had ^m refused that.

^m Or occasi-
ned.

29. But when the Love entered into the Earthly source or quality to satisfy it in its *kindled* thirst, then the pure material Love conceived, or received the desirous Earthly perished corrupt Longing.

30. And then the second Principle extinguished, not as a *Death*, as if it was become a Nothing, but it became captivated in the fierce wrathful *thirst*.

31. Now then, seeing God is a Light, the pure love-source or quality stood as shut up in Death, *without* the Light of God.

32. And now the Image was perished and captivated in the fierce wrath of God, and the own self-love *lest* its might and strength, for it was shut up in the perished corrupt Earthliness, and loved *Earthliness*.

33. Thus a Woman or Wife *must* be made out of this Image, and the *Two Tinctures*,

viz.

viz. the fire's Essence, and the *Matrices* watery Essence, must be parted, *viz.* into a Man and a Woman.

34. Whereas yet the Love thus became moving in a twofold Source or Quality, and so one *Tincture* loved and desired the other, and mingled together, whence the Generation was *to be* propagated and maintained.

35. But now this Generation of Men, thus in the earthly Source or Quality, could *not know* or see God, for the pure Immaculate Love was shut up in the earthly thirsty Source or Quality, and was shut up and captivated in the fierce Wrath of the eternal Nature, which Lucifer had kindled: for the fierce Wrath had *attracted* the love with the earthliness into itself.

36. Thus now, in that *captivated Love*, stood the Virgin-like Modesty or Chastity of the Wisdom of God, which to *Adam* was with the second Principle, with the heavenly Substantiality, together Incorporated to his Body, and much more the Spirit of the meek Substantiality, through the *Breathing in* of the Holy Spirit, which was breathed into *Adam*.

37. And so now there was no Remedy, *unless* the *Deity* awakened itself, in the divine Virgin, according to the second Principle, in the Virginity which was shut up in Death; and that *another* Image came to be out of the first.

38. Thus it is sufficiently known and understood by *us*, that the first Image must be given to the fierce Wrath, wherewith it *might* Quench its Thirst, and must go into Consumption, as into the essential Fire; whereas yet the Essence *dies not*, nor consumes.

39. For which cause, God has appointed a Day, wherein he will bring *the Essence* of the Old and first *Adam*, through the Fire, that it might be delivered *or loosed from the vanity*, *viz.* from the Longing of the Devil, and of the Anger of the eternal Nature.

40. And we understand further, that God has again brought into US the Life of his eternal Substance, when he moved himself, with his own Heart and Word, or *Power* of the divine Life in the Virginity which was shut up in Death, *viz.* in the true pure Love, and *kindled* that again; and introduced his heavenly Substantiality, with the pure Virginity, into the Virginity which was *shut up* in Death; and has out of the heavenly, and out of the Virginity that was shut up in Death and Anger, *generated* a new Image.

41. And then, Thirdly, we understand that this new Image must, *through Death* and the fierce Wrath of the Fire, be introduced again into the heavenly divine Substantiality, in *Ternarium Sanctum*, into the Holy Ternary.

42. For the earthly longing, which the Devil had *possessed*, must remain in the Fire, and was given to the Devil for Food; therein he should be a Prince, according to the fierce wrathful Source or Quality of the eternal Nature.

43. For the *Devil* is the Food of the fierce Wrath, and the *fierce Wrath* is the Food of the Devil.

44. Seeing then, that the Word of eternal Life has again moved itself in our *cold* Love and Virginity, which was shut up in Death, and assumed to himself our *perished* corrupted Virginity, and is become an Inward and Outward Man, and has introduced the *Center*, *viz.* our Soul's Fire, into his Love, therefore we know and acknowledge his Love and Virginity, introduced into us, *for our own Virginity*.

45. For his Love and Virginity has *Esposued* itself with our cold Love and Virginity, and given itself thereinto, that God and Man *should be* eternally one Person.

Question.

46. Now faith Reason; that was done in *Mary*, as in one only Person; but what *shall become* of me? Christ is not Generated or Born in Me also.

Answer.

47. O! our great Misery and Blindness, that we *will not* understand! How altogether has the earthly palpable Longing blinded us! and the Devil, through and with the abominable Antichrist in *Babel*, seduced us, that we *will have no* Sense at all!

48. Do but see, thou miserable and lamentable Reason, what thou art, even nothing else but a *whorish* Woman or Wife, as to God; how should I call thee otherwise, seeing thou art, as to the pure Virginity of God, treacherous and perfidious, or *perjured*?

49. Hast thou not Adam's Flesh, Soul, and Spirit, and art thou not proceeded from *Adam*? Art thou not sprung out of *Adam's* Water and Fire? Thou art undeniably *Adam's* Child; make thyself what thou wilt, thou must be Silent, thou swimmest in *Adam's* Mystery, both in Life, and in Death.

50. And therefore is the Word of God become Man, in *Adam's* Virginity shut up in Death; the Heart of God has *awakened* itself in *Adam's* Virginity, and introduced it out of Death, through God's Fire, into the divine Source or Quality.

51. *Christ is become Adam*; not the divided, but the Virgin-like *Adam*, which *Adam* was before his Sleep.

52. He has introduced the perished corrupted in Death into God's Fire, and has brought forth the *pure* Virgin-like out of Death through the Fire; whose Son thou art, if thou dost not *remain* lying in Death, as rotten Wood which cannot Qualify or Operate, which in the Fire gives *no* Essence, but becomes dark or *black Cinder* or Ashes.

Question.

53. Now faith Reason; how comes it then, seeing I am *Christ's* Member and *God's* Child, that I do *not find nor feel him*?

Answer.

54. Here indeed sticks the Matter; dear *defiled* Piece of Wood, smell into thy Bosom, what is it thou *stinkest* of? Even of hellish Lust and Longing, viz. of *hellish voluptuous Pleasure*, Covetousness, Honour, and Power.

55. Hearken, *these* are the Devil's Garments; pluck off the Hide or Skin, and cast it away; put thy Desire into *Christ's* Life, Spirit, Flesh and Blood; *Imagine* thereinto, as thou hast imagined into the earthly Longing, and so thou *wilt* put on *Christ* in thy Body; and in thy Flesh and Blood, thou *wilt become* *Christ*; his becoming Man or Incarnation will instantly unite itself in thee, and thou *wilt become* born or *generated in Christ*.

56. For the Deity or the Word, which *moved* itself in *Mary* and became Man, that became Man also in like Manner *in all Men* that had died from *Adam* to that Time; who had given up and commended their Spirits into God, or into the *Promised* Messiah.

57. And it passed upon all those which were *yet to be Born* out of the corrupted perished *Adam*, who *would* but suffer that Word to awaken them, or rise in them, for the first Man *comprehends* also the last

58. *Adam* is the Stock, we all are his Branches, but *Christ* is become our Sap, Virtue, and Life.

59. Now if a Branch on the Tree *withers*, what can the Virtue, and the Sap of the

Tree do to it? It gives its *Virtue* to all Branches, why then does not the Branch draw the Sap and *Virtue* into it?

60. The Fault is, that Man draws *devilish* *Virtue* or Power, and *Essence* or Sap, instead of divine *Essence*, into himself, and lets the Devil seduce him into Longing and Lust of *earthly Desires*.

61. For the Devil knows the Branch, which in the Country that *was his* is grown up to him, and still grows; and therefore, as he was a Murderer and Liar at the Beginning, *so he is still*, and infects or poisons Men.

62. Seeing he knows, that they are fallen to the outward Dominion of the Stars into *his Magic* Longing, therefore he is a continual Poisoner of the *Complexions*; and where he smells but a *Crum* that serves his turn, that he always sets before Man; and if a Man *Imagines* into it, he will suddenly infect him. ^a Or Constellations.

63. Therefore it is said: ^o *Watch, Pray, be Sober, lead a temperate Life; for the Devil, your Adversary, goes about as a roaring Lion, and seeketh whom he may devour.* ^o 1 Pet. 4. 7. and 5. 8.

64. Seek not to after Covetousness, Riches, Money, Goods, Might and Honour; for *we are*, in Christ, *not of this World*.

65. For therefore Christ ^p *went to the Father*, viz. into the *divine Substance*, that we should with our Hearts, Minds, Thoughts and Wills, *follow* after him: and so ^a *he will be with us all the Days to the End of the World*, but not in the Source or Quality of this World. ^p Joh. 16. 16. ^a Mat. 28. 20.

66. We should Press forth out of the Source or Quality of this World, out from the earthly Man, and give up our Wills into his Will, and introduce our *Imagination* and Longing into him; and so we in his *Virginity*, which he has stirred up again in us, become Impregnated, and Conceive the Word, which makes itself stirring in him, in our *Virginity* shut up in Death, and become *Born* in Christ in ourselves.

67. For as Death through Adam *pressed* upon us all, so the Word of Life out of or from Christ *presses* upon us all.

68. For the Moving of the Deity in the Incarnation of Christ, has *continued* moveable, and stands *open* to all Men; the deficiency is only in the Entering in, that Man suffers the Devil to detain him.

69. Christ needs not first depart from his Place, and enter into us, when we become new born in *him*; for the divine Substance, wherein he became born or generated, has in *all* Places and Corners the second Principle in it; and where a Man may say, there is God present, there a Man may say, the Incarnation of Christ is *present also*; for it became opened in *Mary*, and so qualifies or operates backward again even into Adam, and forward even into the last Man.

70. Now faith Reason: ^r *Faith alone attains it*: very right; in the right Faith the ^r *Impregnation* proceeds. ^r Rom. 3. 28;

71. For Faith is Spirit, and *desires* Substance, and that Substance is nevertheless *in all* Men, and that which is wanting is, that it apprehends the Spirit of Faith.

72. And if it be apprehended, then the fair Lily *Blossoms* out of it: not only a Spirit, but the *Virgin-like Image*, becomes generated or born out of Death into *Life*.

73. The Rod of Aaron, which is dry, sprouteth forth out of the dry Death, and takes *its Body* out of Death; the fair new *Virgin-like Life* out of the Half dead *Virginity*.

74. And this the dry Rod of Aaron signified; as also old *Zachary*; also *Abraham* with his old *Sarah*; who according to the outward World were all as it were dead, and no more fruitful.

75. But the Promise in the new Regeneration must *do* it, the Life must sprout out of Death.

76. The old *Adam* which became earthly must not be Lord; nor *Eſau* the first born, to whom formerly the Inheritance had belonged, if *Adam* had continued standing; but the second *Adam*, *Christ*, who sprouted forth through Death out of the first, must remain Lord.

77. Not the Man or the Woman shall possess the Kingdom of God, but the *Virgin*, which becomes generated or born out of the Man's and Woman's Death, must be Queen of Heaven.

78. One only Generation or *Sex*, not two; one only *Tree*, not many; *Christ* was the Stock, seeing he was the Root of the new Body which Sprouteth out of Death, which brought forth the *dead Virgin* again as a fair Branch out of Death.

79. And we all are his Sprouts, and stand all upon *one Stock*, which is *Christ*.

80. Thus we are *Christ's* Sprouts, his Branches, his Children, and God is the *Father* of us all, and also of *Christ*; ¹ *In him we live and move and exist*.

81. We bear *Christ's* Flesh and Blood in us, if we do but *come* to the New Birth; for we become regenerated in *Christ's* Spirit.

82. That in *Mary* became a living Man in the dead Humanity, without the touching of a Man, and that also becomes a Man in ourselves, in *our* dead Virginitie.

83. And henceforward that which is wanting is this, that we cast the Old *Adam*, viz. the *Husk*, into Death, that the earthly life's Quality or Source may depart from us, and so we go forth from the Devil, out of *his* Country.

84. And not only this; for the Old *Adam* must not be so *totally* cast away, *but the Husk only*, viz. the *Shell*, wherein the Seed or Kernel lies.

85. Out of the *Old* Essence must the *New* Man in God's Blessing sprout forth, as the Blade out of the Grain, or Corn, as *Christ* teaches us.

86. * Therefore must the Essence be *Injected* into God's Anger; must be persecuted, afflicted, plagued, scorned, and lie under the Cross: for the *New* Man must sprout forth out of God's Anger Fire, he must be *Tried* in the Fire.

87. We were fallen home to the Anger's Essence; but the Love of God *set itself* in the Anger, and quenched the Anger with the Love in the Blood of the heavenly Substantiality, in the Death of *Christ*.

88. Thus the Anger *retained* the *Husk*, viz. the perished corrupt Man, understand the earthly Source or Quality, and the Love retained the *New* Man.

89. Therefore can no Man *besides* shed heavenly Blood, but the earthly Mortal Blood only; for *Christ*, who was conceived without Man and Woman, *he only* could do it; for in his heavenly Substantiality there was no earthly Blood.

90. But yet he shed his heavenly Blood under or *among* the earthly, that he might deliver us poor earthly Men from the fierce Wrath.

91. For his heavenly Blood must, in *its* Blood shedding, mix itself together with the earthly, that the *Turba* in the earthliness in us, which held us Captive, might be drowned; and that the Anger might be quenched with the Love of the heavenly Blood.

92. He gave his Life for us into Death, *he went* for us *into Hell*, into the Source or Quality of the Father's Fire, and out of Hell again into God; that he might break or destroy Death, and *drown* the Anger, and make way for us.

93. Therefore now the whole Matter depends on this, that we *follow* after him: he has indeed broke and destroyed Death, and quenched the Anger; yet if we will be ² *conformable* to his Image, then we must follow him into his Death, ³ *take his Cross upon us*, suffer Persecution, be Scorned, Despised, and Slain.

94. For the old *Husk* belongs to the Anger of God, it must be purged.

95. For it is not the old Man that must live in us, but the *New*: the old is to be

given up to the Anger, for the new Man *Blossoms* out of the Anger, as the Light shines out of the Fire.

96. Thus the old Adam must be Wood or Fuel for the Fire, that the new may sprout forth in the Light of the Fire; for it must subsist in the Fire.

97. That is not Eternal which cannot subsist in the Fire, and which arises *not* out of the Fire.

98. Our *Soul* is out of God's Fire, and the *Body* out of the Light's Fire.

99. But understand always by the Body, an *inanimate* Substantiality, which is *no Spirit, but an Essential Fire.*

100. The ^u Spirit is much higher; for its Original is the Fire of the fierce Wrath, of the fierce wrathful Source or Quality, and its right *Life* or *Body*, which it has in itself, is the Light of the Meekness; that dwells in the Fire, and gives to the Fire its meek Sustainance or Body, else the Fire would *not subsist*; it will have somewhat to Consume. ^u The Spirit of the Soul.

101. For God the Father saith also; I am an angry, zealous, jealous or fierce wrathful God, a consuming Fire; and yet calls himself also ^x *a merciful loving God*, according to his Light, according to his ^x Deut. 4. 31.
Jer. 3. 12.


Hertz, } and therefore he saith, { Warm-hertz-ig.
Heart, } { Warm-heart-ed, or Merciful.

102. For in the Light the Water of eternal Life becomes Generated, which *quenches* the Fire and the fierce Anger of the Father.



The Thirteenth Chapter.

Of the twofold Man, viz. of the Old and New Adam, as of two Sorts of Men: How the Old and Evil behaves itself towards the New: What Religion, Faith and Life each of them exercises, and what each of them understands.

1.  LL whatsoever, concerning Christ, is in the old Adam taught, written, preached, or spoken, be it from Art, or how it will, it is out of or from *Death*, and has neither Understanding nor Life, for the *Old Adam* without *Christ* is dead.

2. It must be the *New*, which becomes generated out of the Virgin, that must do it; *that only* understands the Word of Regeneration, and ^y *enters into the Sheepfold at the Door of Christ.* ^y John 10. 2.

3. The Old Adam will climb up into it through *Art* and Searching or Speculation; it supposes Christ may sufficiently be apprehended *in the Letter*; that he who has learned Arts and Languages, and has read much, is called and *Instituted* by Christ to teach; the Spirit of God must speak through his Preaching, *though*, likely, he is but the perished corrupt Old Adam only.

4. But Christ saith; ^z *They are Thieves and Murderers, and come only to Rob and Steal*: ^z John 10. 1. *he who goes not in at the Door of the Sheepfold, but Climbeth up some other Way, he is a Thief and a Murderer.*

5. Further he saith; ^a *I am the Door to the Sheep, he that enters in through me, shall* ^a John 10 7. 9. *find Pasture, and the Sheep will follow him*: ^b *for whosoever is not with me, is against me.* ^b Mat 12 30.

6. A *Teacher* should and must be generated from, or born of *Christ*, or else he is a ⁹ *Or a Living* Thief and a Murderer; and stands there to Preach only for a ^c *Bellyful*; he does it for Money and Honour sake; he teaches *his own* Word, not God's Word.

7. But if he be regenerated out of *Christ*, then he teaches *Christ's* Word; for he stands in the Tree of *Christ*, and gives his *Sound* out of the Tree of *Life* wherein he stands.

8. Therefore it is, that there is so much strife and opposition upon Earth, because ^d *2 Tim. 4. 3.* Men ^a *heap up Teachers to themselves*, according as their *Ears do Itch*, after what the *Old Evil* Adam delights to hear, after what serves to his climbing up, and *fleshy* pleasure and voluptuousness, what serves to his *Might* and *Pomp*.

9. O ye *Devil's* Teachers, how will you subsist before the Anger of God?

^e *Jer. 23. 21.* 10. Why do you teach, when you ^e *are not sent from God*? you are sent from *Babel*, from the *Great Whore*, from the *Mother of the Great Whoredoms* upon Earth; you are not born of the *Virgin*, but of the *perfidious* adulterous *Woman*.

^f *Col. 2. 8.* 11. For you not only ^f *Teach human traditions* and *fictions*, but you also persecute the *Teachers* that are sent, which are born of *Christ*.

^g *1 Cor. 12. 4.* 12. You strive about Religion, and yet there is *no* strife at all in Religion: ^g *There are manifold Gifts*, yet it is *but one Spirit* that speaketh.

13. As a *Tree* has many *Branches*, and the fruit many several *Forms*, and one does not look altogether like another; also as the *Earth* bears manifold *herbs* and *blossoms*, and the *Earth* is the only *Mother* to them; thus it is also with *those* who speak out of, or from *God's* Spirit.

14. *Every one* speaketh out of the *Wonders* of his *Gifts*, yet their *Tree* and *Soil* upon which they stand, is *Christ* in *God*.

15. And you *Spirit-Binders* will not endure that, you will stop the *Mouth* of your *Christ*, whom yet yourselves *Teach* with your *earthly* *Tongue*, *unknown*, from the *pulpit*, and bind him to your *Laws*.

16. O! alas! the true *Church of Christ* has *no* *Law*: *Christ* is the *Temple* or *Church*, into which we must enter.

17. The *Heaps of stone* make no *New Men*; but the *Temple*, *Christ*, wherein *God's* *Spirit* teaches, that awakens and raises up the half dead *Image*, that it begins to sprout forth.

18. They avail all alike: *God* asketh not after *Art*, nor *fine Eloquent Expressions*: but whosoever cometh to him, he will not thrust him away or reject him.

^h *1 Tim. 1. 15.* 19. ^h *Christ* is come into this world, to call and save poor sinners. And *Isaiab* saith, ⁱ *Isai. 42. 19.* ⁱ *Who is so simple as my Servant?*

20. Therefore the *wit* and *wisdom* of this *World* does it not, it makes only *Pride* and *Puff-up* Reason, it will fly out aloft, and desires to rule and domineer.

^j *Matt. 10. 37.* ^k *Luke 14. 26.* 21. But *Christ* saith; ^k *He that leaveth not House and Land, Goods, Money, Wife, and Child for my name's sake, is not worthy of me.* All whatsoever is in this world must not be so loved, as the dear highly precious *Name* *JESUS*.

22. For all whatsoever this *World* hath, is *Earthly*; but the *Name* *JESUS* is *heavenly*; and out of the *Name* *JESUS* we must become *Regenerated* out of the *Virgin*.

^l *Rev. 12. 1. 5.* 23. Therefore the *Child of the Virgin* stands against the *Old Adam*, he presents or shows forth himself, with or by desires of *temporal* pleasures and voluptuousness, honour, power, might, and authority, and is a fierce wrathful *Dragon*, which only wills to devour, as the *Revelation of John* represents him to be a cruel horrible *Dragon*.

^m *Six heavenly and six Earthly. See the Threefold Life, chap. 9. verse 73.* 24. ^l *The Virgin Child* stands upon the *Moon*. and wears a *Crown* with ^m *Twelve Stars*; for it treads the *Earthly*, viz. the *Moon*, under its feet: It is sprouted out from the *Earthly* *Moon*, as a *Blossom* out of the *Earth*, and therefore the *Virgin-like* *Image* stands upon the *Moon*.

25. ^a Against which, the fierce wrathful Dragon casts forth his streams of Water, and ^b Rev. 12. 15. would fain continually drown the Virgin-like Image; ^c but the Earth cometh to help the ^d Rev. 12. 16. Woman, and swallows up the stream and flood of water, and bringeth the Woman into *Agypt*:

26. That is, the Virgin like Image must suffer itself to be put into *Agypt*, into bondage and *servitude*; and the Earth, viz. *the fierce wrath of God*, covers the Virgin-like Image, it devours the streams of the Dragon.

27. Although the Dragon with his abominations overwhelms the Virgin-like Image, and reproaches, slanders, and *despises* it, yet that hurts *not* the Virgin's Child; for the fierce wrath takes the reproach and slander, which is cast forth upon the Child, *to itself*; for the Earth always signifies the fierce *wrath* of God.

28. Thus the Virgin's Child standeth upon the Earth, as upon the Earthly Moon, and must continually *fly* into *Agypt* before the Dragon; it must here be only under the Bondage and Servitude of *Pharaoh*.

29. But it stands upon the Moon, not under the Moon; the Prince *Joshua*, or *JESUS*, brings it through *Jordan* into *Jerusalem*: it must only *through Death* go into *Jerusalem*, and leave the *Moon*.

30. It is but a Guest in this World, a Stranger and Pilgrim; it must wander through the Dragon's *Country*; and when the Dragon casteth forth his streams upon it, it must bow down and *pass under the Cross*; and then *the Anger of God* receives the Dragon's fire to it.

31. It is known to us, that the Old *Adam* knows and understands *Nothing* of the New; it understands all things in an Earthly manner: it knows not *where* nor *what* God is; it flatters itself, and ascribes honesty and holiness to it.

32. It supposes it serves God, and yet serves but the Old Dragon; it offers Sacrifice, and yet its *heart* hangs to the Dragon; it will suddenly be honest, and with the Earthliness go into heaven.

33. And yet it despises the Children of Heaven, whereby it declares that it is a *stranger* in Heaven; it is only a *Lord* upon Earth, and *Devil* in Hell.

34. Among such Thorns and Thistles must God's Children grow; they are *not known* in this World, for the Anger of God covers them.

35. A Child of God also ^{*} knows not himself aright; he sees only the Old Adam, ^{*} Note. which hangs to him, which will always drown the Virgin-child.

36. But if the Virgin-child conceives a *glimpse* in the ^p Holy Ternary, then it knows ^p The Mercy of God, viz. the Holy Earth, the Eternal substantiality, the Body of Christ. *itself*; when the noble fair Garland or Crown of Victory is set upon it, there must the Old Adam first look back, and knows *not* what is done to him.

37. He is indeed very joyful *like one* that dances to an Instrument of Musick; when that ceases sounding, his Joy has an *End*, and he remains to be the Old Adam; for he belongs to the Earth, and not to the Angelical World.

38. So soon as it comes so far with a Man, that the virgin-like Image *begins* to sprout forth out of the Old Adam, so that a Man gives up his Soul and Spirit into the *Obedience* of God, then the strife with him begins; then the *Old Adam* in the Anger of God strives with the *New Adam*.

39. The Old will be Lord in flesh and blood; also the Devil cannot endure the virgin-like Branch, for he *dares not* to touch it: but the Old Adam *may* touch, infect, and possess it.

40. Because his own dwelling in the Darkness of the Abyss pleases him not, therefore he would *fain* dwell in Man, for he is an Enemy to God, and has ^q without Man ^q *Extra*, *no* authority.

41. Therefore he possesses Man, and leads him according to his pleasure into the Anger

and fierce wrath of God, wherewith he *scorns* God's Love and Meekness; for he *supposes still*, seeing he is a fierce wrathful fire-source or quality, that he is higher than the Humility, seeing he can go so terribly.

* Note.

42. But as he dares not touch the virgin-like Branch, therefore he uses *sublime* subtle craft, knavery and wickedness; and destroys it, *so that it is* * *not known or acknowledged in this world*: else too-many such little branches might grow in his supposed Country, for he is wrath and an Enemy to them, he brings his proud Ministers or *Officers*, and *Plagues*, with scorn, upon that Man, so that he is persecuted, despised, and *held for a Fool*.

43. And this he does through the Reason-learned wise world, through those who call themselves Shepherds or *Pastors* of Christ, upon whom the world looks; that so the Holy Lily Branch, may not be known: else Men might observe it, and too many *such* Branches might grow for him; and then he *should* lose his Dominion among Men.

44. But the Noble Lily Twig or Branch *grows* in *Patience and Meekness*, and *takes* its essence, power and smell out of the soil of God, as also out of Christ's Incarnation; for Christ's Spirit is its Essence; God's Substance is its Body.

45. Not out of any *strange* or heterogeneous property, but out of its own included and shut-up in Death, and in Christ's *iprouing* Essence grows the virgin-like *Lily* Twig or *Branch*: It seeks not *nor desires* the fairness or excellency of this world, but of the Angelical world.

46. For it also grows, not in this world in the Third Principle, but in the Second Principle in the *Paradistical* world; and therefore there is great strife in flesh and blood in the outward *Reason*.

* Note.

47. * *The Old Adam knows not the New*, and perceives that it withstands and opposes him; it wills not what the Old wills; it continually leads the Old to abstinence; which causes *woe* to the Old: The Old wills only to have pleasure, voluptuousness and temporal honour; it *cannot* endure the Cross and Contempt.

* *Mahlzeichen.*

† Rom. 8. 29.

48. But the *New* is well pleased, that it should bear the Marks † or Prints of the wounds of Christ, † *That it should become conformable to the Image of Christ*.

49. Therefore the Old goes often very *mournfully* about, when it sees it must be a fool, and yet knows *not* how it befalls him, for he knows not God's will.

50. He has *only* the will of this World; what there has a flattering appearance, he wills to have that; he would fain be Lord continually, before whom Men must bow or stoop.

51. But the New bows itself before its God, and desires nothing, also *wills nothing*, but it pants after its God, as a Child after its Mother; it casts itself into the Bosom of its Mother, and gives its *body up* to its heavenly Mother into the Spirit of Christ.

52. It desires the food and drink of its *Eternal* Mother, and it eats in the bosom of the Mother, as a child in the body or *womb* of the Mother eats of its Mother.

53. For so long as it is covered in the Old Adam, so long it is yet in the Incarnation; but *when* the Old dies, then the New becomes generated or born out of the Old.

54. It leaves the Vessel, wherein it *lay*, and became a virgin-like child to the Earth, and to the Judgment of God, but it becomes born or brought forth as a *bloffom* in the Kingdom of God.

† Note.

Rev. 14 13.

55. And then when the Day of *Restoration* shall come, all his † *Works* which he has wrought that are *Good*, within the Old Adam, shall *follow after him*; and the *Evil* or *Malignity* of the Old Adam shall be burnt up in God's fire, and be given to the Devil for food.

56. Now saith Reason, seeing the *New Man* in this world, *in* the Old, is *only* in the Incarnation, then it is *not perfect*.

57. This is no otherwise than as with a child, where the seed with *two* Tinctures, *viz.* the Masculine and Feminine, is *sown*, the one in the other, and a Child comes out of it.

58. * For as soon as a Man converts and turns himself to God "with heart, mind, thoughts and will, and goes out from his wicked ways, and gives himself up wholly, sincerely and earnestly into God, then, in the fire of the soul in the old perished or corrupted Image, the *Impregnation* begins.

* Note.
" Matt. 22. 37.
Luke 18. 27.

59. And the Soul apprehends in itself the Word that moved itself in *Mary*, in the *Center* of the Holy Trinity, which in *Mary*, with the modest highly blessed heavenly Virgin, the wisdom of God, gave in itself into the half dead Virgin, and *became* a True Man.

60. That very Word which in *Mary*, in the *Center* of the Holy Trinity, moved, or *ruined* itself, which united or espoused itself with the half dead shut-up virginity, apprehends the Soul's Fire; and then instantly in the Soul's Image, *viz.* in the Soul's Light, in the *Meekness*, *viz.* in the shut-up virgin-like wisdom, the *Impregnation* begins.

61. For Man's Love-Tincture apprehends God's Love-Tincture; and the Seed is *sown* in the Holy Spirit in the Soul's Image; as in our Book of the Threefold Life of Man is written at large.

62. Now behold! when the virgin-like Marks, in God's Love, appear, then *may* this twig or branch be born; *for in God all is perfect.*

63. But seeing it sticks covered in the Old Adam, and stands only as it were in the Essence as a seed, therefore there is great *danger* concerning it; for many attain this Twig or Branch *first*, at their *last* End.

64. And though indeed he has brought it along with him out of his Mother's body or *womb*, yet it becomes perished or corrupt, and broken, and made earthly *by many.*

65. Thus it goes also with the poor sinner, when he *repents*, but afterwards becomes an Evil Man; it goes with him as befell *Adam*, who was a fair glorious Image, Created and highly Enlightened from God.

66. But when he suffered Lust to overcome him, he became Earthly, and his fair Image became *captivated* in the Earthly source or quality in the Anger of God; and thus it goes *continually.*

67. But this we say, according as we have received illumination in the Grace of God, and have wrestled *much* for the Garland, that they that in the earnest striving continue stedfast or constant, till their Twig or Branch gets a Bud or little *Blossom*, their Twig or Branch will *not easily* be broken in one or more *Storms*; for that which is weak, has also a weak life.

68. We speak not thus as concerning the *Deity*; but *Naturally* it is thus, and indeed also all is done *Naturally*; for the Eternal has *also its Nature*, and the one does but proceed out of the other.

69. If this world *had not* been poisoned by the Malignity and fierce Wrath of the Devil, then Adam had *continued* in this world in Paradise, and there would have been *no* such fierce wrath in the Stars and Elements.

70. For the Devil was a King and Great Lord in the Place of this world, and he *has* awakened the fierce wrath.

71. God *therefore* created the Heaven out of the midst of the Waters, that the fiery Nature, *viz.* the fiery Firmament, might be *captivated* with the water-heaven, that its fierce wrath might be quenched.

72. Else, if the water should be gone or *pass away*, Men would plainly see, what would be in this world, nothing else but a cold stern *harsh* astringent and *fery* burning; yet

only *Dark*, for there could be no *Light*; for the *Light* subsists merely in the *Meekness*: so there can also be no shining fire, except it has meek substantiality.

73. Therefore it is known to US, that God has turned the heavenly substantiality into water, which was done *Naturally*.

74. When God the Father moved himself, and the Devil fell, who would be a Fire-Lord over the Meekness, then there was such a *Bolt* thrust in before his poisoned Malignity; so that now he is God's Ape or *Mimic*, and not Lord, a raver and fulfiller in the Anger-source or quality.

75. Therefore seeing we know this, that we are *environed* with the Anger, we should have a care of ourselves, and not so slightly and *meanly* Esteem ourselves; for we are not only from this world, but also, in like manner, from the *divine World*, which stands hidden in this world, and is *near us*.

76. We can live and be in Three Worlds at once, if we sprout forth with the virgin-like Image *out of* the Evil life.

77. For we live in the first Principle, in the fire-world in the fire, as to the Essential-soul, *viz.* as to the fire-source or quality in the *Center* of Nature of *Eternity*.

78. And then with a right pure Virgin Image, we *live in* the Light-flaming Paradisical world, though in the place of this world the same is *not manifest*, yet in the Virgin-Image in the Holy Spirit, and in the word that dwells in the virgin-like Image, it *becomes* known.

79. And then, Thirdly, with the Old Adam, we live in this corrupted sickly World with the Devil in his kindled Sickness or Longing: Therefore it is said, * *Be watchful, or circumspect.*

80. Christ saith, † *Be simple as Doves, and subtle as Serpents*, take heed to your selves.

81. In God's Kingdom we need no subtlety, we are only *Children* in the bosom of the Mother; but in this World we must be watchful, or circumspect, or look to ourselves.

82. We carry the noble *Treasure* in an earthly Vessel; it is soon effected to lose God, and the Kingdom of Heaven, which after this time is no more to be *attained*.

83. We are here in the soil and in the seed: We stand here in the growing, if it falls out that the *Stalk* be once broken, yet the root is there still, so that another stalk may grow.

84. Here the Door of Grace stands open to Man; there is *no* Sinner so great, but if he *converts*, he may be regenerated, or new-born out of the evil malignity.

85. But whosoever *wilfully* and *obstinately* casts his root into the Devil's mire, and as to his growing or sprouting out again, despairs or * resolves against it; who will help him, that will not himself be helped? Also God will not have him, *who* himself will not.

86. But if in his will he converts to God, then God will have him; for he who *willeth* in God's Anger, him will *God's Anger have*; but he who *willeth* in the Love, him will *God's Love have*.

87. Paul saith, † *To whom you give yourselves as Servants in Obedience; either of sin to Death, or of the Obedience of God to Righteousness: His servants ye are.*

88. The wicked is to God an acceptable † *favour in the Anger*, and the Holy or Saint is an acceptable *favour in his Love*.

89. But *can* a Man make of himself what he will? He has both before him the Fire and the Light. Will he be an Angel in the Light? then God's Spirit in Christ *helpeth him to the Society of the Angelical Choir*.

90. † But will he be a *Devil* in Fire? then God's Anger and fierce wrath *helps him*, and draws him into the *Abyss* to the Devil: He gets his † *Ascendant*, which he has a Longing or Lust unto.

* *Engel'schaar.*
† Note, ye dispute about Fire-will.

91. But if he *breaks* the first Longing or Lust, and enters into another, then he gets another ^d *Ascendant*, but the first hangs exceedingly to him, it will continually to have him again. ^d Or mind, inclination, or propensity.

92. Therefore must the noble Grain often stand in great pinchings, it must suffer itself to be *pricked with Thorns*, for ^e *the Serpent continually stings the Woman's seed*, viz. the Virgin-child in the *Heel*; the sting of the Serpent sticks in the Old Adam, it continually stings the Virgin-child in the Mother's Body or ^{*} *Womb*, in the Heel. ^e Gen. 3. 15. ^{*} Note.

93. Therefore the life in this world is with us poor captive Men a valley of *Misery*, full of Anguish, Crosses, Cares, sorrow and troubles: We are here strange Guests, and are in the *Path* of our Pilgrimage.

94. We must wander through great dismal wild desert Corners, and are environed with *evil Beasts*, with Adders, Serpents, Wolves, and very horrible Beasts, and the [†] *most evil Beast* we carry in our *Bosom*. [†] Note.

95. Our fair little Virgin stands in *that evil* desert Den or Stable of Beasts, as a *lodging*.

96. But we know and say this with good ground, that *when* the Noble Twig or Branch grows and becomes strong, then in that Man the Old Adam *must* be Servant, must go behind, and often do what it *wills not*: He must often suffer the Cross, Scorn, Reproach, and Death, and *that* he does not willingly.

97. But the Virgin-like Image in Christ subdues him, for it will readily and with Joy follow after Christ *its Bridegroom*, and be conformable to him in the Cross and *Tribulation*.

98. And we may well say this also, that indeed none becomes crowned with the Virgin-like ^f *Crown*, which the Woman, in the *Revelation of John*, wears with Twelve Stars, viz. with the six Spirits of Nature heavenly, and with the six Spirits Earthly, unless he stands in the *streams* of the Dragon, and flies along into *Ægypt*, viz. under the Cross in the Plagues of *Ægypt*. ^f Rev. 12. 1.

99. ^{*} He must ^{*} *bear Christ's Cross*, and put on *Christ's Thorny Crown*, suffer himself to be *mocked, abused and scorned*, if he will put on Christ's and the Virgin's Crown; he must first bear the Thorny Crown, if he will put on the *Heavenly*. ^{*} Note. [‡] Luke 14. 17.

100. We present to the enlightened still a secret *Arcanum* to be known, that when the Pearl becomes sown, he then *first* puts on the Crown in the Holy *Ternary*, with very great Joy and Honour before God's Angels and all ^{*} *holy Virgins*, and there is very great Joy therein. ^{*} Note.

101. But *that Crown hideth itself* again; for in that Place God becomes Man: How then can there be but great Joy?

102. The *Old Adam* dances for Company, but as an *Ass* after the Harp; but the Crown is laid by in the Incarnation.

103. Wilt thou now be a Conqueror? then thou must in the footsteps of Christ *fight* with the *Old Ass*, also against the Devil.

104. If thou overcomest, and wilt be acknowledged and received for a victorious Child of God, then will the *Woman's Crown* with the Twelve Stars be set upon thee, thou shalt wear that, till the Virgin be born out of the Woman out of thy Death, or with thy Death, that shall *put on the* [†] *Threefold Crown* of the great Honour and Glory in [†] *the Holy Ternary*. [†] Note.

105. For while the Virgin-like Image lies yet shut up in the Old Adam, it attains *not* the Angel's Crown, for it stands yet in great danger and hazard.

106. But when it is born, with the dying of the Old Adam, and crept forth out of the husk or shell, then it is an *Angel*, and can perish ^{*} *no more*, and then the right Crown, ^{*} laid by wherein God became Man, will be set upon it. ^{*} Note.

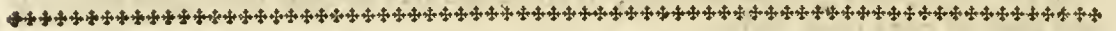
Or Ensign.

107. But it *retains* the Crown of Twelve Stars also for an eternal ^h Mark, for it shall not be forgotten in *Eternity*, that God in the Earthly Woman has again unshut the Virginity, and is become Man.

108. The six Earthly Marks shall stand for an Eternal *Wonder*, and be an Eternal Song of Praise, that God has delivered us out of Necessity and Death.


109. And the six *heavenly* Marks shall be our Crown and Honour or Glory, that we with the Heavenly have overcome the Earthly.

110. Thus shall the Marks of Victory *remain* standing in *Eternity*, in *which* it shall be known, what God has had to do with the Humanity, and how *Man is the greatest Wonder in Heaven*, at which the Angels highly rejoice.



The Fourteenth Chapter.

Of the New Regeneration: In what Substance, Essence and Property, the New Regeneration, viz. the Virgin-child stands; while it yet sticks in the Old Adam.

1.  **SEEING** we swim in this *miserable* Sea, in this Earthly flesh and blood, and are come to be of an Earthly Source or Quality, wherein we lie shut up in the dimness in the *glimmering*, therefore let not the noble Mind cease to search concerning its true native Country, into which it is to go.

ⁱ The New Man.

2. It continually saith, *Where* is thy God, or when shall it come to pass that I may see the Countenance of God? *Where* is my noble Pearl? *Where* is the Virgin's Child? I see it not yet. How is it with me, that I am so anxious about that which yet I cannot see?

3. I find indeed the great longing and desire after it; but cannot see where my heart might rest.

4. I am yet continually as a Woman, which would fain bring forth: *How fain* would I see my fruit which is promised me from my God.

^k Psal. 19. 2. 5. There is a continual longing for the Birth: ^k *One day calleth another, the Morning to the Evening, and the Night to the Day again;* and hopes in the Abstinence for the time when once the clear Morning Star will arise, which will give rest to the Mind.

6. And it is with it as with a Woman that labours for the Birth, that continually *hopes* for the discovery, and waits for it with longing and groaning.

7. Thus, my beloved Children of God, it goes with us: We suppose that we are far off from it; yet thus *we stand* in the Birth: We generate thus in great Groaning and Anguish, and know not the Seed which we generate, for it lies *shut up*.

8. We generate not as to this World; *how* shall we then see the fruit with the Eyes of this World? Neither does the fruit *belong* to this World.

9. But seeing we have attained the true knowledge of this Matter, not as to the outward Man, but as to the Inward, therefore we will pourtray it in a *similitude* for the Reader's sake, and for our refreshment.

10. If we would consider ourselves, how we are *Twofold*, with a *Twofold Mind*,

Thoughts, Senses and Will, we cannot better come to the knowledge thereof, than by considering the Creature or Creation.

11. We see a rude Stone lying on the Ground, and in many of them there is the *best* Gold, and we see plainly how the Gold glisters in the Stone, but the Stone is *inanimate*, and knows not that it has such noble precious Gold in it.

12. So also we: We are *Earthly Sulphur*, but we have a *Heavenly Sulphur* in the *Earthly*, wherein each is its own by itself.

13. Indeed, during this life-time, they are one among another, but they qualify or operate *not* together, one with the other, the one is the * *Container* and dwelling-house * *Note.* of the other.

14. As we see in Gold, that the rude drossy Stone is not the Gold, but is only its *receptacle* that contains it; also its rude drossiness does not afford the Gold, but the *Tinctura solis*, or *Tincture of Sol* affords it in the rude Stone.

15. But the rude Stone is the *Mother*, and *Sol* is the *Father*; for *Sol* impregnates the rude Stone, because it has the *Center of Nature*, out of which *Sol* has its *Original*.

16. If we would go on into the *Center*, we would set it down, but seeing it is sufficiently explained in the other writings, we let it alone *here*.

17. But so it is also with Men, the *Earthly Man* is signified by the rude drossy Stone: *Sol* signifies the Word which became Man, which impregnates the corrupted perished Man.

18. The cause is this: The corrupted perished Man is indeed *Earthly*, he hath the *Eternal Center of Nature*, he longs after God's¹ *Sol*, for in his Creation God's *Sol* was taken along *to his Substance*.

19. But now the rude Stone has *overgrown* the Gold, and has swallowed it up into itself, so that the Gold is intermixed with the rude drossy *Sulphur*, and cannot escape the rude *Sulphur*, unless it be *cleansed* in the fire, so that the rude drossiness be melted away, and then *Sol* remains alone.

20. Understand this, of dying and consuming; therein the rude drossy *Earthly Flesh* is melted away, and then the *Virgin-like* spiritual flesh remains alone.

21. Understand us right, what we mean: We speak the precious and sublime Truth, as we know and understand it.

22. The new Man is not only a *Spirit*, he is even *Flesh and Blood*, as the Gold in the *Stone* is not only *Spirit*, it has a *Body*, but not such a one as the rude drossy Stone is, but a *Body* which subsists in the *Center of Nature* in the *Fire*.

23. Whose *Body* the *Fire* cannot consume, and that because the *Gold* has another *Principle*.

24. Dost thou know this, thou *Earthly Man*? No; it justly remains mute in silence, for the *Earth* is *not worthy* of the *Gold*, though indeed it carries it, and also generates it.

25. So also the *Earthly Man* is not worthy of the *Jewel*, which he carries; and though indeed he helps to generate it, yet he is but dark or dusky *Earth*, in respect of the *Virgin Child* born of *God*.

26. And as the *Gold* has a true *Body*, which lies hidden and captive in the rude drossy *Stone*, so also the *Virgin-like Tincture* in the *Earthly Man* has a true real *Heavenly divine Body* in *Flesh and Blood*.

27. But *not in such* *Flesh and Blood* as the *Earthly*: It can subsist in the *Fire*, it goes through *Stone and Wood*, and is not apprehended, as the *Gold* presses through the rude *Stone* and breaks it *not*, neither does it break or destroy itself.

28. Thus it is also with the *Earthly Man*; when he conceives the *Word of Life* which became *Man* in *Christ*, then he conceives it in the perished *Sulphur* of his *Flesh and Blood*, in the *Virgin-like Center* which was shut up in *Death*, wherein *Adam* was a *Vir-*

¹ Word, or New Man, viz. the Heavenly Gold.

gin-like Image, wherein the wild Earth involved his Gold of the clear divine *Substantiality*; so that the heavenly must stand in Death in the *Center* of the Fire, in that very *Center*.

29. And in *that very Center* the Word of Life moved itself, which became Man in *Mary*, and therein the *Substantiality*, shut up in Death, *attained* a living Tincture.

• Note.

30. And then the noble Gold, *viz.* the heavenly *Substantiality* in Death, began to sprout forth, and had *instantly in itself* the Holy Spirit in the Word of Life, which * there proceeds from the Father and the Son, and makes the Wisdom, *viz.* the heavenly *Virgin*, as a Looking-Glass of the express Image of the Deity, as a pure *Sulphur* for itself, a pure *Flesh and Blood* wherein it dwells.

31. Not *Earthly Essence*, but *divine Essence*, out of the heavenly *Substantiality*.

• Note, John
6. 54.

32. This is ^m *the true real Flesh and Blood of Christ*; for it grows in *Christ's Spirit* in the Word of Life, which became Man, which broke, or destroyed Death, wherein the *divine Tincture* sprouted again, and generated *Substance* out of itself.

33. For all is generated and proceeded out of *God's desiring*; but if *God be a fire and also a Light*, then it is sufficiently knowable to us, out of *what* every thing is proceeded.

34. Yet we cannot by any means say otherwise, then that out of the good and richly amiable, *Good* is proceeded.

• Note.

35. For a good-desiring will conceives in its * *Imagination* its like; it makes that through the hunger of its desiring, like itself.

• Or longed.

36. Thus it is capable of being known by us, that seeing the Deity has ⁿ pleased to have a Looking-Glass, an Image of its like; that the *divine longing Pleasure*, or *Placet*, would also in its impregnating have the *good* and most lovely to be generated in its desirous Will, a right *Similitude* according to the Good, according to the clear bright Deity.

37. But that the *Earthly* has intermixed itself therewith, that is the fault of the *desirous Anger*, *viz.* of the Fire, the fault of the Devil, who with his *Imagination* kindled it.

• Note.

38. Thus also it is highly known to us, that *God* * *would not* forsake his own, his very *best* and loveliest of all, which he created to his likenes, *into a Creaturely Substance*.

39. He rather became himself such a one as he had created, that he might generate or bring forth the perished or corrupted out of perdition or corruption again, and put or *change* it into the best, wherein he might eternally dwell.

40. And we say with good ground, that *God himself dwells truly subsisting* in the New Man, not through a Glimpse or a strange Glance or Appearance, but *Substantiality*, yet in his own Principle.

41. The *outward Man* touches or apprehends him not.

† Note.

42. Also the *Flesh and Blood of the New Man* † *is not God*: It is heavenly *Substantiality*: *God is Spirit*: *God does not perish or corrupt*, though plainly the *Substance* perishes or corrupts: Thus *God* remains in himself.

43. He requires no going away, for he *uses* also no going or entering in.

44. But he manifests himself in *Flesh and Blood*; it is his *longing pleasure* to possess a *similitude*.

45. And thus, if we rightly know ourselves, and go according to it, we then find that *Man*, understand the *whole Man*, is a right *similitude* of, or according to *God*.

46. For according to the *Earthly Life and Body*, he is of, or from *this World*; and according to the *Virgin-like Life and Body*, he is from *heaven*.

47. For the *Virgin-like Essence* has *heavenly Tincture*, and makes heavenly *Flesh*, *in which God dwells*.

48. As the *Gold* in the *Stone* has another *Tincture* than the rude drossy *Stone*, and that very *Tincture* has another *Body*: Every *Body* comes to be out of its own *Tincture*.

49. As therefore we know that the Earth is become generated from the fierce Wrath out of the Center of the *harsh* astringent *hellish* Fire, *viz.* of the cold Fire, out of the *Sulphur* of the stern severity in the Anguish to Fire, as is mentioned in the Book of the Three Principles.

50. Thus also a good *Corpus*, or Body, comes out of a *Good* Essence, for the Essence * makes the Life, and yet itself is not the Life: The Life arises in the Principle as in the Fire, be it in the cold or in the hot, or in the light Fire, each is a Principle of its own, and yet is *not separated*. * Note.

51. Thus we will now with good ground of Truth speak and say, concerning the Humanity, with clear, plain, and unvailed Words, not from Supposition or *Opinion*, but from our own true Knowledge in the illumination given us from God.

52. First, that the New regenerate Man, which lies *bidden* in the Old, as the Gold in the Stone, has a heavenly Tincture, and has divine heavenly flesh and blood *on it*.

53. And that the Spirit of that Flesh is no strange Spirit, but its *own*, generated out of its own Essence.

54. Secondly, And then we also clearly know and say, that the Word which in *Mary* became Man, is the first ground to the beginning *Tincture* in the *Sulphur*, and plainly know, that Christ's Spirit which fills Heaven in all Places, *dwells* in that very Tincture.

55. Thirdly, We manifestly know that this heavenly Flesh is Christ's Flesh, in which the Holy Trinity dwells *undivided*.

56. Fourthly, We clearly know, that it is possible that that very flesh and blood, in the *time* of the Old Adam, can through Imagination become *perished* or corrupted again, as came to pass in Adam.

57. Fifthly, We say that the *Deity*, in the perishing or corrupting, does not depart, or go away; also is touched with *no* Evil.

58. For that which loses the Love of God, that falls home to the Anger; what falls out from the Light, that catches the fire; and the Spirit of God remains to itself unperished, or uncorrupt.

59. Sixthly, That the possibility to the New Birth is in all *Men*, *else* God were divided, and not in one Place as he is in another.

60. And herein we exactly know that Man is *drawn* by the Fire and the Light; to which he inclines with the Beam of the Balance, into that he falls; and yet he may in his *life-time* raise up the Tongue of his Angle or Beam aloft again.

61. Also, that the holy clear *Deity* willeth no Evil, it also willeth no Devil, it has desired none, much less to have any Man be in Hell in the Anger of God.

62. But seeing there is no Light without Fire, therefore it is sufficiently known to us, how the Devil has through *Imagination* gazed or reflected himself on the Anger-fire; as also all Men that will become damned, they will not suffer themselves to be remedied, but they themselves fulfill the greedy Fire-source or quality; they suffer themselves to be drawn, *and yet can well stand*.

63. Seventhly, We say, that the True Temple, wherein the Holy Ghost preaches, is in the *New Birth*.

64. That all is dead, crooked, and lame, which teaches not out of *God's* Spirit.

65. That the Holy Spirit mixes not itself in the sound of the mouth of the wicked: That *no wicked Man* is Christ's Shepherd.

66. For, although in the Holy, or Saints, the Clock comes to be struck with, or by the voice of the wicked, it would indeed be done by the *Cry* of a Beast, if its noise were intelligible, and did sound the most precious Name of God.

67. For as soon as the Name of God is mentioned, and gives a sound, then instantly the other sound catches it, *viz.* in that place wherein it is sounded, as in the *holy Soul*.

68. But no wicked Person awakens or raises up another that is wicked out of Death, for that *cannot be*, they are both in the Anger of God, and lie yet shut up in Death.

69. Had we ourselves *been able* to have risen up out of Death, then there had been no Necessity for God's heart to have become Man.

* Note.

70. Therefore we say with certain ground, * that only that very *Word* which there is become Man, awakens or raises up the poor sinner out of his Death, and generates him to *Repentance*, and to a *new Life*.

† Note.

71. Therefore all Preachers or Criers that are *wicked*, or *ungodly*, are not profitable in the Temple of Christ; but those that *have Christ's spirit*, † *they are* his Shepherds.

72. We clearly know and say, that all Teachers which give out themselves for Christ's Servants, and Church Ministers, and that for their *Belly's* and *Honour* sake, and yet are unregenerate, are the Antichrist, and the Woman in the Revelation of *John* upon the Dragon.

73. We say that all Tyranny and self-usurped Power and Authority, wherewith the miserable are squeezed, *oppressed*, drunk up, *vexed* and *tormented*, is that abominable horrible cruel Beast, upon which Antichrist rides.

* Note.

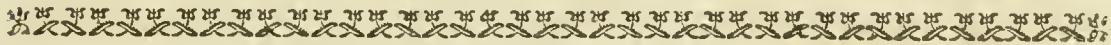
74. We know and say, that the * Time is near, and the Day dawns or breaks, where-
 • Rev. 19. 20. in ° *this evil Beast, with the Whore, shall go into the Abyss.*

Amen. Hallelujah. Amen.



T H E
T R E A T I S E
O F T H E
I N C A R N A T I O N.


PART II. Of Christ's Suffering, Dying, Death, and Resurrection; and how we must enter into Christ's Suffering, Dying, and Death, and arise with and through him, out of his Death, and become conformable to his *Image*, and live eternally in him.



The First Chapter.

Of the eternal Beginning, and of the eternal End.

Reason's Objection.

1.  Utward Reason saith; Was it not sufficient that God became Man in US? for what reason must Christ suffer and die?
 2. *Could not* God then thus introduce Man into Heaven with the New Birth? Is not God *Omnipotent* enough to do what he will?
 3. What Pleasure has *God* in Death and dying; that he has not only suffered his Son to die on the Cross, but that *we all* must die also?
4. If then God has by the dying of his Son redeemed us, and paid a Ransom for us, why then must we also die and perish, or be consumed? Thus Reason runs on.

Answer.

5. To *this Looking-Glass* we will have the Antichrist, who calls himself Christ's Minister, Pastor, or Shepherd, *invited* for a Guest; and all the high Schools or Universities of this World, with their Disputations and *Laws*; as also all the Children of Christ, who bear Christ's Cross; they shall *all* see the true Ground.

6. *Not* with this intention, to condemn any in his Ignorance, but for the true Teaching and Instruction, that every one might seek and *find* himself.

7. For it will be a very earnest Matter, and concerns Man, it *costs* Body and Soul.

8. He ought not at all to slight it; for he that has this Knowledge given him, he has *prepared his Trumpet*; * *it concerns all Mankind*; ^a *every one should trim his Lamp*.
9. There will be a great Two-fold King come out of *two Gates*; he is but one only, and yet two; he has ^b *Fire and Light*; he draws in both, on Earth and also in Heaven: let this be a *Wonder* to thee.
10. Dear Children of Christ, when we consider of Death, how we must go through Death into Life, then we find altogether *another kind* of Life, which comes out of Death.
11. And we find *Instantly*, why Christ must have died; and why we must also die in Christ's Death, and rise again in him; and with him, and *through* him, enter into God's Kingdom.
12. If now we would find this, we must then consider the eternity in the Ground and Abyss, *else* there is no finding of it; we must only find it where it is.
13. For out of the eternal Ground have we, with the Image of God, our Original, *viz.* with the *Soul* and *its Image*.
14. But we are become introduced into the Temporary and *Corruptible*, *viz.* into the Source or *Quality* thereof.
15. But now the eternity, *viz. the Abyss, is a Liberty* ^c *without Source or Quality*, and therefore we must go again into the Liberty through *dying*.
16. Yet we cannot say, that there is no Life therein; it is the right Life, which there subsists *eternally* without Source or Quality.
17. And we give you it in a true real Similitude to meditate and consider of; which indeed is a *Similitude* according to the Kingdom of this World; but if we ^d take the divine World to it, or along with it, then *it is the Substance itself*.
18. You know that our Life consists in *Fire*, for without warmth we live not.
19. Now the Fire has its own Center, its own Maker in its Circle, or Circumference and Extent, *viz.* the *seven* Forms or Spirits of Nature.
20. And yet only the first *four* Forms are acknowledged and accounted to be Nature, *viz.* the springing Source or Quality, wherein the Fire becomes awakened and struck up, that there is a Principle and Life's Circle or Center there, wherein the ^e *Matter* of the burning makes itself, in the Spirits or Forms, and is also continually *consumed* in the Fire.
21. And the Fire gives forth, out of the Consumptibility, another that is *better* than the first, which makes the Fire.
22. For the Fire kills or mortifies and devours the Substance which the Fire itself makes; understand the *Essential* Fire, in the Forms to Fire: it consumes that, and gives out of the Death a much *nobler* and better, which it *cannot Consume*.
23. And that is demonstrated to you in Fire and Light; which is not only the true Similitude, but it is the *Substance* itself; only a Man is to distinguish the Principles; it is indeed all a Fire, but distinguishes itself according to the Source or *Quality*.
24. If we will present this to be understood, it is necessary that we mention the Fire's *Original*; but seeing we have elsewhere, *viz.* in the Book of the three Principles, and in others described it at large, with all Circumstances, therefore here we will set down a *brief* Description, and direct the Reader to the other Writings, if he would thoroughly search out the *seven* Forms of Nature.
25. The Fire has especially *three* Forms in it to the Center; and the *fourth* Form is the Fire itself, and gives the Principle, *viz.* the Life, together with the Spirit; for in the first three Forms there is no right Spirit, *they are only Essences*:
26. *Viz. First*, the *harsh* Astringency, that is the desirous Will; that is the first and chiefest Form.

* Note.

^a Matt. 25. 7.^b Punishment and Grace.^c Extra, without or beyond.^d Or apply in our Mind and Thoughts.^e See the twelfth Question of the Soul. Verses 19, 20, and 22.

27. *Secondly*, the bitter Stinging, that is the second Form, a Cause of the Essences.

28. *Thirdly*, after that, the Anguish, *viz.* the Circle or Center of Life, the turning-Wheel, which catches or apprehends the Senses or *Thoughts*, *viz.* the bitter Essences, in itself, and swallows them up as it were into Death, and gives forth out of the Anxious Chamber, *viz.* out of Death, the *Mind*, *viz.* another Center.

29. Now understand this, thus; * in the eternity, *viz.* in the *Abyss* without or * Note, beyond Nature, is nothing but a stilness without Substance; it has also nothing that gives or affords any thing; it is an eternal Rest, and *like* Nothing, an *Abyss* without Beginning and End; it is also no Limit, Circumscription, or Place, no seeking, or finding, nor any thing in *possibility* there.

30. That *Abyss* is *like* an ⁱ Eye, for it is its own Looking-Glass; it has no Moving, ⁱ AVge. also neither Light nor Darknes.

31. It is especially a * *Magia*, and it has a *Will*, after which we should not dive or * Note. search, for it troubles us.


32. With or by this very will, we understand the *Ground* of the Deity, which is of no Original, for it apprehends itself in itself; concerning which we are justly *Mute* or *Silent*, for it is without or beyond Nature.

33. And seeing we are in Nature, *we know it not* ^z in eternity, for in the Will the ^z Or to. Deity itself is All, and the eternal Original of its own Spirit, and of all and every Substance.

34. ^b In that very Will it is Omnipotent and Omniscient; but in that Will it is not called or known to be God, for it is therein *neither* Good nor Evil. ^bNote, where- in God is Omnipotent and Omniscient.

35. It is a *desirous* Will, which there is the Beginning and also the End; for the End makes also the Beginning of this Will, and the Beginning the End.

36. And thus we find that *all* Substances are shut up in an *Eye*, AVge, and that is as a *Looking-Glass*, wherein the Will ⁱ beholdeth itself what it is. ⁱ AVge.

37. And in that ^k beholding, it becomes desirous of that Substance which itself is. 

38. And the *desiring* is a drawing in, and yet there is nothing that can there be drawn, but the Will draws itself in the desiring itself, and models it in its desiring, for *what it is*. ^k Or aspect.

39. ⁱ That very *Model* is the *Looking-Glass*, wherein the Will sees what it is, for it is a *Similitude* of or according to the willing. ⁱ Note, the Introduction of the eternal Will into Substance.

40. And we know that very *Looking-Glass*, wherein the Will sees or beholds itself, to be the *eternal Wisdom of God*.

41. For it is an eternal *Virgin* without Substance, and yet is the *Looking-Glass* of all Substances, in which all things have been *foreseen* from eternity whatsoever there should or *could* be.

42. But now also this *Looking-Glass* is not the seeing itself, but the Will, which is desirous; that is the outgoing longing Pleasure of the Will, which goes forth out of the *Will*, and that is a Spirit, and *makes*, in the longing Pleasure of the desiring, the *Looking-Glass*.

43. The Spirit is the Life, the *Looking-Glass* is the Manifestation or *Revelation* of the Life, else the Spirit would not know itself; for the *Looking-Glass*, *viz.* the *Wisdom*, is its ground and retainer or *preserver*.

44. It is the *Invention*, or that which is found by the Spirit, where the Spirit finds itself in the *Wisdom*.

45. The *Wisdom* without the Spirit, is *no Substance*; and the Spirit without the *Wisdom*, is *not* manifest to itself; and one without the other were an *Abyss*.

46. Thus the ^m *Wisdom*, *viz.* the *Looking-Glass* of the Spirit of the Deity, is, ^m Note, the Wisdom is the Body of the Spirit. for or as to itself, *Mute*, *Inanimate*, or *Silent*, and is the Deity's, *viz.* the Spirit's *Body*, wherein the Spirit dwells.

47. It is a Virgin-like *Matrix*, wherein the Spirit opens itself, and is the substantiality of God, *viz.* a holy divine *Sulphur*, ^a apprehended in the Imagination, of, from or by the Spirit of the *Abyfs* of eternity.

^a Formed or Figured. ^o Note, what *A*, and *O*, are. Rev. 1. 8. 48. ^o And this Looking-Glass, or *Sulphur*, is the eternal first *Beginning*, and the eternal first *End*, and is every where like an *Eye*, AVge, wherewith the Spirit sees what *it is therein*, and what it would open or manifest.

49. This Looking-Glass or *Eye*, AVge, is without Ground or Limit, as indeed the *Spirit* has no Ground but only in this *Eye*, AVge.


^p Extra. ^q *Unus Circulus Tinctura est Sapientie Ornamentum.* 50. It is every where altogether totally Entire *undivided*; as we know that the *Abyfs* cannot be divided, for there is nothing that there divides, there is no moving ^p without or beyond the *Spirit*. Thus it is knowable to us, what the ^q eternal Spirit in the *Wisdom* is, and what the *eternal Beginning and the eternal End is*.



The Second Chapter.

The true and highly-worthy and precious Gate of the Holy Trinity.
The ^r Eye of the eternal Life, or the Luster of Life.

^r AVge.

1.  We understand, that the eternal *Beginning* in the *Abyfs*, is an *eternal Will* in itself, whose *Original* in itself, *no Creature shall ever know*.

2. Yet we are to know, and are given to know in the *Spirit*, its *ground*, which it makes to itself, wherein it rests.

3. For a will is *Thin* or *Obscure*, as it were *Nothing*; therefore it is desirous, it willeth to be *somewhat*, that it might be *Manifest* in itself.

4. For the *Nothing* causes the willing, that *it is* desirous; and the *Desiring* is an *Imagination*.

5. Wherein the *Will*, in the Looking-Glass of *Wisdom*, discovers itself, and so it *Imagines* out of the *Abyfs* into itself, and makes to itself, in the *Imagination*, a ground in itself, and *Impregnates* itself with the *Imagination* out of the *Wisdom*, *viz.* out of the Virgin-like Looking-Glass, which there is a *Mother* without *Generating*, without willing.

^s Or Spirit. 6. The *Impregnation* is not performed in the ^s Looking-Glass, but in the willing, in the *Imagination* of the *willing*.

7. The Looking-Glass remains eternally a *Virgin*, without generating; but the *Will* becomes *Impregnated* with the *Glimpse* of the Looking-Glass.

8. For the *Will* is *Father*, and the *Impregnation* in the *Father*, *viz.* in the *Will*, is *Heart*, or *Son*; for it is the *Will's*, *viz.* the *Father's Ground*, wherein the *Spirit* of the willing stands in the *Ground*, and out of the willing in the *Ground* goes forth into the Virgin-like *Wisdom*.

9. Thus the *Imagination* of the willing, *viz.* the *Father's*, attracts the *Aspect*, *Form*, or *Representation* of the Looking-Glass, *viz.* the *Wonder* of the *Power*, *Colours*, and *Virtue*, into itself, and so becomes *Impregnated* with the *Glance* of the *Wisdom*, with the *Power* and *Virtue*: This is the *Will's*, *viz.* the *Father's Heart*, wherein the *Abyssal Will* attains a *Ground* in itself, through and in the eternal *Imagination*.

10. Thus we know the *Father's Impregnation* to be the *Center* of the *Spirit* of the *Eternity*, wherein the eternal Spirit continually *apprehends* itself.

11. For the Will is the beginning; and the moving or drawing into the Imagination, *viz.* to the *Looking-Glass* of Wisdom, is the Eternal Abyssal Spirit, which arises in the Willing, and apprehends itself in the *Center* of the Heart, in the power of the attracted Wisdom; and is the Heart's *Life* and *Spirit*.

12. Now then, seeing the Eternal Abyssal will in itself is as it were *inanimate*, mute, or silent, therefore that which is apprehended or conceived out of the Wisdom, which is called Heart or *Center*, is the word of the willing, for it is the *sound* or the power, and is the *Mouth* of the willing which manifests the willing.

13. For the will, *viz.* the Father, *speaks* with the moving of the Spirit the Power forth in the *Looking-Glass* of the Wisdom.

14. And with the speaking forth the Spirit goes out from the willing out of the Word of the *Mouth* of God, *viz.* out of the *Center* of the Heart, forth into that which is out-spoken, *viz.* into the *Virgin-like* *Looking-Glass*, and opens the word of Life in the *Looking-Glass* of Wisdom, so that the *Threefold substance of the Deity* in the Wisdom *becomes* manifest.

15. Thus we acknowledge an eternal abyssal divine substance, and therein *Three Persons*, whereas one is not the other:

16. *Viz.* the Eternal Will, which is the *Cause* of all and every substance, that is the *first* Person, yet is not the substance itself, but the cause of substance, and is *free* from substance, for it is the Abyss.

17. There is nothing before it that can give it, but *it gives itself*, of which we have no knowledge.

18. It is *All*, and yet also *thus* but ONE only, in itself without substance, a *Nothing*.

19. And in this One only willing, arises the Eternal Beginning through * *Imagination* * Note, or *Desiring*.

20. And in the Desiring the willing impregnates itself out of the Eye, *AVgr*, of Wisdom, which with the *willing* is in like or equal Eternity, without ground and beginning, as is mentioned above.

21. That very impregnation is the ground of the willing, and of the substance of all substances, and is the *Son* of the willing.

22. For the will generates this Son from eternity in eternity, *perpetually*, for it is its † Heart, or its Word, *viz.* a sound or *revelation*, or manifestation of the Abyss of the still Eternity, and is the *Mouth* or *understanding* of the willing, and is justly called *another* Person than the Father, for it is the Father's revelation or manifestation, his ground and substance. † Note:

23. For a Will is no Substance, but the Imagination of the willing maketh *Substance*.

24. Thus the second Person is the substance of the Deity, understand the substance of the Holy Trinity, the mouth of the manifestation or *Revelation* of the substance of all substances, and the power of the life of all and every life.

25. The *Third* Person is the *Spirit*, which with the apprehension of the willing through the imagination out of the power of the speaking, goes forth out of the mouth of the Father into the *Eye*, *AVgr*, *viz.* into the *Looking-Glass* of Wisdom, that is clearly free from the willing, and also from the Word.

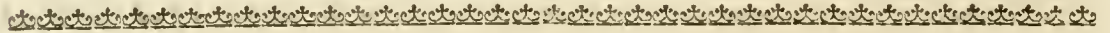
26. And though indeed the Will out of the Word gives it, yet it is *free*, as the Air is free from the Fire; as Men see that the Air is the Fire's spirit and Life, and yet is another thing than the Fire, and yet is *given forth* from the Fire.

27. And as Men see that the Air gives forth a living and moving Heaven, which is shining and *moveable*, so also is the Holy Spirit, the Spirit and Life of the Deity, and is another Person than the Father and Son.

28. It bears also another Office, it *opens* the Wisdom of God, *so that the Wonders appear*; as the Air opens all the Life of this World, that all live and grow.

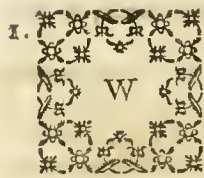
29. Thus this is a short explanation of the Deity in the *Abyss*, how God dwells in himself, and is himself the *Center of the Genetrix*.

30. But now the human Mind rests not satisfied with this: It asks or enquires after *Nature*, after that out of which this World is become born or generated, and all created: Therefore now the Text concerning the *Principle* follows further; to which we have invited Reason for a Guest.



The Third Chapter.

How God, without the Principle of Fire, would not be manifested or revealed: Also concerning the Eternal Substance; and concerning the Abyssal Will, together with the very severe earnest Gate.



1. We have by this Description shown you, *what* the Deity without, or *beyond* Nature is, wherein it is to be understood, that the Deity, as concerning the *Three Persons*, together with the *Eternal Wisdom*, are free from Nature, and that the Deity has yet a *deeper* Ground than the Principle in the Fire.

2. But now the Deity, without the Principle, were not, or would not be *manifest*.

3. And understand the Deity without, or beyond the Principle, to be a Glimpse of the *Great Wonder*, which *none* knows, nor *can* know what it is, wherein all Colours, Power, and Virtue, appear in a very terrible substance, which yet seems *like no* substance, but a terrible *Wonder-AVge*, or *Eye of Wonders*; so that neither Fire, Light, nor Darknefs, may be *discerned*, but a *Glimpse* of such a Spirit, in a high, deep, blue green, and mixed Colour, wherein all *Colours* lie, and yet none may be known from the other, but resembles a *Flash* which is terrible, whose Glimpse disturbs and consumes all.

4. Thus we are to know concerning the *Eternal Substance*, *viz.* the *Eternal Spirit*, without the Fire and Light; for it is a desirous Will, which *thus* makes itself a Spirit.

5. This Spirit is the *Eternal Potentiality* of the *Abyss*, wherein the *Abyss* brings itself into a Ground, whence all substance rises.

6. For every Form in the Spirit is an *Imagination*, a desirous Will, and desires to manifest or reveal itself.

7. Every Form impregnates its Imagination, and every form also desires to manifest itself; and therefore is the Looking-Glass of the Glimpse a *Wonder* of the substance of all substances, and of the Wonder *there is* neither Number, Ground, nor End.

8. It is a mere Wonder, whose comprehension cannot be written; for only the *soulish* Spirit, which arises out of this Wonder, that *alone* understands it.

9. And then we understand how this *Abyssal will* is, from *Eternity in Eternity*, *perpetually* desirous, *v.z.* to manifest itself, and to *search* or fathom itself, what it is, to bring the Wonder into a Substance, and to manifest itself in the *Wonders*.

10. The desiring is an Imagination, wherein the willing draws into itself, and impregnates itself, and * *overshadows* itself with the *Imagination*, that so out of the free willing a contrary or *opposite* will exists, to be free from the overshadowing, *viz.* from the *Darkness*.

† The first ground of the dark world.

11. For that which is drawn in, is the *Darkness* of the free Willing, whereas otherwise, *without* the Imagination, it would be free: *Yet also* in itself, without the Imagination, it would be a Nothing.

12. Thus there arises together in the first willing in the Desiring, a contrary or *opposite* Willing; for the desiring is drawing in, and the first Will is *quiet* or still, and in itself without substance.

13. But it impregnates itself with the desiring, so that it is *full* of Substance, *viz.* of the Wonder and Power which *overshadow* it, and make a *Darkness* of it, or out of it.

14. Whereas then in the attracted powers another Will *apprehends* itself, to go out from the dark power into the liberty.

15. That other, or second Will, is the Will of the Heart or Word; for it is a cause of the Principle, that the anxious Wheel kindles the Fire.

16. So then it goes through the Anguish, *viz.* through the *Fire*, forth with the shining or luster of the Light, *viz.* the Majesty, wherein then the Substance of the Holy Trinity becomes *manifest*, and conceives or assumes here the dear and precious *Name* G O D, *Ω Δ Ε*.

17. Understand this further thus: The first Will, *viz.* God the Father, that is and remains Eternally *free* from the anxious source or quality, as to what the Willing in itself is; but *its* desiring becomes impregnated, and in the desiring arises *Nature*, with the Forms; and Nature dwells in the Will, *viz.* *in God*, and the Will in Nature.

18. And yet there is no Mingling, for the Will is so very *thin*, it is as it were a Nothing, and *therefore* it is not apprehensible; it is not comprehended by Nature, else if it might be comprehended, there would in *the Deity* be but O N E Person.

19. It is indeed the *cause* of Nature, but yet it is, and remains in Eternity *another* World, and Nature remains also *another* world in itself, for it stands in the power of the Essence, out of which the Principle arises.

20. For the clear *bright* Deity in the Majesty stands not in the Essence, or in the Principle, but in the Liberty without or beyond Nature.

21. But the shining Light without, or beyond the Principle, makes the *Incomprehensible* or Abyssal Deity manifest, it gives the Shining or Luster of the Majesty, and yet has it not *in itself*, but it comprehends or conceives it out of the Looking-Glass of the Virgin-like Wisdom, out of the Liberty of God.

22. For if the Looking-Glass of Wisdom were *not*, then could no Fire or Light be generated, it all takes its Original from the *Looking-Glass* of the Deity; that is now to be understood in this manner following.

23. God in himself is the Abyss, *viz.* the first World, of which *no* Creature knows any thing at all, † for it stands solely and alone with Spirit and Body in the *Byss* or Ground.

‡ *Viz.* the Creature.

24. Thus also God himself in the Abyss would not be manifest to himself, but his Wisdom is from Eternity *become* his Ground or Byss.

25. After which therefore the Eternal Willing of the Abyss of the Deity has *pleased* to long, from whence the *divine Imagination* has existed, so that the Abyssal Will of the Deity has thus from Eternity, in the Imagination, with the power of the Aspect, or form of the Looking-Glass of Wonders, impregnated itself.

26. Now, in this Impregnation of the Eternal Original, are *two* Principles to be understood, *viz.* *First*, the Eternal Darkness, out of which the Eternal World originates,

and the Substantiality of the fierce wrath in the Darknes, wherein we understand God's *Anger* and the *Abyss of Nature*, and thus we know and acknowledge the fiery World to be the *great Life*.

27. And then also, *Secondly*, we understand, *First*, How out of the Fire, the *Light* becomes generated: And, *Secondly*, How between the fiery and light World, Death is.

28. *Thirdly*, How the Light shines out of *Death*: And, *Fourthly*, How the Light-flaming World is *another* principle, source, or quality, in itself than the Fire-world; and yet neither is separated from the other, *neither can* the one comprehend the other.

29. *Fifthly*, We understand how the Light-world *fills* the Eternal Liberty, *viz.* the first Willing, which is called Father.

30. *Sixthly*, Thus we understand also herein earnestly, and fundamentally, how that *Natural* life, which will dwell in the Light-flaming world, *must* go through death, and *must* become generated or born out of *Death*.

31. *Seventhly*, Yet we understand or mean that Life which *originally* arises out of the Darknes, *viz.* out of the *Effence* of the dark substantiality, *viz.* as the soul of *Man*, which had out of the Fire-world turned itself into the dark substantiality in Adam. *Eighthly*, Therefore then we fundamentally and exactly understand, why God, *viz.* the Heart of God, is become Man.

32. And *Ninthly*, Why he *must* of necessity die, and enter into Death, and break his Life in Death, and afterwards bring it through the fiery World into the Light-flaming World. And *Tenthly*, why we *must* thus follow him.

33. And in the *Eleventh* Place, we understand further, why many souls remain and continue in the Fire-world, and cannot go through Death into the Light-world. *Twelfthly*, what Death is. And, in the *Thirteenth* Place, also what the Soul is. This is now as follows.

34. When we consider what the Life is, we find that it especially consists in *Three* Parts, *viz.* *First*, in the *Desiring*: *Secondly*, in the *Mind*: *Thirdly*, in the *Senses* or *Thoughts*.

35. Now, if we search further, what that is which gives or affords that; then we ^z Or *Vulcanus*. find the *Center*, *viz.* the *Essential Wheel*, which has the ^{*} Fire-smith in itself.

36. And then, if we consider further whence that *Essential* Fire exists, we find that it takes its original in the *Desiring* of the *Eternal Abyssal* Willing, which, with the *Desiring*, makes to itself a *Ground*.

37. For every *desiring* is attractive, or *harsh* and astringent, of that which the Will ^y Or before it. desires, and yet there is nothing ^y for it that it may desire, but only itself, that is the *Great Wonder-Eye*, *Wonder-AVgr*, without limit and ground, wherein all lies.

38. And yet also it is a *Nothing*, unless it be in the *desiring* Will made *something*, which is done by *Imagination*, wherein it becomes a *Substance*, whereas yet it is a *Nothing*, for it is only an overshadowing of the *Free-willing*.

39. Which substance overshadows the Liberty, *viz.* the thin unsearchable Willing, so that *two* Worlds come to be: *First*, One which in itself is incomprehensible and inconceivable, an *Abyss* and *Eternal Liberty*: And, *Secondly*, one which comprehends, and makes itself a *Darknes*.

40. And yet neither is separated from the other, only this is the difference or distinction, that ^z *the Darknes cannot comprehend the Liberty*, for ^a it is too thin, and dwells ^y also in itself, as also the *Darknes* dwells in itself.

^z John 1. 5.
^a The Liberty.

The very Earnest Gate.

41. Here now we understand, *First*, how the Father's second Will, which in the

Looking-Glass of Wisdom he sharpens to his *Heart's Center*, becomes impregnated with the substantiality in the Father's *Imagination*.

42. And *Secondly*, That the same impregnation, in respect of the liberty of the first Will, which is called Father, is a Darknes: And *Thirdly*, How in the Darknes, or Substantiality, all Powers, Colours and Virtues, lie in the Imagination; moreover, all *Wonders*.

43. And *Fourthly*, We understand how the Powers, Wonders and Virtues, *must* be manifested through the Fire, *viz.* in the Principle, wherein all passes into its Essence, for in the Principle the Essence originally arises.

44. And *Fifthly*, We understand very earnestly and exactly, that in the Principle, before the Fire arises, there is a *dying*, *viz.* the great anguish Life.

45. Which yet is no dying, but a harsh astringent, stern, dying source or quality, out of which the great and strong Life arises, *viz.* the Fire-life: And *Sixthly*, then out of the deadened quality, the Light-life, with the power of the Love.

46. Which *Light-life*, with the Love, dwells in the Eternal Liberty, *viz.* in the first willing, which is called Father; for that the Father, in his own Willing, which is himself, *desires*, and nothing more.

47. That now understand thus: You see and know that there is no Light without Fire, and there is no Fire without the earnest source or quality, which source or quality is *like a Dying*, and the Substantiality out of which the Fire burns must thus also die, and be consumed.

48. Out of the consuming consists two great Principles of two great Lives: *One* in the source or quality, which is called Fire; and one out of the vanquished quality, *viz.* out of the *Death*, which is called Light, which is *immaterial* and without source or quality, and yet has all source or qualities in it, but not the source of the fierce wrath.

49. For the fierce wrath *remains* in Death, and the Light-life grows out of the Dying as a fair blossom out of the Earth, and is *no more* apprehended by the dying.

50. Thus then you see how the Light dwells in the Fire, and the fire cannot move it; and besides that, there is nothing that can move the Light, for it is *like the Eternal Liberty*, and dwells in the Liberty.

51. Here you understand how the Son is *another* Person than the Father, for he is the Light-world, and yet dwells in the Father, and the Father generates him in his *willing*, and he is rightly the Father's Love, also ^b *Wonder, Council, and Power*.

^b Isa. 9. 6.

52. For the Father generates him in his Imagination in himself, and brings him through his own fire, *viz.* through the Principle, forth *through* Death, so that the Son makes, and is another World, *viz.* another Principle in the Father, than the Fire-world in the darkness is.

53. Thus you understand also, how the Father's Eternal Spirit divides itself into *Three Worlds*. The *First* is the Exit out of the Imagination of the first willing of the Abyss, which is called Father, in which with the outgoing it opens the *Wisdom*, and dwells in the Wisdom, and wears it upon itself, as its Garment of the Great *Wonders*.

54. *Secondly*, It is the Cause of the drawing-in of the Substantiality of the darkness, *viz.* of the other world, and is the cause and the spirit to the original of the Essential Fire; it is itself the source or quality in the Anguish of the Principle, and also of the fiery world, *viz.* of the Great Life.

55. And then, *Thirdly*, It is itself also, that which the power in the dying of the Principle *bringerh forth* out of the Fire, wherein the Power out of the Anguish, out of the Dying, severs itself from the Dying, goes into the *Liberty*, dwells in the Liberty, and makes the Light-world, and so it is the flame of the Love in the Light-world.

• Mauh. 28
19.

• Viz. the
eternal Spirit
of the Father.

56. Here in this place arises the dear ^e Name of God, of the Father, of the Son, and of the Holy Spirit.

57. For in the Fire-world ^d it is not called the Holy Spirit or God, but God's Anger, God's fierce wrath, wherein, as to this, God calls himself a consuming Fire.

58. But in the Light-world, viz. in the Son of God, it is the flame of Love, and the power of the Holy divine Life, wherein it is called God the Holy Spirit.

59. And in the Light-world is called the Wonder, Council, and Power of the Deity, which the Holy Spirit opens, for it is the Life therein.

60. And it is altogether as far as our Heart and Mind or Thought can reach: Nothing but only these Three Worlds, it ALL standeth therein:

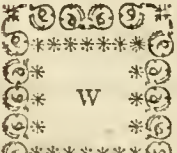
61. Viz. First, There is the Eternal Liberty, and therein the light, with the power in the Looking-Glass of Wisdom, which is called God the Father, Son, and Holy Spirit.

62. Secondly, There is the dark Substantiality in the Imagination, in the harsh astringent desirous Willing, the impregnation of the desiring, wherein all stands in the Darknes, viz. in the anxious death.

63. Thirdly, There is the fiery World, viz. the first Principle, which standeth in the Anguish, viz. the great strong omnipotent Life, wherein the Light-world dwells, but unapprehended by the Fire.

The Fourth Chapter.

Of the Principle and the Original of the Fire-world; and of the Center of Nature: And how the Light severs itself from the Fire; so that from Eternity in Eternity, two Worlds are one in another.

1.  E will not write in a mute or dumb manner, so as not to be understood; but demonstratively with good Evidence: We perceive and know, that every Life does originate itself out of the Anguish, as in Venom or Poison, which is a dying, and yet is also the Life itself; as it is plainly to be perceived in Men, and all Creatures.

2. For without the Anguish, or Poison, there is no Life, as is very well to be seen in all Creatures, especially in Man, which exists in Three Principles.

3. As First, One in the Fire, wherein the Great Life standeth, to which a dying Poison, viz. the Gall, belongs, which Poison makes the Anguish-chamber, wherein the Fire-life originally arises.

4. And Secondly, Out of the Fire-life, the second Principle, viz. the Light-life, out of which the noble Mind, with the Senses or Thoughts, exists, wherein we bear and understand our noble Image; for the Fire-life in the Heart originally arises from the Death of the ^e Gall.

• The Gall is
the dying
source, or qua-
lity.

5. Thirdly, We understand the Third Principle in the other Anguish-chamber, viz. in the Stomach or Entrails, whereinto we stuff the four Elements, with the constellation or Astrum, where then the other Anguish-chamber, viz. the third Center, is, viz. the

Kingdom of this World, a House of *Stink*, and evil Source or Qualities, wherein the third Life, *viz.* the Starry and Elementary Life, becomes generated, and through the *outward Body* governs with the Reason of the third Principle.

6. Now we understand very well, that in the Heart, *viz.* in the Center, there stands *another* World hidden, which is incomprehensible to the House of the starry and elementary source or quality, for the Heart sighs or *pants* after that World.

7. And the Spirit which becomes generated out of the death of the Heart's Poison, *possesses* that other World, for it is free from the Poison which kindles the Fire, and yet dwells in the Fire of the Heart.

8. But * *with its Imagination* it conceives or comprehends the other world of the Liberty, in the Imagination, and dwells in the Liberty, without or beyond the Fire-source or quality; but that only *so far*, as it brings or bears a longing pleasure to, or into God. * Note.

9. Now then, seeing there is such a Threefold dominion in Man, sure it is much more *so without* or beyond Man; for if it was not, it could not possibly *have come* into Man, for where there is nothing, there also nothing comes to be; but if something comes to be, it comes out of that which is there: Every Imagination models only its like in itself, and manifests itself in the *Similitude*.

10. Seeing then that the † Substance of all Substances is an eternal Wonder in Three Principles, therefore it brings also forth only Wonders, every Principle according to its Property, and every Property again out of its Imagination, whereby we know that the Eternal is a mere Wonder. † Note.

11. Therefore now we are to think upon *these* Wonders, and to consider the kind and property of the Eternal *Genetrix*, for there can be no property, unless it has a Mother that gives or affords it.

12. Therefore we understand now, *First*, in *this* great Wonder of all Wonders, which is God and the Eternity, together with Nature, especially *seven Mothers*, out of which the Substance of all Substances originally arises; and yet they are all *seven* but *one* only Substance, none of them is the first or the last, they are all *seven* alike eternal without beginning, their beginning is the opening of the Wonders of the ONE only eternal Willing, which is called God the Father.

13. And then, *Secondly*, the *seven* Wonders could not be manifested or revealed, if the ONE only Eternal Will, which is called Father, was not desirous.

14. But if it is desirous, then it is an *imagining in itself*, and is a longing *Pleasure* to find itself.

15. And it finds itself also in the Imagination; it finds especially † Three Forms in itself, whereof none is the other, and also none is *without* the other, but every one generates the other; and if the one was not, the other would not be; but the Will remains an eternal Nothing without Substance, also without shining or *luster*. † Seven;

16. So now, if the Will is desirous, it is an attraction of that which is in the Imagination, wherein yet there is nothing, and so it draws itself, and impregnates itself in the Imagination, and not in the Willing, for the Will is as thin as Nothing.

17. But now every desiring is harsh or astringent, for it is its property, and that is the first Mother.

18. And the attraction of the Willing in the desiring, is the other, or second *Mother*; for these are two forms which are contrary or opposite one to the other, for the Will is quiet or *still* as a Nothing, and it is harsh or astringent, like a still Death, and the attraction is its stirring or *rousing*.

19. And that the still Will in the harsh astringency *cannot* endure, and thereupon draws in itself much more vehemently, and yet does but only sharpen its own Willing

in the drawing, and will with its stern *attraction* shut in and retain the attraction; and in such a manner it does but only *awaken* or raise it up.

20. The harder the harsh astringency contracts itself to hold the Sting, the greater only is the Sting, the raging, and the breaking; for the Sting will not *suffer* itself to be subdued, and yet is so strongly held by its Mother, that it cannot get away.

21. It will be above, and the Mother beneath, for the harsh astringency draws into itself, and makes itself *hard*; and it is a sinking downwards, and makes in the *Sulphur* the *Phur*, and in the *Mercurius* the *Sul*.

22. And the Sting maketh, in the *Sal*, *Phur*, or makes to itself further the bitter Form, *viz.* the *Woe*, an Enmity in the Astringent Harshness, and wills continually to force itself forth out of the Astringency, but yet *cannot*.

• Rota. Cen-
trum Eternæ
Naturæ, & re-
rum Omnium.

23. Thus one climbs upwards, and the other tends downwards, and so if it cannot, it becomes *winding* as a ^e Wheel, and wheels itself continually inwards into itself; and this now is the *third* Form, from whence the *Essence* originally ariseth, and the *Wonder of Multiplicity* without Number and Ground.

24. In this Wheel, understand the Wonder or Power, which the Will, understand the first Abyssal will out of the Looking-Glass of the Abyss, *draws* into itself to its Center or Heart, that is here the will of the Power and Wonder.

25. In this Wheel of the great Anguish, originally arises the other or second Will, *viz.* the Son's Will, to *go forth* out of the Anguish into the still Liberty of the first Abyssal willing.

26. For the Wheel maketh Nature; for so Nature originally arises; it is the Center and the *breaking* of the still Eternity, that kills the Nothing, but it makes the great *Life*.

27. But that we speak of *killing*, it is to be understood in this manner: it is *no* killing, but it is the perceptibility.

28. For the Life, before the Fire, is Mute or Silent or Inanimate, and without feeling; it is only a *Hunger* after the Life, as the Material World is only a *Hunger* after the Life, and in its Hunger so very eagerly or strongly labours after the Principle, that it may *reach* the Fire; wherein then the Life of this World originally arises.

29. And it cannot be otherwise, unless it breaks the first *Matrix*, *viz.* the harsh Astringent desiring; this is the Wheel of the first *three* Forms, *viz.* harsh Astringency; and the drawing of the harsh Astringency makes the Anguish, and Substance of the Source or Quality.

30. For it is a *terrifying* in itself; in that it should be so, that the Nothing should come into *perceptibility*; for that is the Poison-source or Quality, whence the *fierce Wrath*, and *all Evil*, Malignity or Malice, originally arises, and yet is the right Original of the perceptible Life.

• 1 Cor. 15. 36.

31. The Life finds itself thus, *viz.* in the Anguish Source or Quality; as we see it in all Creatures, that the Life takes its Original in the *stifled* Blood, in the Anguish; both the creaturely Life, and also the *essential* Life; as in stinking Dung in the rottenness, where, in the ^h *dying of the Corn* or Grain, the great Life springs up.

32. Whereas yet, in the *Essence*, no dying is understood, but an Anguishing Source or Quality, wherein the Mother must spring forth; which is a mute or silent or inanimate Substantiality, as is to be perceived in Corn, where the essential Life *grows* out of the Corruption.

• Δ

33. In like manner, it is held with the Center of Nature; the Anguish-source or Quality is the *right* Center, and makes the ⁱ *Triangle* in Nature.

34. And the Fire-flash, *viz.* the fourth Form of Nature, makes of the Triangle

a * *Cross*; for there is the Principle, and it becomes severed into *two* Worlds, of two Principles, *viz.* into a *twofold* Source or *Quality* and *Life*: one Source abides or remains, and is the Fire or Anguish-life; the other, or second Source, exists in the breaking or corrupting of the Anguish, which understand as follows.

35. The *first* Form of the Substantiality, *viz.* the harsh Astringency in the *desirous* inconceivable or impalpable willing, must give itself wholly up to the Anguish, Source or *Quality* in the Wheel of Nature, for the Sting is too strong; thus the harsh Astringency sinks down as a Death, and yet is no Death, but a *dying* Source or *Quality*.

36. For the Sting becomes Lord, and changes the harsh Astringency into its Property, *viz.* into a raging Flash, into an Anguish, Source or *Quality*, which from the Sting and the harsh Astringency is *bitter*; as is the kind and manner of *Poison*.

37. For the Poison or the dying has especially *three* Forms, *viz.* harsh Astringency, Bitterness, and Anguish; it makes itself thus in itself, and has *no Maker*, but only the strong Will in the great Life in the Fire.

38. Understand us right thus: the *Abyss* has no Life; but in such a Property the great eternal Life becomes generated; the Abyss has no Mobility or *Feeling*.

39. Thus the Mobility or Feeling generates itself; and thus the *Nothing* finds itself in the eternal *Willing*; whose * ground we know not, also should not search, for it * Note. troubles or disturbs us.

40. And yet this is only an essential Life without understanding, like the *Earth*, and the Death or *dying*, wherein really there is a Source or *Quality* in itself, but in the *Darkness* without Understanding; for the harsh Astringent Anguish draws into itself, and that which is drawn in makes *Darkness*, so that the Anguish Life stands in the *Darkness*.

41. For every Substance is in itself dark, unless it has the Light's *Tincture* in itself.

42. For thus the *Tincture* is a Liberty or Freedom from the *Darkness*, and is *not* comprehended by the Anguish Source, or *Quality*, for it is in the Light-World; and though indeed it *sticks* in the Substantiality, *viz.* in a dark Body, yet is out of the Substance of the Light-World, where *no* ¹ Comprehension is.

¹ Begriff.

43. We have mentioned above, *First*, concerning the Looking-Glass of the Wisdom of the *Wonder* of all Substances; and *Secondly*, concerning the *Ternary* or Number Three of the Substance of all Substances; how they Originally arise out of one only willing, which is called the Father of all Substances.

44. And *Thirdly*, how it creates another will in itself; to manifest or find itself in itself; or as you may say, to find *what* and *how* it is.

45. And then, *Fourthly*, how that second re-created Magic-will to *find* itself, is its Heart and own Seat of Possession.

46. And *Fifthly*, how the first abyssal Will Impregnates itself with the Imagination itself, out of the Looking-Glass of the *Wonder*, which in the *Light-World* is called the *Wisdom*.

47. And then, *Sixthly*, as we have mentioned, how that first abyssal Will, together with the Impregnation, and also the Looking-Glass of the *Wonder* or *Wisdom*, in such a Property, before the Principle of Fire, is *no* divine Substance rightly called, but much rather a *Mystery* of the *Wonder* of all Substances.

48. Which *Mystery* takes its *Partition* in the Fire, into *infinite* endless Parts or Substances, and yet remains also but *ONE* Substance.

49. Thus we give you now further to understand concerning the other or *second* Will, which the first Will in its Imagination, or Impregnation, creates, which is the great *Mystery*, *Mysterium Magnum*, wherein the first Will, which is called Father, seeks, *finds*, and feels itself, as a Light in the Heart: How that very other, or second Will, is the

* Note.

* Mother of the *Genetrix*, in the attracted impregnation, impressed or conceived in the Imagination.

* Heb. 2. 14.

50. It is that which *causes* originally the seven Forms of Nature; and it is also that which causes the Anguish-wheel, *viz.* the harsh astringency; it is also that which in the Anguish goes forth through Death into the *Liberty*, which breaks or *destroys* ⁱⁿ *death*, and gives or affords the Life, which kindles the Fire, and in fire takes the Glance of the Majesty into itself, and in the Light of the Majesty dwells in the *fire*, unapprehended by the Fire, as one that feels nothing which died away from the source or quality, and brings another source or Quality into itself, which *feels not*, nor finds the first from which it has died away.

51. And that we may briefly, and yet fundamentally and properly, or *exactly*, distinguish the fire's *Original*, know, that we perceive in the Deep, opened to us out of God's Grace, that the fire in its Original stands in *two* Causes.

52. The *first* cause is the Willing-spirit of the Heart, understand the Father's *Second* will, *viz.* the Son's property.

* *Materia.*

53. And the *Second* Cause is the ⁿ *Matter* of the willing, *viz.* of the wonders of the Wheel of the Essential Life, *viz.* the Anguish-chamber.

* Rom. 8. 22.

54. The anguish sighs or ^o *groans* after the willing of the Liberty, and the will longs or *groans* after the Manifestation or Revelation; for the willing cannot in the still liberty, in itself, manifest or reveal itself, *without* the Essential fire, which in the anguish, *viz.* in the dying, comes to the Manifestation or Revelation, and to the Great Life.

* Note.

55. Thus the will is in the dark Anguish, and the Anguish is the *darkness* itself.

56. Now then seeing the anguish thus vehemently ^{*} *groans* or pants *after* the willing of the *Liberty*, so it conceives or receives the willing of the Liberty as a flash, as a great Crack, as when a Man pours water into the Fire.

57. And here the right dying is Effected; for the very fierce wrathful dark *anguish* shrieks or trembles before the flash, *viz.* the darkness before the light; for the darkness is killed and vanquished; and the Terror or Crack is a Crack of great *Joy*.

58. There the harsh astringent fierce wrathful Poison sinks down into Death, and becomes *impotent* or weak, for it loses the Sting, and yet is no Death; but thus the right life of the feeling and *panting* comes to be kindled.

† Note.

59. For this is just as if a Man did strike † *Steel* and a *Stone* together; for they are two Great hungers of the willing after the substantiality, and of the substantiality after the Life.

60. The will gives or affords Life; and the substantiality gives or affords the Manifestation or *Revelation* of the Life; as fire burns out of a *Candle*, so burns the will of the Essential substantiality.

¶ Note, Fire is the Principle. The white Fire is the divine Love-fire.

61. ¶ The will is not the Light itself, but the Spirit of the Light, or of the Fire; the Light *arises* out of the Essence, and the Essence again out of the willing.

62. The anxious Essential Fire is the *Matter* to the shining Fire; and the will kindles itself in the Essential Fire, and gives or affords the *white* amiable fire that dwells in the hot fire without feeling.

63. The will takes its feeling from the fierce wrath of the Essential fire (in the *fourth* form) that it is manifest in itself, and yet remains *free* from the fierce wrath; for the source or quality becomes in the kindling changed into a *meek* Love-source or quality.

64. And *here* the other or second will receives its Name, Spirit; for out of the Essential fire, it attains the property of *all* wonders, also the right life of the power and might over the Essential fire-life; for from Nature it takes the *power* into itself, and brings also the Liberty into itself.

65. Thus the Liberty is a *stillness* without substance; and so the still Liberty gives it-

self into the substance of the Anguish, and the Anguish *receives* that same liberty without source or quality, whence it becomes so richly full of joy, that out of the Anguish Love comes to be.

66. For the will, which had given itself into the Anguish, becomes thus *delivered* from the death of the Anguish, and therefore it finds itself in the Liberty, and goes forth from the fierce wrath of the Anguish.

67. For here death is broken or destroyed, and yet remains a death *in itself*; but the Willing-Spirit, *viz.* the right *holy Life*, goes with the breaking open forth out of the Anguish.

68. And it is now also a fire, but a *fire* in the Liberty, and burns in the Love-source or quality; as a Man may see this in Fire and Light, how the Essential fire is a burning woe or *pain*, and the Light an amiable richly Joyful *delight* and habitation, without sensible pain, source or quality.

69. And yet it has all sources or qualities and properties of fire in it, yet in another Essence, *viz.* a *friendly* munificent well-doing Essence; a right Glimpse of the rich Kingdom of Joy; and the fire a Glimpse of Terror and of Anguish; and yet one dwells in the other, but the one *finds not* the other in the *Essence*.

70. Thus there are two Worlds one in another, whereof neither comprehends or *apprehends* the other; and nothing can go into the Light-world, but only through *Dying*; and on account of, or in the *Dying*, must the *Imagination first lead the Way*.

71. The anxious Will must ^a *groan* or pant *after the Liberty* of the power of the ^a *Light*, and totally give itself thereinto, and with the desirous Imagination conceive or comprehend the power of the Liberty; and thus the strong will goes through the death of the *darkness*, quite through the Essential fire, and falls into the Light-world, and dwells in the fire, without source, pain or quality, in the Kingdom of Joy: This is the Gate in *Ternarium Sanctum*, into the Holy Ternary; and into *Glauben*, Faith or *Believing* in the Holy Ghost.

72. Dear Children of Man, here understand the Fall of the *Devil*, who turned his will-spirit only into the *Essential Fire*, and thereby would needs *domineer* over the Light.

73. Understand here also the Fall of Man, who turned his Imagination into the *Material Essential Substantiality*, and is gone forth out of the Light.

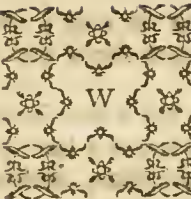
74. For which cause the will of the Love out of the light-world is again entered into the *Material Substantiality* in the humanity, and has again espoused or united itself to the Essential fire-spirit in Man, *viz.* of *the soul*, and given itself into it, and has introduced the same quite through Death and the Fire, into the Light-world in *Ternarium Sanctum*, into the Holy Ternary, *viz.* in the willing of the Holy Trinity.

75. Let this be a *finding* and knowing to you, and despise it not on account of the great Depth, which will not be every Man's comprehension; the Cause is the *darkness* wherein Man plunges himself.

76. *Else* every one might very well find it, if the Earthly way was once broken through, and that the Adamical *evil* malignant or malicious flesh was ** not so dearly loved*, which is ^{*} *Note.* the hinderance.

The Fifth Chapter.

Of the Principle in itself, what it is.

1.  E ought further to consider the first *four* Forms of Nature, and so we shall find what a Principle is.

2. For that is properly a Principle, when a thing *becomes* what it *never* was before; where out of nothing, a source or *quality comes to be*; and out of the source or quality, a right life with *understanding* and senses or thoughts.

3. And yet we know the right Principle to be in the *fire's* Original, in the fire-source or quality, which breaks the substantiality, and also the darkness.

4. Thus we acknowledge and understand, *First*, the Essence and *Property* of the Fire for a Principle; for it makes and gives the Original of Life and of all mobility, also the strong might of the fierce wrath.

5. *Secondly*, We understand and acknowledge that also for a Principle, which, *First*, can dwell in the fire, unapprehended by the fire; *Secondly*, which can take away the might of the fire; and *Thirdly*, can change the fire's quality or source into a Meek love; *Fourthly*, which is omnipotent over all; *Fifthly*, which hath the *understanding* to break the Root of the fire, and out of the fire to *make* Darkness, and a dry hunger and thirst, without finding any ease or refreshment, as the Hellish quality or source is.

c Choaked or
made faint
with thirst and
hunger.

6. This is the *Abyss* wherein the substance is ^r spoiled; where death domineers with its sting, as a spoiled Poison.

7. Wherein really there is an Essential Life, but it *bates* and is at enmity with itself; where the right fire's kindling is not attained, but only appears as a *flash* without blazing.

8. And thus we give you to understand, that in the *Eternal* there are no more but two Principles, *viz.* one is the burning or blazing fire, which comes to be *filled* with the Light; the Light gives it its property; so that out of the burning source or quality, an *high* Kingdom of Joy comes to be.

9. For the Anguish attains the Liberty, and so the burning fire continues only to be a *cause of finding the* Life and the Light of the Majesty.

10. The fire takes into itself the Light's property, *viz.* the *meekness*, and the light takes into itself the fire's property, *viz.* the Life, and to find itself; and the second Principle is understood in the Light, or to be the Light.

11. But the Essential substantiality, out of which the Fire burns, *continues* Eternally a Darkness, and a source or quality of fierce wrath, wherein the Devil dwells.

12. As you see plainly, that the fire is another thing than *that* out of which the fire burns.

13. Thus the Principle consists in *Fire*, and not in the Essential source or quality of the Substantiality.

14. The Essential source or quality is the *Center* of Nature, the Cause of the Principles; but it is dark, and the fire shining.

15. And here is rightly shown you how the *breaking* of the fierce wrath, *viz.* of the Death, and the Eternal Liberty out of Nature, both together are the *Cause of the shining*.

16. For *therefore* is the Wonder-spirit of the Abyss desirous, *viz.* that it might become shining; and *therefore* it brings itself into source or quality, that it may perceive

ceive and find itself, and that it may manifest or *reveal* its wonder in the source or quality; for without source or quality there can be no manifestation or revelation.

17. Now understand us further, thus: The source or quality, *viz.* the fierce wrath, has no right substantiality, but the harsh fierce wrath is the substantiality of the *sling*, wherein it sticks or stings.

18. And the Anguish, together also with the fire, are or *make* also no right substantiality, but only such a Spirit; yet the one must be *thicker* than the other, else there would be no finding.

19. The harsh astringency makes thick and dark, and so the bitter *sling* finds the Anguish, in the harsh dark property, as in *Matter*; for if there was *no Matter*, there would be *no spirit* or finding. *In einer Materia.*

20. The *Abyss* finds itself in the harsh astringent darkness, but it breaks open the darkness, and goes forth out of the harsh darkness, as a *spirit* which has found itself in the anguish-source or quality.

21. But it leaves that *hard Matter* of the darkness, wherein it found itself, and goes into itself again into the Liberty, *viz.* into the Abyss, and dwells in itself; thus must the source or quality be its *sharpness* and finding, and it is to it also a kindling of its Liberty, *viz.* of the *Light*, wherein it *sees* itself, what it is.

22. And thus now it desires no more for itself but the source or quality, but *models* itself, and seeks or sees itself according to all Forms.

23. And every form is desirous to find, and to manifest or *reveal* itself; and thus also every form finds itself in itself, but yet goes with the desiring out of itself, and sets itself there represented as a *figure* or spirit; and that is the Eternal wisdom, in the Colours, Wonders and Virtues, and yet is not particular, but all totally, *universally, yet in infinite forms.*

24. These forms have with the moving of the first willing, which is called Father, incorporated or *corporified* themselves into Spirits, *viz.* into Angels, that so the hidden Substance might perceive, and find and see itself in Creatures, and that there might be an Eternal sport or *scene* in the wonders of God's wisdom.

25. And thus we understand *further* the substantiality of the Light-world, which really is a right substantiality; for no right Substance can consist in Fire, but the *Spirit only* of the Substance.

26. But the fire causes the substance, for it is a hunger, an earnest desiring; it must have substance, or it *extinguishes*.

27. *Understand this as follows:* The meekness gives, and the fire takes; the *Meekness* is a going forth out of itself, and gives a substance of its likeness to every form out of itself.

28. And the fire *devours* that, yet it gives the Light out of it; it gives that which is *more Noble* than what it had devoured, it gives Spirit for substance.

29. For it devours the Meek munificence or well-doing, that is, *'the water of Eternal Life'*; but it gives the spirit of Eternal Life. As you see that the Wind goes out of the fire, as also the Air, *viz.* the right spirit out of the fire-life. *'Rev. 21. 6; and 22. 1. 17.'*

30. Thus understand our Mind right: God the Father is in himself, *the Liberty without or beyond Nature*, but makes himself manifest in *Nature* through the fire; the fiery Nature is his property.

31. But he is in himself the *Abyss*, wherein there is no feeling of any source, quality or pain.

32. But yet he brings his desirous willing into source or quality, and Creates to himself in the source or quality another or second willing to *go out* of the source or quality again into the Liberty, *without or beyond the source or quality.*

33. That second will is his Son, which he generates out of his own *Eternal* willing from Eternity.

34. Which he brings through the breaking open of the source or quality of Death, *viz.* through the Earnest *severity* of his fierce wrath, forth through the Fire.

35. That very second will, *viz.* the *Son* of God the Father, is that which breaks or destroys Death, *viz.* the stern dark source or quality, which *kindles* the fire, and goes forth through the Fire as a shining Luster or Glance of the fire, and fills or *satiates* the first willing, which is called Father.

36. For the Glance is also as thin as a Nothing, or as the Will which is called Father, and therefore it can dwell in the Liberty, *viz.* in the Father's *Willing*, and makes the Father light, clear, bright, amiable, friendly, for it is the Father's *Hertz; oder Warmhertzigkeit, Heart or Mercifulness.*

37. It is the Father's *substantiality*, it fills or *satiates* the Father in all Places, though indeed there is no place in him, no beginning nor end.

38. Understand us further, thus: The Father's Fire *devours* the Meek substance, *viz.* the Water-source or quality of *Eternal Life* into itself, into the fire's own *Essence*, and makes itself meek therewith.

39. There must the substantiality in the fire *as it were* die, for the fire devours it into itself and *consumes* it.

* Note.

40. And it gives forth, out of its consuming power, * a *living richly joyful spirit*, and *that* is the Holy Spirit; which thus goes forth from the Father and the Son, into the *Great Wonder* of the *holy substantiality*, and opens the same perpetually and Eternally.

41. *Thus* the Deity is an *Eternal Band*, which cannot cease or pass away; and thus it generates itself from Eternity, and the first is continually also the last, and the last again the first.

42. And thus understand the Father to be the *fery world*; the Son, the *Light* and power-world; and the holy spirit, to be the life of the Deity; *viz.* to be the outgoing driving Power; and yet *all is but One God.*

43. As the *Fire* and the *Light* together with the *Air* are but one only Substance, but yet divides itself into *Three* parts, and none can subsist without the other; for the fire is not the Light, also not the Air, which goes forth out of the Fire.

44. Each has its office, and each has its own *Substance* in itself; and yet each is the other's life, and a *cause* of the other's life.

45. For the wind blows the fire up, else it would be *stifed* in its fierce wrath, so that it would fall into the dark death; even as the stifing is the true real *death*, wherein the fire of Nature extinguishes, and no more draws substance into it.

46. Of all this you have a good *similitude* in the outward World, in all Creatures, showing how every Life, *viz.* the *Essential Fire-life*, draws substance to it, and that is its food to Eat.

47. And the *fire* of its life consumes the Substance, and gives forth the spirit of the power out of that which is consumed; and that is the Life of the *Creature.*

• The Shell.

48. And you see doubtless very rightly, how the Life arises out of *Death*; it becomes no Life, unless it breaks that " out of which the Life should proceed; it must also go into the *Anguish-Chamber* into the *Center*, and must reach to attain the fire-flash in the *Anguish*, else there is no *Kindling.*

49. Although the fire is manifold, and so also the Life, yet out of the *greatest Anguish* exists also the *greatest Life*, as out of a right fire.

▼ Proposed
Desigu.

50. Thus, dear Children of God in Christ, we *give you* our knowledge and " intent to ponder on. We mentioned in the beginning, that we would show you concerning the *Death of Christ*; *First*, why Christ must have died; and *Secondly*, why we must die also; and *Thirdly*, rise again in Christ.

51. This you see now in this Description very clearly, and understand our great Misery, that it has been *necessary* for us, that the Word or Life of the Holy Light-world is become a Man, and has generated us anew *in himself*: whosoever understands nothing here, he is *not* generated or born of God.

52. Do but see into what *Lodging*, Adam has introduced us; he was an extract of all the three Principles, a *total* Similitude according to all the Three-Worlds, and had in his Mind and Spirit the angelical Property in him.

53. He was introduced into the holy Power and Substantiality, *viz.* into *Paradise*, that is, the divine Substantiality; he should have eaten of divine Substantiality, and have drunk the Water of eternal Life after an *angelical* Manner; as in the Book of the Threefold Life has been mentioned at large.

54. But he lost the *divine* Substantiality, and the angelical Property, and *Imagined* into the Out-birth, *viz.* into the Kingdom of the earthly Source or Quality, which the *Devil* had kindled in *his* Fall: he turned his Eyes out from God into the ^x earthly ^x Or Ruler. God, out from the divine Light, into the Light of this World.

55. Thus he became *captivated*, and remained in the earthly Source or Quality; and so he fell into the earthly corruptible Source or Quality, which rules in him, and *fills* him; it puts a Body on to him, and breaks or destroys it again, and swallows it up into its own Essence, into its *Essential* Fire.

56. But seeing the Soul was Breathed in, out of the Spirit of God, *viz.* out of the Eternal, *into Man*, so that the Soul is an Angel, *therefore* has God assumed the same to himself again.

57. And the Power of the holy Light-World, *viz.* the Heart of God, is *entered* into the human Essence, which laid shut up in Death, into the Anguish-Chamber of *our* Misery.

58. He has gotten into himself a Soul out of our Essence, he has taken our *Mortal* Life into himself, and introduced the Soul through Death, through the earnest severe Fire of God the Father, into the *Light-World*; he has broken or destroyed Death which held us Captive, and opened the Life.

59. Now it may not, nor *cannot* be otherwise; whosoever will possess the Light-World, must enter in through the *same Path* which he has made: he must enter into the Death of Christ, and so in Christ's Resurrection he enters into the Light-World.

60. Even as we know, that the eternal Word of the Father, which is the Father's Heart, becomes *generated* from Eternity to Eternity, out of the fierce Wrath of the *Death of Darknefs*, through the Father's Fire, and is in himself the right *Center* of the Holy Trinity; and is out of himself, together with the Holy Spirit which proceeded forth, the *Light-flaming Majesty*, or *Light-World*.

61. Thus also in like Manner and Property must we, with our Hearts, Senses, or *Thoughts*, and Minds, go forth out of the harsh Astringent, Stern and Evil, or Malignant earthliness, out of ourselves, out of the perished or corrupted Adamical Man, and with our earnest severe willing and doing *slay* him.

62. We must take upon us the Old Adam's *Cross*, which hangs to us, while we live, and must upon and in the ¹ Cross go into the Center of Nature, into the ² *Tri- y* angle, and be born a new again out of the anxious Wheel, if we will be Angels. ² †

63. But seeing we were *not* able to do this, therefore has Christ given himself into that very Center of the fierce Wrath, and *broken* the fierce Wrath and extinguished it with his Love. ² △

64. For he brought heavenly divine Substantiality into that very fierce Wrath, into the Center of the *Anguish-Chamber*, and extinguished the Soul's Anguish-fire, *viz.* ² Or into the Bottom of Wrath. the fierce Wrath of the Father of the fiery World in the Soul; so that thus now, we fall *no more* ² home to the fierce Wrath.

65. But when we give up ourselves into the *Death* of Christ, and go forth out of ourselves, out of the *Evil* earthly *Adam*, then we fall in Christ's *Death* into the *Path* or *Way*, which he has made or prepared for us; we fall into ^b *the Bosom of Abraham*, that is, into *Christ's Arms*, who receives us into himself.

^b Luke 16. 22, 23.

* Note.

66. For the *Bosom of Abraham* is the * opened light *World* in the *Death* of Christ; it is the *Paradise*, wherein God created us.

67. And now the *Matter* lies in this, *not* that we be *Lip-Christians*, or *Mouth-Christians*, and pourtray and represent Christ's *Death* before us, and *remain* wicked in *Heart*, *Spirit*, and *Soul*, but that we very earnestly with *Mind* and *Thoughts*, with willing and doing, go forth out of the *evil Inclinations* or *Injections*, and strive and fight against them.

68. And though they *evidently* cleave and hang to us, yet we must daily and hourly slay that *evil Adam*, as to his willing and doing; we *must* do that which we would not willingly do.

^c Matt. 16. 24.

^d Matt. 11. 12.

69. We ^c *must deny our* earthly *evil Life itself*, and *put on Christ's Life* in us, and then ^d *the Kingdom of Heaven suffers Violence, and the Violent take it to themselves*, as Christ said.

^e Even while we are alive in this Body.

70. Thus we become *Impregnated* with the *Kingdom of Heaven*, and enter thus into Christ's *Death* ^e with the *living Body*, and receive the *Body of Christ*, *viz.* the *divine Substantiality*; we carry the *Kingdom of Heaven* in *Us*.

71. And thus we are Christ's *Children*, *Members*, and *Heirs* in God's *Kingdom*, and the express reflex *Image* of the holy *divine World*, which is God the *Father*, *Son*, and *Holy Spirit*, and the same *Holy Trinity's Substantiality*.

72. All whatsoever is generated and opened out of the *Wisdom* or *Substantiality*, is our *Paradise*; and nothing dies to or in us, but only the *dead Adam*, the *earthly Evil one*, whose willing we here nevertheless have continually broken and destroyed, to whom we are become *Enemies*.

^f Note, what departs from us in our *Death*.

^g Note, what rises again at our *Resurrection*.

^h Or for.

* Note.

73. ^f Our *Enemy only* departs from us, he must go into the *Fire*, understand into the *essential Fire*, *viz.* into the *four Elements*, and into the *Mystery*, and must, at the *End* of this *Time*, be tried through the *Fire of God*; and our ^g *Wonders* and *Works* must be *presented to us there again*; whatsoever the *earthly Mystery* has devoured and swallowed up into itself, that it must give up again *into the Fire of God*.

74. And yet not such an *Evil* [one, or *Substance*,] ^h but the *Fire of God* devours * the *Evil*, and gives us *such a one for it*, as we here in our *Anxious seeking* have fought or desired.

75. For as the *Fire* devours the *Substantiality*, but gives *Spirit* for *Substance*; so shall our *Works* in the *Spirit* and *Joy* out of the *Fire of God* be presented, and set before us as a clear fair *Looking-Glass*, like the *Wonders* and *Wisdom* of God.

76. Let this be manifested or revealed to you, dear *Children*, for it is become highly known; suffer not yourselves to be so *merely amused* with Christ's *Death*, and to *Pourtray* or *Paint* the same before you as a *Work done*, and that it is enough for us, when we know and believe that it is done for us.

77. What does it avail me, that I know a *Treasure* lies hid deep, and that *I dig it out*? it avails nothing to comfort and flatter in *hypocrisy*, and with the *Mouth* to give good *Words* and fine *Babbling*, but yet *retain Wickedness* in the *Soul*.

ⁱ John 3. 3. 5. 7.

^k Matt. 18. 3.

78. Christ saith, ⁱ *Ye must become born anew, or else ye will not see the Kingdom of God*: ^k *we must Convert and become as a Child* in the *Mother's Body*, or *Womb*, and be *Generated* or *Born* out of *divine Substantiality*.

79. We must put a *New Garment* on to our *Soul*, *viz.* the *Mantle of Christ*, the *Humanity of Christ*; for no flattering *Hypocrisy* avails.

80. It is all Lying which the Mouth-cry saith, which *pourtrays* Christ before our Eyes, as that he has done it for us, and that we should only Comfort ourselves with it, and thereupon walk in the old Adam, in Covetousness, High-mindedness, and Fallhood, in the Lusts of *Evil* and Maliciousness; it is the Antichristian deceit of the false Spirituality or *Clergy*, of whom the *Revelation* warneth us.

81. It all avails nothing, that we flatter ourselves, and amuse ourselves with Christ's Suffering and Death: we must enter into it, and *be like or* ¹ *conformable to his Image*, ¹ Rom. 8. 29. and then is Christ's Suffering and Death profitable to us.

82. ^m *We must take his Cross upon us, and follow him*, quench the evil Lusts and ^m Mat. 16. 24. slay them, and always readily and earnestly will and *desire that which is well*; and then we shall *plainly see* what Christ's Footsteps are.

83. When we shall strive and ⁿ *fight against the Devil*, the old Adam, and the ⁿ James 4. 7. evil World, against earthly Reason which desires only *Pleasure* and Voluptuousness, then Christ's Cross becomes rightly laid upon us; for the Devil is that, the World is that, and our evil Adam is that, which we must fight against; *all these* are our Enemies.

84. And there must the new Man stand as a Champion, and Fight in the Footsteps of Christ.

85. O how innumerable many Enemies will he there awaken and stir up, which will all *fall upon him*: and this may indeed be called fighting for the thorny victorious *Garland* or *Crown* of Christ, as a Conqueror, and yet only be continually despised, as ^o *one that is not worthy to live upon the Earth*. ^o Acts 22. 22.

86. This may indeed be called standing in the Battle, and *Faith* or Believing; ^{Hebrews 11.} where the outward Reason saith clearly no, *there* it is good to set Christ's Suffering and Death in the fore-front, and to present, and set it before the Devil, the World, and Death, together with the earthly Reason, and not ^{*} *Despair*, or *give over* as a ^{*} *Note*, desperate Coward. ^{36-38.}

87. For here it is for an Angel's Crown, *either* to be an Angel or a Devil.

88. We must in Trouble and Affliction become new born, for it costeth much to *Wrestle with God's Anger*, and to Vanquish the Devil: if we *had not* there Christ by and with us, we should lose the Battle.

89. A small Portion of Skill and Knowledge will not do it, that we know this, and amuse ourselves with God's Grace, and make God a Cover for our Sins, that so we may stick and finely Cover the Wickedness and *Vizard* of the Devil under the Sufferings of Christ.

90. O no! The wicked one must be *destroyed* in Christ's Sufferings and Death; he must *not* be a wicked one; if he will be a Child, he must become an Obedient Son, he must Labour in the Sufferings of Christ, and walk in the Footsteps of the Truth, Righteousness, and Love; he must *do*, not know *only*.

91. The Devil knows it also well, what does that avail him? The *Practice must follow*, else it is but Falseness and Deceit.

92. Hypocritical dissembling Reason saith, Christ has *done* it, we cannot do it: very right; he has done that which *we could not* do, he has broken and destroyed Death, and brought or restored Life again; what will that avail me, *if I enter not into him?*

93. He is in Heaven, and I in this World, I must enter into him in his Way and Passage that he has made for us, *else* I remain *without*.

94. For he saith; ^p *Come to me all that are weary and heavy Laden, I will refresh* or ^p Matt. 11. 28, *quicken you; take my Yoke upon you, and learn of me, for I am meek and lowly of Heart*, 29. *and so you shall find Rest to your Souls*.

95. In his Path or Passage we must enter into him; we must ^q *do Good for Evil*, ^q Rom. 12. 21.

¹ Gal. 2. 20. and love one another, ² as he did us, and gave his Life for us: if we do thus, then we
¹ Tim. 2. 6. quench God's Anger also in our Neighbour.

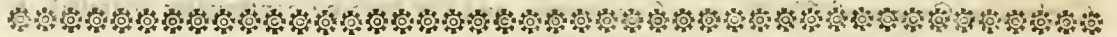
96. We must give good Example; *not* in Crafty Subtlety, Artifice and Designs,
² 2 Cor. 1. 12. but ³ in Simplicity, with a good Will and Heart.

97. Not as a dissembling hypocritical Whore, which saith; *I am a Virgin*, and
 dissembles in outward Modesty, but yet is a Whore in her Heart: all must be in
 very earnest Sincerity.

98. Rather have no Money nor Goods, also lose temporal Honour, Reputation;
⁴ Note. and Power, than God's Kingdom. He that ⁵ findeth God, has found all: He that
 loseth him, has lost all: He has lost himself.

99. O how very hardly does it come to pass to break the earthly Will; come
⁶ Joyful Ac- but to this 'Dancing Ring, thou wilt afterwards no more need to ask after the Foot-
 quisation. steps of Christ, thou wilt see them very well.

100. Thou wilt well feel the Cross of Christ; thou wilt well feel God's Anger,
 which *otherwise* rests securely and sleeps in the old Adam, till thou finely fattenest him
 with Dignities; and then he gives thee *thy Kingdom* of Heaven which thou hast here
 sought after.

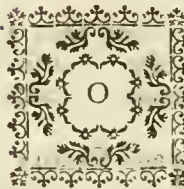


The Sixth Chapter.

*Of our Death, why we must die; notwithstanding Christ died for
 us, and of the new Man.*

⁷ Summons,
 or warning.

CITATIO PRIMA. The First ⁸ Citation.

1.  Dear flattering *hypocritical Reason*, come hither to this Feast. Hither
 we have invited you *all*, both the Knowing and the Ignorant, all
 you that would see God: it is a hard Seal and a fast Lock to open,
 think upon it, it concerns you all.

Reason's Objection.

2. Reason saith; Was not God Omnipotent enough, to *forgive* Adam his Sin, but
 that first God must become Man, suffer, and permit himself to be put to Death?
What Pleasure has God in Death?

3. Or if he would *needs* redeem us in such a way, seeing Christ has redeemed us,
 why *must we* then also die?

Answer.

4. Dance here, dear Reason; Guess till thou hittest it; be a Doctor here, and know
 nothing, be *Learned*, and also Dumb or Mute. Wilt thou not? but *thou must*, unless
 thou comest to this School; understand the School of the *Holy Spirit*.

⁹ Rev. 5. 7. 5. Who is here that can open this? Is it not that ¹⁰ closed or shut Book of him that
 sitteth upon the Throne or Seat in the Revelation of Jesus Christ?

6. Then saith the Hypocrite, *we* know it well; therefore say I, I have *not* heard
 it from them, nor read it in their Writings; they have also *forbidden* me this seeing;

and have shot a Sin-Bolt upon it, and esteemed or accounted it as *Sin* in them that seek *such things*, or desire to know them.

7. Hereby has the fair Woman continued finely covered : O how has *Antichrist* been able to Sport and act its Scene under this Covering !

8. But it *shall* stand open, against the Will of the Devil and of Hell ; for the time is born ; the *Day* of the bringing again or *Restauration* breaks, that it may be found what Adam lost.

9. The Scripture saith ; ^x *We are Dust and Ashes* : that is very right ; we are Dust ^{† Gen. 3. 19.} and Earth. ^{and 18. 27.}

10. But now it may be asked, Whether God made Man out of Earth ? *That Reason* will maintain, and prove it out of *Moses*, whom yet *they* understand not ; neither does the Proof afford it, but affordeth much more, that Man is a *Limus*, that is, an Extract out of all the three Principles.

11. If he *is to be* a Similitude of God's Substance, then he must needs be proceeded out of God's Substance ; for that which is not out of the Eternal, that is *not* permanent.

12. All that which *begins*, belongs to that out of which it is gone forth ; so that if it be proceeded forth *barely* out of the Earth, then we are of the Earth ; what then can blame us that we do so as the *Earth's* property drives and willeth us ?

13. But if there is ^y *a Law in us*, that blames, checks, or accuses us, that we live ^{† Rom. 2. 24.} earthly, then that *itself* is not earthly ; but it is out of or from that, *to which* it directs ^{and 7. 23.} and draws us, *viz.* out of the Eternal, whither it *also* draws us ; and ^z *our own Con-* ^{z Rom. 2. 15.} *sciences* blame or *accuse* us before the Eternal, that we make and do that which is *against the Eternal*.

14. But if we give ourselves up to that which draws us into the Eternal, then must the other that draws us into the earthly *break* or corrupt, and enter into that into which it willeth, *viz.* into the *Earth*, into which it draws us ; and that willing which we give up into the Eternal, that the Eternal receives *in*.

15. Seeing God has created Man in a Substance, to be therein *eternally*, *viz.* in Flesh and Blood ; therefore, of necessity, to that willing which gives itself up into the Eternal, must *such* Flesh and Blood be put on ; *as it was*, when God created it in Paradise in the Eternal.

16. *Whereby* then we clearly know, that God has *not* created us in such Flesh and Blood as we now bear upon us, but in such *Flesh and Blood* as is put on to the willing in the New birth.

17. Else it would instantly *before* the Fall have been earthly and corruptible : what should my Conscience blame or *accuse* me for that, wherein God had created me ? Or what should it desire more than what it *was* in its own Substance ?

18. Thus of necessity we find it clear, that there is yet *another* Substance in our Flesh, which Groans, Sighs, and Pants after that, which yet *now* is *not*.

19. Seeing then that it Sighs and Pants after that which yet *now* is not, therefore it must needs have been so in the *Beginning* of its Being and Substance, else there would be no sighing or longing in it after another thing.

20. For we know that every Substance sighs after that, out of which it had its *first Original* ; and so our Will sighs after such a Flesh as God created, which may subsist in God ; not after an earthly transitory one, in Source and Quality, but after a *permanent* one without Source or Quality.

21. *Whereby* we clearly understand, that we are gone forth out of the eternal into the corruptible, that we have *attracted* or contrasted the Matter to the ^a *Limus*, and are become Earth, whereas yet God had extracted us out thereof as a *Mass*, and introduced his Spirit thereinto with the Eternal. ^{a The Limus is not of all the three Principles.}

22. For Adam's Imagination has drawn the Earthly source or quality of the Stars and four Elements into the *Limus*, and the Stars and Elements have drawn in the longing Malady of the Earth; and thus the heavenly Matter of the heavenly Flesh became Earthly.

23. For the Spirit of God which was breathed in from the Word *Fiat* into the *Limus*, out of God's Heart, which had heavenly substantiality, had heavenly flesh and blood on it, that should rule Adam according to the heavenly *divine* property.

24. But seeing the Devil, when he sat in Heaven, had infected the *Limus*, so now he did to it also this wickedness, and *infected* it with his Imagination, so that it began to *Imagine*, or long after the perished Malady, or seeking of the Earthly source or quality, whence he became captivated by the Kingdom of this perished world, which attracted the *Limus* as a Lord.

25. And Now the Image of God became perished, and fell into the Earthly source or quality.

^b The Sulphur and *Limus* are near of the same import.

26. But seeing the heavenly Spirit was in the perished Earthly ^b *Sulphur*, the heavenly glance of the divine Fire could not so subsist in the burning; for the Eternal fire's Light subsists in the *Liberty* without or beyond the source or quality.

27. But seeing the water of the *Liberty*, which was the food of the Eternal Fire, became Earthly, that is, filled with Earthliness, and that the Meek love became *infected* with the Earthly evil Longing and Malady, therefore could not the Eternal fire burn, nor give any Light; but it ^c Glowed thus in the Earthly flesh, as a *damped* Fire, that cannot burn for Moisture.

^c Flowed or qualified.
 ^{Qual.}
 ^{*} Note.

28. That very fire ^{*} *gnarvs us now*, it always blames or accuses us, and would fain burn and receive heavenly Substantiality, therefore it *must* devour and swallow up the Earthly source or quality into itself, *viz.* the Earthly Imagination, wherein the Devil's longing Malady mixes itself.

29. Thus it also becomes Evil, and draws us continually to the Abyss, into the Center of Nature, into the Anguish-Chamber, *out of which* it went forth in the Beginning.

30. Thus thou seest O Man what thou art; and whatsoever thou further makest out of thyself, that thou *wilt be* in Eternity; and thou seest wherefore thou must break, corrupt and die, for the Kingdom of ^d *this world passes away*.

^d 1 John 2. 16, 17.

31. Yet thou art *not* in thy outward Substance so potent to continue in that Kingdom, even to its Eternity; but thou art impotent or weak *therein*, and liest merely therein, in a Constellation or *Astrum*, which has the Configuration or Course; wherein thou in flesh and blood, of the Earthly substance in the Mother's Body or *Womb*, art flown forth.

32. Thou art so impotent or weak in the outward life, that thou *canst not* prevent thy Constellation or *Astrum*; thou must go into the Corruption or breaking of thy Body, when the Constellation leaves thee.

^e Gen. 3. 19.

33. And there thou seest undeniably what ^e *thou art*, *viz.* *Dust* of the Earth: Earth full of stinking rottenness, even whilst thou livest; a dead Carcase, *while* thou yet livest.

^f Aspects.

34. Thou livest to the ^f Configuration and Elements; they rule and drive thee according to their property; they give thee *employment* and art; and when their *Seculum*, Time, or Season or Period, is run about, that thy Constellation under which thou wert *conceived* and born to this world is finished, then they let thee fall away.

35. And then thy *body* falls home to the four Elements, and thy *spirit* which leads thee, to the Mystery, out of which the *Astrum* or Configuration became generated, and wilt be there *referred* to the Judgment of God, where God will prove and try all through the fire of his Might.

36. Thus

36. Thus thou must Moulder away and become Earth, and a Nothing, all but the *spirit* which is proceeded out of the Eternal, which God introduced into the *Limus*: therein consider what thou art, even a handful of Earth, and a source or qualifying house or tormenting *Workhouse* of the Stars and Elements.

37. *Wilt thou not have thy soul*, or Eternal Spirit, which is given thee from the Eternal highest *Good*, here in this Time kindled again in the Light of God, so that it becomes *born again* in the Light out of the divine Substantiality? *then* it falls in the Mystery to the *Center* of Nature, *viz.* Home again to the first Mother into the Anguish-Chamber of the first four forms of Nature.

38. There it *must be* a Spirit in the dark anguish-source or quality, with all Devils, and devour that which it has in this World introduced into itself; that will be its food and life.

39. But seeing God would *not* have it thus with man, his similitude and image, *therefore* he himself is become that, which poor Man was come to be after that he was fallen out of the divine Substantiality out of Paradise, that he might *help* him again; so that Man has in himself the Gate of Regeneration, that he *can* in the soul's fire *be born again in God*; and that the same soul's fire may draw into itself *divine* ^{John 3. 3. 5.} substantiality again, and fill itself with the divine Love-source, from which the divine Kingdom of Joy becomes *born again*; and that the soul's fire bring forth the Holy Spirit again, as is aforementioned, which went forth out of the soul's fire; and that the Adamic flesh might *draw back* the ungodly willing, so that the poor soul might not be filled again with the Earthly and Devilish longing Malady.

The Gate of the New Man.

40. This is now to be understood thus: God is become Man, and has introduced our human soul into the divine substantiality, again in Christ: *that eats again* of the divine substantiality, *viz.* of the Love and Meekness, and drinks of the water-spirit of Eternal Life, out of the Eternal wisdom, which is the *fountain* of divine substantiality.

41. That same soul of Christ has gotten divine heavenly flesh and blood on it, together with the word, which is the *Center* of the Light-world, which therein imagines or longs after the poor Captive Souls; *that very word* dwells in the divine Substantiality, and in the virgin of Wisdom.

42. But it ^h *came* into *Mary*, and *took* our own *Flesh* and Blood into the divine Sub- ^h *John 1. 14.* stantiality, and broke and destroyed the Power, which held us captive in the anger of Death and of the fierce wrath, on the *Cross*, *viz.* in the *Center* of Nature of the Original in the Father's Eternal willing to Nature, out of which our Soul was taken.

43. And it *kindled* in that same Essence, *viz.* in the soul's dark fire, the burning Light-fire again, and brought the other or second willing of the soul *through* the fire of God, *viz.* quite forth out of the Original, into the burning white clear *bright* Light.

44. And when Nature *in the Soul* found this, it became richly full of Joy, it broke Death in pieces, and sprouted with God's power forth into the Light-world, and made out of the fire a *Love-desire*, so that in Eternity no fire more is perceived or known, but a great and strong will in the Love, after its sprouts and branches, *viz.* after our souls.

45. And this is that which we say; God *thirsts* after our souls: ⁱ *He is become our* ⁱ *John 15. 5.* *stock, we are his* sprouts and branches.

46. As a stock always gives its sap to the Branches, so that they *live* and bear fruit, to the Glory of the whole Tree; so does also to us *our* ^{*} *stock the Lord JESUS CHRIST,* ^{*} Or Tree.

in the Light-world, who has manifested himself in our souls, he will have our souls viz. * *bis Branches*.

* Note.

47. He is entered into Adam's place or stead, who has destroyed us; he is *become* Adam in the Regeneration.

48. Adam brought our souls into this world, into the Death of the fierce wrathfulness; and he brought our Soul out of Death, through the Fire of God, and *kindled* it in the Fire again, so that it attained the shining Light again, whereas else it had *continued* in the Dark Death, in the Anguish source or quality.

† Note.

49. And now at present it lies only † in our own entering in, that we only *follow after* in the same way which he has made.

50. We need only to cast our *Imagination and Total* willing into Him, which is called *Glauben*, Believing or *Faith*, and to oppose the Old Earthly willing, and so we conceive or receive the Spirit of Christ out of the Regeneration, which draws heavenly substance into our souls, ¹ viz. *Christ's heavenly Flesh and Blood*.

¹ John 6. 51.

53.

51. When the Soul tastes that, *then* it breaks through the dark Death in itself, and kindles the Fire of Eternity in itself, out of which the *shining* Light of the Meekness burns.

52. That same very Meekness draws the soul again into itself, viz. the *soul's Fire*, and swallows the same up into itself, and gives forth out of the Death the Life and Spirit of Christ.

53. Thus that same Spirit, which goes forth out of the Eternal Fire, *dwells* in the Light-world with God, and is the right Image of the Holy Trinity.

^m According to the right Image, our conversation is in Heaven.

54. ^m It dwells not in this world, the body apprehends it not; but the Noble *Mind*, wherein the Soul is a fire, that apprehends it, yet not palpably.

55. Indeed the Noble Image dwells in the soul's fire of the Mind; but it *hovers* therein, as the light in the Fire.

ⁿ The Soul.

56. For while the *Earthly* Man lives, the soul is continually in Hazard or danger; for the Devil has Enmity with ⁿ it, who *continually casts forth* his streams, with *false and wicked Imaginations*, into the starry and Elementary spirit, and reaches or grasps therewith after the soul's fire, and wills continually to *infect* the same with the Earthly diabolical longing and malady.

57. There must the Noble Image defend itself against the soul's fire, and there it costs striving and *fighting* for the Angel's Garland; there rises up often, in the Old Adam, anguish, *doubting* and *unbelief*, when the Devil sets upon the soul.

58. O thou Cross of Christ, how *heavy* art thou oftentimes? how does the heaven *hide* itself? but so the Noble Grain is sown; when that is sprung up, then it brings forth *much* fair fruit in Patience: thus every little sprout grows in the soul out of the divine wisdom.

59. It must all press forth out of the Anguish-Chamber, as a sprout out of the root of the Tree, *it is* all generated in the anguish.

^o Note, ye children of the Noble Sophia.

60. ^o If a Man will have divine knowledge, he must very *many times* go into the Anguish-Chamber into the Center; for every Sparkle of the Divine *Ingenium*, wit, skill, or understanding out of God's Wisdom, must become generated out of the *Center* of Nature, else it is *not* permanent or Eternal.

61. It must, out of the Eternal Ground, stand upon the Eternal Root, and so it is a *Sprout* in God's Kingdom out of Christ's Tree.

62. Thus we understand the *Dying*, what it is, and *wherefore* Christ must have died, and *why* we must all die in Christ's Death, if we will possess *bis* Glory.

^p Cor. 2. 13

63. The Old Adam *cannot* do that, he must go again into that out of which he is gone forth, he ^p *shall be tried through the fire* of God, and give up the wonders again, which he has swallowed up.

64. * They must come again to Man, and appear to Man according to *his will*, so far * Note. as he has here made them in God's willing; but so far as to God's dishonour, so they belong to the Devil in the *Abyss*.

65. Therefore let every one look to it, what they here do and make, with what *Mind* and Conscience he speaks, does and converses; it shall be all *tried* through the fire.

66. And what is capable of the fire, that it shall devour, and give it to the *Abyss* in the Anguish; ¹ of that a Man shall have loss and hurt, and shall want it in the ¹ 1 Cor. 3. 15; other world.

67. Instead of having Joy that he was a ¹ *Labourer in the Vineyard of God*, he will be ¹ Matt. 20. 1. found to be a ¹ *sluggish servant*. ¹ Matt. 25. 26.

68. Therefore will also the power, might, clarity and brightness in the wonders of the divine wisdom in the other world, be very unlike and different.

69. Many is here a *King*, but in ¹ *the world to come* a *swineherd* shall be preferred ¹ Matt. 12. 32. before him in the clarity, brightness and *wisdom*; the Cause is, his wonders will be given ¹ Eph. 1. 21. to the *Abyss*, *seeing they were Evil*.

70. Behold, ye dear Men, I show you a *similitude* of the Angelical world, behold the flowery blossoming surface of the earth, or the star, and constellations, how ¹ *one Star*, ¹ 1 Cor. 15. 41. also one Herb, *excels another* in power, virtue and *beauty*, also in the Ornament of its form; so also the Angelical World.

71. For we shall be presented in a *spiritual* Flesh and Blood, not in such a ¹ *form* or ¹ Or Condition. manner, as here.

72. The spiritual Body can go through Earthly stone, so subtle is it, else it were not *capable* of the Deity.

73. For God dwells without or beyond the palpable source or quality, in the quiet still *Liberty*; his own Substance is the Light and power of the Majesty.

74. Thus we must also have a *power-body*, but truly and really in Flesh and Blood; but therein is a Glance of the Tincture; for the Spirit is so very thin, that it is *unapprehensible* by the Body, and yet is *palpable in the liberty*, *Else* it were a Nothing.

75. And the Body is much *thicker* than the spirit, that so the Spirit may lay hold of it and eat it; whence it maintains the Spirit-Life in the Fire, and *gives forth* out of the Fire the Light of the Majesty, and out of the Light again the Meekness in flesh and blood, so that there is an Eternal substance.

76. Now if we *thus* find and know ourselves, then we see, know and *understand* * *what* * Note. *God is and can do*; and what the Substance of all Substances is.

77. And we thus find how altogether blindly we are led astray Erroneously, in that Men *tell* us very much of God's will, and represent the *Deity* continually as some foreign or strange substance, which is far off from us, as if God were some *strange* thing, and did bear only some inclinable will towards Us, and did forgive sin out of *Favour*, as a King pardons one his Life, who had forfeited it.

78. But no! hearken; *It is not* hypocritical Flattery and *seeming* Holiness, and to continue and abide wicked, that is called for; but it is said, we must become *born* out of God, or be lost from God Eternally.

79. For *true Faith and Will must do it*; the will must earnestly enter into God, it must *attain* heavenly Substance, else *neither* singing, ringing, crying, or flattering, or whatsoever it may be called, will avail.

80. God needs no service or ministry: we should serve and minister one to another, and *love* one another, and give thanks to the Great God; that is, to lift up ourselves in one Mind and Consent into God, and make known *his* wonders; to call upon his Name,

and praise him ; that is the Joy in *Ternario Sancto*, in the Holy Ternary, where the Eternal Wisdom, out of the Praise, gives forth Wonders, Powers, and Sprouts.

^y Matth. 6.
^{10.} Luke 11.
^{2.}

81. Thus the Devil's Kingdom becomes destroyed, and ^y God's Kingdom comes to us, and *his Will is done* ; else all is but *human Inventions*, Traditions and Doings, in the sight of God, an unprofitable thing, a *Flattery* or Hypocrisy, and makes no attonement or reconciliation, but only leads a Man away from God.

^z Matth. 22.
37, 38, 39.

82. God's Kingdom must come in us, and *his will be done* in us, and so we serve him right, when we ^z love him from our whole heart, soul, and all our powers, and our Neighbour as ourselves : *This is the whole service of God*, which he accepteth of us.

83. What need we flatter ourselves ; are we righteous ? Then we ourselves are Gods in the Great God ; and what we do then, God *does* it in and through us.

84. If his Spirit be in us, why do we so very long take care about God's service ? If he will do any thing, we should be *willing* and ready servants, he must be the Workmaster, if a Work is to please God.

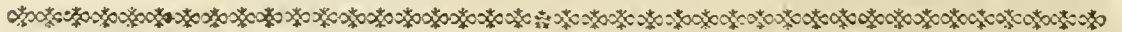
85. Whatsoever is besides that, is *Earthly*, built in the Spirit of this world ; we build that for the outward Heaven, for the Stars and Elements, which have their *productions* and wonders in us, and for the dark Devil, *whom* we serve with *Works* without the spirit of God.

¹ Rom. 14.
23.

86. Let this be said to you, it is highly known : No work pleases God, except it proceeds ² from Faith in God : Flatter how thou wilt, yet thou labourest only in *this* world, thou sowest in an Earthly field.

^b Gal. 6. 7, 8.

87. But if ^b thou wilt reap heavenly fruit, then thou must sow heavenly seed ; and if it comes not to root in a strange field, then thy seed comes to *thee* again, and grows in thy own field, and thou wilt enjoy the fruit thyself.



The Seventh Chapter.

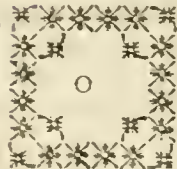
Of Divine or Spiritual Sight or Vision : How in this World Man can have Divine and Heavenly Substantiality, or Skill and Knowledge ; so that he can rightly speak of God ; and how his Sight or Vision is.

¹ Summons,
or warning.

CITATIO SECUNDA, The Second ^c Citation ; or, *Invitation of the outward Reason of this World, in the outward Flesh and Blood.*

Question.

^d Representa-
tion, or Ima-
gination.

1.  Outward Reason saith, *How* may a Man in this world see into God, *viz.* into another World, and declare what God is ? *That* cannot be : It must needs be a ^d *Fancy* wherewith the Man amuses and deceives himself.

Answer.

2. Thus far it comes : It cannot search further, that it might rest ; and if I stuck in

that same Art, then would I also say the same; for he who sees nothing, says nothing is there; what he sees, that he knows, and further he knows of nothing, but that which is before his *Eyes*.

3. But I would have the Scorners, and total Earthly Man, asked, Whether the Heaven is *blind*, as also Hell, and God himself?

4. Or whether there is also any *seeing* in the divine World? Whether also the Spirit of God *sees* both in the Love-light World, and in the fierce Wrath in the Anger-world in the Center?

5. Does he say *there* is a *seeing* therein? as indeed it is very true, * then he should look to it, that he does not often *see* with the Devil's Eyes in his purposed Malice and Wickedness, when he long before models and ° frames a thing to himself in his Imagination in false evil *Maliciousness* to bring it to pass, and sees before-hand how he *may* and will effect his Wickedness. * Note. ° Or purposes, and contrives.

6. Can he there see the wicked Malice before-hand? Why sees he not also his *Wages* and Recompence before-hand?

7. O no, the Devil sees with his Eyes, and *covers* the Punishment, that he may bring the evil Wickedness to pass.

8. If he would drive the Devil out, then he would see his great folly which the Devil has prompted him to.

9. He lets him see the Evil, and *lends* him Eyes to do it with, though the thing be *far off*, and long before it is done, and yet he is so blinded, that he knows not that he sees with the Devil's Eyes.

10. In like manner, the Holy Man, or Saint, sees with God's Eyes; what God purposes, that the *Spirit* of God in the New Regeneration sees out of the right human Eyes, out of the Image of God.

11. It is to the Wise a *seeing*, and also a *Doing*, not to the Old Adam; that must be a servant to it, that must ^f transact in the Work that which the New Man sees in God. ^f Put in execution.

12. Yet Christ saith, ^g *The Son of Man does Nothing, but what he sees the Father do,* ^g Job 5. 19. and that he does also.

13. Now therefore is the Son of Man become our ^h *House*, into which we are entered; he is become our Body, and his Spirit is our Spirit. ^h Or Habitation.

14. Should we then in Christ be blind as to God? The Spirit of Christ sees through, and in us, what he will; and whatsoever he wills, that *we see* and know *in him*, and without him we know nothing of God.

15. He does divine Works, and sees *what* and *when* he Will; not when Adam will, when Adam would *fain* shed abroad his malignant Wickedness with high-mindedness, to be looked upon.

16. O no, there he hides himself: He sees not in us in the light of Joy in God, but in the Cross and Tribulation, in Christ's suffering and dying, in Christ's persecution and contempt, in great sorrow and lamentation; *into these* he sees, and lets the Old Afs crouch and bear the Cross, that is, its Office.

17. But in the Way through the Death of Christ, the *New Man sees* into the Angelical World; it is to him *much easier* and clearer to apprehend than the Earthly World; it is done naturally.

18. *Not* with Imagining, but with *seeing* Eyes, with those Eyes which shall possess the Angelical World, *viz.* with the *Eyes* of the soul's Image, with the Spirit which goes forth out of the Soul's Fire.

19. That Spirit sees into Heaven, that beholds God and the Eternity, and no other; and that is also the noble *Image*, according to the similitude of God.

20. Out of, or from this seeing has this Pen *written*, not from other Masters, or out of Conjecture whether it be true or no.

21. Though now indeed a Creature is but a *piece*, and not a total consummation, so that we see only in Part, yet it is capable of being searched, and fundamental.

22. But the Wisdom of God *suffers* not itself to be written, for it is *infinite* or endless, without number and comprehension, *we know only in Part*.

ⁱ 1 Cor. 13.
9—12.

23. And though indeed we know much more, yet the Earthly Tongue cannot exalt itself and declare it, or bring it forth: It speaks *only Words* of this World, and not words of the inward World; for the Mind retains them in ^k the hidden Man.

^k 1 Pet. 3. 4.

24. And therefore one always understands otherwise than another, all according as every one is *endued* with the Wisdom, and so also he apprehends, and so he explains it.

* Note.

25. * Every one will not understand my writings according to my meaning and sense; indeed it may be not one, *but* every one according to his Gifts, for his ^l *benefit*, one more than another, according as the Spirit has its property in him.

^l Or improvement.

^m 1 Cor. 14.
32.

26. For the Spirit of God is often ^m *subject to the Spirits of Men*, if they *will that which is good or well*, and sees or looks after *what Man wills*, that his good Work be not hindered, but that every where, above all, *God's will* or Willing or Desire be done.

27. For the Spirit which becomes generated out of the Soul's Fire out of God's meekness and substance, that is *also* the Holy Spirit: It dwells in the divine Property, and takes its sight out of the divine Property.

28. What is it now that is *strange* to or in us, that we cannot see God? This World, and the Devil in God's Anger, are the cause that we see *not* with God's Eyes, else there is no hindrance.

29. Now, if one saith I see nothing divine, he should consider that Flesh and Blood, together with the subtlety and craft of the Devil, is a hindrance and cover to him oftentimes, in that he willeth in his high-mindedness for his own Honour to see God, and oftentimes in that he is filled and blinded with the Earthly Malignity.

* Note.

30. * *Let him* look into the footsteps of Christ, and enter into a new Life, and give himself to be under the Cross of Christ, and desire only the Entrance of Christ, through Christ's death, descension into Hell, and ascension into Heaven to the Father; *what shall hinder him*, but that he must needs see the Father, and his Saviour Christ, together with the Holy Spirit?

31. *Should now the Holy Spirit be blind*, when he dwells in Man, or write I this for my own boasting?

32. Not so, but for a rule of direction to the Reader, that he might forsake his Error and depart from the way of Wickedness and Abomination into a holy divine substance, that he also with the divine Eyes might see the Wonders of God, that so God's Will may be done.

33. *To which End* this Pen has written very much, and not for its own Honour, or for the sake of the Pleasure and Voluptuousness of this Life, as the Driver continually reproaches us, that we do, and yet it remains only to the *Driver* in the Anger of God, whom we would desire that he might have the kingdom of Heaven, if he might but be released from the Devil, and the Earthly State and proud Longing Malady, which *make* him blind.

34. Thus, dear Children of God, you who *seek* with much sighing and tears, let this be in earnest sincerity to you: Our sight and knowledge is in God: He manifests or reveals to every one in this World as much as he will, as *he* knows is profitable and good for him.

35. For he that sees out of or from God, he has God's Work to manage; he should

and must order, teach, speak, and do that which *he sees, else his sight will be taken from him*; for this World is not worthy of God's vision.

36. But for the sake of the Wonders, and the Revelation of God, it is *given* to many to see, that the *Name* of God may be manifested to the World, which will also be a Witness against all the Actions of the ungodly, which pervert the Truth into Lies, and despise the Holy Spirit.

37. For ^o *we are not our own, but his* whom we serve in his Light.

ⁿ 1 Cor. 6 13.

38. We know nothing of God: *He*, God himself, is our knowing and seeing.

39. We are nothing, that he may be all in us: We *should be* blind, deaf, and dumb, and know no Life in us, that he may be our Life and Vision, and our Work may be his.

40. Our Tongue should not say, if we have done any thing that is good, *this* have we done, but this has the Lord in us done: *His Name* be highly praised.

41. But what does this evil World now? If any one says, this has *God in me* done: If it be good, then saith the World, Thou Fool! thou hast done it: God is not in thee: Thou liest: Thus the Spirit of God must be their Fool and Liar.

42. What is it then? Or *who* speaketh out of the *Blasphemous Mouth*? Even the Devil, who is an Enemy of God, that he may hide and cover the Work of God, that God's Spirit might not become known, and that he may *continue* Prince of the World even till the Judgment.

43. * Thus, when you see that the World fighteth against you, persecutes you, *despises*, slanders you, for the sake of the knowledge and Name of God, then consider that you have the black Devil before you: Then *fight*, and long that God's Kingdom may come to us, and the Devil's sting may be broken or destroyed, that ^o the Man through your longing, fighting, and praying, may be released from the Devil; and then you *labour* rightly in *God's Vineyard*, you prevent the Devil of his Kingdom, and bring forth fruit upon God's Table. • Note:

^o So inflamed by the Devil.

44. For in Love and *Meekness* we become new born out of the Anger of God, in love and meekness we must strive and fight in the Devil's Thorny Bath, in this World, *against* him.

45. For Love is his Poison, it is a fire of *Terror* to him, wherein he cannot stay: If he knew the least spark of Love in himself, he would cast it away, or would burst himself on that account, that he might be rid of it.

46. Therefore is *Love and Meekness* our Sword, wherewith we can fight for the Noble Garland under Christ's Thorny Crown, with the Devil and the World.

47. For Love is the Fire of the second Principle, it is God's Fire; the Devil and the World are an *Enemy* to it.

48. The Love hath *God's Eyes*, and sees in God, and the Anger has the Eyes of the *ferce Wrath* in the Anger of God, that sees in Hell in the source or Torment and Death.

49. The World supposes merely, that a Man must see God with the Earthly and Starry Eyes; it knows not that God dwells not in the outward, but in the inward.

50. And if then it sees nothing admirable or wonderful in God's children, it says, *O he is* a Fool, he is an Idiot, he is melancholy; thus much it knows.

51. O hearken, *I know well* what Melancholy is: I know *also* well what is from God: I know them both, and *thee also*, in thy blindness; but such knowledge is not purchased and acquired by melancholy, but a victorious wrestling.

52. For it is given to none without striving, unless he is a Limit or *Mark* chosen of God; otherwise he must wrestle for the Garland.

53. Indeed many a Man is chosen to it in his Mother's Body or Womb, as *John* the

Baptist, and *others* more, apprehended in the Covenant of God's Promise, who are always a Limit, or *Mark* of a *Seculum*, or highest Pitch of an Age, who are born with the Time of the Great Year, and are *chosen* to open and disclose the Wonders which God intends or purposes.

* Note.

† Matth. 7. 7.

‡ John 6. 37.

§ John 17. 24.

54. But * *not all* are out of the Limit or Mark, but many of them out of their zealous seeking; for Christ saith, † *Seek and you shall find, knock and so it will be opened unto you*: Also ‡ *Whosoever come to me, those I will not reject or cast out*. Also, § *Father, I will that those whom thou hast given me, be where I am*; that is, that those who are born out of Christ with the New Man, be in God his Father. And, *Father, I will that they see my Glory which I had before the foundation of the World*.

55. Here lies the *seeing* out of Christ's spirit, out of God's Kingdom, in the power of the Word, of the Substance of the Deity, with the *Eyes of God*, and *not* with the Eyes of this World, and of the outward Flesh.

56. Thus, thou blind World, know wherewith we see, when we speak and write of God, and let thy *false* judging alone: See thou with thy Eyes, and let God's Children see with their Eyes; see out of or from thy Gifts, let another see out of or from his Gifts.

¶ 1 Cor. 7. 17.

57. † *As every one is called, so let him see; and so let him walk, or converse; for we manage not all one and the same conversation, but every one according to his Gift and Calling to serve God's Honour and Wonders*.

58. The Spirit of God suffers not itself so to be tied or bound up, as outward Reason supposes, with its Decrees, Canons and Councils, whereby always *one Chain* of Antichrist is linked to another, that Men will judge above God's Spirit, and maintain and hold their *Conceits* or Opinions to be God's Covenant, as if God was not at home in this world, or as if they were Gods upon Earth; and moreover what they will believe, they establish with an Oath.

59. Is not this a work of Folly, to bind and tie the Holy Spirit with his *Gifts* of Wonder to an *Oath*? he must believe what *they* will, and yet they know him not; also they are not born of him, and yet they make Laws what he shall do.

60. I say that all such compacts and binding is Antichrist and unbelief, let it seem or flatter how it will: God's Spirit on the contrary is unbound, he goes not into such a Compact or Obligation, but he appears freely to the seeking humble lowly Mind, according to his Gift, as he is † inclined.

‡ Senaturer
ist, qualified
or capable.
§ Or Institu-
tions.

61. He is also even subjected to it, if he does but earnestly desire him; *what* then *would* that † Compact in human Wit and prudence of this World do, if it did belong to the honour of God? Are not all † Compacts generated out of Self-pomp, State, and Pride?

62. *Friendly Conference and Colloquy* is very good and necessary, that one presents or imparts his Gifts to the other; but the Compacts or Institutions are a false or wicked Chain against God.

63. God has once made *one* Covenant with us in Christ, that is enough in Eternity; he makes no more: He has once taken Mankind into the Covenant, and made a firm Testament with or by Death and Blood; there is enough in that, we justly rest satisfied in that, and cleave to this Covenant.

* Note,
Christendom.

64. * Note, We should not dare to dance so *boldly*, and audaciously, and lewdly, about Christ's Cup; as is done at present, *else* it will be taken away, as is done to the Turks.

† Discovered,
or bare.

65. There is a very great earnest *severity* at hand, such as has not been since the beginning of the World: Let this be said to you, it is become known: *The Antichrist shall stand Naked*.

66. But look to it, that you become not thereby the worse, ^z for the Ax is put to the ^z Note, thou Tree: the evil Tree shall be hewn down, and cast into the Fire; the time is near; let none stick or hide himself in the Lust of the Flesh. ^z seeming Christianity, Math. 3. 10.

67. For it avails nothing, that any knows how he should be New-born, and yet continues in the old Skin, in the Pleasure and Voluptuousness of the old Man, in Covetousness, High-mindedness, Unrighteousness, in Unchastity, Immodesty, and in a dishonest or scandalous wicked Life; ^a such a one is dead while he lives, and sticks in the Jaws of God's Anger; their Knowledge will Accuse and Condemn them at the Judgment. ^a 1 Tim. 5. 6.

68. If he receives the Word of Knowledge, and apprehends it, so that God gives him to know it, that it is the *right way* to Life; then he must presently be a Doer of the Word, and go forth from the Evil or Wickedness, or else he has a heavy Judgment upon him.

69. What is he better than the Devil, who ^b also knows God's Will, but yet does his own evil Will? one is as the other, neither is good, till he becomes a doer of the Word; and then he walks in God's Way, and is in the Vineyard in God's Labour. ^b James 2. 15.

70. The hypocritical Babel teaches now at present, that our Works merit nothing, Christ has delivered us from Death and Hell; we must *only believe*, and so we are righteous.

71. Hearken, O Babel; ^c The Servant who knows his Lord's Will, and does it not, ^c Luke 12. shall suffer many Stripes: knowing without doing, is just as a Fire which glimmers, ^c 47. but cannot burn for Moisture.

72. Wilt thou that thy divine Faith's Fire should burn, then thou must *blow it up*, and put off from thee the Devil's and the World's Moisture; thou must enter into the Life of Christ.

73. Wilt thou be his Child? then thou must enter into his House, and do *his Work*, else thou art out of it, without, and an Hypocrite, ^d who bears the Name of God in ^d Exod. 20. 7. vain, or unprofitably; ^e thou teachest one thing and dost another, and testifiest thus, that ^e Rom. 2. 21, God's Judgment is right concerning thee. ^e &c.

74. Or what Pleasure hath God in thy knowing, when thou still *continuest* wicked? dost thou suppose he will accept *thy Hypocrisy*?

75. That thou criest to him, *Lord!* give me a strong Faith in the Merits of thy Son Christ, that he hath satisfied for my Sins; supposest thou, *that* is enough?

76. O no, hearken: ^f thou must *enter into* Christ's suffering and dying, and be ^f *Via vita*. born a second Time out of his Death; thou must become a Member in and with him; thou must constantly *crucify* the old Adam, and always hang upon Christ's Cross, and must become an obedient Child, that always *hearkens* what the Father says, and always *would desire to do that*.

77. Thou must enter into the *doing*, else thou art but a ^g Vizard without Life; ^g Monster or thou must together with God *Work* good Works of Love towards thy Neigh- ^g Mimic. bour, and continually Exercise thy Faith; and always be *prepared*, and ready at ^h the Voice of the Lord, when he calleth thee out of the old Skin, to go home into ^h Zach. 6. 15. the pure Garment.

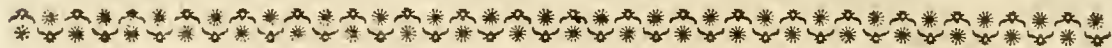
78. Behold, though thou plainly walkest in this way, yet thou wilt have upon thee *Weakness* enough, and feel far too much; thou wilt still Work *very far* ⁱ too ⁱ Note. *much Evil*.

79. For we have an evil Guest lodging within us; to comfort oneself only does not avail, but to *fight* and strive against it, and continually to slay and vanquish it; without this it is ever *too strong*, and will have the Dominion.

80. Christ has indeed in us and for us broken and *destroyed* Death, and made way

for us; but what does it help me, to comfort myself with that, and learn to know that, and yet *continue* lying shut up in the dark Anger, and captivated in the Chains of the Devil?


81. I must even *enter* into that very Way and Path, and walk in that Street, as a Pilgrim or Stranger, who wanders out of Death into Life.



The Eighth Chapter.

Of the Pilgrim's Way from Death into Life; and the Gate in the Center of Nature.

CITATIO TERTIA. The third Citation.

1.  DEAR Children, let us very *heartily* speak one with another concerning the Ground and Foundation. Our true Life, wherewith we should see God, is as a *damped* Fire; in many also it is as the Fire shut up in a *Stone*; we must *strike* upon it with true earnest sincere entering and turning into God.

¹ Titus 3. 5, 6.

² Heb. 10. 22.

¹ Matt. 26. 26,
27, 28.

2. Look upon God's care in providing, *which he has taken* for us beforehand: ¹ *he has regenerated us* in Christ out of the *Water* of eternal Life, and has left us at last the same in the Covenant of *Baptism* for a Key; that we should therewith unlock, and therewith ^k *sprinkle our Soul's Fire*, that it may become capable of the divine Fire.

3. And he has ¹ *given us his Body for Food, and his Blood for Drink*, that we should receive it, and enter into his Covenant, and feed our Souls therewith, that they may be quickened, and awake from Death, that the divine Fire may *kindle* them.

4. Dear Children, it must burn, and not continue to lie shut up in Stone, or as an *Ember* or *Tinder*, which would fain glimmer, and cannot for the Devil's *Moisture*.

5. The historical Faith is only an *Ember*, which glimmers like a little Spark; it must become *Kindled*, we must give it *Matter*, wherein the Sparkle may kindle itself.

6. The Soul must press forth out of the Reason of this World into the Life of Christ, into Christ's *Flesh and Blood*, and so it conceives the *Matter* to its kindling: it must be in Earnest Sincerity.

7. For the History reaches not Christ's *Flesh and Blood*; Death must *be broke open*.

8. Although indeed Christ has broke it open, yet the earnest sincere desire must *follow* after, that would fain do or act, and always labour therein.

9. As a Pilgrim or Messenger who has a long *dangerous* Way to Travel, he always runs on towards the End, and is *unwearied*; though Woe and Misery befall him, yet he hopes for the End, and comes always nearer, where then he expects in hope his *Wages* and Refreshment, and rejoices that his fore travel and wandering will have an *End*.

10. Thus must a Man that will travel and wander to God, behave himself in the *Way* of his Pilgrimage: he must continually more and more wander or travel forth out of the *earthly* Reason, out from the *Will* of the *Flesh*, of the *Devil*, and the *World*.

11. Often Woe and Misery befall him, when he must forsake that which he might *well* have had, and could *therewith* have swum in temporal Honour.

12. But if he will Travel in the right Path, then he must only put on the Mantle of Righteousness, and put off the *Mantle* of Covetousness, and the hypocritical Life.

13. He must ^m impart his Bread to the Hungry, and give his Clothes for a Covering; ⁿ Isaiah 58. and not be an Oppressor of the Miserable, and only fill his own Sack full, squeeze ^{6, 7.} away the Sweat from the Simple, and impose Laws upon him, only for the sake of his Pride and Pleasure.

14. He is no Christian that does such Things, but he travels in the Path of *this* World, as the Stars and the Elements, with the Devil's Infection and Lust, drive him.

15. And though it is likely he knows the Faith of God's Mercifulness, of the Satisfaction of Christ, yet that will not help him: for ⁿ not all that say to him Lord, Lord, ⁿ Matt. 7. 21. shall enter into the Kingdom of Heaven; but those that do the Will of his Father which is in Heaven.

16. And that will is, ^o Love thy Neighbour as thyself: ^p What thou wilt that Men ^o Matt. 22. 39. should do to thee, that do thou also. ^p Matt. 7. 12.

17. Say not in thy Heart, I sit in *this* Office and Lordship, of right; I have bought, purchased or inherited it; that which my Subjects do for me, they are obliged to do it.

18. Search and see, whether that has a right Original, whether it is ordained of God, or whether it takes its Original from Deceit, and Self-state and Pride, and out of Covetousness.

19. If thou findest that it is of God's ordaining, then look to it, and walk therein, according to the Commandment of Love and Righteousness: consider that therein, thou art a *Servant* and Minister, and not a Lord over Christ's Children.

20. And that thou sittest not therein only to draw their sweat to thee, that thou art their Judge and Shepherd, and that ^q thou shalt give an Account of the Office. ^q Luke 16. 2.

21. ^r Five Talents have been given thee, thou shouldst return them to thy Lord with Increase and Usury; thou shouldst lead thy Inferiors in the right Way, thou shouldst give them good Example in *Instruction*, and reprovng of Evil and Wickedness. ^r Matt. 25. 15. 27.

22. For it will be required of thee, if thou reprovest not the Wicked, and protestest not the Oppressed and Afflicted.

23. Thou art not therefore their Ruler, that thou shouldst be their Lord: not thou, but God is their Lord. Thou shouldst be their Judge, and Part them in their Quarrels, and decide their Differences.

24. Not for thy Covetousness art thou their Judge, but for their Conscience sake, that thou shouldst instruct, lead, and direct the simple, not with Squeezing of his Sweat, but with *Gentleness* and *Meekness*.

25. Thou hast a heavy Burden upon thee; thou must give an earnest severe Account of it.

26. ^s When the Miserable sighs concerning thee in his Oppression, he complains of thee before his and thy Lord; thou shalt and must stand with him before the Judgment, for the Sentence passes upon thy Soul; no hypocrisy will help. ^s Note, ye Magistrates and Superiors, Emperors, Kings, Princes, Lords, Rulers, and all Officers whatsoever.

27. Whatsoever was sown with Tears, in right earnestness, that becomes a *Substance*, and belongs to the Judgment of God, unless a Man converts and reconciles himself with well-doing and Benefit to the Oppressed, that they may bless him; then that Substance breaks.

28. Therefore, ye Rulers and Superiors, you ought to look narrowly to your State and Condition, whence it arises originally: the Root will shortly be narrowly sought after: ^t every one shall give an Account of his State and Condition. ^t Rom. 14. 12.

29. But have a care that therewith you ^u ride not in the hellish Fire, as the fierce ^u Or Domineer. wrathful Devil himself does, and so you be found his Servants and Ministers; as the

* The Tyrants
are become
the eternal
Wrath's own
Propriety.

Spirit of the Wonders shows us, that you are become the * fulfilling of the eternal Anger and fierce Wrath.

30. Say not in thy Heart, thus have my Parents, Elders, Ancestors, and *Predecessors* walked, I have inherited it from them: thou knowest *not* into what Lodging they are entered.

31. Wilt thou be a Christian and a Child of God? then thou must *not* look upon the way of thy Predecessors, how they have rid on in Pleasure and Voluptuousness, but look upon *God's Word*; that must be the Light of thy Feet.

32. For many who have done Evil, are gone into the Abyss; and thou wilt follow after them, if thou walkest in *their* Footsteps.

33. Suffer not the Devil to pourtray or paint before thee the hypocritical way; his *Colour* glisters outwardly, and in the *Essence* it is Poison.

† Or in the
Substance.

34. O how dangerous a way have we to wander and travel through this World: and it were to be *wished*, that there were *no eternal Thing in the Wicked*, then they would *not* suffer eternal Torment, and be in the eternal Scorn and reproach.

35. As they have here in this Life been the Enemies of God's Children, so also they continue to be *for ever* the Enemies of God and of his Children.

36. Therefore must the Children of God take the *Cross* upon them, and here Sweat in the Thifly and Thorny Bath, and become Born again in *Anguish*; they must walk in a narrow steep Path, where Reason always says, Thou art a Fool, thou mightest live in Joy and Jollity, and be saved *well* enough.

37. O how often outward Reason strikes and *smites* the noble Image, which springs up out of the Thorny Bath, out of *Tribulation*! how many Sprouts become torn off from the Pearl-Tree, through Doubting and Unbelief, which bring Man into the false and wicked Way!

38. The *Miserable* sigh and pant after temporal Sustenance; and Curse the Oppressor, which bereaves him of his Sweat, and thinks he does right in it, yet he does but *destroy* himself therein; he does even as wickedly as his Driver or Oppressor.

39. Did he take to himself *Patience*, and consider that he walks upon the Pilgrim's Evil Path, and did he set his Hope on his Journey's End, and consider that thus *under* the Cross and Misery, under Oppression, *he Labours in the Vineyard of Christ*; O how happily and blessedly should he *do*.

‡ Matt. 20. 1.

40. He has cause hereby to look for another and better Life, seeing he must here swim in *Anguish* and Misery; if he rightly understands it, how *well* God intends it towards him, that so he might the *more* seek and hunt after him, that he might *not* build upon the earthly Life.

41. Though he sees that it is but a *Vale* of Misery, Affliction, and Oppression, and that he must spend his Days here in hard *Streights*, in Misery, in vain Labour, Weariness, and Care; yet he is to consider, that God lets it not pass so in vain, but that in this manner he thus giveth *cause* to *seek* the true Rest, which is not in this World.

42. Besides, he must every hour *expect* Death, and leave his Work to another; what is it then for a Man to build his Hope upon this World, wherein he is but only a *Guest*, and a Wanderer or Pilgrim, which must here wander through the Way or *Passage* of his Constellation?

43. If he did but assume the *inward Constellation*, O! how happily and blessedly would he labour in God's Work, and let the *outward* go, as it may or can be.

44. A Man in this World that intends to possess the Kingdom of God, he has *no better* Way, neither can he have any better Council and Advice, than continually to consider and conceive, that he is in the *Vineyard* of God with all his doings and Substance, and whatsoever he is, and to do it to or for God.

45. His Mind should in a constant Hope be *looking* towards God, that he shall obtain his Wages for his Labour from God; and that he labours in God's deeds of Wonder, and therefore should be diligent in the Labour which he performs.

46. And when he must oftentimes serve his driver or oppressor in weariness, *without* Wages, then let him but consider that he labours for God; and let him be patient in hope that God will well bestow his Wages upon him in due time.

47. For ^a *the Lord of the Vineyard does not pay his Labourers at Noon-day, but in the Evening, when their day labour is done, when we go home to our Lord out of the Vale of this Tabernacle, and then every one receives his Wages.* ^a Matth. 20. 8.

48. * *Those then who have laboured much for a long time, have much Wages to expect.* * Note.

49. But they that have been Snorers, Grunters, sluggish, lazy, and evil, murmuring, whining, pettish Labourers, in *Impatience*, such have done small service, and ought well to expect, moreover, to have punishment from their Lord; for they have but missed other Labourers, and have been unprofitable Labourers, and performed mere *vain* false and evil Work, to cheat their Lord of his Wages; they justly receive punishment for their Wages. ^b Note, ye lazy, sluggish Labourers.

CITATIO TERTIA. The Third ^a Citation.

^c Summons, or warning.

The Gate in the Center of Nature.

Question.

50. Reason says, Why does God let it go so, that here is nothing but vain toilsome *Weariness*, as also vexation and oppression, one plaguing and afflicting another? And though many have much, and want nothing, yet they have no quiet and rest; they hunt *only* after oppression and unquietness; and their heart is never quiet and still.

Answer.

51. See, thou locked-up Knowledge, the Ground or foundation of the World is *thus*; the Original of Life is *also* thus; in this World it *may* or cannot be otherwise, *except* a Man becomes new-born, and *then* he is *otherwise* in the *New Man*.

52. And yet this oppression and driving cleaves always to him in the *Old Man*: * This ^a *is the strife of the spirit against the flesh, where the flesh lusteth against the spirit, and the spirit against the flesh.* * Note. ^d Gal. 5. 17.

Question.

53. Now, says Reason, whence has *this* its original?

Answer.

54. Behold! in the Center of Nature there is *such* a Thing, Being, or Substance; do but mind it.

55. The *Eternal Will*, which is called *God*, that is *free*; for it has in it nothing but the Light of the Majesty, and dwells in the *Eternal Nothing*; and therefore also *Nothing* can touch him.

56. But his *Desiring*, which makes the *Center* of Nature, that hath such a property;

for therein is the *harsh* astringency, *viz.* the *first* Property of Nature, which always attracts to itself, and receives where nothing is, where it has made Nothing, and takes it, and draws it together.

57. Yet it may not eat it, also it is not profitable to it : Thus it makes to itself anguish pain, and unquietness therewith ; as covetousness in Man does.

58. The second Form, is its drawing or sting ; that is its Servant or *Child*, which there draws together what the desire wills ; that is the Labourer, and signifies the *Inferior* Man, who is evil, base, angry, raging, and stings and rages in the harsh astringency.

59. And that the astringent harshness cannot *endure* from the servant, but draws it the more eagerly ; and so the servant becomes more evil and base, more raging, and *storms* the Lord's house.

60. Thereupon will the Lord bind and hold the servant, and the servant tears from it with Malice aloft again.

61. And then seeing the Lord, *viz.* the *harsh* astringency, cannot overpower it, they struggle together in great anguish, enmity and opposition, and begin to make a whirling wheel, to *worry*, murder, and put to death one another.

62. This is the *Third* Form of Nature, whence arise Wars, fighting, strife, destroying of country and city, envy and anxious vexatious Malice and Wickedness ; whereas always *one* would have the other dead, willeth to devour all and draw it into itself ; it wills to have it alone, and yet there is nothing profitable to it, but *hurtful*.

63. It does as the fierce wrath of Nature does, that swallows itself up into itself, and *consumes* and breaks itself, and yet it generates itself also thus.

* Note.

64. * *Whence* all Evil comes : The Devil, together with all evil things or substances comes from hence ; thus they have their original.

65. As Nature in the *Center* does, understand *without* the Light, so does the Devil also, who has not the Light ; as also evil Men and Beasts, also Herbs and Grasse, and all whatsoever is *odious* or enmicitious.

66. For it is the poison-wheel, whence the *Life* arises originally, and whirls itself thus in great anguish, in stinging, raging, and breaking, till it *creates* another Will in itself to go out of the Anguish, and sinks itself down into Death, and *gives itself free therein into Liberty*.

67. So it destroys the stinging and breaking-in *death*, and falls into the Liberty of the first willing, which kindles the anguish of Death with the still Liberty, whence the anguish is *terrified*, Death breaketh, and out of the Anguish goes forth a Life of Joy.

68. Thus it goes also with Man when he is in the Anguish and Enmity, that the sting of Death and of Anger rages in him, so that he is anxious, covetous, envious, angry, and enmicitious.

69. Then he should *not* continue in this evil substance, condition, or doings ; *else* he is *in the Forms of death*, anger, fierce wrath, and *hellish* fire ; and if the water source and quality was *not* in him, together with Flesh and Blood, then he would instantly be a *kindled* Devil, and nothing else.

70. But he should consider himself, and *create* another will in his evil anguish, and go out from the covetous Malice into the Liberty of God, where there is continually *Rest* enough.

71. He should *in Death* sink down into Patience, and willingly give up himself into the anxious Wheel, and create a *Thirst* after God's quickening, which is the *Liberty*, and so he sinks down quite through the anxious Death, and falls into the Liberty.

72. And so when its Anguish *tastes* the Liberty, that it is such a still meek source or quality, then the anguish becomes terrified, and in the Terror breaks the enmicitious

harsh Death; for it is a Crack or Terror of Great Joy, and a Kindling of the Life of God.

73. Thus the ^d Pearl-branch or Sprout comes to be generated; that now stands in the Trembling of Joy, but in great danger; for the death and the anguish source or quality *is its* Root. * A Branch on the Vine Christ.

74. And it is surrounded therewith as a fair green slip or branch grows out of a *sinking* dunghill out of the strong source, and attains *another* Essence, Smell, Substance, and Source or Quality, than its Mother has, out of which it became generated.

75. As then also the source or quality in Nature has such a property, so that out of the *Evil*, viz. out of the *Anguish*, the Great Life becomes generated.

76. And as we further know, that Nature in the Crack or Terror *divides* itself into two Kingdoms; the *first* into the Kingdom of Joy; the *second* into a sinking of Death into a Darkness; so also Man, when the Lily Branch to the Kingdom of Joy thus becomes generated, then its Nature divides itself into *Two Wills*.

77. As, *First*, the one rises up in the Lily, and grows in God's Kingdom: *Secondly*, the other sinks down in the dark death, and pants or *longs* after the Earth, after its Mother, which strives always against the Lily, and the *Lily* flies before or from the roughness.

78. As a sprout grows out of the Earth, and the Essence flies before or from the Earth, and is drawn up by the sun till it comes to be a Stalk or Tree; so also God's *Sun* draws Man's *Lily*, viz. the * *New Man*, always in his power, forth from the evil Essence, and * *Note*. draws at last out of it a Tree in God's Kingdom.

79. And then he lets the old evil Tree or Shell, under which the New did grow, *fall away* into the Earth into its Mother, after which it indeed longed, and out of the Earth again into the Center of Nature, at the *End* of the Day of Separation, wherein all *must* again go into its Ether.

80. Thus goes the Lily also into its Ether, viz. into the † *free will*, into the Light of † *Note*, the Majesty.

81. Understand it further, thus: When thus two Kingdoms divide themselves in the Crack or Terror of Nature, then is the Terror or Crack in itself a *Flash*, and Cause of the Fire, viz. of the Life's kindling.

82. Thus the *Prima Materia*, viz. the first Matter, which the harshness makes with its entering in, wherein the Enmity existed, divides itself into T W O Parts, *one* downwards into Death; this is the essential Life with the substantiality of this world, such as Earth and Stone.

83. And then the *second* Part severs itself out of the Terror or Crack of the Fire into the Light of the Liberty; for the Terror of the Fire *kindles* the Liberty, so that it also * becomes desirous; and that now in its desiring draws the Kingdom of Joy into itself, viz. the meek well-doing, and makes *it also* become ^f *Matter*. * *Note*.
† Or material.

84. This now is the Heavenly divine ^g substantiality, which draws the fire again into itself, and devours it in its Crack or Terror, which is the Fire's source or quality; and there the soft meekness consumes the source or quality, and brings itself into the *biggest* Joy; so that out of Anguish Love, and out of Fire a Love-burning *comes* to be. ‡ Or Corpore-ity.

85. And it gives out of the Burning the richly joyful spirit of *the Eternal Life*, which is called the *Spirit* of God, which arises originally in the first willing, which is called the Father, for it is the desiring of nature, and is in the fire a fire-source or quality, and in the Anguish of Death, a *Sting* of Death, and of fierce Wrath, and the *Enmity* in the substance of Nature, viz. in the Center.

86. And in the Light it is the *divine* Kingdom of Joy, which there in the divine substantiality, viz. in the *Wisdom*, which makes the colours of the virtues and powers, opens the *Noble* * *Tincture*, which is the Glance of the Heavenly Substantiality. * *Note*.

87. And it causes in the Substantiality the Element of the Angelical World, out of which this World is an Out-birth, but in the *Anger* kindled by the Devil, who is a cause that the fierce Wrath of Nature hath kindled itself, whence in the Substantiality Earth and Stone are *come to be*, as it is before our Eyes.

88. Which the mightiest source or quality in *Verbo Fiat*, in the Word *Fiat*, has separated into a Principle, as in the Book of the Threefold Life is expressed at large.

89. Thus understand the Fire-flash for the *fourth* form of Nature.

90. And the Love-birth of the Kingdom of Joy for the *fifth* Form.

91. And the swallowing in of substantiality, out of the Meekness into the Fire-source or quality, where the *fire also* attains the Kingdom of Joy, *viz.* the *sound* of the Manifestation or Revelation of the Colours, Wonders and Virtues, whence the five Senses, *viz.* Seeing, Hearing, Smelling, Tasting, and Feeling, exist, for the *sixth* Form of Nature.

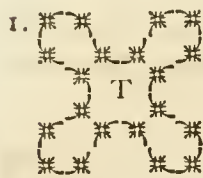
92. And the Substantiality of the Light, in which the divine Element is comprehended, out of which the springing, growing, or Paradise exists for the *seventh* Form; and again for the Mother of all Forms, which gives substance, power, and meekness to all Forms, so that there is an Eternal Life, and an Eternal Dwelling or Delight of Life.

93. For the *seventh* Form holds or contains in itself the Angelical World, as also the Paradise, or right Kingdom of Heaven, *wherein the Substance of the Deity* is manifest, and all whatsoever the light World contains; as we have expressed in our other Books.



The Ninth Chapter.

More Circumstances of this Third Citation, highly to be considered.



1. **T**HUS, ye Children of Men, be here seeing, and not blind: Observe what is *here* manifested to you: It is done not in vain: There is somewhat more behind: *Sleep not*; it is high Time; do but see what the Substance of all Substances is.

2. This World is generated forth out of the Eternal: The ^h *Center of Nature has ever been* from Eternity; but it has *not been manifested*.

3. With this World, and with the Devil's ⁱ fierce Wrath, it is come into *substance*: but yet understand what the Devil is.

4. He is a Spirit of his Legions out of the Center of Nature, ^k as *one* when he was created in the divine substantiality.

5. And yet he was to be proved or tried in the Fire, and to set his Imagination into the Love, *but* he set it into the Center of the Wrathfulness, back into the fourth form of the Anguish, and would fain *domineer* in the Fire over God's Meekness, as an Enemy of the Kingdom of Joy, and despised the Love, when he saw that the Fire gave strength and might.

6. And therefore he was thrust out of the fire of God into the Anguish of the Darkness, into the *Center* of the fourth Form; he had no more of the Fire, but the Terrible *Flash*, and that is his right Life.

7. But the Will of God, which however in Angels and Men longs and *pants* after the Life,

^h Ground or Foundation of Nature.

ⁱ Sternness, anger, or malice.

^k Note, the Devil was created in the divine substantiality.

Life, which comes to help the Life, with the Liberty, *viz.* with the *Meekness*, that has left or forsaken him, and *so* he cannot attain the Light in Eternity.

8. Also he can form or create *no* Imagination or Longing after it; for God's Will-spirit flows into him, and subdues him in the Anguish-chamber, in the first four forms of Nature; he cannot attain the fifth.

9. And though indeed he has all forms of Nature, yet *all* is *enemicitious* and opposite, or of contrary Will; for the Holy Spirit has left him, and now the source or fountain of the Anger or fierce *Wrath* is in him.

10. *God, who is All*, has opened his fierce Wrath, or the *Center* of the Original in him, so that it also is *Creaturely*, for it has also longed to manifest itself.

11. And when God once moved himself to the Creation of Angels, that all *became* manifest, whatsoever from Eternity in the Wonders of the Wisdom stood hidden in the Center, both in Love and Anger.

12. Seeing now we thus know what we are, and that God *lets us know* it, we should now look to it, and generate *some* Good out of us; for we have the Center of the Eternal Nature *in us*.

13. If we make an Angel out of us, then we are *that*.

14. If we make a Devil out of us, then also we are *that*.

15. Here we are in the Making, in the creating: We stand in the *field*; God's Willing in the love stands in the Center of the *Life* towards us.

16. *God* is become Man, and willeth to have us; so also his *Anger* in the Kingdom of the fierce Wrath willeth to have us; the Devil also willeth to have us into his society; and God's *Angels* also into theirs; for whichsoever we are Factors and trade in, thither we go.

17. * If we put our Imagination into the *Light* of God, and go with earnest sincerity * Note. into that, then we *come* into it, and are also with earnestness drawn into it.

18. Will we then put our Willing into the *Glory* of this World, and let the Eternal go? then we have to expect, that we must, with this World's fierce Wrath, enter into the first Mystery.

19. † If we have not *divine Imagination*, *viz.* Faith in us, then the divine Love will † Note. leave us, and *not* let us in at her Doors.

20. *Affuredly*, if God breaks them not open, then we come into Necessity; if thou bringest not God's spirit along with thee, thou wilt never more attain it.

21. Therefore it is good to spring, and grow forth in this life: Christ is become our field; we may *without* any great anguish or trouble attain it; * it is but to do this, * Note. *viz.* to *break our Will*.

22. That is the *Grievance*, for the old Adam will not; so also the Anger will not; the Devil also will not.

23. Behold! O Man, thou thyself art thy own Enemy, that which thou holdest to be thy friend, that is thy Enemy: Wouldst thou be saved, and see God? then thou must become the worst Enemy to that which thou esteamest thy best friend, *viz.* to thy outward Life.

24. *Not* that thou shouldst destroy it, but its *will* only; thou must do what thou willest not, thou must become an Enemy to thyself, or else thou canst not see God.

25. For that which thou now holdest for thy friend, is *proceeded* out of the Anguish-chamber, and has still the Anguish-life in it; it has the Anger-source or quality, and the Devil's sickness, longing, or *Malady* in it.

26. Thou must form or create a Will in God; thou must form or create a Will out of thy Soul, and with the same *go forth* out of Evil, Wickedness and Malice, into God; and so thou wilt be introduced into God's Fire.

27. Understand the willing-spirit; *that* will kindle thy soul, and so *then* reach after the life and spirit of Christ, and thou wilt receive it; which will new Regenerate thee, with a New willing, which will abide with thee.

28. The same is the *blossom* of thy soul, wherein the New Child stands in the Image of God; to that God gives Christ's flesh and blood to *feed on*.

29. And not to the Adamical Afs, as Babel wonderfully Dreams; as if the wicked should participate of the Body of Christ! O, *No*.

30. They receive the four Elements, and therein the Anger of God, and for this ¹ 1 Cor. 11. 29. Reason, ¹ *because they distinguish or discern not the Lord's Body*, which is every where present in Heaven, and is fed upon by that soul which attains Heaven.

31. Not as a sign, as the other fancy Dreams; *not* Spirit without Substance; but the *substance* of the spirit surrounded and inclosed with God's Wisdom, Christ's Flesh, which fills the Light-world in every Place; which the Word that became Man *brought* along with it *into* Mary.

32. That same substantiality, though indeed, in *Mary*, it became *Opened* in its ¹ John 3. 13. flesh and blood, and assumed human Essence to itself, ^m *was at that very Time*, while Christ lay in the body or womb of *Mary*, in *Heaven*, in the one Element in *all* Places.

33. It never came at any time, from any Place, many Miles off into *Mary*: No, but the included Center which Adam had shut up in the Anger of God in Death, *that* the word of the Deity did open or unlock, and introduced the divine substantiality into the Virgin-like *Center* shut up in Death.

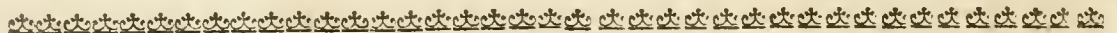
34. That was done in the Body or Womb of *Mary*, in the Limit or Mark of the Covenant; *not departing* away, also *not entering* in, but opening, generating in, and in this world generating from it.

35. God-and-Man one Person, Heavenly; and that which was inclosed in Death, substantiality and virginity; one substantiality; *one only Man* in heaven and in *this* World.

36. And such must we also be; for the Word which became Man, *is stirring* in the soul, and stands in the found of the Life in all *Souls*.


37. Now go whither thou wilt, thou hast now the Center of the Deity in thee, in the *found* and stirring, and also the Center of the fierce wrath; into which thou goest, and which thou awakenest therein, stands thy Life.

38. Do what thou pleasest, thou art *free*, and God lets thee know it: *He* calls thee; if thou comest, then thou wilt be his Child; if thou goest into the Anger, then thou wilt also be taken up by *that*.



The Tenth Chapter.

Of God's Express Image of Man, viz. of God's similitude in Man.

1.  E cannot in *this* world see our Substantiality or New Body, while we are in the Earthly Body; the Outward Man knows it *not*; only the *Spirit*, which becomes generated, and goes forth out of the New Man, that knows its Body.

2. But if we would willingly have the knowledge of it, and would know whether we are in the New Birth, then *we* have *no better proof* or

trial of it, than by or in the similitude of God, which we understand to be, *viz.* the Desiring, the sense or * *thoughts*, and the Mind.

3. These Things contain in them the *Center* of the spirit, out of which the strong will comes to be generated and brought forth; in which the right true *similitude*, and the Image of God with flesh and blood stands, which the outward Man knows not.

4. For that very Image is not in this world, but it has another Principle, *viz.* in the *Angelical* world, and during this Time of the Body stands in the Mystery, in the secrecy or *Arcanum*.

5. As the Gold in the Stone, whereas the Gold has another *Tincture*, another Essence, another Glance, and Luster or Shining; and the rudeness or drossiness of the stone *cannot* comprehend it: and the Gold also does not comprehend the rude drossiness of the Stone; and yet the rude drossiness, *viz.* the *Anguish* Center, is a Cause of the Gold; for the rude drossiness is the Mother, and the Sun or *Sol* is the Father.

6. Thus also is our Old Adam and Body a Cause of the New Body; for it is the Mother: out of the Old substantiality *originally* arises the new Body, and God's Spirit in Christ is the Father; as the Sun is the Father of the Gold, so also is God's *heart* the Father of the New Man.

7. But now we cannot know the New Man better *than* in the Center, namely, in the Desiring, Thoughts and Mind.

8. ⁿ *When we find ourselves thus*, *viz.* that our Desiring stands totally according to and towards God, that our Thoughts continually run into the will of God, and that the Mind totally gives itself up in Obedience *into* the will of God, and that the Imagination or Longing draws in God's power, then we may *assuredly* know, that the Noble Lily-Branch is generated, that the Image of God is in *substance*, that God in the similitude *is become* Man.

ⁿ Note, How we may know whether the Noble Lily-Branch, *viz.* the Body of God's Image, be Generated in us.

9. There it is necessary that the Noble Image be highly regarded and taken care of, and that the Old Adam with his *Lusts* have no room or space left him, but that he be continually put to Death, that the *New Man* may grow and be great, and become adorned with the wonders of the wisdom.

10. But now Reason asks, *How* is then the similitude?

11. *Behold!* God is Spirit; and the Mind, together with the thoughts and desire, is also Spirit. The Mind is the Wheel of Nature; the Desire is the Center, *viz.* the first substance to Nature; the Thoughts are the ^o *Essences*.

^o Or Branches.

12. For out of the Essences go the Senses or Thoughts; they are and have their Original *out of* the sting of the desire, *viz.* out of the harsh astringency; for they are the Bitterness, and *run always* into the Mind as an Anguish-wheel, and seek rest, to try whether they may *attain the liberty of God*.

13. They are *they* which *strike* up the fire in the Anguish-wheel, *viz.* in the Mind; and in the kindling in the Crack, or Terror, *willingly* give up themselves into Death, and thus sink down through the fire-source or quality, into the Liberty, *viz.* into God's Arms; and they go forth into the Liberty as a Life out of Death.

14. *They* are the Root of the New Taste or Relish, which penetrate into God's wisdom and wonders; *they* bring the Desire out of the Anguish of Death; they fill their Mother, the Mind, and give it power from God's Essence.

15. Thus is *the Mind* the wheel, or the right Chamber of the Life, *viz.* ^p the soul's ^p own House, of which itself is a Part; if the substantiality, understand the substantiality of the *Tincture*, be accounted to it, *viz.* the Fire-life.

^p Or dwelling of the soul.

16. For out of the Fire-life exists the Mind, and the Fire-life dwells in the Mind: but the Mind is *Nobler* than the Fire; for it is the Mobility of the Fire's life; it makes the *understanding*.

17. *The Thoughts or Senses* are the Mind's *Servants*, and are the subtlest Messengers; they go into God, and again out of God into necessity.
18. And whereinfoever they *kindle* themselves, either in God, or in Necessity, *viz.* in falsehood or wickedness, that they bring home to the Mind.
19. Therefore must the Noble Mind *often* be *Lord* over the evil or wickedness, and stifle it in its Anguish, when the Thoughts have entertained or loaded false or evil *Imaginations into the Desire*.
20. Thus understand it, lastly, in *this Manner*; God is himself *ALL and in ALL*.
21. But he goes forth out of the fierce wrath, and finds the Light and power-world in himself; he himself makes them, so that the fierce wrath with all forms are *only* a Cause of the Life, and a finding of himself in Great Wonders.
22. *He* is the Ground, or Byss and Abyss; the *Liberty and also the Nature*, in Light and Darknes.
23. And *Man* also is *all this*, if he does but so seek and find himself as God does.
24. Our whole Writing and Teaching aims at this, how we must seek, make, and lastly, *find* ourselves; how we must generate or bring forth, that we may be ONE spirit with God; that God may be in US, and we in God; that God's Love-spirit in us may be the willing and the doing.
25. And that we withdraw from the Anguish source or quality, that we may introduce ourselves into the true *similitude* in three Worlds; that each of them may stand in their Order, and that the *Light-world* in us may be LORD, that *that* may lead the Dominion.
26. That so the Anguish-world may remain hidden in the Light-world, *as it does also in God*, and so be *only* a Cause of the Life and of *God's wonders*.
27. Else, if we attain not the Light-world, then is the Anguish-world *in us* the upper Dominion, and so we live eternally in an Enemicitious source or quality.
28. And this *strife* lasts so long as the Earthly Life endures; and then it goes into the Eternal *Ether*, either into Light or into Darknes; whence there is no *release* more, and *therefore* God's Spirit warns us, and teaches us the right way. AMEN.

Conclusion.

29. Thus Reader, who lovest God, Know that a *Man* is the true similitude of God, which God highly loves, and manifests himself in this similitude as in his *own*: God is in Man the Middlemost.
30. But he dwells only in himself: and if it be so that the spirit of Man becomes ONE spirit with HIM, *then* he manifests himself in the humanity, *viz.* in the Mind, Thoughts and Desiring; so that the *Mind feels him*.
31. Else in this world he is very much *too subtle* to be beheld by us, only the Thoughts *behold him* in the Spirit, understand in the will-spirit; for the will sends the Thoughts into God, and God gives himself *into* the Thoughts.
32. And *then* the Thoughts bring the Power of God to the will; and the will receives them with Joy, but with *Trembling*.
33. For it acknowledges itself unworthy, seeing it proceeds out of a rough Lodging, *viz.* out of a wavering Mind; and therefore it receives the Power in the *sinking* down before God.
34. Thus out of its Triumph comes a soft gentle Meekness to be; that is, God's *true* substance, and it apprehends that very substance.
35. And that conceived or apprehended substance is in the willing, the heavenly Body, and is called the True and right *Faith*, which the will has received in the power of

God; the same sinks or demerses itself into the Mind, and dwells in the Fire of the Soul.

36. Thus the Image of God is entire or total; and *God sees* or finds himself in such a similitude.

37. And we should not at all think or conceive of God, that he is a strange substance or foreign thing; to the wicked, indeed, he is a strange substance, for the wicked apprehends him *not*.

38. God is *in him indeed*, but *not Manifest* in the *willing and mind* of the wicked and ungodly; it is only his fierce wrath that is manifest in him, he *cannot* reach or attain the Light.

39. It is in him, but it is not profitable to him; his Essence conceives or apprehends it not; it shows itself before him, and is only his *pain*, source or torment; and he does but hate it, and is an Enemy to it, as the Devil is an Enemy to the *Sun*, and also to the Light of God.

40. He would be better at Ease, if he could be Eternally in the Dark, and *knew* that God was far from him, and then he would find no shame or reproach in him.

41. But if he knew that God is so near him, and he cannot apprehend him, that would be his greatest *plague*, so that he would *bate* himself; and it would make him an Eternal contrary will, an opposite Anguish and Despair, *in that* he knows that he cannot attain God's favour or gracious countenance.

42. His own falshood or wickedness plagues him; but he can create or procure *no Comfort*, that he might come to Grace, for he touches not God, but only the Center in the Anguish in the fierce wrath.

43. He abides in Death, and in the *Dying* source or *torment*, and cannot break through; for there comes nothing to help him, of which he can lay hold, whereby he might ground or establish himself in the Kingdom of God.

44. When he has lead a Thousand years in the Abyfs in the Deep, yet then he would be *without* God in the Darknes, and YET God is *in him*, but helps him not; also he knows him not, only he knows of him, and feels only his fierce wrath.

45. Understand it thus; just as a fire is in a stone, and the stone knows it not, it feels it not, *only* the fierce wrathful cause of the fire, which holds the harsh astringent Stone Captive in a Body, it feels *that*.

46. Thus the Devil also feels only the Cause of the Light; that very cause is the fierce wrathful Center, and holds him captive, and *that* he *bates* and cannot endure it; and yet he has nothing else that *would be better* for him.

47. Thus he is nothing but a fierce wrathful vehement eager Malignity or Malice, a Dying source or *torment*; and yet is no Dying, but a deadly loathsome poison, a hunger and thirst, but no refreshment.

48. ⁹ *All that is evil, base, and envious*, harsh, astringent, and bitter, whatsoever flees away from the humiliation as he has done, that is *his* strength, and his odious desire.

49. Whatsoever *bates*, and is an Enemy to God, and flies from, or curses God, that is serviceable to him; whatsoever turns or perverts the Truth into Lies, that is his will upon which he *rides*, and wherein he voluntarily dwells.

50. Thus also is the wicked and ungodly Man; when he loses God, then he is in the Anguish-source or torment, and has the Devil's will.

51. But know this: God has in the human soul broken and destroyed the hardness of death, and is entered into the limit, aim, or *Mark of the Covenant*, wherein Death becomes broke open: he has broke open the Limit or *Mark* in the Center of the soul, and set his light towards Man's light of Life.

⁹ Note, what the Devil rides upon. To be considered by Liars, Blasphemers, and Boasters.

52. The Light is afforded him, *so long* as he lives in the virtue and power of the

Sun ; if he will *Convert*, and enter into God's Light, he will be accepted ; no Election or Predestination is *concluded* upon him.

53. But when he loses the Sun's Life, and has also nothing of God's Life, then all is gone and *lost* with him ; then he *is* and remains a Devil.

54. But God knows those that are his ; he knows who *will turn and convert to him* ; upon those goes the *Election*, of which the Scripture speaks ; and upon those which *will not*, goes the *Reprobation* or hardening, or the withdrawing of Light.

55. Man has undeniably *both* Centers in him ; and so then if he will be a Devil, shall God then cast the *Pearl* in the way of the Devil ? Shall he shed forth his Spirit into the ungodly or wicked desire ?

56. Indeed out of Man's willing must God's spirit become Generated, it must itself become God in the willing Spirit, or else he attains not divine Substantiality, *viz.* the *wisdom*.

57. Therefore mind and consider yourselves, dear Children, and go in at the right *Door* : It is not called only Forgiveness, but being generated or born *anew* ; and then is the right Forgiveness ; that is, *Sin* is then a *Husk* or Shell ; the New Man grows out of it, and casts the husk away, and that is called God's forgiveness.

58. God forgives and puts the Evil away from the New Man ; he *gives* it away from him ; it is *not* put away from the Body ; but the sin is given into the C E N T E R, for fuel or wood for the fire, and must *thus* be a cause of the fire's Principle, out of which the Light shines.

59. It must serve the Holy Man for the Best, as St. Paul saith, ' *All things must serve for the Best to them that Love God*, even Sin.

60. ' *What say we then ? Shall we then sin, that our salvation may become generated ? that be far from us : How shall I will to enter again into that to which I have died ? Shall I go out of the Light into Darknes ?*

61. But thus it must be, that the Saints of God may lose *Nothing*, therefore it must *all* serve them ; that which to Sinners is a Sting ' *unto Death*, that is to the Saints a *Might and Power unto Life*.

62. Then saith outward Reason, surely, *I must sin*, that my salvation may be great.

63. But we know, that whosoever goes forth out of the Light, he goes *into* the Darknes ; let him look to it, that he *abide not in the Darknes*, for he sins *purposely* ; stubbornly, or obstinately, in or against the Holy Spirit : " *Be not deceived, God will not be mocked*, nor slighted.

64. Of his Love, we are after our Fall become righteous again, through *his* Enterance into our Flesh

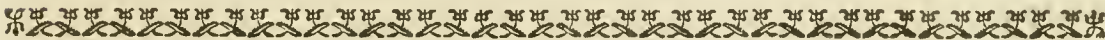
65. But he that enters designedly or obstinately into Sin, he despises and contemns the Incarnation of Christ, and takes a heavy burden upon or into himself ; he should do *well* to look to it ; he will *more hardly* be able to go again out of the purposed sin, than one to whom the way of God is not yet Manifested.

66. *Therefore it is good for a Man to shun and to flee from Evil*, to turn his Eye from falshood and wickedness, that the Senses or *Thoughts* may not enter into that which is false or wicked, and bring that afterwards to the Heart, whence Lust exists ; so that the Desire imagines, and brings it into the Mind, whence the Noble *Image* comes to be destroyed, and an *Abomination in the presence* of God.

67. We would have the Reader and Hearer, that loves God, faithfully *warned* from our Gifts and deep Knowledge ; and we have very earnestly and faithfully presented you *the way* of the Truth, and of the Light ; and we admonish you all Christianly to consider of it, and to read it diligently : It has its fruit in itself. *Hallelujah. Amen.*

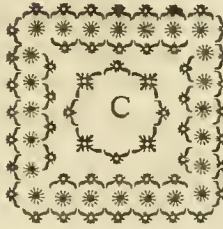
T H E
T R E A T I S E
O F T H E
I N C A R N A T I O N.

Part III. Of the Tree of the Christian Faith, a True Instruction, how Man may be one Spirit with God, and what he must do, that he may Work the Works of God; wherein the whole Christian Doctrine and Faith is briefly comprised; also what Faith, and Doctrine is. An open Gate of the great secret *Arcanum* of God, out of the divine *Magia* through the three Principles of the divine Being or Substance.



The First Chapter.

What Faith and Believing is.

1.  CHRIST faith, ^x *Seek first the Kingdom of God and the Righteousness thereof, and so shall all other things be added unto you.* ^x Matt. 6. 33.
2. Also, ^y *My Father will give the Holy Spirit to them that pray unto him for it: ^z when that comes, that will lead you into all Truth: ^a that will intimate to you all whatsoever I have said to you.* ^y Luke 11. 13. ^z John 16. 13. ^a John 14. 26.
3. ^b *For it will receive of mine, and make it known to you; ^c that will give you a Mouth and Wisdom what ye shall speak.* ^b John 16. 14. ^c Matt. 10. 19. ^d Rom. 8. 26, 27.
4. And Saint Paul saith, ^d *We know not what we should pray or speak; but the Spirit of God helps us mightily, according to that which is pleasing to God.*
5. And so now Faith is not an historical Knowledge, for a Man to make *Articles* of it, and to depend only on them, and to force his Mind into the *works* of his Reason; but Faith is *one* Spirit with God; for the Holy Spirit moves in the Spirit of Faith.
6. True Faith is the *Might* of God, *one* Spirit with God; it worketh in God and with God.
7. It is *free*, and bound to no *Articles*, but only to the right and *true Love*, wherein it draws *the Breath* of its *Life's* Power and Strength, and lies not in human *Arbitrium*, Opinion, or Conjecture.

8. For as God is free from all Inclination or Deviation, so that he does what he will, and need give no Account for it, so also is the true *Faith* free in the Spirit of God; it has but one Inclination, *viz.* into the Love and *Mercy* of God, that it cast its willing into God's willing; and to go out from the Syderial and elementary Reason.

9. It seeks not itself in the Reason of the *Flesh*, but in God's Love; and so if it thus finds itself, then it finds itself *in* God, and co-worketh with God, *not* as to Reason, what that wills, but in God, *what God's Spirit wills.*

10. For it prizes or esteems *not* the earthly Life, but that it may live in God, and ^c Phil. 2. 13. that God's Spirit in it may be ^c *the Willing and the Doing*; it gives up itself in humility into God's Willing, sinks through Reason into Death, and yet *springs* with God's Spirit into the Life of God. It is as it were not, and yet is in God in all.

11. It is a Crown and *Ornament* of the Deity; a Wonder in the divine *Magia*: it makes where nothing is, and takes where nothing is made: it works, and none sees its Substance.

12. It ^f lifts up itself aloft, and yet needs no climbing up; it is very *Mighty*, and yet is the most *lowly* Humility of all; it hath all, and yet comprehends nothing more than *Meekness*, and so it is free from all ^e *Evil.*

^a *Wesheit.*

13. And it hath no Law, for the fierce Wrath of Nature touches it not: it subsists in eternity, for it is comprehended in *no* Ground; it is included or Bolted up in nothing.

14. As the *Abyss* of Eternity is free, and rests in nothing, but only in itself, where there is an eternal *Meekness*, so also is the right true Faith in the Abyss.

15. It is in itself the Substance: it liveth, and yet seeks *not* its own Life, but it seeks the Life of the eternal still Rest: it goes forth out of its own Life's Spirit, and *possesses* itself.

16. Thus it is free from the Source or Torment, and dwells thus in the eternal *Liberty* in God.

17. It is with, or as to the eternal Liberty, as a *Nothing*; and yet is in *All*: *All comes to it, which God and the Eternity is, and can possibly do*: it is apprehended by nothing, and yet is a fair Inhabiting delight in the Great Might, or Potency of God.

^a *Sophia.*

18. It is in Substance, and yet is or *becomes* apprehended by no Substance: it is a Play-fellow, and Companion, of the divine ^b Virgin of the Wisdom of God: In that stand the great Wonders of God; and yet it is *free* from all.


19. As the Light is *free* from the Fire, and yet is continually generated from the Fire, and yet the Fire-Source or Torment cannot *apprehend* or stir it, in like manner I present to your Understanding, that *thus Faith* becomes generated out of the Life's Spirit, *viz.* out of a continual burning Fire, and *shines* in that same Fire, and fills the Life's Fire, and yet is *never* apprehended.

20. But if it becomes apprehended, then is *itself* entered into Reason as into a Prison, and is no more in God, in its Liberty, but is entered into the Source, Quality or Torment.

21. It plagues itself, and yet *there* it may well be free; in the *Reason* it works the *Wonders in the Fire of Nature*, and in the *Liberty* it works the *Wonders of God.*

The Second Chapter.

Of the Original of Faith, and why Faith and Doubting dwell together.

1.  NOW seeing Faith is ONE Spirit with God, therefore we are to consider of its Original; for we may not say, that it is a *Figure* or Image of Reason,¹ but it is God's Image, God's Similitude, an *eternal Figure*.ⁱ Faith is God's Image.

2. And yet it may destroy or corrupt itself in the time of the Body, or *transmute* and alter, or change itself into the Anguish-source.

3. For in its own Substance in the Original, it is merely a *Willing*, and that *Willing* is a *Seed*, and that must the Fire-spirit, *viz.* the Soul, sow into the Liberty of God.

4. And so a Tree grows out of that Seed, of which the Soul feeds and *allays* or meekens its Fire-life; so that it becomes powerful, and gives its Virtue to the Root of this Tree, whence the Tree grows in the Spirit of God even into the Wonders of the *Majesty* of God, and springs in the Paradise of God.

5. And though it be so, that thus we are as it were dumb or mute, and may *not well* be understood; for Reason will needs comprehend and see all presently; yet we will set it down very clearly to the Light, *why Faith and Doubting are together*, and as it were bound with a Chain, so that there is a *vehement Strife* in Man, all the Time, while he is a Guest in ^k *this Tabernacle* of the *earthly Life*.^k 2 Cor. 5. 1.

6. Unless he so very eagerly sinks down in himself, that he can introduce the Life's Fire into the *Liberty* of God, and so he is in the Life of Reason *as dead*, and though he lives, ¹ *he lives to God*.¹ Rom. 6. 10.

7. Which is indeed a highly precious Life of a Man, and is rarely or *seldom* found in any, for it is ^{*} like the first Image which God created.^{*} Note.

8. Though the Mortal hangs to it, yet it is *as it were* dead, as if a dead Image hung to him, to which Corruption *belongs*, wherein the true Man does not live.

9. For the right Life stands *converted*, and is in another World, in another Principle, and lives in another Source or Quality.

10. Understand us now therefore in *this* manner: You see and know the Original of the human Life, how *that* exists in the Mother's Womb or Body; and you see moreover *wherein* it qualifies or operates, and moves itself, *viz.* chiefly in four Forms; as, in Fire, Air, Water, and Earth or Flesh.

11. And though plainly it thus stands therein, yet it is in this *no more* than a bestial Life; for its *Reason* comes to it from the Constellations, and finds that the *Sun* and the *Constellation* make a *Tincture* in the four Elements, whence the Reason and Qualification, or working comes, also Pleasure and Displeasure.

12. But it is *not* by far yet the right human Life; for this *Reason seeketh no higher, but only itself in its Wonders*.

13. Yet there is in Man a Desire, and a great Longing or Panting after a higher, better, and *eternal* Life, wherein there is no such Source, Quality or Torment.

14. And though it be clear that Reason apprehends it not, and sees it not, yet a *Mystery* lies in Reason, which there tastes and knows it, whence the seeking exists.

15. Whereby we know that the same Mystery is *together* implanted in the first Creation, and is Man's *own*, and thus find that it stands in a Desiring or Longing, *viz.* in a Magic seeking.

16. Further we find, that with that Mystery we are in a *strange* Lodging for our House: that the same Mystery stands *not* in the Spirit of this World; for *that* apprehends it not, and finds it not, whereby then we know the heavy Fall of Adam.

17. For we find that Mystery in the willing of the *Mind first*, that it is a secret Fountain Spring, which opens itself in another Principle.

18. *Secondly*, we understand also, that that Mystery stands *bidden* in the Fire in the Anguish-Source or Quality, and opens itself through the *Anguish* of the Willing.

19. And then, *Thirdly*, we find, how that same Mystery *is* held Captive by the Spirit of this World.

20. The *outward* Life's Reason has Might or Ability to enter thereinto, and to destroy it, so that that Mystery comes not to the Light, in that it covers the same, so that the *Genetrix* cannot generate, and so ** abides as a Mystery hidden*.

* Note.

21. And so then when the Body breaks, then the willing has nothing *more* which can open the Mystery: and thereupon the *Fire* or Soul's Spirit abideth in the Darkness, and the Mystery stands *eternally* in it, as in another Principle.

† Note.

22. Thus we know that Mystery to be † *God's Kingdom*, which stands hidden in the Soul, which gives a *longing* Pleasure and Desire, so that it *imagines in that Mystery*.

23. Where then it becomes Impregnated magically *in that* Mystery, out of which the willing *exists*, to go forth out of the Fire-Life into the Mystery of God.

24. And so now if it lifts up the Willing, and casts it from it into the Mystery, then the Willing becomes Impregnated in the Mystery.

‡ Note.

25. For it is longing, and attains or comes to be the *Body* of the Mystery, *viz.* the Substance of the Mystery, which is God's Substance, which is ** Incomprehensible* to Nature; thus the Willing draws God's Similitude or Image on to itself.

26. So now when the Willing is generated out of the Soul's Fire, then it stands indeed also with its *Root* in the Soul, and so between the Willing and the Soul there is no parting or rending: but the Willing thus becomes ONE Spirit in *or with* God, and comes to be the Soul's Garment, so that the Soul in the Willing becomes *bidden* in God.

27. So that though it dwells in the Body, yet nevertheless it is with its *Willing* surrounded and hidden in God, and is thus in the Willing, which is the right earnest Faith, *a Child of God*, and dwells in another World.

28. This now is not so to be understood, like an historical Willing, whereby *Reason* knows that there is in itself a desire after God, and yet holds or retains that very desire Captive in Evil or Wickedness, so that the Willing *cannot* go out from the Soul, and enter into the Life or Mystery of God, but *makes* Opinions, and sets the Willing in the Conjectures.

29. Wherein then it cannot reach the Mystery, and so abides in the Conjecture, or indeed *altogether* hidden in the Soul, in which it is directed and pointed, or put off to a future Thing, *whereby* Reason holds the Will Captive in the Longing or Lust of the Flesh in the Syderial *Magia*, and continually says, *Tomorrow* thou wilt go forth and seek the Mystery of God.

§ Note, Thou must, through
God in thee,
know thyself.

30. Verily, there is no *own* or *Self Ability* of finding it, this Opinion deceives itself; so also the *Liberty* is in no Conjecture or Opinion, where the Will may enter in and behold God, that Reason need to Image or Contrive to make or do somewhat, and so *therewith* to be pleasing to God.

31. For there is no righter Way, than only to go with the Willing *out* from Reason,

and not will to seek itself, but God's Love, to cast itself wholly into God's will, and to let *all lie, which Reason casts in the way.*

32. And though there were great sins and preceding lusts, into which the *Body* was Entered, yet we should go *above* them with the will, and Esteem God's Love greater *than the sordid Pleasures of sins.*

▪ Heb. 11. 25.

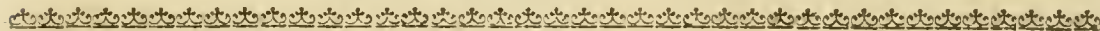
33. For God is not an acceptor of sins, but an acceptor of the *obedient free* willing, he lets not sin into himself.

34. But a humble lowly willing, which goes forth out of the house of Sins, and wills Sins No more, but sinks itself out from Reason into its Love, as an *Obedient* humble Child, that he accepts, for *it is pure.*

35. But so long as it sticks in the Opinion and Conjecture, it is surrounded with the Opinion, and is *not* free.


36. But now seeing then God is free in himself from the Evil or wickedness, so must the willing also be *free*, and then it is God's similitude, image and propriety: for *What comes to him into his Liberty, he will not cast that away,* as Christ Teaches us. ° John 6. 37.

° John 6. 37.



The Third Chapter.

Whence Good and Evil, Love and Anger, Life and Death, Joy and Sorrow proceed; and how the Wonders of Nature appear in the Free-will of God, and yet the Liberty of God mixes not itself with the Wonders of Nature.

1.  UNDERSTAND us further in *this* Manner: We apprehend and have it sufficiently made known to us, even in the *Holy Scripture*, as also in the *light* of Nature, and in *All* or *Every* thing or Substance; that from the *Eternal Substance* all *proceeds* both Good and Evil, Love and Anger, Life and Death, Joy and Sorrow.

2. Yet we *cannot* say, that therefore *Evil* and Death Come from God; for * *in God is no Evil*, also no Death, and in Eternity * Note. no Evil goes into Him.

3. The fierce wrath only proceeds out of the *fire* of Nature, where the *Life* stands as in a *Magia*, where one form desires and awakens the other, whence the *Essences* of Multiplicity Exist; or of which the wonders become generated; in which the Eternity reveals or manifests itself in *Similitudes.*

4. And yet we must say that in God's willing there is a desiring, which there causes the *Magia*, out of which the Multiplicity exists.

5. And yet the Multiplicity is not God's willing *itself*, which is free from all substance; but in the seeking or *longing* of the willing Nature, generates itself with all forms, where then all originally arises out of the Desiring, as out of the *Eternal Magia.*

6. And we are further to know, that all whatsoever there *attains Life*, which imagines into the seeking or longing, and sets its will into Nature, that it is the Child of Nature, and *one Life with Nature.*

7. But whatsoever with its willing *goes forth* out of the seeking or longing of Nature,

into the free-willing of God, that becomes accepted and known in that free-willing, and is *ONE* spirit in or with *GOD*.

* Note. 8. And *though* it be Nature, as also Nature has *Ever* from *Eternity* generated itself in God's willing, yet its Spirit-life is without or beyond Nature in the free-willing, * and to the wonders stand manifested in *God*, and yet are not *God himself*.

9. And if the soul's will-spirit goes forth from the Reason of Nature into the free-willing of God, then is the Will-spirit *God's Child*, and the Nature-spirit *God's wonder*; and the Creature stands turned into itself, *as God himself*.

10. For the Sydereal or Reason-spirit seeks in its *Magia*, in itself, in its Center, the Wonders of *Eternity*: To which *End God* has created the soul, in the body of the outward Nature, though indeed it be only apprehended in the inward.

11. And the will-spirit goes into the liberty of God, where then the Holy Spirit brings it into the Free *divine* Mystery, so that the *Deity* stands manifest in the Will-spirit; and in the Reason-spirit stands the *Magia* of Nature with its wonders Manifest.

12. So then, seeing the soul is the *Center*, where the right will-spirit towards the liberty of God goes forth into the liberty of God, *viz.* into the *Divine* Mystery, yet it has the Sydereal spirit for a Band.

13. And if it *tames* that, *so that it works not Evil*, it may introduce the Sydereal Wonders, which in the Elementary Looking-Glass came to be made or brought to a Substance, and bring them before the *Majesty* of God into the free willing of God; that so the wonders may shine or appear in the *divine* Liberty, as a similitude of God's willing.

14. *Not* so to be understood, that the Liberty of God *mixes* with the Nature-wonders and with the similitude, so that they are *One*.

15. No, God abides *Eternally Free*; he dwells in the wonders as the Soul in the Body; and so little as the Body apprehends the Soul, or the Fire the Light, so *little* also does Nature the Deity.

16. And yet it is *ONE* substance, and has from *Eternity parted itself* into two substances, *viz.* the Fire and the Light.

17. Where in the *Fire* we understand the source or quality of Nature; and in the *Light*, the Mystery, the spirit of the Life without source or quality; although the Fire also is a Mystery.

18. Thus understand us; it has one and the same form or manner in Man. The *Soul* is the Fire of the true human life; *that* God out of the Eternal Nature in Adam breathed or blew up by, or with his spirit, *viz.* out of the Center of God.

19. And the *Spirit* that became generated out of the soul's fire, which God's spirit *formed* to its Image, that has the *divine* Mystery; out of which the willing towards the Love of God comes to be generated, out of which the *Divine Magia* or seeking Exists; *that* the will-spirit of God desires.

20. And so now if it lifts up itself, that is, goes forth out of the hidden Mystery into the liberty of God, then it is a *branch*, bud or sprout in God's Kingdom; Sprouted out of God's Mystery, and works in God's willing, and *continually* opens the Wonders of God's wisdom.

21. Not in that form or manner, as if in God *something* new was become Generated, that had not been from *Eternity* in God's wisdom, which has no Ground or Bottom, nor Number.

22. Only in the soul's *Spirit* in itself the Endless or Infinite Mystery becomes Manifest, to God's Honour and deeds of Wonder, and to the Eternal Joy of itself; understand of the *Creature's* self.

23. Now seeing the Earthly perished seeking or longing mixes itself *together* with the

Starry source or quality, and that the soul in the heavy Fall of Adam has with its willing *imagined* into the Starry seeking, or longing, as also into the Earthly, and introduced the strange *Magia* into itself; therefore is the willing become broken or corrupted, and the divine *Image* come to be destroyed.

24. And the Heavenly divine Image of Man *became* Earthly, so that the right willing stands as it were *reversed*, or turned about in the spirit of this world in *Reason*, which is generated out of the Constellation.

25. Now therefore it is necessary for the right Image of God, which is thus destroyed and *become* Earthly, that it be ^r *born again*.

26. And there would be no Remedy or Council found to help this Image, if the word out of the Center of God, *viz.* God's own Life, *did not* become Man, and new regenerate the pure soul again in itself, whose Image was now *perished*; and there the right Image comes to be helped again, else it would Eternally have been bereaved or deprived of the Liberty and Majesty of God.

27. And so now seeing *all* souls are proceeded out of *One*, they are all *therefore* generated out of the perished or corrupted Root.

28. But seeing the New regenerated Life in Christ is come again into a ^s soul, ^r Or one. therefore it is necessary, that we all cast our willing into *the Regeneration of Christ*: for in Christ we are with our souls become generated in God again, and have *in Christ* attained the Image again.

29. For our Mystery in the soul stood after the fall only and *barely* in the *Magia* of Nature, which in its *Center* is a Fire, and the Image was turned out of the liberty of God into the outward *Magia*, *viz.* into the outward Principle.

30. So now when that breaks or corrupts in the Substance, then the poor perished Image of the soul stands as a forlorn *lost child*, where in its own Center it can awaken or stir up *nothing*, but only the fierce wrathful fire-source or quality: for it is gone out of the word of God, *viz.* out of God's Mystery, into a *Corruptible* Looking-Glass, *viz.* into the spirit of this world, which is inceptive and finite, or has a Beginning and End.

31. And therefore also the soul's body is *wholly* become Earthly, and is fallen home into Corruptibility and to Death.

32. Therefore it is necessary for us, seeing God has out of Grace turned his *Love* to us, and has turned in our soul, *in Christ*, into himself again into the Liberty, and made the divine Mystery stirring in the Image, so that the Image *can* dwell again in God, *viz.* in the Paradisical Wonders, that we break off our willing from the *outward Center*, *viz.* from the transitory Life, and introduce it into the *free* willing of God.

33. And to that Now belongs *not* a History only, or *knowledge*, for one to say, *I believe*, that is, *I know* it, or *desire* it, and yet abide with the willing in the outward Principle, *viz.* stand in the outward seeking or longing.

34. No, the thing is this, ^r *you must become born anew of water and the Holy Spirit*; ^r John 3. 3-5. 7.

35. It must be sincere or earnest; the Reason's willing must become *broken*: it must be a living motion of the will which breaks quite through Reason, and which *strives* or fights against Reason.

36. And though that indeed is *not passib'e* for the soul, since it is become so very perished or corrupted; yet there is no better council or remedy for it, than that it should make itself, with all its reason and thoughts, as it were *dead*, and incline and unite itself merely and only to God's *Mercy*, and give itself up into it, that there be no *other* Room left for Reason, but that it must be compelled and subdued.

37. And if the will does thus strike down Reason, then it is as it were dead, and

yet lives there, but it becomes the right will's servant, and yet there *without that* will be Lord.

38. For God's willing must become *Lord* over Reason; if Reason would make or do any thing virtuous, which subsists before God.

39. For nothing *subsists* before God, unless it be generated in God's will.

40. But if the will turns itself into God, then the will-spirit becomes God's child.

† Or Works.

41. Then also the † Wonders subsist before God, which have been made or wrought by or *with* the *Reason-spirit*; for they have been made in God's will, and have been put out of the inceptive, and set in the Eternal.

42. And though indeed we cannot say, that our *work* or doings, or that which we have made, abides Eternally; yet the *shadow* or image of it abides; and though they truly and really abide in the substance, yet but in the *Mystery*, *viz.* in the divine *Magia*, before the wisdom of God.

43. Where only the outward Principle of it breaks or corrupts, *viz.* the outward *Dominion* in the four Elements.

44. And there yet the four will be set again into the *One*; where then all Colours and forms, or *varieties* of the Four, will become *known*, with *all whatsoever* is generated therein.

‡ 1 Cor. 3. 13.

45. Therefore then a final day of separation is appointed by God, wherein † *all shall be proved or tried through the Fire*, what is generated in the willing of God or not; where each Principle will reap its own.

46. And there *Much* of Many Men's works will abide in the fire, because they were not generated in God's willing; for nothing *impure* goes into God.

47. But whatsoever is generated *out of another Magia*, that is *not Pure*, of which we have the Earth for an Example, which is perished.

48. Dost thou ask, Why? Answer, The Devil with his Legions sat in his Creation, wherereally he was Created an Angel, in the *Sulphur*, or in the *CENTER* of Nature, † out of which the Earth afterwards was Created; he has awakened, or stirred up the fierce wrath in Nature.

‡ Note, out of what the Earth is Created.

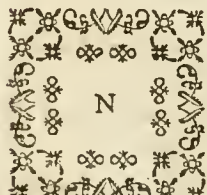
* Or Justification.

49. So that the Earth has an evil *impure* seeking or longing, though it is become shut up in Death, and *reserved for* * *Putrefaction*.

50. Where it shall be proved in the Eternal Fire, and come again into whatsoever it was *before* the Creation, *viz.* into the Eternal *Magia* of the Eternal Nature.

The Fourth Chapter.

How Man must Live, that he may attain the Liberty of God; and how the Image of God comes to be destroyed: Also of the state and condition of the wicked, after the Decease of the Body.

1.  OW then seeing *all* is included and shut up in God's willing, whatsoever is become generated in Nature, therefore thus we understand, that Nothing can enter into God's willing, unless it *becomes generated* or made in God's willing: and so we understand Clearly that it is necessary for us, that we with all our Reason and *Thoughts* give up ourselves into God's will.

‡ Eph. 4. 12.

2. And so we should † *labour with the Hands* in the world, and seek

and procure food for the Belly, and yet not at all set our will into it, so as to account *any earthly thing* our Treasure.

3. For ^z *where our will and heart is, there is also our Treasure*: Is our will in God's ^z Matt. 6. 21. will? then we have the great Mystery of God, out of which *this* world, as a similitude, has been generated, and so have both, *viz.* the Eternal and the Corruptible; and yet more, we bring the wonders of our works into the *Eternal* Mystery, for they hang or cleave to the will-spirit.

4. But if we turn away our will from the Eternal into the Earthly Mystery, and account Money our Treasure, and the Beauty of the Body for our Luster, and honour or authority and power our *Best Jewel*, *then* our will is captivated in the same; and so now it hangs only to the Looking-Glass, and attains not the Liberty of God.

5. For the *Looking-Glass*, *viz.* the outward Kingdom, shall be *tried* through Fire, and the fierce wrath shall be separated from the Pure, where then the fierce wrath will be an ^z *Eternal Burning*.

^a *Isai.* 33. 14.

6. Now if Reason *introduces* the soul's Mind, with the willing spirit of the soul, in which the Image of God and the right true Man stands in the outward Looking-Glass, *viz.* into an *Hypocritical* seeking or longing, then indeed is the Image and right true Man captivated with it, and infected with the outward *Magia*, *viz.* with the seeking or longing of it.

7. Where then the Image puts on the outward substantiality not only as a Garment, but it is an *infection* and total mixture.

8. Though indeed the soul's fire mixes not itself with the outward Kingdom, yet the soul's will-spirit, which is Magical, *mixes itself*, and so the Image of God comes to be destroyed, *and altered into an earthly*, where then the soul's fire-life remains rough, and *has* in the will-spirit an Earthly Image.

9. So now if the body breaks and dies, then the soul retains its Image, *viz.* its will-spirit; and now is *departed* away from the Body's Image; for in the dying is a parting asunder, and then the Image *appears* with and in those things which it has received into itself, wherewith it is become infected; and that source or quality it has in itself.

10. What it has loved here, that has been its Treasure, whereinto the will-spirit has entered, and according to *that* also the Soul's Image *figures* itself.

11. *Has* any one turned his heart and mind into pride, state and courtly figure, in the time of his Life? then that very source or quality continually *springs* in the soul's fire into the Image; and flies forth ^b over the Love and Meekness, *viz.* over God's liberty, and cannot *possess*, or apprehend the liberty.

^b Over or above.

12. But it flows up thus in itself in such an Anguish-source or quality, and *figures* the will-spirit continually according to the Earthly Things, into which its will has entered, and glisters thus therewith in the soul's fire, and continually *climbs up* in pride and state, and will needs go forth in the fire over God's Meekness.

13. For it can form or create no other willing, for it *cannot* enter into the liberty of God, into the *Holy* Mystery, where it might create or procure another will; it lives only and barely in itself.

14. It has Nothing; and can also attain Nothing, but only that which in the outward Life it has comprehended or *Conceived* in itself.

15. And thus it goes also with a Covetous Person, who has in his will-spirit and Image the Magic-Covetous seeking or longing, who *wills always* to have much, and figures all that is in his will-spirit, wherewith he was *ousted* in the Life of the Body.

16. But though that has left him, and that his substance is no more Earthly, yet he carries along the Earthly willing, and so plagues and *torments* himself with it, or he can attain nothing else.

^c The false, wicked, deceitful Man.

17. And yet it goes much *worse* with ^c falshood, against which the Miserable have cried out, and cursed him for his Oppression and Extortion.

18. For all whatsoever has been wrought in the Evil wickedness or *malice* which he has caused, follow, after him; for it has been wrought in the Mystery of the Anger, and so the perished soul falls *thereinto*, after the dying of the Body.

19. And there it must Bathe in those Abominations, so that *if it was* possible for it to unite itself with the willing into God's love, yet it *would* have those same *Abominations and Malice* on its Back, for they make it Eternally despair.

20. Where then at last the soul departs away, and renounces God, and desires only to climb up, and to *live* in those Abominations.

21. And this is its Joy, that it blasphemes God and his Saints or Holy ones; but yet *lifts up* itself in the abominations above God and the Kingdom of Heaven, and yet sees or apprehends none of them.

^d Subersicht.

22. Thus we give you to Consider, what the *will* and ^d aim or confidence is, *viz.* that it is the Master and *Leader*, which introduces the Image of Man both into God's Love, and also in God's Anger.

23. For in the willing, the right true Faith *becomes* generated, wherein the Noble Image of God stands; for in the Faith or Believing, we become *again* through Christ generated in God, and attain again the Noble Image, which Adam had lost, and Christ with God's *life* has introduced into the humanity again.

24. Thus a false or *wicked will destroys the Image*, for the will-spirit is the Root of the Image, for it draws the Mystery of God into itself.

^e Or brings to Light.

25. And the Spirit of that same Mystery ^e opens the fair Image and *draws* on to it the divine Mystery, *viz.* God's Substantiality, understand Christ's Heavenly Body, which became generated out of God, in the dear and fair virgin of his *wisdom*, which fills heaven.

26. So then if our Mind and Will is set thereinto, and that the will *desires* the same, then is the will Magical and goes thereinto; and if it then hungers after it, *then it may eat* the Bread of God.

27. And now Sprouts to it the New Body, which is the saving amiable blessed *Tree* of the Christian *Faith*; for every Body, or *Corpus*, loves itself.

28. And so then the soul gets God's Body, which is *so* sweet, saving, amiable and blessed, how then will it not love the same, which yet is given to it for its *own*, in which it lives and dwells, and of whose power and virtue it *eats* and strengthens itself?

29. Now no one should deceive himself, and remain sticking in his falshood and unrighteousness, and *comfort* himself with an Historical Faith, whereby he *thinks*, God is good and favourable, he will forgive me well enough, I will gather Treasure, and enjoy my *full* of it, also leave my Children *much* riches and honour, I will yet one day repent well enough; it is a mere *deceit*.

30. Thou gatherest and heapest together in falshood, and attractest into thee unrighteousness; and though it be all done in the best way that may be, yet it is but *earthly*; and thou hast demerited thy heart and willing down into an earthly Vessel, and clothed, and *infected* thy Noble Image with it.

31. Moreover thou inheritest and *purchasest* only pride for thy Children, so that they only *Set* their will-spirit also thereinto.

32. Thou Thinkest to do good to thyself, and thou dost to thyself and thy Children the *worst thou canst*.

^f Note.

33. *Indeed* the outward Life must have sustenance; and he does ^f *foolishly* who voluntarily gives his goods to a wicked one.

34. *But much more foolishly does he*, that with his goods makes himself to be a wicked one; in that he sets his *heart* upon them, and holds temporal transitory pleasure more in honour, than the Eternal intransitory goods which have no End.

35. ^f But he is *blessed* that comes to help the Miserable; for they *wish* all good to him, and pray to God, that he would bless him in Body and Soul. ^f Note, ye Merciful.

36. And thus their *wish* and *blessing* passes to the Donor into the Mystery, and surrounds him, and *follows* after him as a good Work generated in God; for he takes that Treasure along with him, and *not* the Earthly.

37. For when the Body Dies, then the Image passes into the Mystery; that is, it becomes *manifest* in the Mystery of God.

38. For in the Time of the Earthly Life, the outward Principle was a *Cover* before it, and that falls away with the dying of the Body, and then the divine Mystery *appears* in the Image, and therein all good deeds and works, which were generated in the Love, in the will of God.

39. All the prayers and wishes of the honest and virtuous Children of God stand in the Mystery, and incline themselves towards, and *appropriate* themselves with the Image: For the children of the Miserable, whom he came to help in their necessity and *tribulation*, have *sent* their willing in their prayer into God's Mystery, and therewith unite them to their *deliverer and comforter*.

40. And so when that same *well-doer* comes into the Mystery, so that the Earthly Life falls away, then all things become Manifest, and every one *unites* itself to its own, into which the willing has separated it.

41. And all this is *reserved* to the Judgment of God, the Holy Spirit, in the Mystery; and there ^e *every one shall reap what he has here sown* in his Field, there it shall all spring ^e Gal. 6. 7, 8. up, grow and blossom in a heavenly new Earth.


42. In which, Man will draw and put on to his divine Image, the *Body* of the *perfect* Mystery of God, and see before him, *viz.* before the bodily or corporeal Image, his righteousness standing, and *why* he is so fair, beautiful and bright.

43. He will *know* the Cause of it, and Eternally rejoice himself therein, and conceive or comprehend his Song of Praise or *Hallelujah* therein, to God's honour and deeds of Wonder.

44. On the Contrary, the *wicked* Herd, or Multitude, will *have* the scorn, derision, reproach, Covetousness, Pride, State, Pomp, evil Malignity, and wicked Malice, and the Curse of the Miserable, in their Mystery, *gathered together* into the Anger, which will also follow after them, and so they will ever continually *know* the Cause of their source or quality and torment, and in that regard be Eternal Enemies of God, and of his Children.

The Fifth Chapter.

Why the wicked Convert not. What the severest and sharpest Thing in Conversion is. Of the false Pastors or Shepherds. Of the Tree of Faith. How a Man must enter into the Kingdom of God. Of the Breaking of the Kingdom of Lucifer. Of the Three Forms of Life, and what we have inherited from Adam, and from Christ.

1.  LL this the wicked Multitude cannot conceive or apprehend, and the Cause is this, there is *no willing* in them, which desires to conceive it.

2. For the Earthly substance has captivated *them*, so that they can Create or Form no willing into God's Mystery; they are to God as the *Dead*; there is no breath of divine Life in them; also they *will* nothing of it, they are bolted up into God's Anger Mystery, so that they know not *themselves*.

3. God has not done that to them, but they are with their Will-spirit gone thereinto, and so *demersed* themselves, and therefore they run on like Madmen.

4. Where yet the *Noble Jewel in them stands hidden* in the Noble Center in the divine Principle; and they *can* very well with their will go forth out of the Earthly substance and malice or wickedness, into the will of God.

5. But they wilfully and obstinately let the fierce wrath *hold* them, for the proud, stately, self-honouring life, pleases them *too* well, and that holds them also.

6. But *after* this Time, there is no Remedy more; when the soul's Fire is merely and barely Naked, it can be quenched by or with nothing but only with *God's Meekness*, with the water of the Eternal Life in the Mystery of God, and that they reach *not*, or attain not; there is afterwards a ^b *Great Cliff or Gulf between them*, a whole Principle.

^b Luke 16. 26.

7. But in this Time, while the soul swims and burns in the blood, it *may* well be, for the spirit of God ⁱ *goes upon the wings of the wind*; God is become Man.

ⁱ Psal. 18. 10.

8. The spirit of God *goes with the willing* into the Soul; it desires the soul; it sets ^k *its Magia towards* the soul; the soul needs only to ^k *open the Door*, and so it goes voluntarily in, and opens the Noble Grain to the Tree of the Christian Faith.

^k Rev. 3. 20.

9. But this is the most sharp and severe, which enters most *bitterly* into Man; he must break *off* the Will-spirit from the Earthly Substance; he must bring forth the Will-spirit out from its Earthly *Treasure*, viz. out from Pride, State, Covetousness, and Envy, as also out from Anger and Falshood, towards the Spirit of God.

10. His Mouth must not be a hypocritical Flatterer, and his Heart and Will remain sticking in the Earthly Mystery, it must be *sincere* and earnest from the ground of the Heart, and of the Soul.

11. The *Will* must turn itself about into the Divine Mystery, viz. into *God's Love*, that the Spirit of God may have room and place in it, to blow up the divine *Sparkle*, else there is no Remedy, it is no flattering Hypocrisy will do it.

^{*} Note.

12. ^{*} And though one should learn *all the Scriptures* outwardly, without book, by rote, and should sit all his life long in the *Church*, and yet would abide in the soul's Image, an Earthly bestial Man, which in his Heart hunts only after falshood, *deceit*, and wickedness, then his flattering Hypocrisy will help him nothing.

13. A *Preacher*, who handles God's Mystery in the outward part externally, and yet has not God's Image in the inward, internally, but only hunts after Honour and Covetousness, *be* is as *near* to the Devil as the meanest of all; he is only a Juggler with God's Mysteries, and an Hypocrite without Power.

14. He himself has not the Mystery, and how then will he give or ^l *dispense* it to others? He is a false Shepherd, and ^m *a Wolf among the Sheep.* ^l Eph. 6. 10.
^m Matth. 7.

15. For every Man who bears the Mystery of God, that is, who has awakened or ¹⁵ *stirred* it up, and given himself up to it, so that God's Spirit drives him, ^{*} *HE is God's Priest*, for he teaches out of, or from God; none can rightly teach, unless he teaches out of or from God's Mystery. ^{*} Note.

16. But how will he teach who is without it? Will he not teach from Art and Earthly Reason? What does that concern God's Mystery?

17. Though *Reason be a Noble Thing or Substance*, yet without God's Spirit it is *blind*; for Christ saith, ⁿ *Without me ye can do nothing*; ^o *those whom the spirit of God leads or drives, they are God's Children.* ⁿ John 15. 5.
^o Rom. 8. 14.

18. But ^p *he who climbs into the sheepfold, another way than through Christ's Spirit, he is a Thief, and a Murderer, and comes only to rob and steal*, and to seek his own profit, he is not a Pastor or feeder of the Sheep, but a devourer, as a *Wolf* does. ^p John 10. 1.

19. We are to understand *thus* concerning the Tree of Christian Faith, it must be *living*, and not a dead History or Knowledge; the Word of Life must in the Image be *born* or generated Man, that the Soul may bear God's Image; without that he is not God's Child.

20. No flattering Hypocrisy, or deferring of Repentance upon Hope avails; so long as one bears the *Earthly Image* on the soul, he is without God's Mystery.

21. Thou shouldst *not dare* to think I will yet one day convert well *enough*, but I will *beforehand* gather enough, that I may not want, and Earthly business may not afterwards lie in the Way: No, that is the Devil's griping Talon.

22. But ^q *through Persecution, the Cross, and Tribulation, through Reproach and Disgrace, must we go into the Kingdom of God.* ^q Note,
Acts 14. 22.
² Theff. 1. 4.

23. For the Devil manages his Dominion in the Earthly Image, and he *reproaches* the Children of God in his proud, stately, pompous Seat, when they would run away from him, or escape from him: Thus the wicked Multitude serve the Devil, and help to promote his work.

24. All this the Man that will go to God must not regard, he must consider that he is in a strange Country among Murderers, and is a Pilgrim, who wanders or *travels* into his true Native Country, and he falls among the Murderers, who vex and rob him.

25. And if he can but bring it so far, that he *retains* his noble Image, then he has Goods enough, for he gets the Heavenly Mystery instead thereof, wherein all lies, out of which this world is only a Looking-Glass of it.

26. And he is indeed very foolish who takes the *Glimpse* of a Looking-Glass for a substantial Thing or Being; for the Looking-Glass breaks, and he that loves the same, is bereaved of it.

27. And he is like one who in a great Water ^r *builds his house upon the sand, and the water carries away his house*; and so it is also with the Earthly Hope. ^r Matth. 7.
26.

28. O Child of Man, thou noble Creature, let ^s it not have the power; it *costs* thy Eternal Kingdom; seek thyself, and find thyself, but *not* in the Earthly Kingdom. ^s The outward Looking-Glass.

29. O how very well is it with him that *finds* himself in God's Kingdom, who draws on the heavenly and divine Mystery, and enters into it.

30. All the Ornament and Bravery of this World is *Dung* in respect of the Heavenly, and is not worth a Man's setting his Love upon it.

^t Work or
Effect.

31. Though it is so, that it must yet be brought to the ^t Wonders, to which End also God hath created it, that Man, understand the outward Man, should *open* the Wonders of the outward Nature, *viz.* in the outward Mystery, both out of the Earth, and above the Earth.

32. All whatsoever the Stars can do, and the Earth has in it, *should* Man bring into Wonders, into *Forms*, and into Being and Substance, according to the Eternal *Figure*, which was seen in God's Wisdom, before the Times of the World.

33. But he should not set his Will in it, and esteem *that for his Treasure*, but for his Joy and Ornament he may *use* it; but with the inward Man he should labour in God's Mystery, and then God's Spirit helps him *also* to seek and find the outward.

34. Seeing then we are through the heavy Fall become so perished, that our *Mind* is turned out of the heavenly Mystery into the Earthly, as into the Looking-Glass, so that we are found as it were *half* dead; therefore it is highly necessary for us, that we go *quite* forth out of the Earthly with our Mind and Will, and *seek* ourselves first, before we seek the Earthly Beauty and Ornament, that we may first learn to know where we are at home, and not make our *Mind Earthly*.

35. For though Man stands clearly in the Image of God, yet he is in a *Threefold* Life; but if he loses God's Image, then he is only in a *Twofold*.

36. The *first* Life is the Soul's Life, and it originally arises in the Fire of the Eternal Nature, and stands especially in *seven* Forms, all according to the Spirit of Nature, as in our second and third Book is expressed and declared.

37. And the *second* Life stands in the Image, which is, or becomes generated out of the fountain of the Eternal Nature, *viz.* out of the Soul's Fire; which Image stands in the Light in another source or quality, and has its living Spirit, as you may find it in Fire and Light.

38. For the source or quality of the Light is not as the source or quality of the Fire, and yet the Light *exists* out of the Fire; where a Man is to understand, in the source or quality of the Light, the meek pure amiable Spirit; and in the source or quality of the Fire, the *Cause of it*.

39. As you see that out of the fire the *Air* originally arises, which is the Spirit; and the Air also is understood to be in four Forms; as *First*, One Day according to the fierce Wrath of the Fire; and *Secondly*, a moist or damp one, *viz.* Water from the harsh astringent attraction; and *Thirdly*, a meek one from the Light; and *Fourthly*, a swelling rising one, from the fierce Wrath of the Fire-crack.

40. Wherein we then understand, that the Light in *all* Forms is Master, for it has the Meekness, and is a Life which becomes generated through the fierce wrathful Death, *viz.* through the *Anguish* source or quality in the sinking down, *viz.* as another Principle, which subsists in the fire without feeling, and yet has its feeling in itself, *viz.* the laudable worthy Relish.

41. Wherein then we understand, that the Water becomes generated through the Death, through the *sinking down* through the Fire's Anguish; and we understand further, how yet it is no Death, and yet it is a Death.

42. But the Light makes it sprouting, so that there is a *Life* therein, which Life stands in the Light's power, wherein the Life sprouts out of Death.

43. And understand the Substantiality, *viz.* the Comprehensibility or Palpability, for, or to be the *Water*, which is dead in itself, but the Fire-life and the Light's Power is its Life.

44. Thus the substantiality is esteemed as it were dead, where the Life is its own therein, and possesses and generates itself in itself.

45. Wherein the Death of the substantiality must give the *Body* thereto, as is declared in our Third Book; where then in the Light-life, and in the Water of the Death, we understand two forms; and according to the Anguish in the Fire, the *Third*.

46. As, *First*, in the Anguish of the mortifying or killing in the fierce Wrath of the Fire, we understand a *fierce* wrathful Water, which in respect of the first four forms of Nature, *viz.* harshness, bitterness, anguish and fire, is like *Poison*, and is also Poison, a hellish substantiality in the fierce Wrath, according to the original of the first Principle, wherein God's Anger springs or flows up.

47. And, *Secondly*, we understand the other Water in the Light's Crack, in which the source or quality sinks down quite through the *Mortifying*, and in the Death becomes like as it were Nothing, for in the *Nothing* the Eternal Liberty, *viz.* the Eternal Abyss of the Eternity, comes to be *attained*.

48. And if then the incomprehensible Light, in that very sinking down into the Eternity, shines or discovers itself, and always *fills* the sinking down, then sprouts forth in the Light, the power of the Light, *viz.* the Life of the *demersed* Death.

49. For the fierce wrath of the Fire abides in the fierce wrathful source or quality of the fierce wrathful Water, and goes * *not* along into Death; also it cannot be, for the fierce wrathfulness is the stern *Almighty* life, *that cannot die, nor attain the Eternal Liberty*; for it is called, and remains in *Eternity*, the Nature-life. • Note.

50. And though indeed, in the Light-life, there is found also a Nature, yet it is not *painful*, odious or enemicitious, as that in the *Original* of Nature, according to which God called himself a zealous, jealous, angry God.

51. For in the Light-source or Quality, the Water, which is sunk down through Death into the Liberty, becomes a Source or Water of the Eternal Life of Joy, in which the Meekness and Love eternally flow up.

52. Where then there is no more sinking down, but a sprouting, which is called *Paradise*.

53. And the moving out of the Water's source is called *Element*, that is, the pure Element in the Angelical World.

54. And the cause of the Fire in the Light is the Eternal *Firmament*, wherein the Eternal Skill and Knowledge in God's *Wisdom* becomes opened, as we have a similitude hereof in the Firmament and Stars.

55. Thus we understand *two* Worlds *one* in another, one not comprehending the other, *viz.* one in the fierce Wrath of the fiery Nature, in the Water of the Poison and Anguish-source or Quality, wherein the *Devil* dwells.

56. And then one in the Light, wherein the Water of the Light is sunk down out of the Anguish, into the Eternal Liberty, which the Poison-water cannot apprehend or *reach*.

57. And yet it is not severed asunder, but only through the Death, where it divides itself into two Principles, and so severs itself into *two Lives*, *viz.* one in the Anger, and the other in the Love, *which* Life is known to be the right Life.

58. And herein sticks the ground, that as we with *Adam* went out of this Life into the outward Life, for which also God became Man, so he must introduce us through this death, through and out of the fierce wrathful source or Quality, out of the *Fire Anguish-life*, through the Death into the *Light and Love-life* again.

59. Whereas yet the *Gates* of Death were in the Wrathfulness shut up in the human soul, so that the soul stood in the Anguish-source or Quality, in the *inward Nature*, in the Fire of the Poison, *viz.* in the Water of the Anguish.

60. And there has the Prince Christ broke the Lock, Fort, or Bar of Death, and is with *his human* Soul sprouted forth through Death into the Light of God again, and so now his Light-Life leads Death Captive, and so it is become a Reproach and Scorn.

61. For with the Lock, Fort, or Bar, Lucifer *thought* to be a Lord and Omnipotent Prince.

62. But when the Lock, Fort, or Bar became broken, then the *Power* of the Deity in the Light destroyed his Kingdom; and there he became a *Captive* servant, for God's Light and the Water of Meekness is his Death; for the Anger becomes killed or mortified therewith.

63. Thus is the Light and the Love *entered* into the Anger, together with the Paradise-Element, and the Water of the Eternal Life, and God's Anger is become *quenched*.

64. And so now Lucifer abides in himself in an anxious fierce wrathful Fire-source, where *his Body* is a Poison, a Source of Poison-Water.

65. And thus he is thrust out from God's Fire, into the *Matrix* of the eternal Nature, *viz.* into the stern harshness, which generates the eternal Darkness, wherein he manages the very stern Dominion in the Anxious *Mercurius*, and so is as a *Reproach* or *Outcast*.

66. Who in his Original was a Prince, but now is no more than an *Executioner*, a base Slave, which must be there, in God's fierce Wrath, as a Hangman, who *punishes* the Evil, when he is commanded by his Lord to do so: he has no further Power.

67. Though yet he is a *Deceiver*, that he might ensnare many, and that his Kingdom may be great, that he may have many, and not stand in Reproach with so few.

68. As a Whore thinks, if there were many Whores, then I should *not* be a *Whore alone*, I am as others are; thus he also desires a great Tribe or Succession, that thereby he may reproach God.

69. For he always *attributes* the Blame and Fault to God that he is fallen, as that *his* Wrath has so drawn him, and thrust him into such a Willing of Pride and State, so that he stood not.

70. Thus he supposes, if he did draw many to him, that his Kingdom would be *great*, and so should get more to him, that would do as he does, and Curse God, but *justify himself*; that is his Strength and Pleasure in his dark harsh Anguish, where he continually stirs up the Fire in himself, and flies out above the Thrones, and so *holds* himself still to be a Prince and King.

71. And though he is indeed Evil, yet he is a Prince in his Legions in the Anger in *his Creature*, but *with the Anger without* his Creature, he hath *not* Power to Act; therein he must abide as an Impotent Captive.

72. Thus understand the Life, in *two* Forms, *viz.* *one* according to the Fire of Nature, and the *other* according to the Fire of Light, which Fire burns in the Love, wherein the noble Image of God appears or shines.

73. And we understand herein, that the Will of Man *should* enter into God's Will, and so he goes in Christ's Death with Christ's Soul, *through Death* into the eternal Liberty of God into the Light-Life; and *"there he is in Christ with God.*

74. And the *third* Form of Life is the outward created Life from or out of this World, *viz.* from the Sun, Stars, and Elements.

75. Which God's Spirit, with or by the Spirit of the great World, ** breathed to Adam into his Nostrils*, wherein then also he became an outward Soul, which moves or swims in Blood and Water, and burns in the outward kindled Fire, *viz.* in the *warmth*.

76. That same outward Life should not press into the Image in the inward Life, also the Image should *not let in* that into the inward Light, which shines through Death, and sprouts with its Power into the eternal Liberty; for the outward Life is *only* a Similitude of the inward Life.

77. The inward Spirit should only, in the outward Looking-Glass, *open* the eternal Wonders, which in God's Wisdom were become discovered in the Abyss, in the divine *Magia*; and bring them to a *figured* Looking-Glass, *viz.* to a Looking-Glass of *Wonders*, to God's Honour, and to the Joy of the inward Man, generated or born out of God.

78. But *its Will* should not go into it, to draw in the outward Wonders into the Image; as we now with lamentable Misery know, that Man draws in and Images to himself an *earthly Treasure* into the Mind, and so destroys the pure Image of God in the second Principle.

79. For his Will-Spirit goes into the earthly Substance, and brings his *Body*, where-in the Image stands, into the earthly *Substance*, *viz.* into the earthly Treasure, into an earthly Vessel, or Comprehension.

80. And now the Image through the *Imagination* becomes also earthly, and goes again into Death, and loses God and the Kingdom of Heaven; for his Will-Spirit sticks with the Body in the outward Life.

81. And now the outward Life *must die*, and break or corrupt, that the created Image, according to the inward Kingdom, may appear and shine.

82. And thus the Will-Spirit sticks with the Body, in the *outward Wonders*, and brings them, in the dying of the outward Life, along with itself before * *the Judgment of God.* • Note.

83. And there shall the Will-Spirit go through the Fire, and the Image shall be tried through the Fire, and *all that is earthly must be burned off* from the Image, it must be pure and Immaculate, or without Spot.

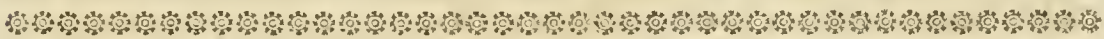
84. As the Light subsists in the Fire, so must the Will-Spirit also *subsist* in God's Fire; and if there it cannot go *free* through the Fire of God, through Death, then will this Image be spewed out into the eternal Darknes

85. And this is verily the Fall of *Adam*, that he has put his Will-Spirit into the outward Life, *viz.* into the outward Principle, into the false seeking or *wicked* long-ing *Lust*, and imagined according to, or *longed after* the earthly Life.

86. And so he went out of Paradise, which sprouteth forth through Death into the second Principle, into the outward; and went thus into Death, and so must die, and thus his Image became *destroyed*.

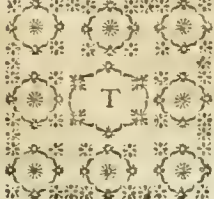
87. *This* we have Inherited from Adam, but from the second Adam Christ the *Regeneration*.

88. Where we must enter into Christ's Incarnation, and with him into his Death, and out of Death *with him* Sprout forth into the Paradise-World, into the *eternal Substantiality* of the *Liberty* of God.



The Sixth Chapter.

What Lust can do: How we are fallen in Adam, and helped again in Christ; and how it is no slight thing to become a right true Christian.

1.  **T**HUS we understand, that it lies in Lust, that Destruction or *Perdition* is come out of the Lust, and yet still comes from *thence* continually.

2. For Lust is an Imagining, where the Imagination winds or *insinuates* itself into all Forms of Nature, so that they all become Impregnated with the Thing, out of which the Lust exists.

3. As then we understand, that the outward Spirit of Man, which is a *Similitude* of the Inward, has lusted after the fair Image, and in that regard set *its Imagination* into the Inward, whence the inward is become ^y *infected*.

^y Affected or Tinctured.

4. And seeing it did *not instantly* feel the Death, therefore did it give the Space and Room to the outward in its Will-Spirit, and so the outward is drawn into the Inward for a Lodging, and is at length become the *Host* in the House, and has obscured or dimmed the Inward, so that the fair Image is *disappeared*.

^z Note, these Spirits *Cain* was afraid of.

See *Mysterium*

Magnum, Ch.

29. Verse 55.

^a Luke 10.30.

5. There the Image fell among the Murderers, *viz.* among the *stern* or severe ^z Spirits of Nature, and of the Life's Original, these held the Image Captive, and drew off from it the Paradise Garment, and committed Murder within it, ^a and left it *lying Half dead*.

6. And now the *Samaritan Christ* was needful, and that is the cause that God became Man.

7. If the *Wound* or hurt could have been healed by a Word speaking, or verbal Forgiveness, God would *not* have become Man.

8. But God and Paradise were lost, as also the noble Image was destroyed and made *desolate*, and must be *New-Regenerated* or *Born again out of God*.

^b John 1. 14.

9. And *therefore* came God with his Word, which is the *Center* in the Light-Life, ^b and became *Flesh*, so that the Soul got a divine Paradisical Habitation again, thus to be understood.

10. That as Adam's Soul had opened the *Door* of the Fire's Essence, and had let in the earthly Essences, whose Source or Quality had wound itself into the Paradise-Image, and made the Image earthly, so God's Heart did *set open* the Doors of the Light's Essences, and encompassed the Soul with heavenly Flesh, and so the Essences of the Holy Flesh *Imagined* after the Image, after the Soul's Essences.

11. Thus now the Soul became Impregnated again, so that it went with its Will-Spirit *through* the Death, into the Paradise Life.

12. And thence came the Temptation of Christ, that he was tempted to *try* whether the Soul *would eat* of the Word of the Lord, whether it could enter through Death into God's Life.

13. Which in the End became *fulfilled* on the Stock or Tree of the *Cross*, where Christ's Soul went through the Fire of the fierce Wrath, through the stern Source, through Death, and sprouted forth again into the *Holy Paradise-World*, in which Adam was created.

14. Thus are we Men become helped again, and it is necessary for us, that we draw away our Willing, *Thoughts*, and Mind, from all earthly Things, and *turn them* into Christ's Suffering, Dying, Death, and Resurrection.

15. So that we continually *crucify* the Old Adam with Christ's Death, and continually *die from Sin* in the Death and Dying of Christ, and continually rise again with him out of the Anguish of Death, into the new Man, and Sprout into the Life of God, *else* there is *no* Remedy.

16. We must die away to the earthly Will in our Willing, and must continually become regenerated to the *new World* in Faith, in the Flesh and Blood of Christ; we must be generated or born out of Christ's Flesh, if we will see God's Kingdom.

^c Or Soldier.

17. It is not *so slight* a Thing to be a right true Christian, it is the very hardest Thing of all; the Will must be a ^c *Champion*, and fight against the *perished* corrupt Will.

18. It must sink itself down out of the earthly Reason into the Death of Christ into *God's Anger*, and as a worthy Champion *break* the Power of the earthly Will.

19. And this must be with so hardy and bold a Courage, that it will set and hazard the earthly Life upon it, and *not give over* till it has broke the earthly Will, which indeed

deed has been a strong Battle with me, where *two Principles* Strive and Fight one with the other for Victory.

20. It is no slight Matter, it must be earnest, to Fight for the *victorious* Crown and Garland; for no one gets that, unless he overcomes; he must break the Might of the earthly Will, which yet of his *own* Might he cannot do.

21. * But if he sinks himself down out of the earthly Reason into Christ's Death * Note. with his *inward Willing*, then he *sinks* down through Christ's Death, through God's fierce Wrath, and through all the Cords of the Devil that would retain him, into the Paradise-World, into the *Life of Christ*.

22. He must make his ^d Will as it were dead, and so he *lives* to God, and sinks ^d Earthly Will. down into God's Love; though there he lives in the outward Kingdom or Dominion.

23. Yet I speak of the victorious Crown or Garland which he getteth in the Paradise-World, if he *once* presses in; for there the noble Seed becomes sown, and he gets the highly precious Pledge or *Earnest* of the Holy Spirit, which afterwards leads and directs him.

24. And though he must in this World travel, or *wander* in a dark Valley, wherein the Devil and the World's Wickedness continually Rush and *Roar* tumultuously upon him, and often *cast* the outward Man into Abominations, and so cover ^c the noble ^c Matt. 13. 31. *Grain of Mustard Seed*, yet it will not suffer itself to be kept back.

25. But thence it sprouts forth, and a Tree grows out of it in God's Kingdom, against all the *Raving* and Raging of the Devil and his Followers and Dependants.

26. And the more the noble Pearl-Tree is sought, the more swiftly and *strongly* it grows, and suffers not itself to be suppressed, *though it costs the outward Life*.

27. Thus, my dear Mind, search right after the *Tree* of Christian Faith; it stands not in this World.

28. Indeed it must be *in* thee, but thou must with the Tree be with Christ *in* God, so that the World does but hang to thee, even as * *it hung also to Christ*. * Note.

29. *Not* so to understand it, as if this World were not at all useful or profitable in the Sight of God; it is the Great Mystery, *Mysterium Magnum*.

30. Man is therefore created in this World, as a *wise Ruler* or Manager of it, that he should open all Wonders, which were from eternity in the *Sulphur*, out of which this World with the Stars and Elements were created, and according to his Willing, bring them into Forms, *Figures*, and Images, all to his Joy and Glory.

31. He is created wholly *free* without any Law; he had no Law, but only the Nature-Law, that he should *not mix* one Principle in another.

32. The inward Man should let *no* earthly Thing into it, but should Rule with Omnipotence over the outward Principle; and so no Death nor dying *would* have come into him.

33. Also the outward Elements *could* not have touched him, neither had Heat nor Frost touched him.

34. For as the noble Image must subsist in the Fire, so also should that same noble Image rule through the whole Man, *through* all the three Principles, and rule and *fill all* with the Paradisical Source or Quality.

35. But since that cannot be at all, and that indeed the Flesh is become earthly; therefore now we must become *generated in the Faith*, where truly the earthly Life *covers* the right Life.

36. Therefore we must put on the right Garment, which is called *Hope*, and set our Will into the Hope, and continually Labour upon the Tree of Faith, that it may bring forth its Fruit, *viz.* the *saving* amiable and blessed † *Love towards God and its* † Note. *Neighbour*.

37. He should do Good, not for his own sake only, but also for this reason, that he may *Edify* and *improve his Neighbour* with his Example and Life.

38. He should consider, that he is a Tree in the Kingdom of God, and that he must bear fruit to God, and grow in God's *field* and soil, and that his fruits belong to God's Table.

39. And that he should conceive or comprise his Works and *Wonders* in the right true Love, and converse and walk in Love, that he may bring them into God's Kingdom.

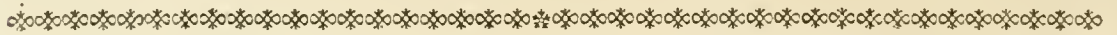
40. For God is a Spirit, and Faith is *also* a Spirit, or one Spirit in him, and God is in Christ Become Man, and the Faith's Spirit is *also* in Christ *Generated* or Born Man.

41. Thus the will-spirit converses or walks in God, for it is *ONE* Spirit with God, and works or co-works with God *divine works*.

* Note.


42. And though it be so, that the Earthly Life covers it so, that * *he knows not his work* which he has generated or *born in the Faith*, yet in breaking of the Earthly Body it will be manifest.

43. For *the Hope is its Chest or Cabinet*, and a Mystery, wherein the *Faith's work* is sown and kept.



The Seventh Chapter.

To what End this World, and all Substances or Things were created. Also of the Two Eternal Mysteries. Of the Mighty Strife in Man about the Image; and wherein the Tree of Christian Faith stands, grows, and bears Fruit.

1.  **SEEING** then that Man stands thus in a *Threefold* Life, so therefore is every Life a Mystery, or hidden *Arcanum* to the other, and desires the other, to which *End* this World, with all Substances or Things are created.

2. For the divine Substantiality desires the Looking-Glass or *Similitude*, for this world is a similitude according to God's Being or Substance.

3. And God is manifest in an Earthly similitude, for the Wonders of the *Arcanum*, or hidden Secresy, *might not* be opened in the Angelical World, in the Love-Birth.

4. But in this World, where Love and Anger is *mixed*, therein is a Twofold *Genetrix*, and *there* it might be.

5. For all things originally arise out of the Fire-root, and yet were *encompassed* with the Water of Meekness, so that it is an amiable or lovely Substance or Being.

6. Yet thus the Fire became not known in the Angelical world, for the Center of the *Genetrix* stands in the Light, and is the Word of God, and so the Wonders of Nature may not otherwise, than in a spiritual *Magia*, become opened, that is, be seen in God's Wisdom.

7. But seeing that same is *almost* incomprehensible to the Angels and to the souls of Men, and yet God will be known in Angels and Men, therefore the Angelical World lusteth or longeth after the Great *Wonders* to know them, which have from Eternity stood in the wisdom of God.

8. And they were in the Earthly Similitude brought to Substance in *Figures* and Images, all according to the Eternal *Essences* of the Center of Nature, that the Wonders may stand Eternally.

9. Yet not essentially, but in *Figures*, in Images and Similitudes, in formings according to the Willing, indeed magically, but yet the *Genetrix* is in the *Center* of the Wonders.

10. For it has once become awakened or raised out of the Fire, but it will be again *swallowed* up into the Mystery, and stands as a hidden Life.

11. Therefore shall all substances or *things* become manifest as in Shadows in the Angelical World, yet * *those only* which in God's Will have been introduced into the My- * Note
stery.

12. For the Mysteries which are Eternal are *two*, as one in the Love, and one in the Anger; into which soever the Will-spirit with its Wonders enters, *therein* stands its Work and Wonder.

13. So in like Manner we are to know, that also the outward vehemently desires the inward, for all *runs* after the Center, *viz.* after the Original, and desires the Liberty.

14. For in the Fire of Nature there is anguish and pain, or source and quality, therefore now will the imaging, or the *Image* of the Meekness in the source or quality of Love, be free, and yet may not in the source and quality of the fiery *Essences* be free so long, till the source or quality *divides* itself in the breaking, and there each passes into its Mystery.

15. In like manner will the fire be *free* from the water, for the water is also the fire's death, and it is also the Mystery to it.

16. And we see likewise hereby, how the water holds the fire captive, and yet *no* dying is in the fire, but it is only a Mystery in the fire.

17. As then may be seen, how it breaks forth in the water, and ^f *opens* itself, so that ^f Displays
opens itself out of the Center of its own *Genetrix*, as is to be seen in the Lightning and Tempest; also in a stone, which yet is *water*, it may be known.

18. And yet we see especially, how all Forms of Nature desire the *Light*, for in that desiring the *Oil* becomes generated, wherein the Light becomes known, for it originally arises out of the *Meekness*.

19. Thus, *First*, we are to know our Life; that in us the Fire's Center stands *open*, for the Life burns in the Fire.

20. And then, *Secondly*, we are to ponder and consider of the desire to Love, which in the word of Life originally arises in the Angelical world, where the *Heart* of God with his desiring stands towards *us with his Imagining*, and also *draws* us into the divine Mystery.

21. And then, *Thirdly*, we are to consider the Magic Kingdom of this world, which also burns in us, and *vehemently* draws us into its wonders; for it wills to be manifest.

22. And Man is become Created therein to that End, that he *should* manifest that same Mystery, and to bring the Wonder to Light, and into *forms*, according to the Eternal wisdom.

23. Now then seeing he is to do this, and that thus he burns in a *Threefold* fire, therefore the right Spirit, in which the Angelical Image sticks, has great Weariness, and is in great *danger*, for it wanders upon a very small Bridge.

24. For it has *two* Enemies which continually draw it, each would be in the Image, and bring its source and quality into it, *viz.* the *inward* Fire, and also the *outward* Fire, the inward Kingdom of the fierce wrath, and also the outward earthly kingdom of the Looking-Glass; and thus the right Image sticks in the Midst in the Squeezing Press.

25. For the inward Kingdom *will* through the outward open the wonders.

26. But seeing it is too sharp, therefore the Outward Kingdom *flee*s away before the Inward, and grasps after the Middlemost, *viz.* after the Image, which stands in the Liberty of God, and so flees and *slips* itself into the Image, for it all grasps after the heart of God, that is, after the Center of the Kingdom of Joy.

27. Therefore now it is necessary for the Image, that it *defend* itself, and not let in the Earthly Guest, much less the fiery; and yet it becomes generated out of *Both*, *viz.* out of the fire, the Life, and out of the outward, the Wonder.

^e 1 Pet. 5. 8.

28. Therefore now it is highly necessary for Man's Image, that he lead ^e *a sober temperate life*, and not fill himself with the outward Kingdom, for else it makes an indwelling in the Noble Image.

29. And we understand herein the mighty strife in Man about the Image of God; for there are *Three* that strive about it; as *First*, the strong stern Fire-life; and then, *Secondly*, the divine Life; and then, *Thirdly*, the Earthly Life; and so the Noble Image sticks in the midst, and is drawn of Three.

30. Now it is necessary for it, that it should hide itself with the Faith in the Mystery of Hope, and *stand still* in that same Mystery.

31. Where then the Devil, in the inward fire-life, continually rides forth into the *outward* earthly life in Pride, Covetousness, and Falshood, or Wickedness, over the Noble Image, and would introduce it into the fire and *anguish* Life, and break or destroy it.

32. For he supposes continually, that the Place of *this world* is his Kingdom, he will suffer no other Image therein.

33. Now thereupon the Noble Image falls into the Cross and *Tribulation*, into anguish and necessity, and here belongs strife to it, to fight for the Noble *victorious* Crown or Garland of God's Image.

34. And hence originally arises *Prayer*, so that the Image continually goes forth out of the introduced Earthly Substance or Being, and also out of the proud, stately, hellish abominations, with the *Prayer*, and continually Enters into God's *life*, into his *Love*.

35. And thus the right Image continually kills the Earthly Adam, and also the hellish pride and state of the Devil, and must always stand as a *Champion*.

36. And it is most necessary of all, that it should insinuate itself into *Patience*, and cast itself under the Cross, and continually spring, or flow up into the Love.

37. For that is its *Sword*, wherewith it slays the Devil, and drives forth the Earthly substance; it has *no other* sword, wherewith to defend itself, than the *Meek-water* of the Eternal Life, and that the proud, stately, fierce wrathful Spirit relishes not; for it is his poison, and he flees before it.

38. Now if we will rightly demonstrate the *Tree* of Christian *Faith*, then we say, its Root stands in the Mystery of the *Hope*, its Sprouting stands in the *Love*, and its Body in the ^h Comprehension of *Faith*.

^h Or Reception.

39. That is, where the Image, through its earnest desiring, presses into the love of God, and comprehends or *attracts* the Substantiality of God, that is, *Christ's Body*, that is now the *Corpus* or Body, wherein the Tree stands, grows, flourishes and brings forth fruits in *Patience*, which all belong to the Angelical world.

40. They are the Soul's food, wherein it eats and refreshes or quickens its fiery Life, so that it is transmuted or changed into the *Light* or Meekness.

41. And thus the Tree grows in the Paradise of God, which the *outward man* ⁱ *knows not*, and Reason apprehends it not.

ⁱ Note, the Outward Man and Reason know not the Tree of Faith.

42. But to the Noble Image, it is very well to be known, *that* will then, when the outward life breaks, be manifest, and all its works follow after in the Mystery of *Hope*, into which it has sown.

43. Therefore should *none*, who will travail in the Path of God's Pilgrimage, propose to himself to have in this world good and frolic days, with worldly honour; *but* tribulation, scorn, reproach, and persecution attend him every hour.

44. He is here only in a *vale* of Misery, and must continually *stand in strife*, ^k for ^k 1 Pet. 5. 8. *the Devil goes about as a Roaring Lion*, he stirs up all his Children of Malice and Wickedness against him.

45. He is accounted as a Fool; he is ^{*} *unknown to his Brethren*, his Mother's house ^{*} Note. scorns and despises him.

46. He goes away and *sows* in Tribulation, and is anxious, but there is none, that ^l apprehends it, or into whose Heart it enters; *every man* supposes his Folly plagues ^l Or takes notice of it. him thus.

47. Thus he remains hidden to the World, for ^m *he* is with his Noble Image *not* ^m John 8. 23. *of this world*, but born of God; ⁿ *He sows in Tribulation, and reaps in Joy.* ⁿ Psal. 126. 5.

48. But who shall express his Glory, which will be his *wages*? or who shall speak of the Crown or Garland of victory which he *attains*?

49. *Who* can express the Crown of the Virgin of God's wisdom, which the Virgin of ^o God's wisdom sets upon him? *where* is there such a fair beauteous One? for it excels the Heaven. ^o Sophia.

50. O, Noble Image! Thou art indeed *an Image* of the Holy Trinity of God, in which God himself dwells! God sets upon thee his most beautiful Ornament, that thou shouldst eternally *Exult* in Him.

51. What is I pray the Substance of this world, seeing it breaks or corrupts, and brings a Man *only* into *anguish*, cares, incumbrances and misery, and *besides* into God's Anger, and breaks or destroys his fair Image, and draws a Vizard on to him?

52. ^p O how great a shame and reproach will that Man have of it, when he shall thus appear at *the Judgment Day* of God, in a bestial Image, besides that which follows hereafter, that he shall *abide* eternally therein. ^p Note, you that do wickedly, not only without doubting, but with confident, daring presumption.


53. Then Lamentation begins, there *will be sighing, wailing and howling* for the Lost Earnest Penny and *Talents*, which cannot be reached or attained again *Eternally*.

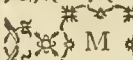
54. There shall the Image stand in Eternity before the Abominable Devils, and do *what* the Abominable Prince *Lucifer* will.



The Eighth Chapter.

In what manner God forgives sins; and how a Man becomes a Child of God.

1.  *Y* beloved seeking and desirous Mind, thou that ^q *Hungerest*, and *Thirstest* ^q Matth. 5. 6. after God's Kingdom, mark the Ground, I pray thee, what is shown to thee.

2.  It is not truly so easy a thing to become a Child of God, as *Babel* teaches, where Men bring Consciences into the *History*, and so amuse and flatter them, *Courtlike*, with Christ's Sufferings and Death; where Men teach forgiveness of sins *Historicaly*.

3. Like a worldly Judicatory, where a Man's faults are remitted him of *Grace*, though he plainly remains wicked in his heart.

4. It is quite otherwise here: God will have no *dissembling* Hypocrites: He takes not sin from us in *such* a Manner, as that we cleave to the knowledge, and comfort ourselves with the sufferings of Christ, and yet in the Conscience remain in the Abominations.

† John 3. 3.
5. 7.

5. It is said, *'Ye must be born anew, or else ye shall not see the Kingdom of God.*

6. He that will amuse himself with Christ's Sufferings and Death, and appropriate the same to himself, and yet with his willing will abide *unregenerated* in the Adamical Man, does like one that comforts himself, that his Lord will bestow his Land upon him, *without* considering that he is *not* his Son, whereas he has promised that he will bestow it *only* upon his Son; so it is also here.

† Gen. 21. 10.
Gal. 4. 30.

7. Wilt thou possess the Land of thy Lord, and have it for thy proper own? then thou *must become* his right and *true Son*; *'For the Son of the Maid servant shall not inherit with the free*; the Son of the *History* is a stranger.

† Or a Son of his body, begotten or generated.

8. Thou must be born or generated of God in Christ, that thou mayest be a *'corporeal Son*; and then thou art God's child, and *an heir* of the Sufferings and Death of Christ.

9. And Christ's Death is *thy* Death, his Resurrection out of the Grave is *thy* Resurrection, his Ascension into Heaven is *thy* Ascension into Heaven, and his Eternal life's Kingdom is *thy* Kingdom.

* Note.

10. In *that* thou art his right true Son born of his flesh and blood, so thou art * *an heir of all his Goods*, else thou canst not be Christ's Child and Heir.

11. So long as the Earthly Kingdom sticks to thee, in thy Image, so long thou art the perished Adam's Earthly Son; no flattering Hypocrisy will help, give as many good words before God as thou wilt, yet thou art but a *strange* Child.

† Luke 15. 20.

12. And God's goods do not belong unto thee so long, till thou comest with *"the lost Son to the Father again*, with a right true sorrow and repentance for thy lost Goods of inheritance.

13. Thou must go forth with thy will-spirit out from the Earthly Life, and break or *destroy* the Earthly will, which is woeful to the Mind and will-spirit to *forsake* the treasure it possessed, wherein the will-spirit became generated, and must enter into God's will.

14. And *there thou sowest* thy *Seed* in God's Kingdom, and art new born in God, as fruit which grows in *God's field*; for thy will receives God's Power, Christ's Body, and the New Body in God grows to thee.

* Prov. 4. 11.

15. And then *thou art* God's Child, and Christ's Goods belong to thee; and his Merits are *thy* Merits, his Suffering, Death, and Resurrection, *are all thine*, *thou art* a Member of his Body, and his Spirit is *thy* Spirit, * *He leads thee in right Paths*; and all that thou doest, thou doest to God.

16. *Thou sowest* in this world, and reapest in the Heaven of God; *thou art* God's Work of Wonder, and openest in the Earthly Life his Wonders, and drawest thyself with thy will-spirit into the *Holy Mystery*.

17. *Mark* this, you Covetous, you Proud, you Envious, you false Judgers, you wicked Malicious, which introduce your will and desire into *Earthly Goods*, into Money and Plenty, into Pleasure and the Voluptuousness of this Life, and esteem *Money and Goods* to be your Treasure, and set your desire therein, and yet for all that *will be* God's Children.

18. You stand and dissemble before God, that *he shall* forgive you your Sins, but you abide with your Image in Adam's Skin, in Adam's Flesh, and so *Comfort* yourselves with the Sufferings of Christ, and are *but* dissemblers; you are *not* God's Children.

19. You must be born in God, if you would be his Children, *else you deceive* yourselves, together with your Hypocrites and Dissemblers, who paint before you a Glistening Colour.

20. They Teach, and are ^y *not known* of God, also *not* ^z *sent* to Teach; they do it for their Belly and for worldly Honour's sake, and are ^a *the Great Whore at Babel*, who flatter God with their Lips, and with the Heart and will-spirit they serve the ^b *Dragon* at Babel.

^y Matt. 7. 22,
^z Jer. 14. 14.
^a Jer. 21. and
^b Rev. 17. 1.
^c Rev. 12. 3.

21. Beloved Mind, wilt thou be the Child of God? then *prepare* thyself for assaults and for tribulation; it is no light and soft entrance into the Child's Life, especially where Reason lies *captive* in the Earthly Kingdom.

22. It must be broken, and the will must go out from Reason; it must *sow* itself into God's Kingdom in *lowly* obedience, as a Grain is sown in a field or soil; it must in Reason make itself *as it were* dead, and give itself up to God, and so the New fruit grows in God's Kingdom.

23. Thus *that Man* stands in a Three-fold Life, and all belongs to God.

24. The *Inward* fiery Essences of the first Principle become incorporated with the New body in Christ, so that they flow up in Christ's Flesh and Blood out of God's willing, and their Fire is God's Fire, out of which the *Love, meekness, and humility burn*.

25. Where the Holy Spirit goes forth and *helps him* to stand out the Battle against the Earthly Reason, also against the perished corrupt Flesh, and the Will of the Devil, ^c *his* *Token* of the earthly will *becomes lighter to him*; but he must in this World remain in the strife.

^c Matt. 11. 30.

26. For to the Earthly Life belongs *sustenance*, that he must seek, and yet ought not to set his will and heart upon it.

27. It must trust God, and his *earthly Reason passes always into doubting*, it will fail him; it will needs always see God, and yet cannot, for God dwells *not* in the Earthly Kingdom, but in himself.

28. Thus must Reason, as it cannot see God, be *compelled* into Hope.

29. There then *Doubting* runs Counter to *Faith* or Believing, and would destroy the *Hope*, and *therefore* must the Earnest will with the right true Image strive and fight against the Earthly Reason: *there* is woe, and it often goes sadly.

30. Especially, if Reason looks after the *Course* of this world, and so its will spirit, as it were foolish, has *respect* to the Course of this World: There it is said, *be sober, watch, fast, and pray*; that is, that you may *Tame* the Earthly Reason, and make it as it were dead, that God's Spirit may find place in you.

31. If that appears, *that soon* overcomes the Earthly Reason, and the willing in the anguish discovers itself with its love and sweetness, where then always one fair little Branch *or other* becomes generated out of the *Tree* of Faith.

32. And ^d *all* tribulation, and assaults and temptations, *serve for the best to the Children of God*; for as often as God seems as it were distant from them, so that they are introduced into anguish and tribulation, *then they always stand in the Birth* of a New little branch out of the *Tree* of Faith.

^d Rom. 8. 28.

33. When the spirit of God appears again, then he always raises up a *new sprout*, at which the Noble Image very highly rejoices itself.

34. And now it is but to stand out the *first earnest Encounter*, that the Earthly Tree may be overcome, and the Noble Grain be sown in God's field, that Man ^e may learn to know the Earthly Man.

^e The right true Man.

35. For when the will receives God's light, then ^f the Looking-Glass sees itself in itself; one *Essence* sees the other in the Light, and so the whole Man finds himself in himself, and *knows what he is*; which *in the earthly Reason*, he ^{*} cannot know.

^f Or Similitude.

^{*} Note.

36. Also none should Think, that the Tree of Christian Faith may be seen or known in the kingdom of this world; *outward Reason* knows it *Not*.

37. And though the fair Tree stands very clearly in the inward Man, yet the outward earthly Reason *doubts* notwithstanding, for the spirit of God ^{is} as *foolishness* to it, for it cannot apprehend it.

38. And though it is so, that often the *holy spirit* opens itself in the outward Looking-Glass, so that the outward life highly rejoices in it, and for great Joy becomes *Trembling*, and *thinks*, now I have attained the worthy precious Guest, now I will believe it, yet there is no *perfect steadiness* in it.

39. For the Spirit of God does not *stay* continually in the Earthly source and quality, it will have a pure vessel; and if it departs into its Principle, *viz.* into the right Image, then the outward Life comes to be weak and *faint*.

40. Therefore must the Noble Image always be in strife, and fight against the *outward* Reason-life; and the more it strives and fights, the *greater* grows the fair Tree, for it works or co-works with God.

41. For as an Earthly Tree grows in Wind, Rain, Cold and Heat; so also the *Tree of God's Image* grows *under* the cross and tribulation, and anguish and pain, in scorn and reproach, and sprouts up into God's Kingdom, and ^{brings forth} *fruit in Patience*.

42. Now seeing we know this, we should labour in it, and let no fear or terror keep us back, for we shall well *reap* and enjoy it *Eternally*; *what* we have here sown in anguish and weariness, *that* will comfort us *Eternally*. *AMEN*.

F I N I S.



THE
C L A V I S:

O R,

AN EXPLANATION of some principal POINTS and
EXPRESSIONS in his WRITINGS.

By JACOB BEHMEN, the Teutonic Theosopher.

AUTHOR'S PREFACE.

1. *I* *T* is written, the Natural Man ^a receives not the Things of the Spirit, ^a Under-stands not, nor the Mystery of the Kingdom of God, they are Foolishness unto him, neither can he know them: therefore I admonish and exhort the Christian Lover of Mysteries, if he will study these High Writings, and read, search, and understand them, that he does not read them outwardly only, with sharp Speculation and Meditation; for in so doing, he shall remain in the outward Imaginary Ground only, and obtain no more than a ^b counterfeited Colour of them.

^b Or feigned shadow of them.

2. For a Man's own Reason, without the Light of God, cannot come into the Ground [of them,] it is impossible; let his Wit be ever so high and subtle, it apprehends but as it were the Shadow of it in a Glass.

3. For Christ says, without me you can do nothing; and he is the Light of the World, and the Life of Men.

4. Now if any one would search the Divine Ground, that is, the Divine ^c Revelation, he ^c Or manifestation, must first consider with himself, for what End he desires to know such Things; whether he desires to practise that which he might obtain, and bestow it to the Glory of God and the Welfare of his Neighbour; and whether he desires to die to Earthliness, and to his own Will, and to live in that which he seeks and desires, and to be one Spirit with it.

5. If he has not a Purpose, that if God should reveal himself and his Mysteries to him, he would be one Spirit and have one Will with him, and wholly resign and yield himself up to him, that God's Spirit might do what he pleases with him, and by him, and that God might be his Knowledge, Will, and ^d Deed, he is not yet fit for such Knowledge and Understanding.

^d Or working.

6. For there are many that seek Mysteries and bidden Knowledge, merely that they might be respected and highly esteemed by the World, and for their own Gain and Profit; but they attain not this Ground, where the Spirit searches all Things, as it is written, even the deep Things of God.

7. It must be a totally resigned Will, in which God himself searches and works, and which continually pierces into God in yielding and resigned Humility, seeking nothing but his Eternal Native Country, and to do his Neighbour Service with it, and then it may be attained; and he must begin with effectual Repentance and Amendment, and with Prayer, that his Understanding might be opened from within; for then the inward will bring itself into the outward.

THE AUTHOR'S PREFACE.

8. But when he reads such Writings, and yet cannot understand them, he must not presently throw them away, and think it is impossible to understand them; no, but he must turn his Mind to God, beseeching him for Grace and Understanding, and read again, and then he shall see more and more in them, till at length he is drawn by the Power of God into the very Depth itself, and so comes into the supernatural and supersensual Ground, viz. into the Eternal Unity of God; where he shall hear unspeakable and effectual Words of God, which shall bring him back and outward again, by the Divine Effluence, to the very grossest and meanest Matter of the Earth, and then back and inwards to God again; then the Spirit of God searches all Things with him, and by him, and so he is rightly taught and driven by God.

9. But since the Lovers of them desire a Clavis, or Key of my Writings, I am ready and willing to pleasure them in it, and will set down a short Description of the Ground of those unusual Words; some of which are taken from Nature and ^e Sense, and some are the Words of uncommon ^f Masters, which I have tried according to Sense, and found them good and fit.

^e Ex sensu.
^f Artists, or
Mystical Au-
thors.

10. Reason will stumble, when it sees Heathenish Terms and Words used in the Explanation of Natural Things, supposing we should use none but Scripture Phrase (or Words borrowed from the Bible;) but such Words will not always apply and square themselves to the fundamental Explanation of the Properties of Nature, neither can a Man express the Ground with them: Also the wise Heathens and Jews have hid the deep Ground of Nature under such Words, as having well understood that the Knowledge of Nature is not for every one, but it belongs to those only, whom God ^g by Nature has chosen for it.

^g Naturally
inclined to it.

11. But none need stumble at it; for when God reveals his Mysteries to any Man, he then also brings him into a Mind and Capacity how to express them, as God knows to be most necessary and profitable in every ^h Age, for the setting the confused Tongues and Opinions upon the true Ground again: Men must not think that it comes by Chance, and is done by human Reason.

^h Or Seculum.

ⁱ Or manifesta-
tions.

12. The ⁱ Revelations of Divine Things are opened by the Inward Ground of the Spiritual World, and brought into visible Forms, just as the Creator will manifest them.

^k Or Revela-
tion.

^l The Divine
Manifesta-
tion, or Re-
velation.

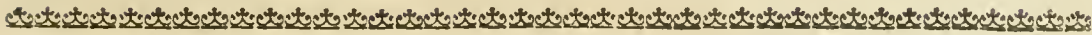
13. I will write but a short Description of the Divine ^k Manifestation, yet as much as I can comprise in brief; and explain the unusual Words for the better Understanding of our Books, and set down here the sum of those Writings, or a Model or Epitome of them, for the Consideration and Help of Beginners: The further Explanation of ^l it is to be found in the other Books.

JACOB BEHMEN.


T H E
C L A V I S;

O R,

An Explanation of some principal Points and Ex-
pressions.



How God is to be considered without Nature and Creature.

14.  OSES saith, the Lord our God is but one only God. In another place it is said; of him, through him, and in him are all things: in another, am not I he that filleth all things? and in another, through his Word are all things made, that are made; therefore we may say, that he is the Original of all things: He is the Eternal unmeasurable unity.

15. For example, when I think what would be in the place of this world, if the four Elements and the starry Firmament, and also Nature itself, should perish and cease to be, so that no Nature or Creature were to be found any more; I find there would remain this Eternal Unity, from which Nature and Creature have received their Original.

16. So likewise, when I think with myself what is many hundred thousand miles above the starry Firmament, or what is in that place where no Creature is, I find the Eternal unchangeable unity is there, which is that only good, which has nothing either before or after it, that can add any thing to it, or take any thing away from it, or from which this unity could have its Original: There is neither ground, time, nor place, but there is the only Eternal God, or that only Good, which a man cannot express.

A further Consideration, How this one God is Three-fold.

17. The Holy Scripture shows us, that this only God is ^m Threefold, viz. one only threefold Essence, having three manner of workings, and yet is but one only Essence, ^m Or Triune. as may be seen in the outflow Power and Virtue which is in all things, if any does but observe it: but it is especially represented to us in Fire, Light, and Air; which are three several ⁿ sorts of workings, and yet but in one only ground and substance.

18. And as we see that Fire, Light, and Air, arise from a Candle, (though the Candle is none of the three, but a cause of them,) so likewise the Eternal unity is the cause and ⁿ Substant Forms.

1. Father,
2. Son,
3. Holy
Ghost.

ground of the Eternal Trinity, which manifests itself from the unity, and brings forth itself, *First*, in Desire or Will; *Secondly*, Pleasure or Delight; *Thirdly*, Proceeding or Outgoing.

19. The Desire, or Will, is the Father; that is, the stirring, or manifestation of the unity, whereby the unity wills or desires itself.

20. The Pleasure, or Delight, is the Son; and is that which the Will willeth and desireth, *viz.* his Love and Pleasure, as may be seen at the Baptism of our Lord Jesus Christ, when the Father witnessed, saying, *This is my ^o beloved Son, in whom I ^p am well pleased; bear ye him.*

- ^o Of Love.
^p Have pleasure.
^q Or impression of the will.
^r Or perception.

21. The Delight is the ^q compression in the will, whereby the will in the unity brings itself into a place and working, wherewith the will willeth and worketh; and it is the ^r feeling and virtue of the will.

22. The Will is the Father, that is, the stirring desire; and the Delight is the Son, that is, the virtue and the working in the will, with which the will worketh; and the Holy Ghost is the proceeding will through the Delight of the virtue, that is, a Life of the will, and of the virtue and delight.

23. Thus there are three sorts of workings in the Eternal Unity, *viz.* the Unity is the will and desire of itself; the Delight is the working substance of the will, and an Eternal joy of perceptibility in the will; and the Holy Ghost is the proceeding of the Power: the similitude of which may be seen in a ^r Plant.

- ^r Or herb.
^t Or Loadstone.
^u Or forms.

24. The ^t *Magnet*, *viz.* the Essential Desire of Nature, that is, the will of the Desire of Nature, ^u compresses itself into an *Ens* or substance, to become a Plant; and in this compression of the Desire becomes feeling, that is, working; and in that working, the Power and Virtue arises, wherein the Magnetical Desire of Nature, *viz.* the outflown will of God, works in a natural way.

25. In this working perceptibility, the Magnetical desiring will is elevated and made joyful, and goes forth from the working Power and Virtue; and hence comes the growing and smell of the Plant: and thus we see a representation of the Trinity of God in all ^x growing and living things.

- ^x Vegetables, and animate things.

26. If there was not such a desiring perceptibility, and outgoing operation of the Trinity in the Eternal unity, the unity were but an Eternal stillness, a Nothing; and there would be no Nature, nor any Colour, Shape, or Figure; likewise there would be nothing in this world; without this threefold working, there could be no world at all.

Of the Eternal Word of God.

27. The Holy Scripture saith, God has made all things by his Eternal word; also it saith, That word is God, *John 1.* which we understand thus:

- ^y Or out-speaking.

28. The word is nothing else but the ^y out-breathing will, from the Power and Virtue; a various dividing of the Power into a multitude of Powers; a distribution and outflowing of the unity, ^z whence knowledge arises.

29. For in one only Substance, wherein there is no variation or division, but is only one, there can be no knowledge; and if there were knowledge, it could know but one thing, *viz.* itself: but if it parts itself, then the dividing will goes into multiplicity and variety; and each separation works in itself.

- ^z Father.
^a Son.
^b Holy Ghost.
^c Or science.

30. Yet because Unity cannot be divided and parted asunder, therefore the separation consists and remains in the outbreathing will in the unity; and the separation of the breathing gives the different variety, whereby the Eternal ^z will, together with the ^a Delight and ^b Proceeding, enters into the ^c knowledge, or understanding of infinite Forms, *viz.* into an Eternal perceptible working sensual knowledge of the Powers; where always in the di-

vision of the will, in the separation, one sense or form of the will sees, feels, tastes, smells, and hears the other; and yet it is but one sensual working, viz. the great joyous band of Love, and the most pleasant only Eternal ^d Being.

^d Essence, or substance.

Of the Holy Name J E H O V A.

31. The Ancient Rabins among the Jews have partly understood it; for they have said, that this Name is the Highest, and most Holy Name of God; ^e by which they understand the working Deity in Sense: and it is true, for in this working sense lies the true life of all things in Time and Eternity, in the Ground and Abyss; and it is God himself, viz. the Divine working Perceptibility, Sensation, ^f Invention, Science, and Love; that is, the true understanding in the working unity, from which the five senses of the true Life spring.

^e Or Jehova is the sensual Name of the operating Deity.
^f Finding, Knowledge.

32. Each Letter in this Name intimates to us a peculiar virtue and working, that is, a ^g Form in the working Power.

^g Difference, or distinction.

J

33. For I is the Effluence of the Eternal indivisible Unity, or the sweet grace and fullness of the ground of the Divine Power of becoming ^h something.

^h Egoity, or self.

E

34. E is a threefold I, where the Trinity shuts itself up in the Unity; for the I goes into E, and joineth I E, which is an outbreathing of the Unity in itself.

H

35. H is the Word, or ⁱ breathing of the Trinity of God.

ⁱ Or speaking.

O

36. O is the Circumference, or the Son of God, through which the I E and the H, or breathing, speaks forth from the compressed Delight of the Power and Virtue.

V

37. V is the joyful Effluence from the ^k breathing, that is, the proceeding Spirit of ^k Orspeaking. God.

A.

38. A is that which is proceeded from the power and virtue, viz. the wisdom; a Subject of the Trinity; wherein the Trinity works, and wherein the Trinity is also manifest.

39. This Name is nothing else but a speaking forth, or expression of the Threefold working of the Holy Trinity in the unity of God. Read further of this in the Explanation of the Table of the three Principles of the Divine Manifestation.

Of the Divine Wisdom.

40. The Holy Scripture says, the wisdom is the breathing of the Divine Power, a ray and breath of the Almighty; also it says, God has made all things by his wisdom; which we understand as follows.

41. The Wisdom is the outflowing word of the Divine Power, Virtue, Knowledge, and Holiness; a Subject and Resemblance of the infinite and unsearchable Unity; a Substance wherein the Holy Ghost works, forms, and models; I mean, he forms and models the Divine understanding in the Wisdom; for the Wisdom is the Passive, and the Spirit of God is the Active, or Life in her, as the Soul in the Body.

42. The Wisdom is the Great Mystery of the Divine Nature; for in her, the Powers, Colours, and Virtues are made manifest; in her is the variation of the power and virtue, *viz.* the understanding: she is the Divine understanding, that is, the Divine ¹ vision, wherein the Unity is manifest.

¹ Or Contemplation.

^m Forms, or Images.

43. She is the true Divine Chaos, wherein all things lie, *viz.* a Divine Imagination, in which the ^m Ideas of Angels and Souls have been seen from Eternity, in a Divine Type and Resemblance; yet not then as Creatures, but in resemblance, as when a man beholds his face in a Glass: therefore the Angelical and human *Idea* flowed forth from the wisdom, and was formed into an Image, as *Moses* says, God created Man in his Image, that is, he created the body, and breathed into it the breath of the Divine Effluence, of Divine Knowledge, from all the Three Principles of the Divine Manifestation.

² Or Great Mystery.

Of the ^a Mysterium Magnum.

44. The *Mysterium Magnum* is a subject of the wisdom, where the breathing word, or the working willing Power of the Divine understanding, flows forth through the wisdom, wherein also the unity of God together flows out, to its manifestation.

^o Essences, or Beings.

45. For in the *Mysterium Magnum* the Eternal Nature arises; and two ^o substances and wills are always understood to be in the *Mysterium Magnum*: the first substance is the unity of God, that is, the Divine Power and Virtue, the outflowing Wisdom.

46. The second substance is the separable will, which arises through the breathing and outspeaking word; which will has not its ground in the unity, but in the Mobility of the Effluence and breathing forth, which brings itself into one will, and into a Desire to Nature, *viz.* into the Properties as far as Fire and Light: in the Fire, the Natural Life is understood; and in the Light, the Holy Life, that is, a manifestation of the unity, whereby the unity becomes a Love-Fire, or Light.

^p Or zealous.

47. And in this place or working, God calleth himself a loving, merciful God, according to the sharpened fiery burning Love of the unity; and an Angry ^p Jealous God, according to the fiery Ground, according to the Eternal Nature.

48. The *Mysterium Magnum* is that *Chaos*, out of which Light and Darkness, that is, the foundation of Heaven and Hell, is flown from Eternity, and made manifest; for that foundation which we now call Hell, being a Principle of itself, is the ground and cause of the Fire in the Eternal Nature; which fire, in God, is only a burning Love; and where God is not manifested in a thing, according to the unity, there is an anguishing, painful, burning fire.

^q Or over-illumination.

49. This burning Fire is but a manifestation of the Life, and of the Divine Love, by which the Divine Love, *viz.* the unity, ^q kindles up, and sharpens itself for the fiery working of the Power of God.

50. This ground is called *Mysterium Magnum*, or a *Chaos*, because good and evil rise out of it, viz. Light and Darknes, Life and Death, Joy and Grief, Salvation and Damnation.

51. For it is the ground of Souls and Angels, and of all Eternal Creatures, as well evil as good; it is a ground of Heaven and Hell, also of the visible world, and all that is therein: therein have lain all things in one only ground, as an Image lies hid in a piece of wood before the Artificer carves it out and fashions it.

52. Yet we cannot say that the spiritual world has had any beginning, but has been manifested from Eternity out of that *Chaos*; for the Light has shone from Eternity in the Darknes, and the Darknes has not comprehended it; as Day and Night are in one another, and are two, though in one.

53. I must write distinctly, as if it had a beginning, for the better consideration and apprehension of the Divine ground of the Divine Manifestation; and the better to distinguish Nature from the Deity; also for the better understanding, from whence evil and good are come, and what the ^f Being of all Beings is.

^f Essence of all Essences.

Of the ^c Center of the Eternal Nature.

^c Centrum.

54. By the word ^c Center, we understand the first beginning to Nature, viz. the most Inward ground, wherein the self-raised will brings itself, by a reception, into ^u something, viz. into a Natural working; for Nature is but a Tool and Instrument of God, which God's Power and Virtue works with, and yet it has its own ^x Motion, from the outflown will of God: thus the Center is the Point or Ground of the self-reception to something; from whence something comes to be, and from thence the seven Properties proceed.

^u Egoity, or own propriety.
^x Or Mobility.

Of the Eternal Nature, and its Seven Properties.

55. Nature is nothing but the Properties of the Capacity and Power of receiving the own risen Desire; which Desire rises in the ^y variation of the Breathing Word, that is, of the Breathing Power and Virtue, wherein the Properties bring themselves into substance; and this substance is called a Natural substance, and is not God himself.

^y Or separation.

56. For though God dwells ^z through and through Nature, yet Nature comprehends him but so far, as the unity of God yields itself into, and communicates itself with a Natural Substance, and makes itself substantial, viz. a substance of Light, which works by itself in Nature, and pierces and penetrates Nature; or else the unity of God is incomprehensible to Nature, that is, to the desirous Receiving.

^z Or thoroughly inhabits.
Totaliter.

57. Nature ^a rises in the outflown word of the Divine perception and knowledge; and it is a continual framing and forming of Sciences and Perception: whatsoever the Word works by the Wisdom, that Nature frames and forms into Properties: Nature is like a Carpenter, who builds a House which the mind figured and contrived before in itself; so it is here also to be understood.

^a Or consists.

58. Whatsoever the Eternal mind ^b figures in the Eternal wisdom of God in the Divine Power, and brings into an *Idea*, that Nature frames into a Property.

^b Or models.

59. Nature, in its first ground, consists in seven Properties; and these seven divide themselves into infinite.

The First Property.

60. The First Property is the Desire which causes and makes ^c harshness, sharpness, hardness, cold, and substance.

^c Or Astringency.

The Second Property.^d Or pricking.

61. The Second Property is the stirring, or Attraction of the Desire; it makes^d stinging, breaking, and dividing of the hardness; it cuts afunder the attracted desire, and brings it into multiplicity and variety; it is a ground of the bitter pain, and also the true Root of Life; it is the ^e *Vulcan* that strikes fire.

^e Faber, or Smith.*The Third Property.*^f Grim, fierce, cruel, odious; or evil.

62. The Third Property is the perceptibility and feeling in the breaking of the harsh hardness; and it is the ground of Anguish, and of the Natural will, wherein the Eternal will desires to be manifested; that is, it will be a Fire or Light, *viz.* a flash, or shining, wherein the powers, colours, and virtues of the wisdom may appear: in these three first Properties consists the Foundation of Anger, and of Hell, and of all that is ^f wrathful.

The Fourth Property.^g Operation, or property.

63. The Fourth Property is the Fire, in which the Unity appears, and is seen in the Light, that is, in a burning Love; and the wrath in the ^g Essence of Fire.

The Fifth Property.

64. The Fifth Property is the Light, with its Virtue of Love, in and with which the Unity works in a Natural substance.

The Sixth Property.

65. The Sixth Property is the sound, voice, or Natural understanding, wherein the five senses work spiritually, that is, in an understanding Natural Life.

The Seventh Property.^h Extent, conclusion, comprising.

66. The Seventh Property is the Subject, or the ^h Contents of the other Six Properties, in which they work, as the Life does in the Flesh; and this Seventh Property is rightly and truly called the Ground or Place of Nature, wherein the Properties stand in one only Ground.

*The First SUBSTANCE in the Seven Properties.*ⁱ Essence, or substance.

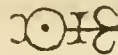
67. We must always understand two Substances in the Seven Properties: we understand the first, according to the Abyss of these Properties, to be the Divine ⁱ Being; that is, the Divine will with the outflowing Unity of God, which together flows forth through Nature, and bringeth itself into the Receiving to sharpness, that the Eternal Love may become working and sensible thereby, and that it may have something which is passive, wherein it may manifest itself, and be known, and of which also it might be desired and beloved again, *viz.* the ^k Aching passive Nature, which in the Love is changed into an Eternal Joyfulness: and when the Love in the Fire manifests itself in the Light, then it inflameth Nature, as the Sun a Plant, and the Fire ^l Iron.

^k Or painful.^l A red-hot Iron.

The Second SUBSTANCE.


68. The Second Substance is Nature's own Substance, which is ^m Aching and Passive, ⁿ Painful, and is the Tool and Instrument of the Agent; for where no Passiveness is, there is also no desire of Deliverance, or of something better; and where there is no desire of something better, there a thing rests within itself.

69. And therefore the Eternal unity brings itself by its Effluence and Separation into Nature, that it may have an object, in which it may manifest itself, and that it may love something, and be again beloved by something, that so there may be a perception, or sensible working and will.



An Explanation of the Seven Properties of Nature.

¶ The First Property.

70.  THE First Property is a Desiring, like that of a ⁿ Magnet, viz. the ^m Compression of the will; the will desires to be something, and yet ⁿ Or Load-stone. it has nothing of which it may make something to itself; and therefore it brings itself into a Reception of itself, and compresses itself to something; and that something is nothing but a Magnetical Hunger, a sharpness, like a hardness, whence even hardness, cold, and substance arise.

71. This compression or attraction overshadows itself, and makes itself a Darkness, which is indeed the Ground of the eternal and temporary Darkness: At the beginning of the world, salt, stones, and bones, and all such things were produced by this sharpness.

¶ The Second Property.

72. The Second Property of the Eternal Nature arises from the First, and it is the drawing or motion in the sharpness; for the Magnet makes hardness, but the motion breaketh the hardness again, and is a continual strife in itself.

73. For that which the Desire compresses and makes to be something, the motion cuts asunder and divides, so that it comes into Forms and Images; between these two Properties arises the bitter ^o woe, that is, the sting of Perception and Feeling.

74. For when there is a motion in the sharpness, then the property is the ^p Aching, ⁿ Or painful. and this is also the cause of sensibility and pain; for if there was no sharpness and motion, there would be no sensibility: this motion is also a Ground of the Air in the visible world, which is manifested by the Fire, as shall be mentioned hereafter.

75. Thus we understand that the Desire is the ground of something, so that something may come out of nothing; and thus we may also conceive that the Desire has been the Beginning of this world, by which God has brought all things into substance and being; for the Desire is that by which God said, ^q Let there be. The Desire is that *Fiat*, which ^q Or Fiat.

has made something where nothing was, but only a Spirit; it has made the *Mysterium Magnum*, which is spiritual, visible, and substantial, as we may see by the Elements, Stars, and other Creatures.

Or stirring. 76. The Second Property, that is, the Motion, was in the beginning of this world the Separator, or Divider in the Powers and Virtues, by which the Creator, viz. the Will of God, brought all things out of the *Mysterium Magnum* into form; for it is the outward moveable world, by which the supernatural God made all things, and brought them into form, figure, and shape.

Or Images.

☉ The Third Property.

Or Velle. 77. The Third Property of the Eternal Nature is the Anguish, viz. that Will which has brought itself into the reception to Nature, and something: when the own Will stands in the sharp motion, then it comes into Anguish, that is, into sensibility; for without Nature it is not capable of it, but in the moveable sharpness it comes to be feeling.

78. And this feeling is the cause of the Fire, and also of the Mind and Senses; for the own natural will is made volatile by it, and seeketh Rest; and thus the separation of the will goes out from itself, and pierces through the Properties, from whence the taste arises, so that one Property tastes and feels the other.

79. It is also the ground and cause of the Senses, in that one property penetrates into the other, and kindles the other, so that the will knows whence the passiveness comes; for if there was no sensibility, the will could know nothing of the properties, for it would be merely alone: and thus the will receives Nature into it, by feeling the sharp motion in itself.

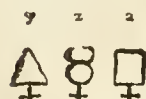
80. This motion is in itself like a turning wheel; not that there is such a turning and winding, but it is so in the Properties; for the Desire attracts into itself, and the motion thrusteth forwards out of itself, and so the will being in this anguish, can neither get inwards nor outwards, and yet is drawn both out of itself and into itself; and so it remains in such a Position, as would go into itself and out of itself, that is, over itself, and under itself, and yet can go no whither, but is an Anguish, and the true foundation of Hell, and of God's Anger; for this Anguish stands in the dark sharp Motion.

Form, manner, or condition.

81. In the Creation of the world, the Sulphur-Spirit, with the matter of the Sulphurous Nature, was produced out of this ground; which Sulphur-Spirit is the Natural Life of the Earthly and Elementary Creatures.

Or property.

82. The wise Heathen have in some measure understood this ground, for they say, that in Sulphur, Mercury, and Salt, all things in this world consist; wherein they have not looked upon the Matter only, but upon the Spirit, from which such Matter proceeds: for the ground of it consists not in Salt, Quicksilver, and Brimstone, they mean not so, but they mean the Spirit of such Properties; in that every thing indeed consists, whatsoever lives and grows, and has a being in this world, whether it be spiritual or material.



7 Spiritual corporality.
 2 The word, or speaking.
 2 The gross palpable corporality.
 Or marked with its own Image, or Inape.
 Desiring vegetable life.

83. For they understand by Salt, the sharp Magnetical Desire of Nature; and by Mercury, they mean the Motion and Separation of Nature, by which every thing is figured with its own signaure; and by Sulphur, they mean the perceiving [sensible] willing, and growing Life.

84. For in the Sulphur-Spirit, wherein the fiery Life burns, the Oil lies; and the Quintessence lies in the Oil, viz. the fiery Mercury, which is the true Life of Nature, and which is an Effluence from the word of the Divine Power and Motion, wherein the

ground of Heaven is understood; and in the Quintessence there lies the Tincture, viz. the Paradisical ground, the outflown word of the Divine power and virtue, wherein the Properties lie in^d Equality.

85. Thus, by the Third Property of Nature, which is the Anguish, we mean the sharpness and painfulness of the fire, viz. the burning and consuming; for when the will is put into such a sharpness, it will always consume the cause of that sharpness; for it always^e strives to get to the unity of God again, which is the Rest; and the unity thrusts itself with its Effluence to this motion and sharpness; and so there is a continual conjoining for the manifestation of the Divine will, as we always find in these three, viz. in Salt, Brimstone, and Oil, an Heavenly in the Earthly; and whosoever does but truly understand it, and considers the Spirit, shall find it so.

^d Tempera-
ture or Har-
mony.

^e Or presses.

86. For the soul of a thing lies in the sharpness, and the true life of the sensual Nature and Property lies in the Motion, and the powerful Spirit which arises from the Tincture lies in the Oil of the Sulphur: Thus an Heavenly always lies hidden in the Earthly, for the invisible spiritual world came forth with and in the Creation.

⊙ The Fourth Property.

87. The Fourth Property of the Eternal Nature is the Spiritual Fire, wherein the Light, that is, the Unity, is made manifest; for the^f Glance of the fire rises and proceeds from the outflown unity, which hath incorporated and united itself with the Natural Desire; and the burning property of fire, viz. the Heat proceeds from the sharp devouring nature of the first three Properties; which comes to be so as follows.

^f Shining,
Luster, or
brightness.

88. The Eternal Unity, which I also in some of my writings call the Liberty, is the soft and still tranquillity, being amiable, and as a soft comfortable ease, and it cannot be expressed how soft a tranquillity there is without Nature in the Unity of God; but the three Properties in order to Nature are sharp, painful, and horrible.

89. In these three painful Properties the outflown Will consists, and is produced by the Word or Divine Breathing, and the Unity also is therein; therefore the will longeth earnestly for the Unity, and the Unity longeth for the Sensibility, viz. for the fiery ground: thus the one longeth for the other; and when this longing is, there is as it were a^g cracking noise or flash of Lightning, as when we strike steel and a stone together, or pour water into fire: this we speak by way of similitude.

^g Crashing.

90. In that flash the unity feels the sensibility, and the will receives the soft tranquil unity; and so the unity becomes a shining glance of fire, and the fire becomes a burning love, for it receives^h the *Ens* and power from the soft unity: in this kindling, the darkness of the Magnetical Compression is pierced through with the Light, so that it is no more known or discerned, although it remains in itself Eternally in the Compression.

^h Or Entity.

91. Now two Eternal Principles arise here, viz. the darkness, harshness, sharpness, and pain dwelling in itself, and the feeling power and virtue of the unity in the Light; upon which the Scripture saith, that God, that is, the Eternal unity, dwells in a Light to which none canⁱ come.

ⁱ Or ap-
proach.

92. For so the Eternal unity of God manifests itself through the Spiritual Fire in the Light, and this Light is called Majesty; and God, that is, the Supernatural Unity, is the power and virtue of it.

93. For the Spirit of this Fire receives *Ens* [or virtue] to shine from the unity, or else this fiery^j ground would be but a painful, horrible hunger, and pricking desire; and it is so indeed, when the will breaks itself off from the unity, and will live after its own desire, as the Devils have done, and the false soul still does.

^j Or Spirit.

94. And thus you may here perceive two Principles: the first is the ground of the burning of the Fire, *viz.* the sharp, moving, perceivable, painful darknes in itself; and the second is the Light of the Fire, wherein the unity comes into mobility and joy; for the Fire is an Object of the great Love of God's unity.

95. For so the Eternal Delight comes to be perceivable, and this perceiving of the unity is called Love, and is a Burning or Life in the unity of God; and according to this Burning of Love, God calls himself a merciful loving God; for the unity of God loves and pierces through the ^m painful will of the Fire, which 'at the beginning rose in the breathing of the word, or outgoing of the Divine Delight, and changes it into great Joy.

96. And in this fiery will of the Eternal Nature stands the soul of Man, and also the Angels; this is their ground and Center; therefore, if any soul breaks itself off from the Light and Love of God, and enters into its own Natural Delire, then the ground of this darknes and painful ⁿ property will be manifest in it; and this is the hellish Fire, and the Anger of God, when it is made manifest, as may be seen in *Lucifer*; and whatsoever can be thought to have a Being ^e any where in the Creature, the same is likewise without the Creature every where; for the Creature is nothing else but an Image and Figure of the separable and various power, and virtue of the universal Being.

97. Now understand right what the ground of Fire is, *viz.* Cold from the Compressure, and Heat from the Anguish; and the Motion is the ^p *Vulcan*; in these three the Fire consists, but the shining of the Light rises and proceeds from the conjunction of the unity in the ground of Fire, and yet the whole ground is but the outflown will.

98. Therefore in Fire and Light consists the Life of all things, *viz.* in the will thereof, let them be ^q insensible, vegetable, or rational things; every thing as the Fire has its ground, either from the Eternal, as the Soul, or from the Temporary, as Astral Elementary things; for the Eternal is one Fire, and the Temporary is another, as shall be shown hereafter.

☉ *The Fifth Property.*

99. Now the Fifth Property is the Fire of Love, or the ^r World of Power and Light; which in the Darknes dwells in itself, and the Darknes comprehends it not, as it is written, *John 1. The Light shines in the Darknes, and the Darknes comprehends it not*: Also, the Word is in the Light, and in the Word is the true understanding Life of Man, *viz.* the true Spirit.

100. But this Fire is the true Soul of Man, *viz.* the true Spirit, which God breathed into Man for a creaturely Life.

101. You must understand, in the spiritual Fire of the Will, the true desirous Soul out of the Eternal Ground; and in the power and virtue of the Light, the true understanding Spirit, in which the unity of God dwells and is manifest, as our Lord Christ says, *'The Kingdom of God is within you*; and Paul saith, *'Ye are the Temple of the Holy Ghost, who dwells in you*; this is the place of the Divine Inhabitation and Revelation.

102. Also the Soul comes to be damned thus, when the fiery will breaks itself off from the Love and Unity of God, and enters into its own Natural Propriety, that is, into its Evil Properties: this ought further to be considered.

103. O Zion, observe this ground, and thou art freed from *Babel*.

104. The Second Principle (*viz.* the Angelical World and the Thrones) is meant by

^l Aching.

^m Or source.

ⁿ Or every where.

^o Or striker of fire.

^p Or inanimate.

^q The power, and Light-world.

^r Luke 17. 21.

^s 1 Cor. 6. 19.

the Fifth Property: for it is the motion of the unity, wherein all the Properties of the fiery Nature burn in Love.

105. An Example or similitude of this ^t ground, may be seen in a Candle that is ^t Or thing. Lighted; the Properties lie in one another in the Candle, and none of them is more manifested than another, till the Candle is lighted, and then we find Fire, Oil, Light, Air and Water from the Air: All the four Elements become manifest in it, which lay hidden before in one only Ground.

106. And so likewise it must be conceived to be in the Eternal Ground; for the temporary substance is flown forth from the Eternal, therefore they are both of the same quality; but with this difference, that one is Eternal and the other Transitory, one Spiritual and the other Corporeal.

107. When the Spiritual Fire and Light shall be kindled, which hath indeed burned from Eternity [in itself,] then shall also the Mystery of the Divine Power and Knowledge be always made manifest therein; for all the Properties of the Eternal Nature become spiritual in the Fire, and yet Nature remains as it is, inwardly in itself; and the going forth of the will becomes Spiritual.

108. For in the crack or flash of the Fire, the dark receptibility is consumed; and in that consuming, the pure bright Fire-Spirit, which is pierced through with the Glance of the Light, goes forth; in which going forth, we find three several Properties.

109. The first is the going upwards of the fiery will; the second is the going downwards, or sinking of the watery Spirit, *viz.* the Meekness; and the third is the proceeding forwards of the oily Spirit, in the midst, in the Center of the fiery Spirit of the will; which oily Spirit is the *Ens* of the unity of God, which is become a substance in the desire of Nature; yet all is but Spirit and Power: but so it appears in the figure of the Manifestation, not as if there were any separation or division, but it appears so in the Manifestation.

110. This threefold manifestation is according to the Trinity; for the Center wherein it is, is the only God according to his manifestation: the fiery flaming Spirit of Love is that which goes upwards, and the meekness which proceedeth from the Love, is that which goes downwards, and in the midst there is the Center [^u of] the circumference, ^u Or. which is the Father, or whole God, according to his manifestation.

111. And as this is to be known in the Divine manifestation, so it is also in the Eternal Nature, according to Nature's property; for Nature is but a ^x Resemblance of the Deity. ^x Picture, representation, or shadow.

112. Nature may be further considered thus: the flash of the Original of fire, is a crack, and salnitrous ground, whence Nature goes forth into infinite divisions, that is, into multitudes or varieties of Powers and Virtues; from which the multitude of Angels and Spirits, and their colours and operations, proceeded, also the four Elements in the beginning of time.

112. For the ^y temperature of Fire and Light is the holy Element, *viz.* the motion in the Light of the unity; and from this salnitrous ground (we mean spiritual, not earthly salnitre) the four Elements proceed, *viz.* in the ^z compression of the fiery *Mercury*, Earth and Stones are produced; and in the Quintessence of the fiery *Mercury*, the Fire and Heaven; and in the Motion or proceeding forth, the Air; and in the diruption or rending of the Desire by the Fire, the water is produced. ^y Temperament, or harmony. ^z Compression, or impression, in every place that follows, where that word is used.

114. The fiery *Mercury* is a dry water, that has brought forth Metals and Stones; but the broken or divided *Mercury* has brought forth moist water, by the Mortification in the Fire; and the compression has brought the gross rawness into the Earth, which is a gross salnitrous Saturnine *Mercury*.

115. By the word *Mercury*, you must understand, here in the Spirit, always the out-

flown Natural working word of God, which has been the Separator, Divider, and Former of every substance; and by the word *Saturn*, we mean the compression.

116. In the Fifth Property, that is, in the Light, the Eternal unity is substantial; that is, an holy Spiritual Fire, an holy Light, an holy Air, which is nothing else but Spirit, also an holy water, which is the outflowing Love of the unity of God, and an

^a Ternarium
Sanctum.

^a holy Earth, which is all-powerful virtue and working.

117. This Fifth Property is the true spiritual Angelical world of the Divine joy, which is hidden in this visible world.

24 *The Sixth Property.*

118. The Sixth Property of the Eternal Nature, is the sound, noise, voice, or understanding; for when the Fire flashes, all the Properties together sound: the Fire is the mouth of the Essence, the Light is the Spirit, and the Sound is the Understanding, wherein all the Properties understand one another.

119. According to the Manifestation of the Holy Trinity, by the Effluence of the unity, this sound or voice is the Divine working word, *viz.* the understanding in the Eternal Nature, by which the supernatural knowledge manifests itself; but according to Nature and Creature, this sound or voice is the knowledge of God, wherein the Natural understanding knows God; for the Natural understanding is a Model, Resemblance, and Effluence from the Divine understanding.

120. The five Senses lie in the Natural understanding, in a Spiritual manner, and in the second Property, *viz.* in the motion, in the fiery *Mercury*, they lie in a Natural manner.

^b Articulation.

121. The sixth Property gives understanding in the voice or sound, *viz.* in the ^b speaking of the word; and the second property of Nature is the producer, and also the House, Tool, or Instrument of the speech or voice: in the second Property, the Power and Virtue is painful; but in the sixth Property, it is joyful and pleasant; and the difference between the second and sixth Property, is in Light and Darkness, which are in one another, as Fire and Light; there is no other difference between them.

25 *The Seventh Property.*

122. The Seventh Property is the Substance, that is, the *subiectum*, or house of the other six, in which they all are substantially as the soul in the body: by this we understand especially, as to the Light world, the Paradise or budding of the working Power.

^c Or resemblance.

123. For every Property makes unto itself a Subject, or ^c Object, by its own Effluence; and in the seventh, all the Properties are in a temperature, as in one only Substance: and as they all proceeded from the unity, so they all return again into one ground.

124. And though they work in different kinds and manners, yet here there is but one only Substance, whose power and virtue is called Tincture; that is, an holy penetrating, growing, or springing Bud.

^d Corpus, aut
Substantia.
^e Or with.

125. Not that the seventh Property is the Tincture, but it is the ^d Body of it; the Power and Virtue of the Fire and Light, is the Tincture ^e in the substantial Body: but the seventh Property is the substance which the Tincture penetrates and sanctifies; we mean, that it is thus according to the power and virtue of the Divine manifestation; but as it is a Property of Nature, it is the substance of the attracted desire of all properties.

^f See the following Table.

126. It is especially to be ^f observed, that always the First and the Seventh Property are accounted for one; and the Second and Sixth; also the Third and Fifth; and the Fourth is only the dividing Mark or ^g bound.

^g Or Limit.

127. For according to the manifestation of the Trinity of God, there are but three Properties of Nature: the first is the Desire which belongs to God the Father, yet it is only a Spirit; but in the seventh Property, the Desire is substantial.

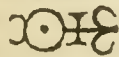
128. The second is the Divine power and virtue, and belongs to God the Son; in the second Number it is only a Spirit; but in the sixth it is the substantial Power and Virtue.

129. The third belongs to the Holy Ghost; and in the beginning of the third Property it is only a fiery Spirit; but in the fifth Property, the great Love is manifested therein.

130. Thus the Effluence of the Divine Manifestation, as to the three Properties in the first Principle before the Light^b, is Natural; but in the second Principle in the Light, it^b Appears. is Spiritual.

131. Now these are the seven Properties in one only Ground; and all seven are equally Eternal without beginning; none of them can be accounted the first, second, third, fourth, fifth, sixth, or last; for they are equally Eternal without beginning, and have also one Eternal beginning from the unity of God.

132. We must represent this in a typical way, that it may be understood how the one is born out of the other, the better to conceive what the Creator is, and what the Life and Substance of this world is.



The Seven Forms of Spirits, mentioned Revel. Chap. 1.

⚡	⊖	The First	} Form {	} Harsh Desiring Will Bitter or Stinging Anguish, till the Flash of Fire	} 1. Dark-World; a Similitude of it is a Candle.		
⚡	2	Second					
⊖	⊖	Third					
⊖	⊖	Fourth				} Fire { Dark Fire Light Fire	} 2. Fire World; a Similitude of it is the fire of a Candle.
⊖	⊖	Fifth					
2	⊖	Sixth				} Light or Love, whence the water of Eternal Life flows Noise, Sound, or Mercury	} 3. Light World; a Similitude of it is the Light of a Candle.
⊖	⚡	Seventh					

The First Principle.

The Dark World: hence God the Father is called an Angry, Zealous, Jealous God, and a Consuming Fire.

Dark or Fire of Wrath

The Second Principle.


The Light World: hence God the Son, the Word, the Heart of God, is called a Loving and Merciful God.

Light or Fire of Love

The Third Principle.

This World of four Elements, which is produced out of the two Inward Worlds, and is a Glass of them, wherein Light and Darkness, Good and Evil are mixed, it is not Eternal, but has a Beginning and an End.

Of the Third Principle, viz. The visible World; whence that proceeded; and what the Creator is.

133.  HIS visible world is sprung from the spiritual world before mentioned, viz. from the outflown Divine Power and Virtue; and it is a Subject or Object resembling the spiritual world: the spiritual world is the Inward ground of the visible world; the visible subsists in the spiritual.

134. The visible world is only an Effluence of the seven Properties, for it proceeded out of the six working Properties; but in the seventh, (that is, in Paradise,) it is in Rest: and that is the Eternal Sabbath of Rest, wherein the Divine Power and Virtue rests.

135. *Moses* saith, God created Heaven and Earth, and all Creatures, in six Days, and rested on the seventh Day, and also commanded ¹ it to be kept for a Rest.

¹ Or to rest on it.

136. The understanding lies hidden and secret in those words: could not he have made all his works in one Day? neither can we properly say there was any day before the Sun was; for in the Deep there is but one Day [in all.]

137. But the understanding lies hidden in those words: he understands by each day's working, the Creation, or Manifestation of the seven Properties; for he saith, In the Beginning God created Heaven and Earth.

² The first Day.

138. In the FIRST ² Motion, the Magnetical Desire compressed and compacted the fiery and watery *Mercury* with the other Properties; and then the grossness separated itself from the Spiritual Nature: and the fiery became Metals and Stones, and partly Salnitre, that is, Earth: and the watery became water: then the fiery *Mercury* of the working became clean, and *Moses* calls it Heaven; and the Scripture says, God dwells in Heaven: for this fiery *Mercury* is the Power and Virtue of the Firmament, viz. an Image and resemblance of the Spiritual world, in which God is manifested.

139. When this was done, God said, Let there be Light; then the Inward thrust itself forth through the fiery Heaven, from which a shining power and virtue arose in the fiery *Mercury*, and that was the Light of the outward Nature in the Properties, wherein the ¹ vegetable Life consists.

¹ Or growing.

The Second Day.

140. In the SECOND Day's work, God separated the watery and fiery *Mercury* from one another, and called the fiery the Firmament of Heaven, which came out of the midst of the waters, viz. of *Mercury*, whence arose the Male and Female ^m kind, in the Spirit of the outward world; that is, the Male in the fiery *Mercury*, and the Female in the watery.

^m Sex.

141. This Separation was made all over in every thing, to the end that the fiery *Mercury* should desire and long for the watery, and the watery for the fiery; that so there might be a Desire of Love betwixt them in the Light of Nature, from which the Conjunction arises: therefore the fiery *Mercury*, viz. the outflown word, separated itself according both to the fiery and to the watery nature of the Light, and thence comes both the Male and Female kind in all things, both Animals and Vegetables.

The Third Day.

142. In the THIRD Day's work, the fiery and watery *Mercury* entered again into Conjunction or Mixture, and embraced one another, wherein the Salnitre, viz. the Separator in the Earth, brought forth Grass, Plants, and Trees; and that was the first Generation or production between Male and Female.

The Fourth Day.

143. In the FOURTH Day's work, the fiery *Mercury* brought forth its fruit, viz. the fifth Essence, an higher power or virtue of Life, than the four Elements, and yet it is in the Elements: of it the Stars are made.

144. For as the compression of the Desire brought the Earth into a ^a Mass, the compression entering into itself, so the fiery *Mercury* thrust itself outwards by the Compression, and has inclosed the place of this world with the ^o Stars and starry Heaven.

^a Or lump.
^o Or constellations.

The Fifth Day.

145. In the FIFTH Day's work, the ^p *Spiritus Mundi*, that is, the ^q soul of the great world, opened itself in the fifth Essence; (we mean the Life of the fiery and watery *Mercury*;) therein God created all beasts, fishes, fowls, and worms; every one from its peculiar property of the divided *Mercury*.

^p The Spirit of the world.
^q *Anima Macrocosmi*.

146. Here we see how the Eternal Principles have moved themselves according to Evil and Good, as to all the seven Properties, and their Effluence and Mixture; for there are evil and good Creatures created, every thing as the *Mercury* (that is, the Separator) has figured and framed himself into an *Ens*, as may be seen in the evil and good Creatures: And yet every kind of Life has its Original in the Light of Nature, that is, in the Love of Nature; from which it is that all Creatures, in their Kind or Property, love one another according to this outflown Love.

^r Or imaged.

The Sixth Day.

147. In the SIXTH Day's work, God created Man; for in the sixth Day the understanding of Life opened itself out of the fiery *Mercury*, that is, out of the Inward Ground.

148. God created him in his likeness out of all the three Principles, and made him an Image, and breathed into him the understanding fiery *Mercury*, according to both the Inward and Outward Ground, that is, according to Time and Eternity, and so he became a living understanding soul: and in this Ground of the soul, the Manifestation of the Divine Holiness moved, viz. the living outflowing word of God, together with the Eternal knowing *Idea*, which was known from Eternity in the Divine Wisdom, as a Subject or Form of the Divine Imagination.

149. This ^f *Idea* becomes clothed with the Substance of the heavenly world, and so it becomes an understanding Spirit and Temple of God; an Image of the Divine ^u vision, which Spirit is given to the soul for a Spouse: as Fire and Light are espoused together, so it is here also to be understood.

^f Or-Image.
^u Inuded, or invetted.
^u Or contemplation.

150. This Divine Ground budded and pierced through soul and body; and this was the true Paradise in Man, which he lost by sin, when the ground of the dark world, with the false Desire, got the upperhand and dominion in him.

The Seventh Day.

151. In the SEVENTH Day God rested from all his works which he had made, saith *Moses*; yet God needs no Rest, for he has wrought from Eternity, and he is a mere working Power and Virtue; therefore the meaning and understanding here lies hidden in the Word, for *Moses* saith he hath commanded [us] to Rest on the seventh Day.

152. The seventh Day was the true Paradise, understand it spiritually, that is, the Tincture of the Divine Power and Virtue, which is a temperament; this pierced through all the Properties, and wrought in the seventh, that is, in the substance of all the other.

153. The Tincture pierced through the Earth, and through all Elements, and tintured All; and then Paradise was on Earth, and in Man; for evil was hidden: as the Night is hidden in the Day, so the * wrath of Nature was also hidden in the first Principle, till the fall of Man; and then the Divine working, with the Tincture, † fled into their own Principle, viz. into the Inward Ground of the Light-world.

* Or grim
ferceness.
† Or retired.

154. For the wrath rose aloft, and got the predominancy, and that is the Curse, where it is said, God cursed the Earth; for his cursing is to leave off and fly from his working: as when God's Power and Virtue in a thing works with the Life and Spirit of the thing, and afterwards withdraws itself with its working; then the thing is cursed, for it works in its own will, and not in God's will.

Of the Spiritus Mundi, and of the Four Elements.

155. We may very well observe and consider the hidden spiritual world, by the visible world: for we see that Fire ^z, Light, and Air, are continually begotten in the deep of this world; and that there is no Rest or Cessation from this production; and that it has been so from the beginning of the world; and yet men can find no cause of it in the outward world, or tell what the ground of it should be: but Reason says, God hath so created it, and therefore it continues so; which indeed is true in itself; but Reason knows not the Creator, which thus creates without ceasing; that is, the true ^a *Archæus*, or Separator, which is an Effluence out of the Invisible world, viz. the outflown word of God; which I mean and understand by the word fiery *Mercury*.

^a Distingui-
sher, or divi-
der.

156. For what the invisible world is, in a spiritual working, where Light and Darknes are in one another, and yet the one not comprehending the other, that the visible world is, in a substantial working; whatsoever powers and virtues in the outflown word are to be ^b understood in the Inward Spiritual world, the same we understand also in the visible world, in the Stars and Elements, yet in another Principle of a more holy ^c Nature.

^b Or conceiv-
ed.

^c Kind, qua-
lity, or con-
dition.

157. The four Elements flow from the *Archæus* of the Inward ground, that is, from the four Properties of the Eternal Nature, and were in the beginning of time so outbreathed from the Inward ground, and compressed and formed into a working substance and life; and therefore the outward world is called a Principle, and is a subject of the Inward world, that is, a Tool and Instrument of the Inward ^d Master, which Master is the Word and ^e Power of God.

^d Artificer or
workman.

^e Or virtue.
^f Or intellectu-
al.

158. And as the Inward Divine world has in it an ^f understanding Life from the Effluence of the Divine knowledge, whereby the Angels and Souls are meant; so likewise the outward world has a Rational Life in it, consisting in the outflown powers and virtues of the Inward world; which outward [Rational] Life has no higher understanding, and can reach no further than that thing wherein it dwells, viz. the Stars and four Elements.

159. The *Spiritus Mundi* is hidden in the four Elements, as the Soul is in the body, and is nothing else but an Effluence and working Power proceeding from the Sun and Stars; its dwelling wherein it works is spiritual, encompassed with the four Elements.

160. The Spiritual house is first a sharp Magnetical power and virtue, from the Effluence of the Inward world, from the first property of the Eternal Nature; this is the ground of all salt and powerful virtue, also of all forming and substantiality.

161. Secondly, it is the Effluence of the Inward Motion, which is outflown from the second^e form of the Eternal Nature, and consists in a fiery Nature, like a dry kind of water source, which is understood to be the ground of all Metal and Stones, for they were created of that.

162. I call it the fiery *Mercury* in the Spirit of this world, for it is the mover of all things, and the separator of the powers and virtues; a former of all shapes, a ground of the outward Life, as to the Motion and Sensibility.

163. The third ground is the perception in the Motion and Sharpness, which is a spiritual source of Sulphur, proceeding from the ground of the painful will in the Inward ground: Hence the Spirit with the five senses arise, viz. seeing, hearing, feeling, tasting, and smelling; and this is the true Essential Life, whereby the fire, that is, the fourth form, is made manifest.

164. The ancient wise men have called these three properties *Sulphur*, *Mercurius*, and *Sal*, as to their Materials which were produced thereby in the four Elements, into which this Spirit does coagulate, or make itself Substantial.

165. The four Elements lie also in this ground, and are nothing different or separate from it; they are only the manifestation of this spiritual ground, and are as a dwelling-place of the Spirit, in which this Spirit works.

166. The Earth is the grossest Effluence from this subtle Spirit; after the Earth the Water is the second; after the Water the Air is the Third; and after the Air the Fire is the fourth: All these proceed from one only ground, viz. from the *Spiritus Mundi*, which has its root in the Inward world.

167. But Reason will say, To what End has the Creator made this manifestation? I answer, There is no other cause, but that the spiritual world might thereby bring itself into a visible form or Image, that the Inward powers and virtues might have a form and Image: Now that this might be, the spiritual substance must needs bring itself into a material ground, wherein it may so figure and form itself; and there must be such a separation, as that this separated being might continually long for the first ground again, viz. the Inward for the Outward, and the Outward for the Inward.

168. So also the four Elements, which are nothing else Inwardly but one only Ground, must long one for the other, and desire one another, and seek the Inward Ground in one another.

169. For the Inward Element in them is divided, and the four Elements are but the Properties of that divided Element, and that causes the great anxiety and desire betwixt them; they desire continually [to get] into the first ground again, that is, into that one Element in which they may rest; of which the Scripture speaks, saying:

^a Every Creature groaneth with us, and earnestly longs to be delivered from the vanity, which it is subject to against its will.

^b Rom. 8. 20.
22.

170. In this anxiety and desire, the Effluence of the Divine power and virtue, by the working of Nature, is together also formed and brought into figures, to the Eternal Glory and Contemplation of Angels and Men, and all Eternal Creatures; as we may see clearly in all living things, and also in vegetables, how the Divine power and virtueⁱ imprints and forms itself.

ⁱ Fashion.

I.

II.

^e Species,
kind or pro-
perty.

III.

171. For there is not any thing substantial in this world, wherein the image, resemblance, and form of the Inward spiritual world does not stand; whether it be according to the ^k wrath of the Inward ground, or according to the good virtue; and yet in the most ^l venomous virtue or quality, in the Inward ground, many times there lies the greatest virtue out of the Inward world.

^k Or fierceness.
^l Or poisonous.

172. But where there is a dark Life, that is, a dark Oil, in a thing, there is little to be expected from it; for it is the foundation of the wrath, *viz.* a false bad Poison, to be utterly rejected.

^m Or pain.

173. Yet where Life consists in ^m venom, and has a Light or Brightness shining in the Oil, *viz.* in the Fifth Essence, therein Heaven is manifested in Hell, and a great virtue lies hidden in it: this is understood by those that are ours.

ⁿ Or Substance.

174. The whole visible world is a mere spermatical working ground; every ⁿ thing has an inclination and longing towards another, the uppermost towards the undermost, and the undermost towards the uppermost, for they are separated one from the other; and in this hunger they embrace one another in the Desire.

175. As we may know by the Earth, which is so very hungry after the [influence and virtue of the] Stars, and the *Spiritus Mundi*, *viz.* after the Spirit from whence it proceeded in the beginning, that it has no rest for hunger; and this hunger of the Earth consumes Bodies, that the Spirit may be parted again from the gross Elementary condition, and return into its ^p *Archæus* again.

^o Or Property.
^p Separator, Divider, or salnitrous virtue.

176. Also we see in this hunger the Impregnation of the *Archæus*, that is, of the Separator, how the undermost *Archæus* of the Earth attracts the outermost subtle *Archæus* from the Constellations above the Earth; where this compacted Ground from the uppermost *Archæus* longs for its ground again, and puts itself forth towards the uppermost; in which putting forth, the growing of Metals, Plants and Trees, has its Original.

177. For the *Archæus* of the Earth becomes thereby exceeding joyful, because it tastes and feels its first ground in itself again, and in this Joy all things ^a spring out of the Earth, and therein also the growing of Animals consists, *viz.* in a continual Conjunction of the Heavenly and Earthly, in which the Divine power and virtue also works, as may be known by the Tincture of the Vegetables in their Inward ground.

^a Or grow.

178. Therefore Man, who is so noble an Image, having his ground in Time and Eternity, should well consider himself, and not run headlong in such blindness, seeking his Native Country afar off from himself, when it is within himself, though covered with the grossness of the Elements by their strife.

179. Now when the strife of the Elements ceases, by the Death of the gross body, then the Spiritual Man will be made manifest, whether he be born in and to Light, or Darkness; which of these [two] bears the Sway, and has the Dominion in him, the Spiritual Man has his being in it Eternally, whether it be in the foundation of God's Anger, or in his Love.

180. For the outward visible Man is not now the Image of God, it is nothing but an Image of the *Archæus*, that is, a house [or husk] of the Spiritual Man, in which the Spiritual Man grows, as Gold does in the ^r gross Stone, and a Plant from the wild Earth; as the Scripture says, *as we have a Natural Body, so we have also a Spiritual Body: such as the Natural is, such also is the Spiritual.*

^r Or drossy Stone or Ore.
^s 1 Cor. 15. 44.

181. The outward gross Body of the four Elements shall not inherit the Kingdom of God, but that which is born out of that one Element, *viz.* out of the Divine Manifestation and Working.

182. For this Body of the Flesh and of the Will of Man is not it, but that which is wrought by the heavenly *Archæus* in this gross Body, unto which this gross [Body] is a house, tool, and instrument.

183. But when the Cruft is taken away, then it fhall appear why we have here been called Men; and yet fome of us have fcarce been Beafte; nay, fome far worfe than Beafte.

184. For we fhould rightly confider what the Spirit of the outward world is; it is a houfe's hufk, and Inftrument of the Inward Spiritual world which is hidden in it, and works through it, and fo brings itfelf into Figures and Images.

185. And thus human Reafon is but a ' houfe of the true understanding of the Di- OrDwelling
vine knowledge: none fhould truft fo much in his reafon and fharp wit, for it is but the Conftellation of the outward Stars, and rather feduces him, than leads him to the unity of God.

186. Reafon muft wholly yield itfelf up to God, that the Inward *Archæus* may be revealed; and this fhall work and bring forth a true Spiritual understanding ground, uniform with God, in which God's Spirit will be revealed, and will bring the understanding to God: and then, in this Ground, ^u *the Spirit fearches through all things, even the* ^u 1 Cor. 2.10.
*deep things of * God,* as St. Paul faith.

187. I thought good to fet this down thus briefly for the ^y Lovers, for their further ^x Or of the
confideration. ^y Of Myfte-
ries.

Now follows a fhort Explanation, or ^z Description of the Divine
Manifestation. ^z Formula,
or Model.

188. God is the Eternal, Immense, Incomprehenfible unity, which manifefte itfelf in itfelf, from Eternity in Eternity, by the Trinity; and is Father, Son, and Holy Ghoft, in a threefold working, as is before mentioned.

189. The firft Effluence and manifefte of this Trinity, is the Eternal word, or outfpeaking of the Divine power and virtue.

190. The firft outfpooken Subftance from that Power, is the Divine wifdom; which is a fubftance wherein the Power works.

191. Out of the wifdom flows the Power and Virtue of the breathing forth, and goes into feperability and forming; and therein the Divine Power is manifefte in its virtue.

192. Thefe feperable Powers and Virtues bring themfelves into the power of reception, to their own perceptibility; and out of the perceptibility arife own felf-will and Defire: this own Will is the Ground of the Eternal Nature, and it brings itfelf, with the Defire, into the Properties as far as Fire.

193. In the Defire, is the Original of Darknefs; and in the Fire, the Eternal unity is made manifefte with the Light, in the fiery Nature.

194. Out of this fiery Property, and the property of the Light, the Angels and Souls have their Original; which is a Divine Manifefte.

195. The Power and Virtue of Fire and Light, is called Tincture; and the Motion of this Virtue, is called the holy and Pure Element.

196. The Darknefs becomes fubftantial in itfelf; and the Light becomes alfo fubftantial in the fiery Defire: thefe two make two Principles, *viz.* God's Anger in the Darknefs, and God's Love in the Light; each of them works in itfelf, and there is only fuch a difference between them, as between Day and Night, and yet both of them have but one only Ground; and the one is always a caufe of the other, and that the other becomes manifefte and known in it, as Light from Fire.

197. The vifible world is the third Principle, that is, the third Ground and beginning: this is breathed out of the Inward Ground, *viz.* out of both the firft Principles, and brought into the Nature and Form of a Creature.

198. The Inward Eternal working is hidden in the visible world; and it is in every thing, and through every thing, yet not to be comprehended by any thing in the Thing's own Power; the outward Powers and Virtues are but passive, and the house in which the Inward work.

^a The common Creatures.

199. ^a All the other worldly Creatures are but the Substance of the outward World, but Man, who is created both out of Time and Eternity, out of the Being of all Beings, and made an Image of the Divine manifestation.

200. The Eternal Manifestation of the Divine Light is called the Kingdom of Heaven, and the Habitation of the Holy Angels and Souls.

201. The fiery Darknefs is called Hell, or God's Anger, wherein the Devils dwell, together with the damned Souls.

202. In the place of this World, Heaven and Hell are present every where, but according to the Inward Ground.

203. Inwardly, the Divine working is manifest in God's Children; but in the wicked, the working of the painful darknefs.

204. The place of the Eternal Paradise is hidden in this World, in the Inward Ground; but manifest in the Inward Man, in which God's Power and Virtue works.

205. There shall perish of this World only the four Elements, together with the Starry Heaven, and the Earthly Creatures, *viz.* the outward gross life of all things.

206. The Inward Power and Virtue of every substance remains Eternally.

^b The Great Mystery. عظيم

Another Explanation of ^b the Mysterium Magnum.

207. God has manifested the *Mysterium Magnum* out of the Power and Virtue of his word; in which *Mysterium Magnum* the whole Creation has lain essentially without forming, in *Temperamento*; and by which he has outspoken the Spiritual formings in Separability [or variety:] in which formings, the Sciences of the Powers and Virtues in the Desire, that is, in the *Fiat*, have stood, wherein every Science, in the Desire to Manifestation, has brought itself into a Corporeal Substance.

208. Such a *Mysterium Magnum* lies also in Man, *viz.* in the Image of God, and is the Essential word of the Power of God, according to Time and Eternity, by which the Living word of God speaketh forth, or expresses itself, either in Love or Anger, or in Fancy, all as the *Mysterium* stands in a moveable Desire to Evil or Good; according to that saying, such as the people is, such a God they also have.

209. For in whatsoever property the *Mysterium* in Man is awakened, such a word also utters itself from his powers: as we plainly see that nothing else but vanity is uttered by the wicked. *Praise the Lord, all ye his Works. Hallelujah.*

^c SCIENTZ.

Of the Word ^c SCIENCE.

210. The word Science is not so taken by me as men understand the word *Scientia* in the *Latin* Tongue; for I understand therein even the true Ground according to Sense, which, both in the *Latin* and all other Languages, is missed and neglected by Ignorance; for every word in its impressure, forming, and Expression, gives the true understanding of what that thing is that is so called.

211. You understand by Science some skill or knowledge, in which you say true, but do not fully express the meaning.

^d Cogitation, consideration.

212. Science is the Root to the Understanding, as to the ^d Sensibility; it is the Root to

to the Center of the ^a Impreffure of nothing into something ; as when the Will of the ^c Or forming. Abyfs attracts itself into itself, to a Center of the Impreffure, viz. to the Word, then arises the true Understanding.

213. The Will is in the Separability of the Science, and there separates itself out from the Impressed Compaction ; and men first of all understand the Essence in that which is separated, in which the Separability impresses itself into a Substance.

214. For ^f Essence is a substantial power and virtue, but Science is a moving un-^f ESSENCE settled one, like the Senses ; it is indeed the Root of the Senses.

215. Yet in the Understanding, in which it is called Science, it is not the perception, but a cause of the perception, in that manner as when the Understanding impresses itself in the Mind, there must first be a cause which must give the Mind, from which the Understanding flows forth into its Contemplation : Now this Science is the Root to the fiery Mind, and it is in short the Root of all Spiritual Beginnings ; it is the true Root of Souls, and proceeds through every Life, for it is the Ground from whence Life comes.

216. I could not give it any other better Name, this does so wholly accord and agree in the Sense ; for the Science is the cause that the Divine Abyssal Will compacts and impresses itself into Nature, to the separable, [various] intelligible, and perceivable Life of understanding and difference ; for from the Impreffure of the Science, whereby the Will attracts it into itself, the Natural Life arises, and the Word of every Life Originally.

217. The distinction or separation out of the Fire is to be understood as follows : The Eternal Science in the Will of the Father draws the Will, which is called Father, into itself, and shuts itself into a Center of the Divine Generation of the Trinity, and by the Science speaks itself forth into a word of understanding ; and in the Speaking is the Separation in the Science ; and in every Separation there is the Desire to the Impression of the ^e Expression, the Impression is Essential, and is called Divine Essence. ^e Or speaking forth.

218. From this Essence the word expresses itself in the second Separation, that is, of Nature, and in that expression wherein the Natural Will separates itself in its Center, into a preception, the Separation out of the fiery ^b Science is understood ; for thence comes the Soul and all Angelical Spirits. ^b One Copy has Essence.

219. The third Separation is according to the outward Nature of the expressed formed Word, wherein the Bestial Science lies, as may be seen in the Treatise of the *Election of Grace*, which has a ⁱ sharp understanding, and is one of the Clearest of our Writings. ⁱ Acute, or sublime.

F I N I S.

AN

I L L U S T R A T I O N

OF THE

D E E P P R I N C I P L E S

OF


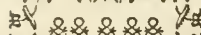
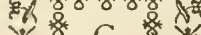

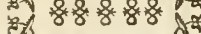

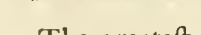
J A C O B B E H M E N, the Teutonic Theosopher,

I N T H I R T E E N F I G U R E S,

Left by the Reverend WILLIAM LAW, M. A.

AN EXPLANATION of the FIGURES.

N U M B E R I.

-  O D, without all Nature and Creature.
 The Unformed Word in Trinity without all Nature. *Vid. et N. B.*
 *Mysterium Magnum*, iv. 3.
 G The Eternal Unity, or Oneness, deeper than any Thought can
 reach.
 A and Ω; the Eternal Beginning and the Eternal End, the First
 and the Last.
 The greatest Softness, Meekness, Stillness, &c.
 Nothing and All. Eternal Liberty.
 Abyfs, without Ground, Time, and Place.
 The Still Eternity. *Mysterium Magnum* without Nature. Chaos.
 The Mirror of Wonders, or Wonderful Eye of Eternity.
 The first Temperature, or Temperature in Nothingness; a Calm, Serene Habitation,
 but without all Luster and Glory.
 The Trinity Unmanifest, or rather, that Triune Unsearchable Being, which cannot
 be an Object of any created Understanding.

N U M B E R II.

- The three first. (Sal, Sulphur, and Mercury.)
 The Triangle in Nature.
 The inferior, restless Part of Nature.
 The Properties of Darkness. The Root of Fire.
 The Wheel of Nature.
 The three Properties on the Left Hand, appropriable in a Sense unto the Father, Son,
 and Spirit.
 The Hellish World, if in a Creature divorced from the Three on the Right.
 N. B. Virgin Opposite to what in the Light World is called Virgin Wisdom.

N U M B E R III.

- The Fourth Property of Eternal Nature.
 The Magic Fire. The Fire World.
 The First Principle.
 The Generation of the Cross.
 The Strength, Might and Power of Eternal Nature.
 The Abyfs's or Eternal Liberty's Opening in the dark World, breaking and consuming all the strong Attraction of Darkness.

An Explanation of the Figures.

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The Distinguishing Mark, standing in the Midst between three and three, looking with the first terrible Crack (made in the first, gross and rough Harshness) into the Dark World; and with the second joyful Crack (made in the second, soft, watery or conquered Harshness) into the Light World; and giving unto each what it is capable of, viz. Might, Strength, Terror, &c. unto the former, but Light, Splendor, Luster and Glory, unto the latter.

N U M B E R I V.

The three Exalted, Tinctured, or Transmuted Properties on the Right Hand. The Kingdom of Love, Light, and Glory.

The Second Principle.

The Second Temperature, or Temperature in Substantiality.

The Trinity manifested, which only now can be an Object of a created Understanding. Byfs. Wisdom. Tincture.

N U M B E R V.

The four first Figures were, in some Manner, to show (according to the deep and wonderful Manifestation of the Divine Spirit, given to *Jacob Behmen*) the Generation of Eternal Nature, which has a Beginning without Beginning, and an End without End.

This fifth represents now, that this great Royal Residence, or Divine Habitation of Glory, of GOD the Father, GOD the Son, and GOD the Holy Ghost, was replenished at once with innumerable Inhabitants, All Glorious Flames of Fire, All Children of GOD, and All Ministering Spirits, divided in three Hierarchies (each of such an Extent, that no Limits can be perceived, and yet not infinite) according to that Holy Number Three. But we know the Names only of two of them, which are *Michael* and *Uriel*, because only these two, with all their Hosts, kept their Habitation in the Light.

N U M B E R VI.

Here now one of those three Hierarchs, even the most glorious of them, because he was the Created Representative of GOD the Son, commits High Treason, revolts, lets his dark, proud Will-Spirit, in a false *Magia*, without any Occasion given him from without, out of his own Center fly up on high, above God and all the Hosts of Heaven, to be himself All in All; but he is resisted, and precipitated down, and falls through the Fire into eternal Darkness, in which he is a mighty Prince over his own Legions, but in Reality a poor Prisoner, and an infamous Executioner of the Wrath of God; and may now well be reproached, and asked, How art thou fallen from Heaven, O *Lucifer*, Son of the Morning? To which Question a profound, prolix, distinct, most particular and circumstantial Answer is given, in the *Aurora*, to his eternal Shame and Confusion, which he had hid and covered from the Beginning of the World.

N U M B E R VII.

When *Lucifer* by his Rebellion had brought the whole Extent of his Kingdom into such a desolate Condition, that it was, as *Moses* describes it, without Form and Void,

An Explanation of the Figures.

and Darkneſs was upon the Face of the Deep, that whole Region was juſtly taken away from under his Dominion, and transformed into ſuch another meaner and temporary Condition, that it could no more be of any Uſe to him. And when this was fully ſettled in Six Days Time, according to the Six Active Spirits of eternal Nature, ſo that it wanted nothing more but a Prince and Ruler, inſtead of him who had forſaken his Habitation in the Light, *ADAM* was created in the Image and Likeneſs of *GOD*, an Epitome, or Compendium of the whole Univerſe, by the *VERBUM FIAT*, which was the Eternal Word, in Conjunction with the firſt Aſtringent Fountain-Spirit of Eternal Nature.

N U M B E R VIII.

This *ADAM*, though he was indeed created in a State of Innocence, Purity, Integrity and Perfection, could not yet ſtand on that Top of Perfection which he was deſigned for, and would have been drawn up into, if he had ſtood his Trial, for which there was an abſolute Neceſſity. Three Things there were that laid a Claim to *Adam*, and though they ſtood within him in an equal Temperature, yet did they not ſo without him, for *Lucifer* had made a Breach.


Theſe three Things were, (1.) above him *SOPHIA*, called (*Mal. ii. 14.*) his Companion, and the Wife of his Youth. (2.) *SATAN*, that uncreated dark Root in the Beginingleſs Beginning of eternal Nature. And (3.) The SPIRIT OF THIS WORLD. And herein lies the Ground of the Neceſſity of *Adam's* Temptation.




In this Conſideration the Devil comes not yet in, though he is not far out of the Way; nor the Tree of the Knowledge of Good and Evil; becauſe this was but a neceſſary Conſequence of *Adam's* wavering, and dealing treacherouſly with the Wife of his Youth.

N U M B E R IX.

Here now is poor *Adam* actually fallen away from all his former Happineſs and Glory, and has loſt whatſoever was good and deſirable both in himſelf and round about him: He lies as dead, on the outmoſt Borders of the Spirit of this World. *SOPHIA* has forſaken him, or rather he, having dealt treacherouſly, has forſaken Her, and the Holy Band of the Marriage-Covenant that was between them is diſſolved: He is all over dark, and lies even under the Earth, over which he was to rule: All the Stars ſhoot their Influences upon him, of which the very beſt are but Death and Poiſon to that Life for which he was created: And nothing leſs could he expect, but that every Moment he ſhould be quite drawn down and ſwallowed up in the Belly of Satan. This was his State and Condition after his Tranſgreſſion, and before he heard the Word of Free Grace, *that the Woman's Seed ſhould bruise the Serpent's Head.*

N U M B E R X.

Here *Adam*, by that Word of Grace treaſured up in his Heart, whoſe Name is *JESUS*, is raiſed again ſo far, that he can ſtand above the Earthly Globe, upon the Baſis of a fiery Triangle  which is an excellent Emblem of his own Soul, and the Holy Name *JESUS* ſtands above him upon the Top of a watery Tri-

angle  and these two Triangles, which in *Adam's* Fall were divorced from each other, do now touch each other again, though (in this Beginning) but in one Point; that the Soul's Desire may draw down into itself the  and that Holy Name may draw up into itself more and more the  till these two make up a compleat



the most significant Character in all the Universe: For only then the Work of Regeneration and Reunion with *SOPHIA* will be absolved. And although, during this mortal Life, no such Perfection of the whole Man can be wrought out, yet is it attainable in the inward Part; and whatsoever seems to be an Obstruction, (even SIN NOT EXCEPTED,) must, for this very End, WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD. Praised be his Triune Holy, Holy, Holy Name, in this Time, and throughout all the Extent and Duration of Eternity.

N U M B E R X I.

Here *Adam*, in the same Place as before, appears again, but in Union with Christ, which is to be referred to the Person of Jesus Christ, or of the Second *Adam* in our Humanity upon Earth; and is to show us the absolute Necessity of his Holy Incarnation, and immaculate Sacrifice for all Mankind, without which the great Work of our Regeneration and Reunion with *SOPHIA* could not have been wrought out to Perfection. In his Incarnation he brought that most significant Character, which the First *Adam* had lost, into the Humanity again, but first in his own Human Person, although it could not be visible in him from without, whilst he was upon Earth a Man like unto us in all Things, Sins excepted. And therefore He, and even He alone, was able and sufficient to go for us into Death, to kill Death in his own Death, to break in his Passage the Hook and Sting of Satan, to enter into, and through his dark Territory, to bruise the Serpent's Head, and to ascend up on high, to take possession of his Throne, whereby the Prophecy of *Micah* (ch. ii. 13.) was fulfilled, which *Luther* most significantly translated, *es wird ein Durchbrecher für ihnen herauf fahren*: Arias Montanus, *Ascendit Effractor*: The Vulgate, *Pandens iter ante eos*: And the *English*, The Breaker is come up before them.

N U M B E R X I I.

From the Time in which that *Breaker*, prophesied of by *Micah*, was come up before us, the Gate stood open, that the First *Adam's* Children could follow him and enter into Paradise, which could not be done by any Soul before that Time. Holy Souls, both before and after the Deluge, that lived according to the Dictates of the Word treasured up in their Hearts, could, in their Departure from this World, go so far as to the Gate of Paradise, but Entrance could not be had by any one, till the First-Born from the Dead was entered in HIS own Person.

Yet is there still a vast Difference between Souls in their Departure from this World; and this Difference wholly depends upon the real State and Condition of that significant

An Explanation of the Figures.

Character, which was spoken of before ; for those Souls that have attained it in this Life to Perfection, or in other Words, those that here have put on the Heavenly Substantiality of Jesus Christ, meet with no Obstacle in their Passage. Those in whom that Character is more or less defective, meet with more or less Impediment ; and those that have nothing at all of it, cannot go any further than into that Region, which most significantly is called the Triangle in Nature. O that there were none such at all !

N U M B E R XIII.

When the third Hierarchy, which *Lucifer* destroyed and depopulated, shall be completely filled again with Inhabitants from the Children of *Adam*, *Good* and *Evil* shall be separated, Time shall be no more, and GOD shall be All in All. This third Hierarchy, which, for good Reasons, was always hitherto represented as inferior to those of *Michael* and *Uriel*, is now here exalted again above them in the supremest Place : For as the Hierarch Jesus Christ, being the Brightness of GOD the Father's Glory, and the express Image of his Person, excels all the Angels, and has by Inheritance obtained a more excellent Name than they, who are all to worship him, and to none of whom HE ever said, as HE did to him, *Sit on my Right Hand, until I make thine Enemies thy Footstool*, (Heb. 1.) so also all his Subjects in this Hierarchy, surpass all the Holy Angels in this, that they are Images of GOD, as manifested in all the three Principles, when the Holy Angels are only his Images, as HE was manifested in two of them : Wherefore also they are distinguished from the Angels by this peculiar Character



which is not contrived by human Speculation, but is written in the Book of Nature by the Finger of God ; for it points directly, not only at the Creation of this third Principle in six Days ; but also at fallen and divorced *Adam's* Reunion with the Divine Virgin *SOPHIA*.

To those who are more like (though not in their outward Shape) the Animals of this World than Men, nothing is to be said of these and the like Things, because they are Spiritual, and must be Spiritually discerned.



